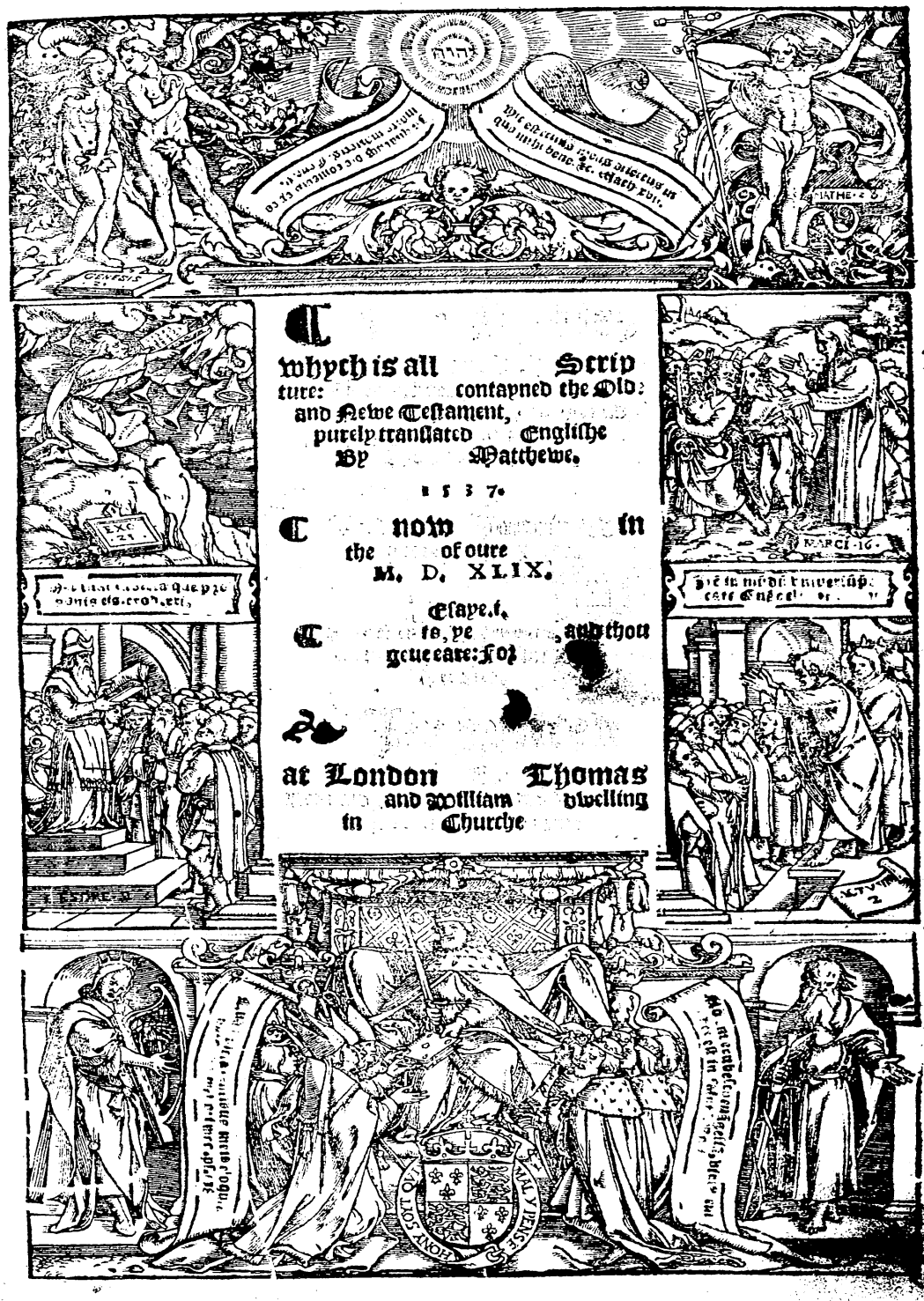

C

whych is all Scrip
ture: contayned the Old:
and Newe Testament,
purely translated Englishe
By Matthewe.

1537.

C now in
the of oure
M. D. XLIX.

Esaye.i.

C te, ye , and thou
geue eare: For

at London Thomas
and William dwelling
in Churche

¶ These thinges ensuinge are ioyned wyth thys present volume of the Byble.

¶ A kalendar wyth an Almanack.

An exhortation to the studye of the holy Scripture gathered oute of the Byble.

The summe and contente of all the holy Scripture bothe of the Olde and Newe Testamente.

A description and succesſe of the Kynges of Juda and Jeruſalem declaringe when and vnder what Kynges euery Prophete lyued. And what notable thinges happened in theyr tyme.

A Table for to fynde many of therchefe and pryncipal matters contayned in the Byble.

The names of all the Bokes of the Byble, wyth the contente of the Chapters.

A Brief rehersall declaringe howe longe the worlde hathe endured from thee Creation of Adam, vnto thys Presente Yeare of oure LORDE. M. D. XLIX.

And also Prologues before the .v. Bokes of Moyses, and before the Prophete Jonas, and also before the Epistell to the Romaynes, wythe certayne other. And after euery chapter of the Boke are there added many playne annotations, and expositions of suche places as vnto the symple and vnlearned seme harde to vnderstande.

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M.d.liii	ii. Apzyll
M.d.liiii	xxv. Marche
M.d.lv	xiiii. Apzyll
M.d.lvi	v. apzyll
M.d.lvii	xvii. Apzyll
M.d.lviii	x. apzyll
M.d.lix	xxvi. Marche
M.d.lx	xiiii. apzyll
M.d.lxi	lxi. apzyll

Oz ynne

They yere hath. cccl. wekes & one day. And it hath in all, iii. C. and. lxvi. dayes.

of thee holye Scrypture gathered oute of the Byble.

Search the Scryptures: Foz they are they that testifye of me.

All Scryptures geuen by inspiracyō of god, is profitable to teache, to improue, to amend & to instruct in rightwesnes, that the man of god may be perfect & prepared to all good wozckes.

Whatsoeuer thynges so euer are wzytten, are wzytten foz oure learnyng: that we thozow pacience and comfozthe of the scrypture, myght haue hope.

All the wozd of God is pure and cleane, it is a shyld vnto them that put their trust in it. Put nothynge vnto hys wozdes, leaste he repzoue thee and thou be founde a lyar.

Ye shall not do euery man what seameth hym good in hys owne eyes: But whatsoeuer I commaunde you, that take hede ye do: and put nought thereto, ner take oughte therfrom.

Let not the boke of thys law depart out of thy mouth: But recoarde therin daye & nyght, that thou mayest be circumspect to do accozdyng to all that is wzytten therin. Foz then shalt thou make thy way pzosperous, and then shalt thou haue vnderstandyng. Turne therfrom nether to the zyght hande, ner to the left: that thou mayest haue vnderstandynge in al that thou takest in hande.

And thou shalte shewe thy sonne at that tyme, sayinge: Thys is done because of that whyche the Lozd dyd vnto me when I came out of Egypte. Therfoze it shal be asygne vnto the vpon thyne hande, and a remembraunce betwene thyne eyes, that the Lozdes lawe maye be in thy mouthe. Foz wythe a stronge hand the Lozd bzoughte the oute of Egypte.

Se that thou reade thys lawe befoze all Israell in theyr eares. Gather thee people togeather, bothe men, wemen, and chyldzen and the strangers that are in thy cyties: that they maye heare, lerne, and feare the Lozde youre God, to kepe all the wozdes of thys lawe.

al the holy scripture, both of the Olde and Newe Testament.

Deute vi. 1. Timo. ii. Gen. xvii. Exodi xx. Genesis. Psalm. x. exodi viii. Jeremy. x. Rom. iii. Esay. xliii. Jeremy. x

THat the holy writinges of the Byble teache vs, that ther is one god, almyghty, that hath nether begynninge ner endyng which of his owne goodnes dyd create al thynges: of whom al thynges proceade, and vnto whom ther is nothyng: which is ryghtewes and mercyful: and which worketh al thinges in al after his wil: of whō it may not be demaūded wherfore he doth this or that.

Gene. i. Sapientie. comadv

That this very God did create Adam the first mā after his owne Image and similitude, and did ordene and apoint him Lord of al the creatures in the erth. Which Adā by the envy of the deuel, disobeyng the commaundemente of his maker, dyd fyrst synne, and brought sinne into this world, soch and so great, that we which be sprong of him after the flesh, ar subdued vnto sinne deeth, and dānaciō, brought vnder the pouch and tyranny of the deuel.

ephesy. ii

Gen. xii. xxii. xxvi. xxviii. xxxvii

And further that Christ Jesus his sōne was promesed of god the father, to be a sauour to this Adam, Abrahā, Isaac, Jacob, Dauid and the other fathers: which shuld deliuer thē frō theyr sinnes and tyrannye of the deuel, that with a quyck and lyuyng fayth wold beleue this promes, and trust to this Jesus Christ, hopyng to haue this delyuerance of and by hym. And truly thys promes, is very oft rehearsed in the bokes of the old testament, ye and the old testamēt is this promes, as it is called the newe, which teachethe that thys promes is fulfylled.

And that in the meane season

whyle the fathers loked for saluacyon and delyueraunce promesed, because mānes nature is soch that he not onlye cannot, but also wil not cōfesse hym selfe to be a synner, and specially soch a synner that hathe neade of the sauyng health promesed, that law was geuē were through men might know syn, and that they are sinners: whē they se that they do none of the thynges that the law cōmaundeth, with so glad and wyllynge a minde as God requyreth: but rather agaynst their wylles, without affection, and as thoughe they were cōstrayned with the feare of that hel which the law threatnethe, sayinge: Cursed be he that mayntayneth not al the wordes of this lawe to kepe them. And that this law was geuen, to thyntente that synne and the malyce of mens hert beig therby the beter knowē, men shuld the more frequently thrist the cōmyng of christe, whiche shulde redeame them from theyr sinnes: As it was fygured vnto the Jewes by many ceremonyes, hostes, and sacrifyces: which were ordeyned of God, not to thyntente to take awaye synnes, but to shewe and declare that they shuld be put away by fayth in the saluation promesed thorowe Chryst and which now are put awaye by the comynge of that Chryste, which is the very hoste of the father that taketh awaye all synne.

And of all by the Newe

the newe Testament, we are taught, that that Chryst which was promysed and shadowed in the olde Testament, is sente of the father, at soche tyme as he had determyned with hym selfe, at soche tyme (I saye) as all wyckednes florysshed. And that he was sent not for any mans good workes (for they al were synners) but to thyntent that he wold truly shew the aboūdant ryches of hys grace, which he had promysed.

Therfore in the newe

therfore it is most euydently declared, that Jesus Chryst the true lambe and hoste, is come to thyntent to reconcyle vs to the father, payinge on the crosse the punyshment due vnto our synnes: and to delyuer vs from the bondage of the deuyl (vnto whom we serued throughe synne) and to make vs the sonnes of god, syth he hath geuē vs the true peace and tranquylyte of conscience, that we no longer do feare the paynes of hell: which feare is put away by the fayth, confydence and assurance that thee father geueth vs drawinge vs vnto his sonne. For that fayth is the gyft of God, wherby we beleue that Christ is come into thys worlde to saue synners: which

which is of so great pyth that they which haue it, desire to performe al the duties of loue to al mē, after the exāple of christ. For fayth once receueth god geueth his holy ghost, wherby he tokeneth and marcketh al the beleue: whyche is the pledge and earnest, that we shal surely possesse euer lastyng lyfe, and that geueth witnes vnto our spirite, and graffeth thys faith in vs that we be the sōnes of god: powryng therby that loue into our hertes which paull

1. cor. xiii. describeth and setteth out to the corynthians. By that faith and confydence in christ which by loue is myghty in operacyon, and that sheweth it selfe thorow the workes of loue, sterynge men thereto, by that (I saye) we are Justyfyed: that is, by that fayth, chrystes father (whyche is become ours also thorow that chryste our brother) counteth vs for ryghtewes and for hys sōnes: imputyng not our synnes vnto vs, thorow hys grace.

To conclude, he came to thintēt that we beyng cleansed frō our synnes, and sanctyfyed vnto god the father: that is alowed vnto the vse of the father to exercyse good workes, renuing and forsaking the workes of the flesh, shuld frely serue hi in ryghtwesnes and holynes al our lyfe lōge: thorow good workes whyche God hath ordeyned to thintēt we shuld walke in them. declaryng oure selues therby to be surely called vnto this grace which workes whosoeuer hath not, declareth that he hath not fayth in chryst.

Vnto whom we must come, and folow hym with a chearefull herte, that he maye instruct and teach vs, for he is our maister, meake and hūble of hert: he is our exāple of whom we must learne the rule of good lyuyng: further, he is our preest, hye bysshop, and only mediator: which now sytteth on the ryghthād of God the father, is our aduocate and prayethe euer for vs: which wyl vndoutedly obtaine whatsoeuer we desyre, ether of hym, or of hys father in his name: yf we beleue that he wil do it when we requere it: For so hathe he promysed. Let vs therfore no doute, although we some tyme sinne, with a confydence to come vnto him, and withe a lyuyng and vndouting faithe, that we shall obtayne mercie. For therefore came he to thintent to saue sinners: nether requereth he anye thinge moare of vs, then to come vnto him with out feare.

which after he hath killed the mā of sinne with the breath of his mouth, shal sit in his mayestie and Judge al men, geuing vnto thē that shalbe on his righte hād. Come ye blessed children of my father, inherit ye the kingdom prepared for you frō the beginninge of the worlde: And vnto thē that shalbe on his left hād, Departe frō me ye cursed, into euerlastinge fire: which is prepared for the deuel and his angels. Thē shal the end come and he shall deliuer vp the kingdom to god the father.

know thys, by the goodnes of God working by his holy spirite, and the holy wrytynges of the Byble geuen vs. That we shuld know (I say) and beleue that ther is one God: and Jesus Chryst whome he hath sent: and that in beleuyng we shuld haue euerlastyng lyfe thorow hys name

thys can no man lay. And saynt paul desyreth that he be holden a cursed whych preacheth any other fayth and saluacyon, then only by Jesus chryst: yee although it were an angel of heauen.

For of hym, and thorowe him,
and for hym, ar all thinges:
to whom, with the father
and the holy ghost, be honour and glorie for euer more.
Amen.

¶ A declaracion and succesſe of the kinges of Juda and Jeruſalem/declarynge when and vnder what kynges euery Prophete lyued. And what notable thynges happened in their tymes, tranſlated out of the Hebrew.

DAuid raygned ouer Iſrael three hundred nyne and twentye yeare of theyr entryng into theelande, whyche was the fowre hundred yeare of theyr paſſinge out frō Egipte, and the .ii.M.viii.C.lxxviii.yeare after the creacion of ꝑ worlde. And he raygned.xl.yeare & begat Salomō. Salomō buylt the tēple. And in his dayes, Jonathan, Iddo & Ahia, Silonites were Prophetes. And his ſonne Reboboam raygned after him.xvii.yeare. Semeiahu & Iddo prophecyinge. And after him Abiahu his ſōne raygned.iii.yeare: & Iddo was the Prophet. Aſa his ſōne raigned after him xli. yeare: Azariahu the ſōne of Odad, Hanani the ſear, & Jehu the ſon of Hanani prophecyinge. After him raygned his ſon Joſaphat.xx.yeare. Jeha ꝑ ſon of Hanani. Obadia. Micha, Jtiel the ſonne of zachary, & Eleazar the ſōne of his vncle, prophecying. Jozā his ſōne ſucceded him in his kingdō. & raygned.viii.yeare, & ꝑ Prophet was Elia. After hym raigned Ahaziahu his ſōne one yeare: & Eliza was prophet. After this, Athalia the mother of Azahir did aryſe: & deſtroyed the kinges ſtocke, and ther was none lefte, but the little chyld Joas: and Athalia raygned.vi. yeare, and they kylled her, and Joas raigned.xl.yeare. After him raygned hys ſōne Amaziahu.v.xxix.yeare. The prophetes were Amos, & Amazea bzetherne: and Amos the father of Eſay. After hi raygned Uziahu and hys ſonne two and fyftye yeare, The Prophetes were Hoſea Eſay. Amos. Huſiahu Micha Nozaſhites. Then hys ſonne Ahas raygned after hym.xvi.yeare. And Hoſea, Amos, Micha and Odad dyd Prophecye. Hys ſonne Ezechias raygned after hym.xxix.yeare. Hoſea, Eſaye. Amos, Micha were prophetes. Whome ſucceded Manaſſe raygnyng.lv.yeare. Johell, Nahum, & Abacuck were the prophetes. After hym raygned Amon hys ſonne.ii.yeare. And Hoſay was prophete, whoſe ſonne Joſiahu raygned after hym.xxxi.yeare. The prophetes were zephania, Jeremy. & Holda, Jehohaz hys ſonne raygned after hym.xi. yeare: Jeremy and Uzia were prophetes. The third yere of his raygne Nabuchad nezer kynge of Babylon toke hym captyue, and he dyed in hys pryſon, ꝑ it myghte be fulfylled whych was ſayde, the burpall of an Aſſe ſhalbe buryed. And he tranſpoſed Jeruſalē & al the gouernours, & toke captyue. viii.M. the Ben Jamins: and the other trybes, whyche were all baliaunte men of warre. After hym raygned hys ſonne Jehoachim thze monethes & x. dayes. Jeremy prophecying, & Nabuchadnezer kyng of Babilō caryed hym away pryſoner, & xviii.M. wyth hym: and made Ezekia ꝑ brother of his father, the ſonne of Jeſiahu kyng, whyche raygned.xi.yeare: Jeremye & Ezechyel prophecying. The.v. yeare of hys raygne, the hoſt of Babilon came agaynſt Jeruſalem, & in the.xi.yeare of hys raygne the cytye was take captyue, & Jurye was altered from her lād: thys was the.viii.C.&, thyrd yeare of theyr entryng into ꝑ lād: & the.iii.M.iii.c, viii.yeare of the creacyon of the worlde, & ther was now left of Dauids ſtocke but only Jechonyah, which begat Salathyel, Malkyrā, Pedaiaw, & Gemaryā, Nabuchadnezer raygned vntyll the .xxviii, yeare of trāſmygracyō of kyng Jehoachim & Euilmedozach, hys ſonne raygned xviii. yere, & ꝑ firſt yere of his raygne he brought Jehoachim out of pryſon & after thys dyed in Babell, after the deathe of Ezekia. Nozeouer. Belchezer raygned.iii. yeare, and Salathyell dyed: and after hym hys ſonne Zerobabell raygned: ꝑ was thee iii. yeare of the deſtructyon of the temple: and the.lxx. yeare of thee domynyon of Babilō. Whyle Darius Medo raigned, ꝑ Chaldees kyngdō was deſtroyed, & Zerobabel aſcended into Hieruſalē the fyrſt yeare of Chozes kyng of the Perſiās and the tranſmigration wyth hym. Then was Jehoſua the ſonne of Jezozadac the great prieſt, & Haggai, Zacharia, & Eſdra were prophetes. But Aſſuerus raygning, dyd let the worcke of the houſe of the tabernacle, & indeuored to ſubuert Iſrael. But the holy, whych is bleſſed, deliuered the worlde both of hym, & alſo of Haman. The.xviii. yeare of the Medians, which was the.lxx. yeare of the deſtruction of the tēple, Eſra the Scrybe aſcended into Hieruſalē, & thee other tranſmigration with hym, & he buylt the walle of Hieruſalē, & reſtored the houſe of the tabernacle: & Zerobabel returned into Babel: & dyed there. After hym raygned hys ſonne Nehemiā, & in his dayes the kyngdom of Greece had the dominion. The.lii. yeare of the Medians & Perſians dyed Haggay, zachary, and Malachi, & at that tyme ceaſſed, prophecyinge in Iſrael. This is the yere from the creation of the worlde.iii.M.iiii. C.&.iiii. Frō hence forth geue thyne eare, & herke to the wordes of wyſe mē: Alexander Macedo kynge of Greece raygned.xii. yeare, & dyed at Hieruſalē: and after hym raygned hys ſonne Hanania. The.C.xl. yeare of the Grecians dyed Hanania and Mathathia the ſonne of Johatha, beynge thee ſonne of Symeon. And after hym raygned hys ſonne Berechia. In hys tyme was Seluchus and Antiochus, whych buylte Antiochia, and Ptholome whych wrote Pentatuchon (that is the.v. bokes) The.C.lxx. yere of the Grecians, Berechia dyed. After hym raygned his ſonne Hadia. In his dayes there was a great trouble agaynſt Iſraell, that was in the tyme of Macanor kynge of Grece. the chyldren of Haſmonim, whych were called the Machabytes, ſtepping forth, kylled him & al his hooſt. Thys was the.C lxv. yeare of the Grecians. And Johanā, the ſonne of Symon, the ſonne of Mathathia, thee ſonne of Haſmonī raygned.xxxv. yeare. And when Hadia was dead, after hym raygned Jeſaia and Janai the ſonne of Johanan the great prieſt raygned. xxviii. yeare. And when Janai was dead, Ariſtobolus hys ſonne ſtode vp after hym, and raygned.xiii. yeare, and was slayne. After him raygned Antigonus his ſonne.xxvi yeare, and was slayne the.C. thyrde yeare of the raygne of the ſtocke of the Machabytes. After hym raygned Herode, the ſonne of Antipater ſeruaūt of the Machabytes, whych makynge an inſurrection, al that were of hys mayſters ſtocke, and continued .xl. yere. After hym Agrippas the ſonne of Herode raygned: and agayne after hym raygned hys ſonne Munabas. The.C.li. yere of the Romaynes raygne, whych was .iiii.C.xl yeare of the temple, & caried Jſrael and many of the ſtocke of Dauid and Jehuda into Spayne.

(.c.) ¶ (.c.)

To the Reader

To the Chriſten Readers.

¶ The grace and peace of God be geuē vnto you by Jeſus Chriſte.

AS the bees diligently do gather together ſwete flowres, to make by natural craft the ſwete hony: ſo haue I done ꝑ principal ſentēces contayned in ꝑ Bible. For whych are ordeyned after the maner of a table, for the conſolation of thoſe which are not yet exercyſed & inſtructed in the holy Scripture. In the whyche are manye harde places, as wel of ꝑ olde as of ꝑ new Teſtamēt expoūded gathered together, concorded, & cōpared one wyth another: to thintent that the prudent Reader (by the ſpyrte of God) maye beare awaye pure and cleare vnderſtanding. Wherby euery man (as he is bound) may be made ready, ſtronge & garnyſhed to anſwere to al them that aſke hym a reaſon of his faith. Thys is alſo profytable for the particular & general exhortacions whych we make to certayne perſonages, or cōmune people: & for to anſwere truely to Heretykes, & to confounde the aduerſaryes of the worde of God. In the which alſo we may fynde (that whych helpeth greatly the ſtudy of the readers) the openyng of certayne Hebrue tropes, tranſlacions, ſymplytudes, & maners of ſpeakinges (whyche we cal Phrazes) contayned in the Bible. And for the more eaſely to fynde the matters herein ſpoken (becauſe that diſorder engendreth confuſyon) I haue proceded after thee order of an Alphabete: to thintent that none be deprayued of ſo precious a treaſure, the whyche ye ſhall vſe to the honoure and glorye of God, & to the edifieng of his Church. Howbe it good Reader) yf thou fynde not the thinges in this table expreſſed, in the ſame letters of the Chapters wherein they are alſo gyuen: bouchſaue to loke in the letter goinge nexte before or in the letter nexte folowinge.

A table of the prynceypal matters conteyned in the Bible, in whyche the readers may fynd & practyſe many comune places.

¶ A

Abhompnacyon.

ABhompnacyō before God are Idoles & images. before whom ꝑ people do bow thē ſelues. Deut. vii. d. rrbii. c

That man is abhomination, that forſaketh the true God, to ſerue Idolles, & that doth deſpyſe the treuth for prophane doctrynes. Eſay. rli, e

We ought not to folowe the abhompnacions of the Gentyles. Leui. rbiii. d that is, Idolatrers. Exo. biii. e

That which men eſteme to be excellēte. is abhompnacyon before God. Lu. rbi. d

The trāſgreſſours of godes commaundementes are abhompnacyon Leuiti. rrbi. e

The abhompnacion ſtandynge in the holy place, is Jeruſalē alleged of her enemies. Mat. rbiii. g. Mar. iii. b. Luk. rri. d

¶ Abrogacyon.

Abrogacion, that is to abolich, or to make of none effecte: And ſo the lawe of the cōmaundementes which was in the decrees and ceremonies, is abolyſhed. Eph. ii. d Col. ii. c. Gala. iii. b. Roma. bii. b

The ſacrifices, feaſtes metes, and al outwarde ceremonies are abrogated. Oſe. bi. c. Eſa. i. c. iy. a. i. Samu. rb. e. Jere rrri. f. Baru ii. Mich. ii. c. bi. c. Amos. b. f. Zach. bii. b. & all ꝑ order of preſthode is abrogated. Ebr. bii. b

¶ Abſtinence.

The abſtinence of a Chriſten man is to withdrawe hym ſelfe from ſynne. Tobi. i. b. Theſ. iiii. a. i. Petri. ii. a

To them that kepe abſtinence wiſdō is geuē Dani. i. d. and bodely health, Eccli. rrbii. d

An example of abſtynence in John Baptiſt Mat. iii. b. Luk. i. b.

¶ Abuſes.

The abuſes that be in the church ought to be corrected by the Princes. Roma. rrii. a. An example of Hezekiah, which deſtroyed the ſerpente. iiii. Re. rbiii. a. Alſo of Jehoſaphat, ii. Paralip. rr. g. Alſo of Joſiah. iiii. Reg. rriii. a, and. ii. Para. rrii. a. rriii. f

The mynyſters ought to preache againſt abuſes. Exāple in John Baptiſte, Mat. riii a. Alſo in. S. Paul which rebuked the abuſes of the Corinthians: for haunge ſectes. i. Corin. i. b. c, alſo becauſe that they ſuffered a fornicator amōg thē. b. a. Alſo becauſe that they accuſed one another before vnkat thruii Judges. bi. a. d alſo becauſe ꝑ they ſatt wt the Gentiles in their temples, and ate wyth them of their ſacrifices. biii. a. rb. Alſo becauſe ꝑ thei abuſed ꝑ ſupper of ꝑ Lorde. ri. e. Alſo becauſe ꝑ they douted of ꝑ reſurrectiō. rb. & that they prayed in a tōge ꝑ mē vnderſtode not. riii, d.

Any maner of mere traditiōs of mā are abuſed. Mat. rb. a. Eſay. rrir. d. Mar. bii. a

A table of the principall matters contayned in the Byble.

¶ Acception.

Acception of personnes, is to haue respect to the condition of the man, or to hys nacyon: which thing is not godly. Deu. r. d. ii. Para. xix. c. Roma. ii. b. r. d. Ephe. vi. b, Colos. iii. b. Act. x. f. And ỹ same thig also, ought not to be in mā. James. ii. a. Judas, i. e. ccrii. xx. c. xiii. a

¶ Accusacyon.

One ought to accuse his brother to ỹ church, yf he do not amend after he hathe had brotherly monicion. Mat. xviii. c

No accusacio ought to be receaued against ỹ minister, vnder two or thre witnesses. i. Tim. v. b. c. We ar accused before god. by ỹ malyce of Satā. Job. i. b. Apoc. xii. c. Also by oure owne naughtines. Je. ii. d. Also bi our owne cōsciēce. Ro. ii. c. Also bi ỹ scripture Joh. b. g let vs therfore accuse our selues. prou. xviii c

¶ Adam

By Adā we ar all sinners, of whō we haue ỹ inclinacyō to do euel. rom. v. b. d, And by him we are subiect to death. i. Cor. xv. c.

Adam was a figure of Christ to come, thee which is called Adam. Roma. v, c

¶ Adulterye.

Adulterye is the violacio of the faith promysed in mariage, the which thing is forbidden vs. Deut. xx. c. Leui. xviii. c. Deute. v. b

Adulterars ar stoned to death. Deuteronome. xx. xxii d

If the adulterars be not punished by men, God will punish thē. Jeremy. v. c. viii. b. An ensample of Dauids sonne, which died for ỹ adulterye of Dauid. ii. Re. xii. b

Susanna had leuer dye then to commytte adulterye. Daniel. xiii. c

He that beholdeth his neighbours wyfe lusting after her. hath alreadye cōmitted adulterye with her Mat. v. d

Many are adulterars. Ezec. xvii, c. Jeremy xviii. b. Ose. iiii. c. ii. Pet. ii. c

They that haue only mynde to do adulterye are punyshed. Gen. xii. d. xx. a

Adulterars haue no part in the kyngdome of God. i. Cozin. vi. b. Heb. xiii a

Adulterye is cause of procurying of another mās death. ii. Re. xi. c. Mat. xviii. a. Mat. vi c

Adulterye diffameth thee persone, prouerb vi. d. Eccle. xxvii. d

One ought to beware of adulterars Deu. v b

God witnesseth against adulterars. ma. iii. b

A specyall sacrifice for the suspectyon of adulterye. Num. v. b. c. d.

One maye forsake hys wyfe for cause of adulterye. Math. xix. b.

¶ Aduocate.

Note, that I fynd not in all the Bible this worde aduocate: but only in. i. Jo. ii. a: in ỹ which place it is sayd that Christ is oure aduocate toward the father.

¶ Affliction.

Affliction after the maner of ỹ scripture, is called burnyng, probacyon made by fyer. a burning furnes. i. Pet. iiii. d. Psal. xvi. ixb

God threteneth to sēd afflictions to them whych haue trust in any other then in hym only. Deu. xxi. d Josu. xxiii, e. and therfore he forgaue the children of Israell, forsakinge their Idolatryes. Judg. x. c

We ought to succure them that are afflicted. Ecclesiast. xii. d

¶ Angels.

The angels assyste before god. Job. xvi a. xxviii. a. Dani. vii. c. Mat. xviii: and do mynyster to men. Psal. ciii a, Heb. i. Also they do rebuke sinners. Judg. ii a e do comforte ỹ afflycte. Gen. xxi. b luk. xxii. e. Dan. vi, f. Also, they teache ỹ ignorāce: example of the angell whych taught Elyah what he shulde say to ỹ seruauntes of Ohoziah. iiii. Re. i. a: Also of Dā. ix f. also of Joseph Mat/i. c ii. d, also of Cornelius. Actes, x. a. Also of zachariah. Lu, i, a. Also of Mary, Lu. i. a

By the angelles god scourgeth hys people ii, Re. xxiii, ii. Re. xix, b, act, xii, d

¶ Antychryst.

Antichrist is not the proper name of a ꝑson but of an office: for many are antichristes, e Joh/ii/c. also he calleth him self god/ sitting in his seate/ Ezech/ xxviii, b/ Mat, xxiii, a,

Antichrist is spoken of before by Dany. vii, c Mat, xxiii, b, Apoc, xx, c

Antichryst speaketh against god. Dan, vii e Antichrist chaūgeth the lawes, the dayes, e tyme, Daniel, vii, f. Dan, iiii, a, ii, xv mo, iii a ii, Peter, iii, a Judas, i, f

Antychryst is receaued of many men John b, g ii. Thessa. ii, a

Antychryst do the many false myracles, ii, Thessalon, ii, c Apocal. xiii. c

Antichrist is he that denyethe the father e the sonne, i, John, ii. c

Antichrist is come, i, Joha, ii, c, iiii a, for to throw downe, to kyl, and to destroy, Joh. x. c to kepe them that are bound in prysō, to make the people subiecte in his furye, and strike thē wyth an vncurable wounde Isa. xviii. b, vnder the figure of the destruction of Babilon, for to destroye the worlde. zachar, xi. b, Danyell, vi, f

antychryst absoluyth for money, Esa, b, e, Ezechiel. xiii, c

antechrist calleth good euel, and the euell good. Isa, b, e. prou, iii, d. xx, c

antychryst is worshipped of ỹ princes e kinges of the earth. apoc. xiii, d

antychryst shalbe slaine by the spyrite of ỹ mouthe of christe, Esa, xi, a, ii, Tessa, i, b, and destroyed by the syght of the cōmyng of christ apo, xix, b. xx. c

antichrist is called a folysh sheppard, e an Idol, zacha. xi, d, the man of sinne and sonne of perdycyon. ii, Tessa. ii, a

antychryst is in concupyscences of wemē. Danyel, vi. f

¶ Apostell,

an apostel, is an Ambassador, a Messēger, or one sēt and after this maner christ is oure apostel, sente of his father. Heb. iii. a

The apostles are the lyghte of the worlde. Mat/v. b the salt of the erth Mat ix. g. Dispensators of ỹ misteries of god, i. cor, iiii/a/ seruauntes of christ, i/ cor/ iiii, Helpers and worckers with God. i. cor/ iii/ b/ Wytnesses of the passyon and resurrectyon of christ/ Luke. xxiii, d, act. i b, ii, d

Amonge whyche sayncte paull reckened himselfe the leste/ i. Corynth/ iiii/ d and worthye worthy of that name. i. Cozin. xv. b

The Apostles ar sēt, as christ was by his father, John. xx. e, w power to edifie. ii, cor. v d x. c. xiii. c. e as shepe among wolues. Mat. x b to preache the gospel. Mar. iii. b. to al nacyōs. Mat. xxiii. d, e to heale the sycke. Mat. x. b, e to bere wytnes of christ. John. xv. b Act i b. whose fayth christ proued. Mat. viii. c. To whō also he shewed before their sufferynges e afflyctyons, which shulde happē vnto thē, after his death Mat. xx. b, ỹ which thing came so vnto them. Actes. iiii. a. b, b

¶ Armours of christen men.

The armours of Christē men are spirituall, mighty by the power of God. ii. Cozin. x. b Lett vs arme vs w the gyrdel of trueth, lette vs be clothed with ỹ brest plate of rightwesnes, e shodde w shewes prepared by ỹ Gospel of peace, e aboue all let vs haue the shylde of fayth. Ephe, vi. c, e ỹ helmet of hope of saluacyō. i. Thes, v. b. Also the swerd of the spyrite, ỹ whych is the word of god. Ephe. vi. c. Isa. lix c. Hebru. viii, c. And let vs cōtynually watch in prayer. Ephe. vi. c. i. pe. v. b. d, abstaining frō all thynges that be contrarye to the lawe of the Lord. i. Cozin. ix. b

¶ Ascencyon of Christe.

Christe was receaued in a cloude, ascendinge bisshop into heauen, lyftynge vp his handes, e blessyng his disciples. Mar. xvi. d. luk xxiiii. g. Acte. i. a: For to delyuer vs oute of captyvyte, and to geue vs many gyftes. Psal lxviii. d Ephe. iiii. d, Hebrue. viii, d, to appeare before the face of God for vs. Hebrues, ix. f. Rom. viii g, and to prepare vs a place, which ii. a, John. xiii. a.

Christ ascended into heus, sitteth on ỹ right hād of God. i. Pet. iii. d. Heb. x. c. xii. a: From whence he shal not come vnto ỹ time of ỹ restytucio of al thinges. Act. iii, d: therfore let vs looke for those thinges which ar aboue, where christ is syttynge on the ryght hāde of God. Colos. iii, a.

Christ is ascended in to heaus, because hys bodelye presence letted ỹ apostles to receaue the spyrite of comforte. John. viii. c. xvi. d

At the ascencyon all power was geuen to Christ, i, Pet. iii, d, Ephe. i. e ¶ Aulmes

We must do almes to al men w oure owne goodes. Tobi. iiii. b. prouer, iii, b, Luk. iiii, d and secretly. mat. vi, a: An exāple to do almes Act. x, a, ii, cor. viii. c. ix, a

To geue for goddes sake dothe not make a man poore prou. xviii. d

He ỹ geueth nothing, abideth not in charyte. i. Joh. iii. c. Let vs therfore distribute our hed vnto ỹ poore. Isa, xviii, b, For Christe doth cōte it done vnto hym Mat, xx. d

¶ Aulter,

An aulter was neuer cōmaunded to be made, but only to god, as apereth of Abraham. Ge. xii, b, xiii. d. Also of Isaac. Ge, xxvi. c. Also of Jacob, gene. xxviii. d. xxv, a. Wherfore Josias did destroy al ỹ aulters ỹ were made to the honour of Images, iiii. Kyngs, xxiii, c. So we haue no aulter but christ. Hebr. xiii. b

¶ Annoyntynge.

The annoyntynge of Christ. Dani. ix, g

The anoyntyng of christ is the holy goost, the which al faithful men do receaue. i, John ii, d, e whyche dothe teach vs all thynges for oure health. We haue then no more corporal annoyntynge made of oyles, but spyrytuall by the holy goost.

¶ B ¶ Baptyme,

To Baptyze, is to wete or to wash. Judith xii, b, Mat, iii, b, Mar. i. a

Baptime is an outward signe representing in vs renewing of the spyrete, e mortifying of our mēbres in Jesus Christ, by ỹ whyche we ar buried in death w him, Roma, vi, a co. ii, b

They that ar baptized in Christ, haue putt on christ Gala, iii. d,

By baptyme we are receaued inrolled and writtē in the holy assemble of christ. Act. ii, f,

The disciples did baptize, but christ did not John, iii, a

Paul also sayd that he was sent, not to baptyze, but to preache. i, cozin. i. ii

We ar baptized in ỹ name of ỹ father, and of the sonne, e of the holy goost. Mat. xxviii, d,

The Apostles baptyzed in ỹ name of christ, Act, x. g,

Baptime bringeth not grace w it, as apeareth by Symon the sothsayer, Act, viii, d

Paule beleued e receaued ỹ holy goost, before he was baptysed. Act, ix, c,

Cornelius the Centuryō receaued ỹ holye goost, before he was baptyzed. Act, x, g

The gelded man of Quene Candace beleued (and therefore had grace) before he was baptyzed. Act, viii. c

Agaynst them that saye ỹ iustyfycacyon is made thorow baptime, serch to ỹ Rom. iii, d iiii, a, c. Eph. ii, b, Gala. ii. d, iii. a. wher sayne Paul sheweth ỹ, that is done thorow fayth, e not by any worcke what soeuer it be.

The scrypture some tyme attributeth ỹ to baptime whych partayneth to fayth, that is to wete to be buryed in Christe, Roma. vi. a. to put on christ. Galat iii. d

The fountaine of the new byrth. Tite. iii b

The washyng away of synnes. Act. xxii, d

Sayne Peter shewed ỹ we ar saued by baptyme not by the washing away of ỹ fylthe of ỹ flesh, but by the examynacyon of a good cōscience in God. i, petr, iii. d

The ceremonye of baptyme (beynge ordeined of god) was mynystred by John Baptist Jo, i. e/ Mat/ xxi. c there is but one baptyme Eph iiii. a. To baptyze, for to teache. i, Cozin vi, a, Heb/ v/ a

to be baptysed, is taken for to dye/ Mar. x f/ Lu. xii/ f ¶ Beatytude, or blessednes.

Beatytude, is an euerlastynge lyfe/ whych cōsisteth in the only knowlege of god/ e of Christ sente by him/ Joh/ xvii/ a

Beatytude conteyneth fulnes e aboundance of all goodnes. psal. xvii. d. xviii. d. xxx vi. b, Isa, xlix. c. lxv. c. Apoc/ xxi/ d.

Beatytude is prefygured by the good banquetes of whych Isay speaketh/ xxv. c

the blessed shall se the kynge in hys glorye, Isay/ xxxiii. d c Joh/ iii a

Beatitude is incōprehensyble to mortall men, Isa. lxiii, d i. cor, ii b

Blessednesse is geuen vs by Christ onelye. Luk. xxii, c,

A table of the principall matters contayned in the Byble.

No mā is receaued into bleſſednes/except he be purgeth by fayth. apoc. vii. g

Bleſſed are they whoſe ſynnes are pardoned. pſal. xxxii. a Rom. iiii. a

Bleſſed are the poore in ſpyrite, Math. v. a Luk. vi. c. reade the whole chapter

Bleſſed are they that ſuffer for righteouſnes ſake. i. Peter. iii. iiii. c

Bleſſed is mary, bycauſe ſhe beleued, in. i. e

Bleſſed are they that do here the worde of God/& kepe it, Luk. xi. a ¶ To bleſſe

To bleſſe, is to geue thākes/or prayſe, Gene. xlviii. b. i. cor. x. b. xiii. c. Luk. ii. c

To bleſſe/is to increaſe/to geue abūdaūce, & to make goodes to increaſe. ge. xxv. d. xxvi. a

To bleſſe/is to geue power to o increaſe. Gene. i. c, ix. a

To be bleſſed, is to be deliuered frō all maner of curſinges by Chryſt, ꝑ is to ſaye from ſinne, frō death and from hel. Gen, xii. a. xxii d. Gala. iii. b. c. Pſal. vi. c.

Bleſſed are the houſes of ryghtewes men. Prou. iii, d

Bleſſed ar al faythfull men of God, Deutr. xv. a. Ephe. i. a. Eſa. lvi. c. pſal. xii.

The bleſſing of ꝑ prieſtes. ar curſed of God Malach. ii. a

Lette vs bleſſe god w all oure hertes. pſal, Ciii. a. Eccli, xliii. d. Eccli, xxxix. d. All waies Tobi. iiii. d. Judit. viii. c. in euery place. pſal. cxii. d. Eccli. xxxii, c. i. tim. ii.

Al ꝑ creatures of god are good, and bleſſed by the worde of God. & prayer. i. Tim. iiii. a

Let vs bleſſe our perſecuters. Rom. xii. c. i. Cor. iiii, c. Luke. vi, e

Bleſſed is the mā ꝑ truſteth in ꝑ Lorde god Jer. xvii, b.

Curſed ar they, which ar bleſſed of mē. Luk, vi. d ¶ Blaſphempe,

Blaſphemy, is to wythſtand ꝑ trueth, wherby e a mā knoweth: as did ꝑ phariſees, attrybuting ꝑ workes of chriſt to ꝑ deuel. Matt. xii, b, Mar. iii. e. Luke. xi, c. And to take vpon him aboue ꝑ might of god, as did pharao. exo v. c. And Sēnacherib. iiii. reg. xix b, Alſo Holofernes. Judith, vi. a. Alſo Nabuchodonoſor Dani. iii. b. Alſo ꝑ hygh prieſtes. Mat. xxvii a

The blaſphemer was ſtoned. Leui. xxiiii. c.

The blaſphemy againſt ꝑ holy goſt, ſhall neuer be forgeuē. mat. xii, c. mar, iii. d, lu. xii. d

The name of god is daily blaſphemed. Iſa lii, b, for which cauſe god puniſheth ꝑ worlde, Iſa. b. f, Num. xi, g. pſal. xcviii. Apo iii. b

Therfore let al blaſphemy be put out of bs Ephe, iiii, f, Colof. i. ii. b

The names of blaſphemi ar in ꝑ croune of Antichriſt. Apoca. xiii. a ¶ Abodye.

A body for a thyng, true, & without ſhadow we, & after this maner dwelleth in chryſt all the fulnes of ꝑ dyuinite bodely (ꝑ is to ſaye, truly) Colof. ii. c. Heb, x. b

A natural bodi, is he that is led by his affectiōs: not vnderſtanding the thynges of thee ſpyrite of god. i. cor. ii, d, xv f

A ſpyritual body, is he that is led by ꝑ ſpyrite of god Roma. viii, b

Synne ought not to dwell in our bodyes, to obeye the deſyres of it, Roma: vi, a b, But muſt be deſtroyed by the ſpyrite of god. in thee ſame chapter.

We are one body and one ſpyrite, Ephe, iii, & iiii. a Ro. xii. b, i. cor. xii. b

The church is the bodye of chriſt. Ephe. i. d

The body of chriſt is ſignified by ꝑ breade Math. xxvi. c. i, corin xi. c. Mar. xiiii, c. Luke xxii. b: as the rocke was Chriſt. i, corin, x a ¶ To beleue.

The ſcryptures ar lefte vnto vs, to thyntent that we ſhulde beleue that Jeſus is the Chriſt or ꝑ annoynted ſonne of God. & that we/in beleuynge it, ſhulde haue euerlaſtinge lyfe. John, xx. g

We cannot beleue inleſſe we here preachig Rom. x. c. Wherfore he that commeth to god muſt beleue in hym. Heb. xi, b d

ehey that are borne of god do beleue, and they to whom it is geuen Mat. xiii, b. xvi. c. Mar. ix b. Lu. viii. b. John, i, d John. iii, a, & John. b. a, Alſo they that be geuen to chryſt, by ther father, and drawen by hym, and alſo they ꝑ haue harde him: Joh, vi, d. and they to whom god hath geuen wyſdom to vnderſtande. i. John, b. a & they whom god hath called by his mynyſters. Act, xvi g/for he geueth ꝑ faith vnto al mē. Act, xvii/g vnto whō God openeth the hert to vnderſtād, at ꝑ preaching of his worde Act. xvi/c/Alſo al they ꝑ are predeſtined of god/Actu/xiii/g whych ar planted of god/Mat/xv/b/Mar/vii b/which ar ꝑ lead of chriſt. Mat, xiii e. which at taughe of god Joh, vi, e. vnto whom ꝑ doze of ꝑ faith is opē, Actu/xiii. b: by theſe thinges it appereth ꝑ to beleue is the gyfte of God.

Thoꝛow beleke in chryſt, are we iuſtyfyed frō our ſynnes, Act, x. g. xiii, e, gala. ii, d/and made the children of god, John, i, b

He that beleueth in chriſt, ſhal not dye, ꝑ is he ſhal not be condēned, & the wrath of God ſhal not abyde vpō him, John, iii, d, b, d, b, d, vi e, xi, e, Mar, xvi, d, But he ſhal haue ioy and honour, i, pet, i, b ii, b, Eſa, xxx b, a ¶ Abyſchoppe,

A biſhop, is an ouerſear, a watcher ouer eny maner of thing whatſoeuer it be, of whych thig loke the worde mynſter ¶ Brethre

Chryſt calleth vs, brethren, Mat, xxviii, b, Heb, ii, c

al chriſten men are brethē, Mat, xviii. a. Among whom chryſt is the fyrſt begotten. Ro viii. e after whoſe example we ought to geue our lyues. i, John. iii. b

We oughte not to hate oure brother leuit. xix. d But forgeue hym. mat. xviii. c. luk. xvii a. For he that hateth hys brother. is in darknes. i. John. ii b

Concorde amonge brethren, is acceptable to god and man Eccli xxv a Let vs then loue brotherlye. Rom. xii, c. i pet i. d. iii. c iii b, and let vs not begyle oure brother in oure bulyes i theſ iiii b.

Our brother ought not to be deſtroied, for metes ſake. Rō. xiiii. c. Lett vs therfore take hede ꝑ we offēd him not, i. cor. in. viii. d ¶ Beggers.

Beggyng is forbydden, Deu. xv a

Ther ſhuld be no beggers in ꝑ world/yf men kept the cōmaundementes of god, Deu. xv a ¶ Borne agayne.

We ar borne a new/by ꝑ worde of God/why che hath ben preched vnto vs. i. Pe. i. d, For yf a mā be not borne agayne/ꝑ is in doctrine, by ꝑ holy goſt/he cānot entre into the kingdō of heuē, & delyuer in Chryſt. Jo. iii. a. Therefore thei ꝑ are so borne ought to put away al malice & be a new borne cuyldē/& deſyer the mylk of ꝑ worde of god. i. Pet. ii. a ¶ Bread.

Bread for al that is neceſſary to this preſent lyfe. Gen. xlviii. a. Mat. vi, b/which ought to be eate with ꝑ ſweate of oure face Gene. iii d And geuen to the poore. Eſa. lviii. c. An example in Heliseus. xvi. Reg. viii. g.

The bread of lyfe, is the fleſhe of chriſt, whych he is geue vs to eate thꝛough fayth, beleuing ꝑ he gaue hym ſelf vnto the death, for ꝑ ſatisfaction of our ſynnes. Jo, vi. e. The which bread ſignifyeth, that all we ar but one body i. Cor. x. d ¶ Blonde.

Thys word blond both ſygnifye ſynne, concupiſcence, and al that is not of the ſpyrite of god Pſal. li, John. i. b. It is also the lyfe of euery man Leuit. xvii. c.

Ther was nothing pourged in the old lawe with out blonde. Leui. xvii. c. Heb. ix. f

The blond of Chriſt aſketh remiſſiō of oure ſynnes, but the blonde of Abell aſked vengeaunce. Heb, xii. f.

By the blond of Chriſt the redempcyon, remyſſion & purgacion of oure ſynnes is made ephe. i. b. Heb. ix. c. d. x. c. xii. d, i. pet. i. a. and i. John. i. c. Apocal, i, b ¶ Bondage.

God hath deliuered vs frō the bondage of ꝑ deuel. Deuter. b. a which thinges mē ought to teach their childrē, that it is done by chriſt vi. d. Let vs therfore ſerue ſynne nomore. Ro xvi. b, c, d

The circumcyſyon & other workes of the lawe are ſeruytude or bondage. Gala. ii, a b a. From whyche we are delyuered thꝛoughe chriſt. Heb, ii, d ¶ C

¶ The commyng of Chriſt in the fleſh,

The commyng of chriſt was promiſed, gen xlix. b. Deuteronomy. xviii. c. Daniel, ix. g. Eſai. xii. c. xi. a. Hag, ii. b. zach. ii. c.

The comming of chriſt was delyred. Exo. xiii. b. lxi. a. and was fulfylled when the tyme was fulcome. Gala. iiii. a,

By the commynge of Chriſt we are delyuered from euell. Sopho. iii. d, ſpe. ii, d. iii. b. Act iii, d, Colo. i. b. and be receaue all goodneſſe. Eſay. lvii, Jere. iii. a. Luk. iv. g. xix. b. John, iii. b. xii. g.

The commynge of Chriſt againſt death, ſynne, and helle Abacuc. iii. a. Though that he be humble, ſymple, gentyll & wythoute pryde. Eſai. xl. a. Jere. xxii. b. zach. ix b.

¶ The commynge of chriſt into bs,

Chriſte cometh into hym that loueth him, and that kepethe hys worde. John. xiiii. c. Apoca. iii. b.

¶ The comyng of Chriſt to Judgment.

Chriſt ſhal come to iudge good men & euil. Acte. x. f. Roma, xiii. b. ii. Cor. v. b. Pſal. xcvi, Eccli, xl. Eccl. xii. Accompanied w ꝑ elders of his people, & wythe the angelles. Mat. xvii. ii teſſa. i. Dani. vii. of thee whyche daye and houre are to bs uncertayne. Math. xxiiii. i. teſſa. v. ii, teſſa, ii. a, Acte. i. b. And it is at hād. Eſay xiii. ii. xvii. xl. Jere. xxx. Ezech. vii. Joel. iii. Mat. iii. Behyn. ix. apoca. xvii. We muſt then delyre it. Heb. xi g, & wayte for it. Math. xxiiii. Luk. xii. For in ꝑ ſame day he ſhal haue the croune of rightwesnes. ii. tim. iiii b. Of which ꝑ ſimilitudes are Mat. xxv, x. ii. teſſa, ii, a, i, teſſa iiii, d. ii. pet. iii b, Judas. i. g.

¶ Fre chopse or fre wyll,

This word: fre chopse, or as ſome mē cal it) fre wyll, is not in all the holye ſcripture: but is inuented by proude men, which wolde ſet vp their owne rightwelnes, & put downe the rightwelnes of God. Upon the whyche alſo they haue grounded their merytes, attrybuting ryghtwelnes & ſaluacyon to their workes. By the which thynge, they denye ꝑ merites of the paſſion of Chriſt, by whych we are iuſtyfyed. Rom. iii. e Gala. ii d How to chew that their inuencion is falſe, dampnable, & againſt god: loke prouer, xvi, a b, xxxvi, b, Jere, x. b, xiii, b, xviii, b, xviii, c, xxx, d, Alſo Oſe, viii, c, Alſo Roma, viii, iii, ix, i, alſo ii. cor i, and, iii, alſo Gala, b, Ephe. b ii, a & Hebr, xiii,

¶ Couetouſneſſe,

Couetouſneſſe is ꝑ rote of all euell. i, tymo, vi, whyche is Idolatrie, Ephe, b, b, Colof, iii, It is forbydde be bery ſtraytelye, Luke. xii, b Ephe, v/a Hebre, xiii, a,

There is nothynge more wycked then thee couetouſſe man: for he ſelleth hys owne ſoule Eccli, x, b,

He that hateth couetouſnes, ſhal lyue lōg. Prou, xviii, c

The lord is angry with bs, for the iniquitie of oure couetouſnes, Eſa, lvii, d

Curſed be he that getteth any thig into hys houſe by couetouſnes. Habacuc. ii, c

Couetouſnes doth hurt to his neighbour, as apperethe by Jezabell, whyche made Nabothe to dye for hys vyneyarde/iii/ Kyng. xxi. a. Wherthe, i, b, Alſo by Jhudas the traytor. Mat/xvi/b

Couetouſnes dyſſameth hym that foloweth it/prou/xv/b/Eccle/xxxi/a

The gouernors of the people ſhuld be without couetouſnes. exo. xviii, c

He that pylleth Nathe pylled/eſa/xxiii/a

He ſhal dwel w god/that is wythout couetouſneſſe/eſa/xxxiii/b/c

The couetous man is neuer content/eccle b/b.

The couetous man darre not eate hys bely ful/ecclesiaſtes, vi. a

They ſhall ſtudy after couetouſnes. Jeremy vi. c. viii. d elay, lvi. d. lxii. d Amos ii a

Prynces: preſtes Prophetes, and al ꝑ world is full of couetouſnes. eſa. lvi. a: Jere. vi. c viii. d. xvii, e, ii. per. ii. c. and pylars of the people. Miche iii a

The couetous people haue not the kyngdō of God, ephe b b

The couetous people do fal into ꝑ ſnares of the deuel. i tymo. vi b

Let vs therfore be wythout couetouſneſſe Heb. xiii, a ¶ Ceremonyes.

Becauſe of the truſte that the Jewes had in ceremonyes / God deteſted them. Pſalm. l c

A table of the principal matters contayned in the Byble.

Elaye.i.c. Jere.bii.e. Amos.b,f, Miche, bi.b, zach, bii,b

The ceremonies ar cast of for their wekenes & vnprofytablenesse: but they were sometyme geue. Deu,b,a,f.e.for to bringe me to greter rudenesse Hebr.bii.c,f.c,for the ceremonyes of Christen men are spirituall thynges. i. Cozin x,g. Eph,b.c. Colos.iii.c

¶ Charyte or loue

God is charyte. i. John.iiii.c.

The charite of god is declared vnto vs: for he hath sēt his sōne. John.iii.b.& f, Joh.iiii.b

The charite of god is shede forth in our hertes. Roma.v.a.

God had shewed his charite/in geuyng hys sōne vnto ꝑ deeth for vs sinners. Roma.v.b

Nothing ought to seperate vs frō the charite of god, Roma.viii,g. Canti, biii.,c

All thee commaundementes do lede vs to charyte. i. Timo.i.a, and. i. Cozin.xbi.c. and. i. John, ii.a. Roma.xiii.

The prayses of charite ar wryttē. i, cozin, xiii.

Let vs be roted in charitie. Ephe.iii.d. too beare one vnto another iiii.a.& to grow more & more in it. iiii.d. philip, i, b

We oughte to prouoke one another to charite, Hebr.x,c.& i, tessa.iiii.b,& i, Tymo.iiii.e, ii. tessa, i, b

The charytye of God is in hym ꝑ kepethe hys worde. i. John.ii. a. and in hym, whyche hath confidence in the daye of iudgement: for perfyte charyte, castethe out all feare. i, John iii.i,c,d

The charyte of god is to kepe his cōmaundementes. i. John.b.a

Charyte couereth al synnes. Prouer,x.b.i Pe.iiii.b.

God loueth vs in a perpetuall charyte. Jere.xxxi,a

The Ipocrytes for to folowe their inuencions, do leaue iudgement and charyte bad one Luke,xi.

¶ Character or marcke.

Character, is the marcke that Antychriste puttethe in the hande or forehede of hys. Apoca.xiii.d.

None maye in the kyngdome of Antychryste, resygne change or receaue benefyces, yf he haue not hys Character or marcke. Apoca. xiii,d

He that worshyppeth ꝑ Image of Antichriste, or he ꝑ receyth hys Character in hys forehead or in his hād, shall dryncke of the cuppe of godes wrath. apo.xiii.c

A great woūde is vpō them, that bere ꝑ Character of Antichrist. Apoca.xbi.a

The beaste, the false prophete, they whiche beare the Character, & they which worshippe hys Image, are slayne by the swerde, that proceded out the mouthe of hym that sytteth on the horse. Apo.xix.d. ¶ Chastyte.

Chastyte is the gift of god. Sapi.biii,d whiche is not geuen to al men. Mat.xix.b

He that can not lyue chast, ought to mary, i.cor, bii.a

Chastite is greatly cōmended of S. Paull. i.cozin.bii,d,e,f: An example of chastite in Joseph ꝑ patriarch. Gene.xxxix.b. Also in Zarah Tobi.iii.c. also in Judyth. Judyth. viii.a Also in Susāna, whych loued rather to die, then to leese her chastyte. Dani,xiii.c

¶ To chastyce.

God doth chastyce vs for oure inyquityes. Tobi.xi.c viii/a For he doth chastice his. Jere.x.xi.c, Hebr.xii,b. Apoca.iii.d. An example in Dauid. ii. Reg.xviiii,

Circumcysyon sygnyfyethe the naeyon of ꝑ Jues. Gal.ii.b. Eph.ii.c, wherof Christ is called the mynyster that is, to saye a preacher vnto the Jues. Roma.xb.b

The carnal circumcysion, was the sygne by ꝑ which they were receaued into ꝑ people of god. gen,xbii.b, ꝑ whych saued not. Rom.iii a, gala.iii.a: for Abraham was ryghtuous by faith, before he receaued it, geneli.xb.b

Circumcisyō is nothyng: but the sayth in Christ which worcketh by charitie. i. cor. bii. d. Gala.b.a. bi,d, then it is not necessary. Gala.ii,a b/a, But the circūcisyō of the hert Jere iiii,a, roma.xii.d. Deute.x,b.xx.b, Colos ii e. phylpp. iii,a, Wherfore Steue blamed ꝑ vn circumcysed in herte. Act, bii,g

¶ Concupiscence, or lust,

Concuppiscence, is that euel inclinacyon & nature which we haue of the olde Adam, why che draweth vs to euell, Gene, biii.b, whyche Paull had not knowen to be synne, yf ꝑ lawe had not sayd: thou shalte not lust, Rom bii.b, & that whyche fyghtethe against thee spyrite of god, Gala, b, d,

Concuppiscences ought to be mortefyed, colos, iii.a, and Hedd, ii, Pet, i, a, ii, b, iii, a

Al that is in the worlde, is cōcupiscence of the flesh, & concupiscence of the eyes, & the pryde of lyfe, i, John, ii, c

The blasphemers dringing in new sectes, do folow their owne concuppiscēces, ii, Pet. ii. b

The prestes were stoned for their whorishe concupiscence, Dani, xiii,

Cōcuppiscēce is forbidde vs/ exo/ xx/ c/ Deu b, c/ bii/ d/ An exāple in paul/ Act/ xx. g

After that concupiscence hath conceaued (ꝑ is to saye hath delyuered the dyngeth forthe synne, James/ i/ a/ Let vs not therfore couet any euell thynges/ i/ Cor/ x:b/ Eccle/ xbiii/ d. Roma. bi/ b

He ꝑ coueteth another mannes wife/ is an adulterer, Mat. b dryzouer/ bire. eccli xbb d/

¶ Confessyon

Confession/ for geuyng of thākes & prayesinges to god/ i/ Chro/ xbi b/ ii/ chro/ xx/ e iii reg/ biii/ d/ Mat/ xi/ d/ psal/ xcb/ a/ exbiii a

To confesse/ for to recognysse/ Leuiti/ bi/ & Josua/ bii/ e/ Mat/ x/ d/ Whosoeuer therfore shall confesse Chryst before men/ the same will he confesse (that is to saye recognysye) before his father Luk./ xii b

Confession/ for knowledging of our sinnes which we do, only to god, lokynge for absolucyon of thē by chrystē. Dan/ ix/ a psal/ xxxii a cbi/ a. ii/ a/ i/ Job, i/ d/ xiii/ a c

Judas/ whyche confessed hym selfe to the prestes of the lawe/ and not to God is dāned Math. xxbii.a

Paul confessed hym self to Tymothe, and to all the readers or hearers of hys Epystle/ that he was a persecutor of ꝑ church of christ, i, timothe, i, c

None were baptysed of John, whiche confessed not their synnes to God, knowledging thē selues to haue nede of the redempcyon of Christ. Mat. iii. b

What our cōfessiō of oure sinnes ought to be before mē, is shewed. Act, ii, f. xix, d

Confession is recōcyliacion & agremēt wyth oure brother. Mat. b. d. Lu. xii. g

To confesse our sinnes one to another, is to comfort oure selues, or to aske counsel Jacobe, b. g

To shew hym self to ꝑ prestes, Luke. xbii. d. Is not auricular cōfessiō: but to offre an oblacyon after the lawe. Leuit, xiii. a, xiiii. a

¶ Chryste.

Chryst is the Image of the father. ii. Cozin iiii. a. colos i. c. Heb. i, a, In whom ar the treasures of wysdō & of knowledge, & fulnes of ꝑ diuine power. colos. i. g, ii. a, b

Chryst was prefigured in Isaac. gene. xxii, b and in the brasen serpent Num. xxi. c

Chryst is the propiciacion & reconciliacyon for oure synnes. Rom. b. b, John. i. a, iiii, c, ꝑ sauior of ꝑ world. luk. ii. b. ii. John, iiii. c Isa xbiii: d. xlix. b. gene, xlix. d. Our hope, wisdō, ryghtewesnes, holynes, and redempcyon. Cozlos. i. d, & i. cor. i, d, Our aduocate. i. John. ii a Hebr, ix. Roma. biii. g

By chryst god hath geue vs victory of sinne of death and of hel, i, cozin. b g

By chryst, the father hath recōciled all thinges to hym selfe Colos. i. a

An exhortacion, that we shuld go to chryste by trew faith, Hebr. iiii d. x. d, xiiii. b. philip, ii. a. i, pet. ii. d, Rom, xiii, d Isa. xi. a

Chryst is dead. Mat. xbii. f. for to manyfest his charitye to vs. Rom. b. b. And to make satisfaction for our sinnes Rom. iiii, d, bi, b He bare. ix. g. Isa. liii. a. That we beleuinge in him shuld haue euerlasting life, John. iii. b, & that afterwarde we shulde lyue to him, and not to synne. i. cozin. b. c

Chryst is ryssen agayne, the fyrst of all the that shall ryse agayne. i. Cor. xb. c. d, apoc. i. b. colos. i. c for his resurrection is oure iustyfycation, Roma. iiii, a

Chryste shall appere agayne, ꝑ seconde tyme Heb. ix. g, With whom we shal appere in glory Colos. iii. a

Chryste shewed before to his Apostles, ꝑ he shuld not be alwayes corporally wyth them Mat, xbi. b: But that he shulde be with thē by hys spyrite, vnto the ende of ꝑ world Mat, xbiii, d

Christ is ꝑ foūdacion of ꝑ church. i. cozin, iii. c, eph. ii, d. Luke in the worde afore cyon,

¶ The Christen.

The Antiochians were fyrst called christē Act. xi. d

The christen are taught of God. Isa. liii. b. John. bi, b

The vertues of the christē, for ꝑ knowledg of our Sauiour Jesu. Isa. xi. b

Wherby we of the christē for their deliuerāce through Christ, ix, a

The [illegible] of thākes of the christen. for the benefyte [illegible], wheych cōmeth vnto them by christ. [illegible]

¶ The crosse.

The crosse/ is al maner of aduersitie & tribulacio: which euery mā oughte to beare after christ, al ꝑ dates of his life. Mat. xbi, d, Mar. biii. d, luk, ix. c/ or he shal neuer come into the kingdō of christ. Mat. xx. b. Mar. x. c

If any mā beare not his crosse, he cānot be the disciple of christ, nor the mynyster of hys word. Mat, x, b. Eccli, ii. a

Paull reioyseth hym of the crosse: that is of the afflictyons whych he suffred for chryste Gala. bi, d

The preaching of ꝑ crosse is the power of the faithful. i. Cozin i. c

¶ Churche.

The church is the body of christ eph. i, d, colos. i/ d/ The house of god, i. tim, iii, d ꝑ spouse of christ, Psal. xlb. For ꝑ whych christ hath geuen him self. Ephe. b, d,

The church of god is free from sinne, death and hel. esay. xi/ b

In the churche is remyssyon of synnes. esa, xxxiii-d/

Christ is the foundacion of the churche, i cozin. iii, c. the head. Eph/ i/ d/ colos/ i/ d/

The church cānot be destroyed by ꝑ poure of hel. Mat, xbi, c

In the churche are many admynystracyōs i, cor/ xii/ a,

In the churche al is holy zach. xiiii, d/

Paul hath geue one maner of doctryne in al churches/ i/ cor/ xiiii/ f

The church is defended by christ zach, xiiii a

The faithful gathered together in one house ar a church. Roma xbi, a, Colos, iiii, d/

¶ Chyldren.

Children ought to be chastised. eccle, xxx/ a. b. pro/ xiii. d. xix, c, xxii, c, xxiii. b, xxix, c

We ought to commaunde chyldrē to kepe ꝑ worde of God. Deut. xxvii, g

the payne for disobedyent children. Deut/ xxi. d. pro, xx, c

The office of childrē toward their fathers, ephe. bi, a. Colo, iii, d

they are ꝑ right children of god, which are led by the spyrite of god. Rom, bii/ c/ And of Abrahā/ which do folow his faith in christ, ro ix/ b, By ꝑ whiche faith we ar made ꝑ children of god/ Gala, ii/ d John/ i/ d/ We ar the heires/ row/ biii/ c/ Let vs then be holy/ Deut/ xiii/ a: the world knoweth not ꝑ chyldren of God/ i/ John/ iii/ a

¶ Curssyng.

God doth curse the blessynges of the preastes, and blesseth their curssynges. Mala. ii/ a, An example in Balam. Deut. xxiii. a. Josua. x. xiii/ b/

We ought to blesse them that curse vs, i, petri, iii, a. An example in christ, i, petri, ii, d, Item in Dauid, ii, Reg, x. bi, d, also in S. paul i, Cozin, iiii, c

Curssynges to the that kepe not ꝑ cōmaundementes of god, Deut, xi, d, xxbii. d, Leuiticus xxbi, b

They that ar accursed for christ ar happy/ Math/ b/ a/ but they may not curse their persecuters. Ro. xii. c

¶ The commune welth.

The cōmune welth of a cyte, prospere and go well forwarde, when the ryghteouse

A table of the principal matters

dyd saygne. Prou.xxviii,b.xiiii,a.b

The cõmune welthe is kepte by good counsel, & not by tyrannye, force and cõstrainynge. Prou,xi.b

☞ ☜ The Deuell.

The Deuel, that is to saye an euel speker & accuser.

The infideles are the sede of the deuel. Mat xiii.a.i, John,viii.b, Holden in captiuytie at his wyl.ii, Tim.ii,b.

The dompnaciõ which ỳ deuel had vpõ vs/ is destrued by christ. Hebr.ii.b,i, John.iii.b

The deuel knew christ, but christ forbode hi to preach it, Mat.viii,b. Marci.iii,b.b.a, luk iiii,g.viii.b, the same did paul. Act.xvi.b. xix.c, For to shew that we ought not to haue felo ship wt the deuels.i.cor.x.c

☞ Disciples,

They ar the disciples of christ, which do abide in the faith. John,viii.b

We ar knowē to be ỳ disciples of christ, yf we haue loue one to another. John.xiii,b

He cānot be christes disciple, that louet more his parentes then him. Mat.x,b

He ỳ wilbe christes disciple, let him loke (as he ỳ wil build a house, or beginne warre whether he haue ỳ grace of God for to endure for christes sake, lu.xii.f.xiiii.

☞ Disobedyence.

The disobedience of Adã hath made vs sinners, and disobedyent before God. Roma.b.d

The disobedyēt to ỳ word of god, are accursed. deu/xviii,b. Jer,xxvi.a.xii b.ero.xxvi,c And shal shortelye dye, Deute.xxx.d. An example of the Prophete.i, Reg.xiii.d. And he ỳ obeied not vnto the sentence of the Judge geuynge iudgemente, accordyng to the lawe, was slaine. Deutero xviii.c

Achan beyng disobedyent is stoned. Josua viii,d. And the Jewes caryed into captyuytye, iiii, reg, xxii.b.c.

☞ Dyscrecion,

A mã ought to be ware of dyscrecion. Luke xi,f Ephe.v.d. Prou.xxii,a

The inconuenience of dyscrecion. Prouerb xxiii.d. Ecclesiastici, xxxi,b.c,d

Noe beyng dyscreet is mocked of his sõne. Gene.ix.c

Loth beyng dyscreet committeth incest or shameful lechry, wt his daughters, Gene,xix,f

Benhadab beyng dyscreē & a contemner of God is dyspuē away from God by Ahaz. iii. Reg.xv.c

Elia beyng dyscreet is slaine of his seruaūt zambri.iii, Reg.xvi.c

Amnõ beyng dyscreet is slayne of Absalõ, ii. Reg,xiii,f

Dyscreet are shal not possesse the kingedõ of heauen. i.Cor.in.vii,d ☞ Death.

Death is prophecied to the transgressours of the word of god, Gene,ii,c, deut.xxx.d, And for the synne of one man. roma, b.c, It is ordened that al shal dye. Hebr.ix,g, The remembraūce wherof is bytter. Eccli,xli,a, And thee daye incertayne. Lu,xii.e

A mã shuldest not aske any thynge at ỳ dead for the confirmation of our faith: for the gospel is sufficiēt for to lerne to lyue well. Luke. xvi,g. Esay.viii,d, Deute.xviii.a.b. Agaynste the which Saul did enquyre ỳ he woulde inquyre at the dead: but they were deueiles.i, Reg.xxviii,a.b

The prestes ought not to be assistēt at ỳ burials or funeralles of thee dead. Leui.xxi,a

☞ The death of Christ.

Christ died Joh.xix.f. shewyng vs his loue i.Jo,iii.c. to thyntent that the grace of God were in vs, heb.ii/b, He hath swalowed & destroied death, to thintēt that we beleuig this, shuld be eires of euerlasting life John,iii,b, & i.pet.iii.d, & ii.timo.i.c. He hathe also destroyed ỳ power of the deuil, for to deliuer vs frõ ỳ bondage of the lawe. Joh.xii,e, Hebr,ii.d. Satisfying by his death only, for al oure synnes, to thyntent that we shuld nomore returne vn to them againe, Rom. b.b

Of the effecte of the death of Christ, luke.xxiii/d/Heb.ix,d/Colos.i.c.ii.Cozin.b,c. Rom b.d. Apoca.i/b

To die wt Christ, & to be baptised in his death, & buryed wyth him, is to be iustyfyed and pourged frõ synne: & to die frõ synne, making it to take an ende in vs, Roma, vi,a,b, Itē to dye wt Christ, from the elementes & ordynaunces of thys worlde. is, not to be bounde vnto traditions, which forbydde vs to touch this or to eate that. Colos.ii,d

They shall dye that beleue not in Christ (ỳ is to say by the interpretacyō of saint John) that ỳ wrath of god abydeth vpō them. John iii/d but not to dye, is to haue euerlastyng lyfe. Joh.vi.e, They then ỳ beleue in hym, shall neuer die. Joh,v,d, viii,f,xi.d

☞ ☜ Electyon.

Our electiō is by grace, & not by workes. Ro,ix/c/xii/a

Few ar elect or chosen, Mat.xx.b,xxii,b

We ar elect of god the father, thorowe hys good will, i.Pet,i,a/ before the constytucyō of the world, ỳ by ỳ grace & meryte of christ, we shuld haue helth, seruynge all men by charite Joh.vi.e/eph.i,a.e,ii,f,iii,d

The elect cānot be accused, for asmoch as god iustyfyeth them, roma/viii/f

☞ Enemyes.

Loke in ỳ loue vi vs toward oure enemyes,

☞ Enuye,

Enuy ought to be put out frõ al men. gala,v d/i.pe/iii.a. Prouer.xviii,d/& ỳ enuious ne. prouer xviii,a bryngeth vs to powerte, prou.xxviii d/to forse Sapp. vi.d/ & dothe persecute hys neyghbour: an example in Saul/whych thorow enuy persecuted Dauid.i/Re,xviii/b/ in ỳ Philistynes, whych thorow enuye stopped the welles of the seruauntes of Abrahã. Gene/ xxvi,c/in rachel against Leah/gen. xx/a/ in the chyldren of Jacob against Joseph/Gene xxxvii/b/in ỳ sacrifyers of ỳ temple against christ Mat,xxvi/b/Against this saint paull sayth: that charite enuieth not.i/cor xiii/b

☞ Eucharistia.

How Eucharistia is ordened of god/i cozin xi.e. Wherof loke vpō thys word supper,

☞ Excommunycatyon.

Excommunycatyon, is the separation and reiectyon from the holy assemble of our Lord Jesus Christe/ thee whyche thynge is done by the churche agaynste open and obstynate synners/

contayned in the Byble.

synners. Mat.xviii.b

The maner of Paul for excommunicatyō i.cor.v.b.ii.Cor.ii.b

He ỳ is excōmunicate ought not to be reputed as an enemy, but as a brother. ii.tess.iii.e we ought to eschue him ỳ is excōmunicate after the first & second correctiō/titum/iii/c

The reason why Paul dyd excommunicate. i. Timo.i,d

They ỳ confessed Christ/ were thrust oute of the Synagoge, that is, were excōmunicate Joh.ix.e ☞ F. ☞ Flesthe

Flesh, is sometime take in a good part, bis to wete for softenes, ii. Cor.iii.a. Ezech. vi.d

Al ỳ doth not procede of the sprite of God is flesthe, Gen.vi.a/Hebr.ix.b. Colo.ii.d. Gal b.c. Jo,iii.a.i. Pet.ii.b

Flesh & bloud (that is) all they that folow theyr concupiscēces/ shal not possesse ỳ kyngdom of God. i. Cozin, xv,c

The flesthe cānot please God. Ro. viii,b.c. the flesth sighteth against ỳ sprite. gal.b.e

The workes of the flesthe are adultery/ fornicatiō/ vnclēnes, wātounes/ Idolatry, &c. Gal.b.c. and, ii, Cor, xii.g.

A Christē man ought to crucifye him self, that is to saye, mortifye hys flesthe, & his concupiscences. Gal.b.d

The flesthe is to weake. Mat, xxvi.d

The flesthe is takē for the body. Jo.i.d. Ro ix.a/i. Petri, iiii.a

To eate flesth is no synne. i. Tim. iiii.a: An example of Eliah. iii. Re. xvii, a/ to whō god dyd sende in the morning and in the euening bread and flesthe. ☞ Fables

Fables ought to be eschued by the prechers of the gospell. i. Tim. iiii.b

Yf Israell serue straunge goddes, he shalbe put in a table: that is to saye, into mockinge. iii. Reg. ix.b

The Jewes despising the cōmaundementes of God/are as a fable. Deut. xxviii.d

The Apostles teaching christ, folowed not fables. ii. Petri. i.c

Let vs not here the fables of any prechers i. Timo. i.a

Let vs not tary in the fables, nor in ỳ commaundementes of men. Titum. i.d

☞ Famine or honger

Famishmēt to thē which kepe not the commaundemētes of God. Leui. xxvi.d/Deutero xxviii.b/and. x xii.d

Fampne for synnes. iii. Reg, viii.d. Of famyne. Deute. viii. a. Genes. xii. c. xxvi. c. xli g xlviii.d, ii. Reg. xxii c, xxi. a. xxiiii. b. iii. Regū xviii. a, iiii. Reg, vi. e. viii. b. viii, a, Ezech. iiii b/xii. e. Ose. ix. a. Act. xi. d

Famine of the word of god. Ose. v. d. viii. d

☞ False

The false prophetes are knowen by theyr frutes, of whō we ought to be warre. Math. vii. c. We ought not to beare false wytnesse. Exod. xx. c. xxiii. a

☞ The kaythfull

The kaythfull are called the house of God/ i. Pet, iii, d. The reason why. i. Pet. ii. a: Also ỳ tēple of the lyuing god. ii. Cor. vi. c: Also be loued of God. Judas. i. at Babes lyttle ones in Christ, chyldre, young men, young fathers olde men. i, John, ii. b/iii, a. Also truely free. John. viii. d, Saintes. Ephe. i. a

The kaythful know how to vse all creatures without synne. Titum. i. d

The kaythfull ought to haue no aleaunce wt the vnkaythful. ii. Cor. vi. c.

The kaythfulnes requyred in the mynisters i. Cor, iiii. a: that they may teache that, which Christ hath cōmaunded. Math, xxviii. d: that is the gospell. Mar. xvi. d

The kaythfull ought alwaye to be ready to geue a reason of hys kayth. i. Pet. iii. c

The cōuersatiō of the kaythful in good workes, titum. iii. c, d/i. Pet. iii. b/ii. Pet. iii. c

☞ Fornication

Fornicatiō ought to be eschued. i. Cor. v. b and, i, thes, iiii, a, Hebr, xii, d/ therfore ought euery mā to haue hys owne wyfe. i, Cor, vii a for the fornicatours synninge agaynst theyr owne body, shal not haue the kingdō of God i. Cor, vi, b, d/Hebr, xiii, a

We must flye the felleshyp of fornicatours. i. Cor, v, d/after the example of him that paul excommunicated, i, Cor, v, a/ & the Israelites which cōmitted fornication with the daughters of Moab, among whych Phinehes kylled zamri, Num, xxv. b

to cōmit fornicatiō with straunge goddes/ is to cōmyt Idolatrye, & to forsake god, Exo xxxiii, b, c, Deu, xxxi, d, Judges, ii, c, viii, g

God called the fornication of the people, & the murmure which they dyd agaynst hym in spyelye, Num, xiii i, d

Sigues to knowe the fornicatiō of a woman by, Eccle, xxvi, b

☞ Fayth

the despynicion of fayth, Hebr. xi, a

We must geue fayth to ỳ promeses of god ii. Para, xx, e, For yf we doo not put fayth to hys worde, it profyteth nothinge to heare it, Hebr, viii, a

Fayth commeth by hearyng. Rom, x, c/wt che is a worde of God in vs. Eph, i, d, and, i, thess, ii, c, John, v, e/of whom Christ is ỳ author and fynysher, i. Cor, xii, b/ & i, timo, i, c/ it is than a gyfte of God, phili, i, d, ii, pet, i, a

the fayth is necessary for him that cōmeth to Christ Hebr, xi, b

the ryghteous lyueth by fayth, Haba, ii, a the fayth iustyfyeth gen, xv, b, Rom, i, iii, d iiii, c, v, d, x, a, Act, xxvii, vbi, John, iii, Gala ii, c, iii, a. b/b, a, i, petr, ii, b, Ela, xvi

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By fayth we resyste the deuyl. and ouercome hym and the worlde, i, John/ii/b/i/petr v/c: For it is oure shylde/ Eph/vi/c/ & brestplate, i, thess/ b/b

paul warneth vs to be strong in the fayth, i, Cor, xv/g, Act, xiiii. a

the fayth wherof S, paul hath so much spoken, is ỳ whych worketh by charite, secretly prouokyng vs to good workes, galathi. v/ & Whyche is the rocke and foundatyon of thee

churche

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church, agaynst the which the powers of hell shal not preuayle. Mat. xvi. c. For the ende of our fayth, is the helth of our soules. i. Pet. i. b: as appeareth by the theefe which is saued by the same. Luk. xxiii. c

The fayth which Christ requyred in al his myracles, was to beleue, that he coulde geue that, which was required of him, as appeareth by the leper. Mat. viii. a. And by the two blinde men, Math. ix. d

Yf the fayth be lyuely, sure, & strong, as a graine of mustardsede, nothing shalbe impossible to hym that hath it: for he shall ouercome all thynges to the glorye of Christ. Math xvii. c

All that is not done of fayth is synne. Ro. xiiii. d

They þ haue receaued the fayth & þ holye ghost, & also tasted the gospell of god, yf they do forsake it, & blaspheme it, wylling to be saued by other secrecye then þ of Christ: do abyde the iudgement of God, without mercy. Hebr. vi. b, x. c. xi. Pet. ii. d

He that teacheth this lyuely fayth in Christ, dyuideth the dyuidinge & doctrine of God. i. Timo. i. a/of the which we ought to desyre þ increase. Luk. xvii. d. & cõtinuance. Col. i. c. Joh. xv. a/for she is in euery place assured. pl. xxxvviii/Though she be proued thorowe dyuerse temptations/i. Pet. i. b

The fayth in tribulatiõ, causeth pacience. James. i. a. Let euery mã se therfore whether he continue in the same, ii. Cor. xiii. b: Fayth maketh vs to obtayne þ whych we desyre in prayer. Mat. xxi. d. Mar. xi. c/& by the which we are of the nõber of þ sayntes, in receuinge remission of our synnes. Act. xv vi. c

¶ Frute.

The frute of rightwesnes & of syn. Ro. vi. d

God wyll multiplye theyr frute, that kepe hys commaundementes. Deut. xxviii, a

Our affections thorow the law do fructyfye to death. Rom. vii. b/therfore to the intẽt that we shoulde fructyfye vnto God, by good workes, we are delyuered from the Curse of the lawe. Rom, vii. a

The frute of maryes wõbe (which is christ) is blessed. Luke. i. d

¶ Fastinge.

The fasting whout Ipocrysy. Math. vi. b/& that the Lord requyreth. Esa. lviii. b, for he þ fasteth without ceasing frõ synne, is lyke vnto hym which is purifyed for touching of the dead, & toucheth it agayne. Ecc. xxxiiii. d. Esa lviii. a. & after lyke maner, fastinges & oblacions do profet nothing þ obstinate people. Jer xiiii. d. Fastinges without workes of mercy do profet nothing, zach. vii. d.

Fasting Ioyned with prayer. Tob. xii. d, examples. Dan. ix, a. Act. xiii. a. xiiii. d. ii. cor. vi d. Lu. ii. f. Mat. xvii. c. Tob. xii. b. Judg. xx. d. i. Reg. vii. d. ii. Para. xx. a. ii. Reg. xii. d

¶ Ipocrytes do cast God in the teth with theyr fastynges. Esay. lviii. a

¶ Father and Mother

To honour father & mother, is for to good vnto thẽ in ministring vnto thẽ, thinges necessary for thẽ. Mat. xv. d. a. Mat. vii. a. A man ought thẽ to do this. Exod. xx. d. Leuit. xix. a. Deut. v. b. in obeying of thẽ, Pro. xviii. c. Eccle. iii. a. Col. iii. b. Ephe. vi. a, without cursing or striking of them. Exo. xxi. d. Leu. xx. b for God dyd punishe the people of Israel, because they disobeyed theyr parentes. Exod. xvii a: but for al that/ they muste not obeye them more then Christ. Mat. x. d

The parentes ought to teache the word of God vnto theyr children, Deut. vi. c

¶ G: ¶ To do good

We can do no good without Christ. Joh xv, a: for that which is done without fayth is synne. Rom. xiiii. d

We must do good to thẽ that hate vs, mat. v. g' Luke. vi

He that doth good, is of God, i. Joh. iii. c

We ought to do good all ways. Gala. vi. b, Tessa, iii. c.

In doynge good, we do stope the mouthes of wycked men. i. Pet. iii. c

There is none that doth good. Psa. xiiii. a liii. a, Rom, iii, b ¶ good

None is good, but only god. Luk. xviii. d. Jud. vi. b

God is good to al thẽ that be right in hert. Psal, lxxiii, d, cxix, a: & to thẽ that trust in hym. Psal. lx: iiii. a ¶ God

God is one, & the father of al, which is above all, by all, & in vs all: not dwelling in temples made with mens handes. i. Cor, viii, b, Ephe, iiii, b, Ro, vi, d, Act, xvii, f

It is God that Iustifieth for thee lorde Christ. Ro. viii. g. by whose Election we are sanctified, thorough the holy ghost, i. Pe. i. a

God is a spyrye, John, iiii, c. That is, the beginning & the ende. Apoc. i. c. xxii, c, þ head of Christ, i, Cor, xi, a/which is wel pleased in Christ hys sonne, Mat, iii, whych is in christ and christ in god hys father, Joh, xvii. b, whõ neuer man saw, nether can se nor know, but Christ, Joh, i, b, iiii, c, vi, e, i, Timo, vi, c

¶ Goddes.

the Iudges are called goddes, Exo, xxii, b, d

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The goddes, are Images & Idols made by mens hãdes, Deu, viii, d/whose vertue & prouerbe the Psalmist sheweth, Psal, cxv, Bara, vi, b/Sap, xviii, b, And they are many in nõber, iii, Re, xviii, g/but to vs is one only god i, Cor. viii, b, wherfore the straunge goddes ought to be cast out, and one onely God worshypped of vs, Josu. xxiii, f

¶ Gyftes of god

All that we haue is the gyfte of god. in the parable of the talentes, Mat, xxv, d, Lu, xix, b i, Cor, iii, b. James, i, c, ii, petr, i, a,

It is than of god þ we be saued, Ephe, ii, a

It is thã of god to understand the scriptures, Luk, xxiii, g/to þ whych Christ openeth oure vnderstandinges. i, Cor, xxiii, b

Christ hath geuen many gyftes to the Edefying of hys church, Ephe, iiii, b

Euery man hath hys proper gyfte of god i, Cor, vii, b

god requyreth the gyftes that be geuen wyllingly Ers, xv, a. xxv, a

¶ Gospel

gospell, is as much to saye, as gladde Tidinges

concayned in the Byble.

Tydinges. Lu. ii. b/the power of God, to the helth of al them that beleue. Ro. i. a b. i. Cor. xv. a: The wysdõ of god. Mat. xi. c. i. Cor. ii. b the ministratiõ of the spyryte & of ryghteousnes, i, Cor. iii. b: euerlastig lyfe thorow christ the which God hath euerlastingly prompted Ephe. i. a ii. Tim, i. c. Tit. i. a, The secret lõge tyme hyd, Colo. i. d. Ro. xv. d/whych thing to open & declare Christ is come. Mark. xvi. b. & hath sent hys apostles. Mat. x. c/to preach it to all creatures. Mark. xvi. d. whych thynge was done. Col, i. c: to the whych (notwythstãdinge) all men obeyed not. Rom. xii. c. Esaye. liii. a. The symplytude of the sede. Mat. xiii. a/proueth the same

By the gospel is declared þ glory & maiestie of christ. ii. Cor. iiii. a/the whych cõmaunded hys apostles to teache al þ he had taught the. Mat. xxviii. d. Mar. xvi. d/without takinga nything. Mat. x. a/but soch thinges as are necessary to the lyfe. Mat. x. b/i. Cor. ix. a. b.

The gospel increaseth it self more & more/ by good workes. Colo. i. a: The which Esaye shewed before, to be preched in diuers tolages Esa. xxviii. c/the which thing was done. Act ii. a. b. And by þ preching of it, þ church is gathered together in al þ world. Esai. ix. a. And the consciences made glad. Pro. xii. d

The terrible Iudgement of god agaynst þ despysers of the gospell. ii. Tessa. ii. c

¶ The byshop doth the office an Euangelistе ii. Timo. iiii. b

They that set forth the gospel/ whosoeuer they be: ought not to be let Luk. ix, f

By þ preching of þ gospel, yf we do beleue it with the hert, we accõplyshe the commaundementes of god. Deut. xxx. c

¶ Gentyls

They are Gentyls or Grekes/ whyche are not of the cyrcumcysyon. Rom. i. b/Christe is the lokynge for of the Gentyles. Gen. xlix. b. Esaye. ii. b

The gentyles are called to Christe, by the preaching of the Apostels. Esay. xlvi. c: to the glory of god. Esa. xlii, a/Psal. xviii. e. lxxxvi. and conuerted to hym. Psal. cxiii. Esay. ii. a. zacha. viii. d/ix. a. xiii. d/of whome he is also the head. ii. Reg. xxii. d

Paule monisheth vs, not to folowe þ workes of the gentyls. Ephes. iiii. d/for they are farre from Christ, & pertayne nothinge vnto hym. Ephes. ii. c, because they do not folowe righteousnes. Rom. ix. e / And therfore doth God forbidde the Iewes to haue any cõuersation with them. Leuit. xviii. d. Deuter. xii, a. Josue. xxiii. a. Exod. xxxiiii. b. ii. cozin. vi. c: And that they do not receaue theyr customes about the dead. Deut. xviii. a

Christ prophecied þ entring of the gẽtyles into þ church. Mat. viii. b/& that they shulde haue truste in him, after þ they had hearde the iudgemẽt & gospel of helth. Mat. xii. b. & put aside the seruing of Idolles. John. iiii. c. for Christ is sent vnto them. Act. ii. f, xxviii, g/ & the doze of fayth opened. Act. xviii. d/whõ also Christe calleth hys shepe. John. x. c. chosen by grace. Roma. v. d/purified by fayth. Act. xv, b/conuerted by God. Act. xi. c/ knowing the secrete mystery of grace. Colos. i. d. Then a man ought not to esteme them abominable Act. x. c: but preached the gospell vnto them Mar. xvi. d/as S. Paul dyd. Actu. xiii. g/ for he is theyr minister. Rom. xv, d/their apostle Rom. xi. b. theyr teacher. Gala. i. c. i. Tim. ii. b: & theyr mayster. ii. Timo. i. c

¶ Glorye

The glory of Christ is declared by the gospell. ii. Cozin, iiii. a: the whych he shewed to them whõ he hath chosen. Roma, ix, e

All honour & glory to God onely, Ap, iiii d, Philip, iiii, d, Judas, i, g, to whose glorye/ we ought to do all thinges, i, Cor, ix, g: whether we lyue or dye, Rom, iiii, b: for al that is done to the glory of Christe, commeth of thee holy ghost, i, Cor, xii, a

Christe is the hope of our glory, Colo, i, d: The whych the holy goost doth promes vs after tribulations, i, Pet, i, b, all thoughe they be not worthy of thys glorye, Rom, viii, d, ii Cozint, iiii, d

Let vayne glory be farre frõ vs, Gala, b, d Philip, ii, a, for they whych seake glory, cannot beleue in Christ, Jo, v, f, g, as apereth by the cheke of the Jewes, Jo, xii, f,

¶ Glotony

Glotony, is the worke of darkenes, Rom xiii, d: let vs not therfore be geuẽ vnto it/ as Esau, Hebr, xii, d: But let vs settagaynst it/ the prayer that is wryten/ Eccle, xiiii, a. the which is no cor pozall thinge: but spirituall. Psalm, iiii, b, xviii, xl viii, lxxx viii, cxx viii i, Petri, iii ¶ Grace

By the grace of god, cometh our redemption/ the delyueraunce from synne, & our purgation, Ro, viii, d, Ephe, i, b, Titus, iii. a, gala ii, d, Act, xiii, f, by whych we are saued, not by workes, Ephe, ii, a. b, John, i, b, Otherwyse grace were no grace, ro, xi, a: let vs cease therfore frõ euel workes, & wayte for the euerlastinge lyfe, Tite, ii, c, d/which is geuen vs by grace, Rom, vi

God had purposed before the beginninge of the worlde, for to geue vs grace thzoughe Christ, ii, timo, i, a

Grace ought not to be receaued in vayne ii, Cor, vi, a, but we ought for to encrease in þ same, ii, Pet, iii, d, for fearfull iudgemẽt shal he haue, which refuseth it. Hebr, x, e: whych thing they do, that wyl be iustyfyed by theyr workes, gala, b, a, let vs therfore truste in the same grace onely, whych is offered vs, by the gospell, i, Pet, ii, c

A man oughte to geue thanckes, after he hath eaten, Deut, viii, b, An example in christ Math, xv, c, Mark, xiiii, c, and in paul, Act, xxvii, f ¶ Gelosye

the lawe of gelosye, Nume, b

the gelose and dzoncken woman, Eccles, xxvi, b ¶ H, Head

Head, for chapter, beginning, or principal cause of a thing, plal, xl, b

Head/for princes/powers and kynges/ Exo, xxviii, b, i, Reg, xv, b, d, psalm, xviii, f, Esa i, b, Amos, ix. a

Christ/is the head of the church, Eph, i, d iiii, b, d, Colo, i, c/ii, b

Christ is the head of man i, Cor, xi, a

Mã is þ head of þ womã, i, Cor, xi, Ephe, d

the

A table of the principal matters contayned in the Byble.

The head of the serpēt is broke by Christ and not by the woman. Gene. iii. c

¶ Herte

A fleshy hart, that is to saye, a harde easy & apte to teache. Ezech. xi. and. ii. Cor. iii. a.

The hart of man is euel. Ier. xvii. b. Gen viii. a. viii. d

God doth know ye depenes of the hert, doth prouue it & behold it. i Reg. xvi. b. iiii, Re. viii d, Act, xv, b, i. Thess. ii. a, i. John. iii. d. Apocs ii. b. Eccl. xxiii. c. Jerem. xvii. b

God openeth the councel of the hartes. i. Cozin. iiii. a

Out of the harte procede euell thoughtes Math. xv. b. Mark. vii. b

The herte is circumcysed of God, to the intent that it shuld loue none other, nor put trust in any experyor worcke, but in god one ly. Deut. xxx. b

The hert is renewed of God, Ezech. xi. d xxxvi. f. Jerem. xxiii. f. iii. Reg. xviii. f

The herte must fyrst be opened of God, before any man can geue hede too the worde of God. Act. xvi. c

Let vs not saye in our herte, that for our righteousnes God hath geue vs euerlasting lyfe. Deut. ix. a

In our hertes let vs synge Psalmes, Himnes, and songes. Ephe. v. d

God hath writte hys lawes in the hartes of his faythful. Hebre. viii. d. x. c

Lett vs not folowe the thoughtes of oure hartes: but let vs only do ye whych God hath cōmaunded. Num. xv. d

¶ Housholde

Abraham cōmaunded hys household to kepe the waye, iudgement & righteousnes of God gene. xviii, c

he that careth not for his houshold, is an infydele. i. Timo. v. a. Pro. xxvii. d

¶ holy dayes

The Lord hateth the holy dayes. Esa. i. d Amos. v. f

Paul rebuketh them that kepe thee holye dayes, Gala. iiii. b

Of the Iewes holy dayes, loke, Leu. xxiii a. Exod. xxiii. b. Deut. xvi. a. Exod. xxxiii. c Leuit. xvi, f. xxiii. d, in whyche holye dayes it behoued the to offer thinges appoynted. Nu xxviii. a

All dayes are, by Christ made vnto vs lyke. Col. ii. f. Math. xii. a. Mark. ii. b

¶ Hatred

hatred is forbidden, Leuit. xix. d

All Christes mē are hated for Christ. Mat. x. c. And they shuld do good to the that hate the Exo. xxiii. a. Mat. v, g. Luk. vi. e. An example in Dauid. ii. Reg. xix. a. Ite in christ. Lu. xviii a. Item in S. Steue. Actu. vii. g. Therfore a man ought to hate no mā: for he that hateth his neyghbour, is not in the lyghte of the gospel: but a murtherer. i. Joh. ii. b. iii. e

¶ Heresye

heresye for a secte Act. xxiv. a. Loke wherfore that ther must be heresyes. i. Cor. xi. d

A mā ought to flie frō heretikes. Tit. iii. c

¶ Heretage

The faythful people is ye heretage of God Exod, xv, d, Deut, iiii, c, ix, d, xxvii. b, xxiii, a, xix, Reg, viii, f, x, a

The heritage of the kingdō of heauē, is geuen vs by promesse, not by the workes of the lawe. Gala, iii, c, d, Math, xxv, b

Christ hath bought and regenerate vs, to thintent that we shuld enherite the kingdom of heauen, Tite, iii, b, the whych is kepte for vs in heauen. i, Pet, i, a

Christ is the enheritour of al, heb, i, a, Lu, xx, c, wythe whō we are also exalte, beynge by fayth the children of God, gala, iiii, b

¶ Honour

honour to father & mother, Exod, xx, b, Deuter, v, b, is to minister vnto them thinges necessary to lyue by, Mat. xv, a. whych being thorughe couetousnes, the Phariseis hedde made of none effecte, or lytle regarded, Mar viii, a, Mat, xv, a

honour also is due vnto kynges, i, Pet, ii, c, to the elders. Leuit, xix, b, also to them ye do helpe forth the gospel, by any mynystratiō i, Cor, xvi, c

Let vs geue honour vnto all men, for gods sake, i, Peter, ii, d, geuing honour to them that honour belongeth, Rom, xiii, c

he that honoureth not Christ, by beleuing in hym, dyshonoureth hys father whyche sente hym, John, v, b

¶ Humylyte

To hāble, for to punish & slay, Iug, iii, d iiii, d

To humble, is for to submyt a mānes selfe vnder the mightie hand of God, & to caste al his care vpon him. i, Pet, v, b

he that hūbleth hym (ye is, thinketh lowly & maketh no estimatiō of hym selfe) shalbe exalted of God. ii, Reg, vi, d, Luk, i. e, Let vs ther fore haue humylyte in hert, without preferring of our self aboue any mā, by arrogancy, Eph, iiii, a, Col, iii, b, v, b, Of ye whych thing Christ doth warne vs, in the parable of ye gestes, lu, xi ii, b, and of the lytle chylde, Math xviii, a, Mar, ix, e, luke, ix, f

Let the hūble Christen mā bered with dyuers afflictiōs reioyce, for in that is he great before God, James, i, b, and therfore shall he be exalted, Math, xviii, b, Luk, xiii, c, An exāple of the publicane, Lu, xviii, b

The prayse of humylyte, Pro, xvi, c

¶ The holy Ghost

the holy ghost is the holy & dreadful power, by ye which wēs hertes are renued frō heuē. i Re, x, e, to thintēt they may cōprehend ye thinges of God, i, John, ii, c. And whyche geueth witnes vnto our hertes ye we are of god. Ro, viii, c. by the which also we do cal vpō the father with cōfydence, gal, b, c. and know that god doth dwell in vs, i, John, iii, d

Of the graces & gyftes of ye holy goost, i, Cor, xii, a, xiii, c

The holy goost in the scripture (by a figure) fayth is called vdiuers names, according to the graces ye are geuē vs: that is to say, water, Esay, xliii, also spete, Ezec, xxxvii, Act, ii also wynde, Act, i, also instrument, i, Joh, ii also an exhorter & cōforter, Joh, xiiii. d. xvi. c

¶ Healthe

God is oure health, Exo, xv, a, Psa, lxv, at whō we ought to aske it, Jere, xvii, b, throw Christ, Judas, i, g. In ye power of whō is oure

helth. Mat. xix, d, which is the creator & sauiour of ye world. Hebre. ii. c. b. c & i. John iiii, c, e, f, Tim, iiii, c, & ii. Tim. ii. d: ye which is come for to saue vs. Mat. viii. b. Lu, xix, b, Joh, iii, b, throw mercy & not by our workes or merites: to thintēt ye no mā should boast him self, Eph, ii, a, b, Tite, iii, d. And there is helth in none other but in him, act, iiii, b

Helth for victory. Jud, xv, d, e, ii, re, xviii b, also, iiii, Re, b, a, An exāple in Saul, whi che dyd ascribe his helthe ye is to say his victory to god, & not to his owne strēgth, i, re, xi b: for the helth of mē is vayne, psalm, ix, c

¶ Ipocrysye

Preachers ought to reproue that Ipocrysye of mannes workes, Esa, lviii, a, as ye prophete dyd Esa, xxix, d, e

Ipocrytes wyl neuer knowledge their synnes Malachye, iii, b

The hope of Ypocrites is vayne, Job, viii c, xx, a, xviii, b

The iudgemēte, confusyon, & dispayre of Ipocrites, Job, xvi, b

Against Ipocrytes that do only glorifie ehē selues of thee name of God, & denye them in theyr dedes. Esay. xlviii. a

Against these Ipocrites: whych do iustyfye them selues by theyr outwarde dedes. Esaye. lxvi. a.

A prayer against Ipocrysye. Psal. cxxxix. Of ppocrysye loke. prou. xii. c. xviii. b. xxx.

Christ geueth eyght curlinges against the Ipocrytes: specially because they shut vp the kingdō of heauē, &c. And that they make a cōuert worse then them selues, &c. loke vpō the text al togither. Mat. xxiii. b

¶ Idols or Images.

An idol is nothing, & hath no godly power in it, i. Corint. viii. b. ix. c. And therfore is there none agrement betwene the temple of god & idolles. And for this cause dyd Asa put downe ye idolles. ii. Para. xv. b. & Josias. xxiii Reg. xxiii. b. Against whyche loke in amos. iiii. a. Sap. xiii. d. Abac. ii. d. Esay. xl. e. Psal. xxxxvii. Note these lytles Abominatiō and Idolatriō or Worshipping.

A mā ought to make no Images, Exo. xx. a Leu. xxvi. a. Deu. iiii. c. d. b. a: for god hateth ehē. Deu. xvi. And whosoeuer maketh ehē, is cursed of hym. Deu. xxvii. a. b. c. d.

The Iewes as wel as the gētyls had trust in theyr Images, thinking for to haue helpe of them in theyr tribulations. Deut. xxxii. e. And therfore God commaunded them too be taken downe, broken and burnt, Deuter, xii. a, b, c. d

Micah had made an Image for hi selfe, but the children of Dan toke it frō him by force, & worshipped it long time. Jud. xvii. a, b, c. d. e f. frō whēce Idols had theyr beginninge, & ye euels of Idolatrye. Sapie. xiiii. b. Idolaters shal not possesse the kingdō of god. i. cor. vi. b Let vs therfore cast alide al Idolatry, to thintent ye we perish not, as the Iewes did. i. Cor x. b, i. Joh. v. b. for ye prophet dothe ascrybe the destructiō of the people to Idolatry. Ezech. vi. a. xliii. b. Jere. xliii. a. & specially of ye priestes. Ezech. viii. b ¶ Inuencyon

All inuention against the Lord God is accursed. Esa. iii, b, & punished, psa. xxxix, other

by derth. deu. xxviii b, or els by a plage. Jud ii. d. The priestes are caste oute of the house of God, for theyr inuencions. zacha. xi. e

¶ Innocencye.

None is innocēt before God. Exo. xxxiii a. Nu. xiii. c, neuertheles he ye lyeth an innocēt in ye sight of mā, is accursed. Deu. xxvii d, & shal not abyde vnpunished, ii. Re. xii. d

The Scripture that one doth vnto innocentes. Eccle. viii. a.

The innocencye of Tobi. Tobi. ii. b. Job sheweth forth hys innocēcie. Job. xxxi. a

¶ Inuocation or calling vpon.

Woo the ye call vpō the name of god, he helth. Ro. x. c. he calleth not truly vpō the name of God, which beleueth not in him. Ro. x. c. and therfore dyd Enoch first cal vpō the name of God. gen, viii, d, Ite Abrahā, gen, xii, c, xiii, & Also Jacob, gen, xxviii. d, Also Moses, Exod, xxxiii, a, Deu, xxxi, a, also Sampson. iudges xv, d, xvi, g, To call vpon or inuocate the name of God ouer anye man, is for too blame or prayse for hym. Nu, vi, d

Elyah doth mocke the ye cal vpō the Idoll Baal, iii, Reg, xviii, e ¶ Iudgement

God doth iudgement to the fatherles, wydowe & straunger. Deut, x, d

The terrible iudgement of god, against those which beleue not the gospel, ii, Ces, ii, c and those that wdrawe the faythful from the truth of the gospel, gal, v, b, which god doth suffre to be done vnto the which wil do that, that they lyke best, Psal, lxxxi.

God beginneth iudgemēt at his owne house: for he sēdeth tribulatiōs & afflictiōs vnto his church, i, Petr, iiii, d, prou, xi, for our correction, to thintent that we be not cōdemned wyth the world, i, cor, xi, g, Then to iudge is to punish, gen, xv, c, deut, xx ii, e, i, Reg, iii, e,

He that heareth Christ, & beleueth his gospel is not iudged, Joh, v, d, & he that beleueth it not, is iudged already, Joh, iii, c, because he despyseth the worde of the gospel, Mat, xii, c Jo, xii, g, Then shal euery man be iudged according to hys fayth, Mat, xvi, d

¶ The general iudgement

Of ye general iudgemēt, psa, xcvii, Esa, ii, e, xvii, a, lxvi, e, ye whych is nighe, Ro, xiii, d, & shal come as a theefe in ye night, for it is vncertayne, we must therfore watch, mat, xxiiii, d, Lu, xvii, f. which day is only knowē of ye father, mar, xiii, d, zach, xiiii, b: Of which the signes are: mat, xxiiii, c: mar, xiii, c, lu, xxi, e, In ye which day christ shal apere w his āgels, & the ye wayt for helth: mat, xxv, b: Hebr: ix. g & shal make ope the councel of mēnes hartes. i Cor. iiii. a. In ye which day also, ye apostles & sayntes shal iudge. i. Cor. vi, a, mat, xvi, d by feare of which S. Joh. did induce ye pharisies to the chaūge of lyfe, mat, iii, b Luk, iii, d

¶ Humayne iudgement

The iudges ought to do righteous iudgemēt, deu, i, b, c. xvi, d: wout iudging according to ye outwards aperāce, Pro, xxiii. c. Eccl. xi a, nor yet peruerting. deu, xxiii, d, xvii. c for in

iudgemente

A table of the principall matters

iudgemẽt, a man shuld not agre to the boyce of many, for to cõme by þ truth. Exod. xxiii. a The law alloweth forbid for to iudge of þ mã except he be knowẽ to be such a one. Jo. viii. e for he that iudgeth his brother, iudgeth thee law. Jac. iiii. c, let vs not iudge thẽ accordig to þ outward shewe. Jo. vii. c, nor before the tyme. i. Cor. iiii. a. The signes & wõders, whi che god dyd before Pharao, are called iudgemẽtes. Exo. vii. a. xii. Iudgemẽt for law, order & right. Deu. xvi. a.

¶ Iudges

The office of a Iudge. Exo. xviii. a. Le. xix c, Deut. i. a, who mẽ must obeye vnder þ payne of death. Deut. xvii. c

A righteous iudge ought not to accept psons. Exo. xxiii. a, Leu. xix. c. nor be mercyful to the fatherles in a wrõgful cause, Exo. iii. a Eccl. iiii. b, but iudge according to the lawe of the people. Deu, xvi. b, but many are blyn ded through gyftes. Ecc. xx. d. An exãple in þ childre of samuel. i. Re. viii. a, iii. re. xxi. c. d

Christ is ordened of God his father, to be Iudge of þ quick & of the dead, of þ good & of the euel. Act. x. g. Ro. viii. b, Hebr. xii. f, To whõ it is geuẽ to geue iuogemẽt. Joh. viii. d.

¶ Iustification.

To be iustified, is to be saued, redemed frõ al iniquitie, pourged, washed, sãctified, regenerat & renewed by þ spirite of god, & þ synne be not imputed vnto vs for the loue of christ: but for geuẽ by his grace to thintẽt þ we shuld do good workes. Tit. ii. d. iii. b. Act. xiii. f, Ga. Cor. v. d. bi. c. The which thing is done by faith. Ro. iiii. d. b. a. For a mã must be fyrste a new creature in christ, before he do any good workes. Lu. i. g. Tit. i. d, Ephe. ii. b, To thẽ þ wyl be iustified by þ very lawe of god it selfe, Christ is dead in bayne. Gal. ii. d. & hys grace doth profet thẽ nothing. Gal. b. a, then in as much as god doth iustifie, no mã cã accuse vs Rom. viii. g

¶ K. Keyes.

The keyes ar the law & the word of God, by the which we do shut & vpõ the kingdõ of heauẽ. that is to say the church. Mat. xvi. c

Christ only geueth þ keyes to bynd & lowse by his word. Joh. xx. f. Isa. xxii. f. Apoc. iii. d,

Whosoeuer is fylled with the holy ghost, hath power to shew by the word of god, that they (which do beleue þ remissiõ of synnes is done by Christe) are absolued (which is to open & þ they which do not beleue it, ar bõde (which is to shutte) Johã. xx. d Math. xviii c, John, xvi. e

¶ Kynge

What maner a mã a king shuld be, Deut, xvii, d, i, Reg, viii, c, whose hert is in the hand of God. Prouer, xxi, a.

A righteuous king is the strẽgth yf his realme. Prou, xxix, a, b, Sapi, vi, d, Eccl, x, a

The king ought to rede þ boke of deuteronomy þ is to say the law of God, & to kepe it to þ only. Deu, xvii, d, An example in Josiah iii, Reg. xxii, c, & preache it to the people: An example in Salomon, iii, Reg, viii, f

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There is none other name geuen vnto mẽ/ wherebe they can be saued, but the name of Ie sus Christe, Act. iiii. b. Thee whyche we praye that it may be declared, celebrate/ and glorifyed thorow out al the worlde Mat, vi b, psal lviii/ as Dauid dyd. ii, Reg. viii. d/ For thee loue of whyche God dothe not forsake the people that knowledge theyr synne/ i/ Reg/ xii/ d.

The name of god is blasphemed thorow our euel luyng. Roma. ii. d, i. tymo. vi. a

He that blasphemeth the name of god/ is stoned to deathe Leuy, xxiiii. b, for it is he onelye that shulde be called vpon. Iere. xiiii. b/ Hebr. xi. b, An example in Abraham Gene. xii/ c/ xiii, a: Also in Isaac. Gen. xxvi, f. Also in Moses Deuter. xxxii, a. Whosoeuer therfore doth call vpon the name of god shall be saued. Joel ii, g

Newe.

The newe testamente is the rempsyon of sinnes, by þ bloud of Christe Mat. xxvi. c, mar xiiii. c, luke, xxii, b, by the which god hath promysed to geue new lawes in our hertes, & not to haue remẽbrance of our synnes. hebr, viii d. e, c, gen, iii, c, of þ which paul hath receaued the dispensacion ii, Corin. iii. b

He ought to be a new creature þ beleueth in Christ galat, vi, d. & walcke in the newnes of lyfe. roma, vi, a. doing al his workes by þ spyte of god. Roma, viii, b

Let vs therfore do on þ new man, which he hath create in vs, Ephe, iiii, e, to thintẽte that we may lyue in rightwysnes and holynes.

Neghboure,

Whosoeuer hath necessytye or nede of oure helpe, is our neghbour: whõ we ought to helpe. as christ teacheth vs by þ parable of the samaritane, Luke, x, e. takynge care and charge of hym. Eccle. xviii/ b/ wythoute despysynge of hym. Mala. vi. b, and sclaunderynge hym/ Ecci. xix. b and iudgyng hym. Jam, iiii. b, but pleasynge hym vnto hys edyfyng. Rom. xv. a, And louyng him as our selfe. Leu. xix, c/ Mat xxii, d, for in so doynge the lawe is fulfylled/ Rom, xiii, c

O

Oblacion, or offering,

Oblacyon for synne pleaseth not god psal/ xl. Heb. x. b for Christ is ones offred in our oblacyon for oure synnes, & for oure sanctyfynge. Heb. i. g, he abydeth therfore nomore to be offred. heb. viii, x. c

Christ hath geuẽ hym self for vs vnto God/ an oblacyon & sacrifyce. ephe. v. a. By þ whyche we are sanctyfyed, hebr, x, c

Of the oblacyõs of the olde testamẽt loke le vi, vi. c, ix a. xxii, c. Num. viii. a. xv. c, xxix, a

Obedyence.

A mã must obey vnto þ lawe of god. exo. xv, g. Deute. xxx. d for he that obeyeth it is blessed Deutro. i. b, and he that obeyeth it not is cursed. An example in Saull. i. Reg. x. viii, c, Item of Acan Josu. vii. d, let vs then be chyldren of obedyence. i. pet i. c, specyally to god more than mẽ. Act. v. e, Also to our parentes exo. xx. b, leu xix, a, deu. , b, Tobi, xvii, a, An example in chryste Lu. ii, g, Philip. ii, b. Also to our superiours exo. xvii, a, hebr. xiii, c, an example in the Israelites, Deu, xxviii. d

God had leuer that we obeyed his cõmaundements then too doo sacrifyce vnto hym, i, reg, xv, e, Eccle, xxxv, b. wherby we do when we are chosen of god. i, pet. i a

P

Prayse,

Geue prayse vnto god. apoc. xix. a

god is oure prayse, whom we shoulde laude, knowledgynge that all that we haue, commethe of hym Exo/ xv. a, deut/ / / d, an example in thee Israelytes, Josua, xxii b. also in anna i/ Reg/ ii/ a/ Also in Salomon, iii, reg. viii/ b Also in Dauid. ii, reg, viii, c, xxii. a. Also in thee apostles, Luk, xxiiii.

a mã ought to offre the sacrifyce of prayse vnto god thorow christ heb, xiii, c

prayse shalbe vnto euery man from god / ii/ Cor iiii/ a

Prayse is dyscommendable in a mannes owne mouth, prouer, xv vii, a/ for he þ praiseth hym selfe is not commended, but he þ is praysed of god, ii, corint. x/ d

Prayer.

The prayer þ christ teacheth vs. Mat/ vi b Lu/ xi/ a/

The prayer of the christen oughte to be continuall and fervent/ the whyche thynge christe shewethe vs by a symylytude/ Luke/ xi/ a/ xviii/ a. So the whyche thyng also he doth exhort vs/ mat/ vii. a/ Also S. Paul rom/ ii/ c, Eph, vi, c col. viii/ a. and. i. tessa. v. d. and S. peter lyke wyse i. pet. iii, b for thee contynuall prayer of ther ryghtuousse is very acceptable to god, Jam v d, An ensample in Elyah iii. Regum. xviii. a. And therefore shoulde we praye purelye in euerye place, thoute wrathe or dyssencyon. i Tymot, ii, c John. iiii, c psal. cxiii,

Peace

peace dothe sygnifye the rest of conscience & quetnes agaynste the deuell our aduersary: and

contayned in the Byble.

And generally the aboundaunce of al spirituall goodnes, because our synnes are forgeuen vs by christ. Of whiche thyng loke esaye. iii. Iere. xxiii. Osee, ii. The whych thinge also. S, Paul doth wisshe vnto thẽ that be wryteth vnto, Rom. xv. c. Ephe, i, a. ii. tessa. iii. d. Of why che god is þ author. i. Tessa. v. b, f, Cor. xviii, f, And, iii, d And christ þ preacher, eph, ii, d

Peace be with you, is a maner of gretynge very familiar amõg þ Jewes. For whiche we say, God saue you, or god spede you, i re. xv a Gene xlii, e. Judg. xix. a.

Christ desireth peace to his apostles. Luke. xxiiii. f, Jo. xiii/ d, xvi f. xx. c. which thing cã not be comprehended by mannes reason. Phy lipp. iiii. b

We ought to haue peace with al men. roma xii, d. Hebr, xii. Ephe. iiii. a. i, pet. iii. b, wyth them that do cal vpõ þ name of þ Lord, ii. tym ii. d, And vi the mynysters of the worde of god i. Tessl, ii, c. For the Lord hath called vs to peace & vnytye. Collos. iii. b

Poore.

We shal haue alwayes poore amõg vs, Mat xxvi. b Deu. xv. b. To whom men ought to do good. lu. xviii, c. rom. xii. b. xv, f. ii, cor. viii. b ix a b. c, But we shal not haue christ alwaies corporally vi vs Jo. xii. a/ Mat xxvi, d, al though that he were made poore for vs, ii. Corin, viii b, Let vs then haue pytie vpõ the poore, xxv. b. For the which is done vnto þ poore is done vnto christ. Mat. xxv, d

Pacyence,

Pacyence is prayed. prouer: xvi, d/ & necessarye for christen men, hebr. x. g. For it engendreth trayll, Roma. v a An example in the prophetes Jaco. v. c. Item in Job, xii. a. Item in Tobi, ii, b, Item in paul, i, cor. xiii, c. Also in þ tessalonicences. ii Tessl, i. b, We ought thẽ to be pacyent, in supportyng one another, & not hasty to reuenge. i. Tessl. v. c, Collo, iii. b, f, b Jam v, b. For he that hath charyte is pacient. i, cor xiii And doth exercyse him selfe in good workes. Jam. i, a

Persecutyon.

Persecution to them that will lyue after the worde of Christ. ii, Timo. iii, c wherof christ doth warne vs Mat. x. b. c: For it withdraweth (yf the faith be not lyuely frõ the word of god, Mar, iiii. b, But he that is persecuted in one cyte, let hym flye into another, Mat, x. c knowyng that the persecutyons come of god psal, xxxix. From whyche he can delyuer men. An example in S. paull/ ii/ Tym, iii. e. A man muste then take them pacyently. i. Corin/ iiii c. and praye for hys persecuters, Matth, v/ g/ Ro. xii. c

Perseueraunce or continuance.

Perseueraunce in the truth is geuẽ of christ vnto the faithful, i. cor. x. a. To þ which he doth councell vs. Jo. xv. b. For he that continewethe vnto þ end (although þ he be greatly persecuted) shalbe saued Mat, xxi, c xxiiii/ d

Pestylence.

God doth send pestilence, whẽ men do dyspleasse hys worde/ Deu xxviii. b, leuiti/ xxvi/ d/ iiii. Regum. viii/ d

Dauid did chose pestilẽce, to thyntente that he myght dye with other/ ii/ Regum. xxiiii/ c

The which ceased after that he had knowledged hys synne, ii/ Re, xxiiii, c

Pyette.

Loke vpon the worde Sacrifycar, hereafter in the letter. S.

Predestynacyon,

The predestynate are sayntes or holy people/ made lyke to the Image of thre sorte of God, And called/ iustyfyed & glorifyed by hym Roma, viii. f

God hath predestinat before þ making of þ worlde for to redeme vs by the bloude of hys sõne/ for to saue & make hys childzen by adopciõ accordyng to þ purpose of hys will. for to declare his mercy more clerely vnto the worde/ by the which he hath reconcyled vs vnto hym selfe, by thee meanes of hys dere sonne Jesus christ Eph/ i/ a, ii, timo, i, c. i pet. i. d Luke Ro iv. c/ xi. c Osee, ii, d, i, coz, i. d gala. i. c. i, petr, b c. prouer. v. b. a. b. xx. d. Amos iii, b. Jeremye/ x/ Lamẽ iii, e/ eccli, xvii, b ix b. i, re, ii, a. b d x d. iii re. vii, d Jo, vi, d: xviii, b mat. x, c esa lxii, a, xliii iii. a, Then þ carnal & sensual people can not cõprehend þ electiõ & predestynaciõ of God because they strive for to saue thẽ selues, by their owne workes & merites, which cannot be. But þ children of god do wayte for their health, by Jesus christ i Coz ii d

Preachers.

To preach/ is to prophesy & expoũ þ worde of god. i. pe/ iiii/ c, which thing no mã oughte to do/ except he be sent Roma x c

Preachers of the worde of god ar promesed Esa. xxx

Anna a prophetesse preacheth that Christ is come. Lu ii f

Those preachers that preach any other thynge/ then the gospell of christe/ are to be refused. ii/ John. i. c. the wyckednes of whome is set out. ii pet. ii a. b c

Prayer,

Christ prayeth for vs. John. xvi. f. xvii/ d/ heb, vii d/ ix f for he knoweth that he is heard of his father John/ xi c. He þ wyl pray/ ought to forgeue/ Mar xi c

A mã must pray vi voyce & with mynd i, Corin xiii/ c & with great trust psal. xxv. b. for yf two or thre be assembled together in þ name of christe, they shal obtayne all that they require Jame/ i a/ Matth. xviii. c, So that they praye in fayth & knowledge theyr synne/ iii/ Reg/ viii/ d/ e f

Princes.

princes are the mynysters of god Rom. xiii a b which ought to be wyse/ discrete & experte Deute, i/ b. To whom Ezechiel maketh an exhortacyon Ezec, xxii f. xvi/ c, Also Sopho/ iii/ a Also Amos vi. a & Mich iii a c

Euil princes haue euel mynysters, prouer/ xxix/ b Eccli x. a

Christ is the prince of þ pastoures/ i/ pe, b b And þ head of al princeppalite. Colos. ii b

The prince of this worlde is thee deuell/ which is bayngquysshed & ouercome by Christe Johñ xii/ e Ephe i a

Prophecye.

prophesye is the gyfte of god/ geuen by þ holy goost: & not by the wyll of anye man Ro xii b i, Coz/ xii/ b ii pet: i b The whyche spyrte

***, ii bereth

A table of the principal matters contayned in the Byble.

beare the wytnes of christ, Apocal, xix. c: The which is sometyme geuē to euell men. Matt. xxi, d. An example in Saul, 1 reg. xviii. Also of Cayphas. Johñ. xi, g. for them that wyll not beleue. iii. Reg, xxii. c. d.

Ther are two sygnes of true prophecye: the one of the thynge whych the prophete hathe shewed before, do come to passe. Deut, xviii, c, The other of he do not withdrawe the people from the true worshyppyng: whych is to serue in spryte & trueth one god only. Deute. xiii

Soche prophetes can not speake, but soche thinges as god hathe put in their mouth. iii. Reg xxii. c. And are not wythoute autorytie. Mich iii. yre and that in the syghte of Kynges. iiii. Reg, b. c

To prophecye, for to teach in erpoundynge the mysterues of the holy scrypture. 1. Corin/xi, a. xii. d. xiii. f

Paul doth put difference betwene a Prophet & a teacher, for a prophete is he that teacheth the thyng whych god hath opened vnto hym by hys spryte. to ye edifying of ye churche. e. h. iiii, but a teacher is he. that teachethe ye only word of god. hauing first bene taughte it by men: which thynge for al ye, he cannot do without the spryte of God, for it is one and ye same spryte whych worketh all thynges in al men. 1. Cor. xii. b

Sometyme prophetes haue bene called Sears, 1, Re. ix. b. By whome God was wonte to answere those that asked councel at them 1 re xxiii. a. & to withdrawe them from their Idolatry. iiii. Reg. xxi, b

Foure hundreth false prophetes dyd counsel king Ahab, for to make warre against Ramoth Galaad, but Mycheas thee prophete of the lord, being but one man all one dyd counsel ye contrary. iii. Reg. xxii. a

A man ought not then to despise prophecies 1. Tes, b. d

But rather pray for to haue soch a gift. 1 cor xiii. a

Against the lyeng prophetes, ezech, xiii. c

Jeremi complaineth of false prophetes Jere xiii, b, Of who a man ought to take head. Mat vii b. for their doctrine & ye doctrine of ye prestes is ful of types & couetousnes, Jere. viii Because they preached of nothynge but for lucre or gaynes, iii, Reg ii. b

¶ Prouidence.

The prouydence of god toward hys seruātes, Psal, cxlb. b. Prou, xv. a. xix, c. Mala, iii, d A man maye not then denye the prouidence of God. Eccli, b. d. For Elaye reprouyth thē that denye it. xl. cap. g

By the prouydence of god al thinges happē vnto vs Eccli. xi, b. An exāple in ye Samaritanes, which wold not beleue ye lepers & shewed them ye great hōger to come, by ye prouydence of god. ii. 1. Reg vii b, c. Also by ye prouidēce of god, Abymelech dyd not lye wt Sara. geneslys. xx. b, Also by thee prouidence of god, thee people of Israel dyd lacke nothing, Deu, ii/ b Also by ye prouidēce of god, Iosay dyd send David into ye host of Saul, 1. reg xvii. b For other exāples of godes prouydence, loke. 1. Reg. xix, c. xvi. b. xxix. b. xx, c, Also. ii. Reg. xxviii. g. iii reg, xiii, e. xvii, a, iiii. Reg. b. a. viii, a

ther is nothing that comforteth a faythful man more thā to consyder that nothyng happeneth vnto hym/wythout the prouydēce of god, yea euen vnto the falling of one heare of hys head. Mat. x. b. And he that beleueth not the prouidence of god/is not worthy to lyue Psalm. c iiii

¶ Prudence

Prudence is sometyme takē in the scripture for a certayne subtelye/by the which ye carnall mā doth gouerne hym self warely in his busines, Lu, xvi. which. s. paul calleth worldly wysdō/which is death before god. Ro. viii a, Bar, iii, c. by the which a man shuld not gouerne hym self prou. iii. a, wherof also Jonadab was full. ii. Reg. xiii, a

Iet prudence is take for an adupsemēt/ by wbych any mā taketh hede to ouerpasse ye same thyng to the which he is called: to thintēt that he might serue the glory of God and the profet of hys neyghboure. And thys to doo/ Christ doth warne vs. Math. x. b. Iit. 1. peter i, petr, iiii b

Prudēce & wisdō or sapience, ar Ioyned cōmenly together in ye scripture: wherof wi dō or sapience/ doth cause one to vnderstād those thynges wbych be of god. 1. Cor i. e. ii, a, & prudense to persuer or contynue styl in ye same. Eph, i. prou. xiiii. d: to ye which we are exhorted. prou. i. a, iii, b/ viii. a, xx, a, xxi. b, An example in Dauid, 1, reg xviii. b, c ¶ Psalmes

We must synge vnto God wythe Psalmes, Hymnes and spiritual songe. with geuing of thankes in the spryte & herte. Judg. b, a, 1 cor, xiii, c/ eph. b, d. Col. iii, c. Psal. viii, d, x/ a/ Iudit. xvi/ a ¶ Publycanes.

Publycanes are those that do gouerne thee cōmune threasures/ specyally tolles or tares, The which were sometyme in great reputacyon among ye romanes, but odyous to ye pharisees, because they dyd gather tribute of the Iewes in ye names of ye emperour of Rome: And therfore dyd they caste in the apostles teathe, that christe dyd eate wt the publycanes, Luke b. f, And because he was theyr frende/ Lu, viii e. Of Publicanes loke, Mat, xviii, b. xxi, c. Lu iii, x.

¶ Purgatorye.

This word purgatory is not in ye Bible, but ye purgacīō & remissyō of our sinnes/is made vs by ye abundant mercy of god, luk. i/ g, Mar ii/ a. only by christ. Mat i. e by ye sheding of hys blood mat. xxvi/ c. mar, xiiii/ c. Lu. xxii, b Act xiii. g, eph. i. b. Heb. i, a. ix. d, i, petr, iii, c, i Joh i. e/ ii, b. Apoc/ i/ b For he is ye recōcyling of al ye sines of ye whole world. i/ Jo. ii, a iiii/ c and hath shewed him self taking on him our flesh, & also dying, bering our sinnes vpō his backe. for to do thē awai, 1. Jo. iii. ro. iiii d. i. pet/ ii/ To thinke ye he might purge be ye sinnes (in ye wbych ehys world was bold) Gal. i a. i/ tym i. d) ye beleue in hi which is ye lāme Jo. i d once offered for al So ye ther remaineth none other which cā frō hence forth pourge vs of our sinnes. Heb/ ix. g. r. c he then ye wyll pourge hys synnes/ through fier/ or by any other meanes thē by ye passiō of christ/ denieth his said passiō as it is to see by ye places before aleged: and shal be greuously punyshed/ because he hath despysed

despysed so grate a grace, Hebr. e

¶ R, Rychteous.

No man is rightuous in the syght of God Job. iii. b if. a, xxb. b. Eccle. viii, a. Abrahā is reputed rightuous because he beleued, gen, xv a. He that is not ryghtuous, hauinge perfayt charite, is not of God, 1. Jo. iii, b

To the ryghtyous is no lawe geuen: for he doth al, thyng frely by the spryte of god Gal, b d. i. Tym. i. b

The ryghtuous lyueth by fayth, Rom. i. c/ Hebr. x, g, vpō whom ye eyes of the Lorde do loke, i, pet. iii. d. whose prayer also is very acceptable. Jam. b d prou/ xv. d

The righteous ar with moche a do saued in this world if is, escape tribulaciōs for ye name of christ, i, Pet, iiii, d. by ye which he is proued Eccli. ii, a, xxvii, a Prouer. xvii, a

¶ Mannes ryghtwelnes.

Ther is no ryghtwelnes in mānes not in ye most holy. Job. viii, d. ix. a, xxb. b. Esay, xlvii, d Let bs not thē atryb ute it vnto our rightwelnes, ye god geueth bs ye enheritāce of ye euerlasting life. deut. ix. a, For they ye wyl establyshe their owne ryghtwelnes by workes, are not subiect to the iustyce of god. Roma. x. a.

The ryghtwelnes of god is made knowē vnto vs by hys workes. Job. xxvi. a. xxviii/ a/ christ is our ryghtuousnes. 1. cor. i. d. esa. xlvi/ b, xlb, b. lvii, b. the whyche is geuen bs of God through christe. philiph. iii. c The wbych also we shuld, wayte for by fayth. Gal, b. a

They ar free frō iustyce, ye is to say haue no ryghtwelnes, wbych ar seruauntes to synne. Roma, vi. For there is no felowshyppe betwene ryghtwelnes & unrighteowelnes. ii. cor, vi/ c/ For the wrath of mā doth not ye rightwelnes of god. Jam. i. c. ye frute, wherof ought to be sowen in peace, Jam iii d

¶ Rulers.

Euell rulers passe not vpon ye causes of thee poore. prou. xxix b And for al ye men must be obedyent vnto them, Satu, ii, not withstāding ye ther be inferyoures. 1. Pet. ii, c, Col. iii, d. ephe. ii. b. But so that they commaūde nothynge against god. Act. v. e Of the obedyence dew vnto ye rulers loke. ro. xiii. a b. c To ye which christe payed tribute, Mat, xvii, d What ye rulers shuld be, ero, xviii. d. deu. xvi, d. That is to say, such as Iethro sayd vnto Moses ero. xviii/ d Deut. i, c. To the which men owe reuerence/ ero. xxii. d, prouer. xvi. b. xxii. d. xix. b rp a. And not to detracte or speake euell of the ero. xxii. p, nor to esteme their offyce light Eccle. viii, a.

¶ Rabi.

Rabi in Hebreu syguifieth (my master, Jo. i,) wbiche thynge one shulde not desyer to be called, Mat. xxiii, a

¶ Reason.

A man shulde not trust vnto ye iudgment of hys owne proper reason, Deut, xii, a, prou. iii a, xii, c. xiiii. b

A reason ought e to be geuen to all thē that do demaūde, of the hope that we hope in Christe. 1. pet. iii, c

A reason shalbe geuen by euery one of bs, before ye iudgment seat of Christ. ro. xiiii, d

¶ Redemption,

The redemption which shulde be made by ye blond of Christ, was ordeyned before thee making of the worlde. 1. Pet, i/ d Of our redemption loke Eph, i. b Hebr. ix. c

Christ is the redemer of al men. 1. Cor/ i/ d, 1 timo. ii, d, The which hath geuē hys lyfe for ye redēption of many Mat. xx, d wbych was prefigured in ye delyuerynge of ye childrē of Israel ero, xb, c, Deu ix. d. ii, Re, viii. d

¶ Refuge.

God is our refuge. ii. reg. xxii. a. Psal, x. b/ xlvi. a. xciii, d/ cxliii, a/ Jere/ xvi, d. The types of refuge, Josu. xx. g Num, xxxv. a/ Deut iiii/ a/ xix/ a

¶ Rule.

We shuld contynue in one rule/ thynkyng/ loking & beleuyng one thing: ye is to say, ye we cānot haue ye euerlastig life ye is promesed bs/ by any exercise or outwarde worke. Phyl/ iii, d/ Thys is the rule of Christ. And he ye folowyth it/ ye peace of god shall rest on him Gal. vi. d. ii/ Cor/ x, d, The rule for an elle, a yarde/ or a perch, ought to be true & iust. Leui/ xix, g.

¶ Relygyon.

Relygyon, for obseruyng (not of cloistre rules but of thynges ordeyned of god. Exo/ xii/ d, Leui, vii, d xvi, g Num. xix, a, Religyon, for the secte of the Pharises/ which were proude Iporrites & ful of Ceremonies, of wbyche, S. Paul was at the first/ Act/ xxi/ b

Cornelius beyng captayne of the Italyans armye/ is called a relygyous mā & yet he had made no monasticyal bowes Act. x a The true relygyō of the Christen standeth not in the diuersytie of habytes or of bowes: but in dyspysyng of ye fatherlesse & wydowes in theyr tribulacyōs, & in keppyng a mānes selfe pure frō the wyckednes of thys worlde. Jam/ i/

¶ Remyssion.

The remyssyon of synnes, chorow christ only. Act. xi. f. Coloc. i, f/ wbych hath bene preached by the apostles, as Dauid had shewed before. Psal. xix, ¶ Rest.

No rest vnto them which obey not the commaundementes of God, Deut/ xxviii/ g/ Reste is promysed to them/ which beare the poucke of Christ. Mat/ xi/ d

We shal entre into ye reste of god, yf we beleue in him. Hebr/ iiii/ a/ Apo/ xiii/ c: for after tribulacion god geueth rest/ ii, reSal/ i/ c

To reste/ for to dwell in peace wboute busynes. psal. xb

To rest or slepe/ for the natural death iiii/ reg. iiii. psal/ xiii/ i/ con/ xb/ i. tes. iiii. Actu. viii

¶ Resurrection.

We ought e to beleue ye resurrection of christe/ as he him self hath shewed it: luc, xxiiii. a/ ro. x. b Joh, xx, c mat. xxviii, a, And Dauid tolde it before psa, xbi, xlix, Actes, iii d e the vertue & stregth of ye resurrectiō of christ, Ose, vi a/ i cor. xb. c rom. iiii, d vi a, i pet. i. a the wbiche thing hath bene wytnessed by signes and myracles. Actes. iiii, g the wyl of ye father, is to rayse vp thē that beleue in him, Joh, vi, d, ye which thing Job knew, xiiii, b, Also Daniell, xii, a, Also Judas Machabeus, ii. mach. xii, g,

What, how, & when it shalbe, loke, i, cor, xv b. Philip/ iii, d, i, tess, iiii, d, and how the faythful do desyer it, loke ii/ Cor/ v/ a

¶ Retrybucyon/ or geuyng.

***, iii. God

A table of the principal matters

God geueth vnto euery mā accordīg to their layth & ryghtwesnes i/re.xvi d/ii re.xxii/d

¶ Ryches,

God is ryche/com/x/c/which maketh ryche.and maketh poore i,reg.ii d

God hath chosen the poore of this world,rich in layth.Iam.ii.a,The faithful are made riche by Iesus christ i.Corin.i,a.ii.Cor,viii d

Of ryches loke,i.timo,b,d.Riches euel gotte do perysshe.Prou.xviii.d

The temporal ryches/which christ calleth the wicked māmon(as the cause of al inpuryte,men ought for to geue vnto the poore.Iu, xvi,a:for a mā can not serue God and ryches Mat.vi,c,Luc.xvi.c

¶ Rome.

Rome the proper name of þ concubine.Mar chor,Ge,xxii.d

Balam prophecyed of Rome.Num.xxiiii/d.

The Romanes cōdempned no mā,without he were heard.Act.xxv.b,e.And dyd not let paul to preache the gospel,vnto al thē þ came to hi in his hoste.Act.xxvi.e,g

¶ S. Soule.

Soule,for euery liuing mā.Ro.xiii.a.i,pe.iii d,& for þ life.Leu.xvii,c.nūb,xi.b,Iosu.ii/c/ christe is þ bishop of our soules.i,pe.iii,d/of whō þ ministers shal geue accōpte.Heb,xiii,c The soules of thē þ were slaine for þ word of god,were shewed to John.Apoc.vi.e

¶ Supper,

The supper of our lord,is a holy memory & geuing of thākes,for þ death of christ.ma.xxvi c.mar,xiiii,c.lu,xxii,i.cor.xi,e.x.d,the supper ought to be done in charite.i cor,xi,d for who so euer cōmeth thither vnworthely(þ is vnaccordīg) dāneth hi self.i.cor,xi,g, Goodly punishmēt, cōmeth to thē þ take þ supper vnworthely,i.cor,xi,g. The vse of þ supper was in þ epme of S.Paul sumwhat corrupte,for whyche cause many were punyshed,i cor,xi,e g

¶ Strength,

God is our Strength.exo.xv,a.ii.reg.xxii a.Iof.xxii.e,þ which Hannah confessed.i,re ii,a.Pharao resysted the strength of God,þ power of god myght the better be knowen,ex ix.c.Ro,ix.b

¶ Swerde.

God is sayd to whet his swerd,whē he wyl punish Deut,xxxii f.The swerde is set of god against thē that worship Images.Deut.xxvii d & kepe not hys commaundemētes Leu.xxvi d. He þ stryketh with the swerde shal perish with þ swearde.Mat.xxvi,e Apoc.xiii,c.The ryghte of the swerd,Gen,ix.a.Exo.xxi,b.Leui.xxiii c.deu,xix,b.Wherefore þ rulers do beare thee swerd,loke.Ro.xiii,b

The swerd of the spyryte cuttyng on both sydes,is the worde of god,which a man ought to take for to ouer come our enemy.Heb,xiiii c.Apo,xix.c.ephe.vi.c.The swerd,death,& bedates shewed before thē which shal mayntayne the gospel.Mat,x.d

¶ Sacrifice or host.

Christ is the sacrifice.Heb vii d,viii.a, offred once for vs,x.d,which must be offred no more.for through hi ar our cōsciences pourged frō synne,which thing no sacrifice could do/ heb,x.a.The sacrifises & offriges which prefigured christ/ceased at the cōming of him heb. viii.a.ix.c.God beyng cōtent wyth the only sacrifice of christ/doth refuse al other offrings & oblations/Hebr,x.b

They whych wylyngly do forsake the gospell/cā by no sacrifice be pourged from their synnes.Hebr,vi.b,x.e

Good cōuersatiō is called a sacrifice or an host/phil,ii,c,To geue vnto þ poore,is a sacrifice acceptable to god.Heb.xiii.c. phi.iiii d.Let vs offre vnto god through christ,the sacrifice of thankes geuyng,Heb.xiii.c

Loke vpon the sacrifices of the olde testament,Leu,iii.a.b.b.d.vi.a.Nu.xv.c.xviii.a.

¶ Sweare

An othis a cōfirmatiō of thinges,which ar in questiō amōg mē,by the calling vpō of the name of god.heb.vi.c/which thing ought to be vnto god.Nu xxx.a.deu.vi.d,x.d / vnaute swering by þ name of straūge goddes.Ex.xxiii c,& for þ proket of our neyghbour. An exāple in paul.ii.cor.i.d:And to þ iudge þ receaueth þ oth of such a one,to whō a mā hath geuē any thing to kepe.Exo.xxii.b. Our Lord also hath sworne by him self gen.xxii.c: But a mā must not sweare in vayne.Deut.v.b/ nor for sweare hi self.Le.xix.c:for cursed be he þ sweareth by þ name of god,& lyeth.zach.v.a. We shuld thē be so true one of vs to another,& sa reful to say þ truth:þ our cōmunicatiō shuld be ye,ye,nay,nay,Mat.v.b.Iam.v.c. Eccle. xxvii.b

¶ Stryke

Stryke is a worke of the fleche,Gene.v.d. Strykers haue they re rule.Exo.xx.c.Of them that moue stryke.Prou.x.b.xb,b,xvii,c,xviii. a. xiii.d.xvi.c

A mā is bounde to pacifye stryke & debates: An exaple in Moses.Exo,ii.b ¶ To slepe.

Manslaughter is forbidde.Gen.ix.a.Exo xx,c.Deut.v.b

The proude mā was slayne,which disobeyed iudgemēt of þ Iudges,þ iudged accordig to the law of god.Deut.xvii.c.He þ slepeth a mā ought to be slayne.Le.xviiii,b. Nu,xxv.d. He þ slepeth with þ swerd/ought to be slayne with the swerd.Gen.ix.a.Mat.xxvi,e.apo.xiii,e God cōmaudeth to slepe the prophets, which throw miracles dothe warne þ people frō his word,whether it be brother,sone,daughter or wife.Deu.xiii,a,b,He þ slepeth his brother secretely,is accursed of god.Deu.xi bi d God spileth & quickeneth what him lust.deu xxxii.e.f. Men kyle those that maye be a destruction vnto the people.Deut.vii.c

He slepeth hys brother,that is angry with hym, or by worde or sygne dothe curse hym. mat.v.b.c.i. Joh.iii,e

¶ Synne

All þ is done without fayth is synne, & so is al iniquite,Ro,xiiii,b,i, Jo,iii,a,b,d,And he þ beleueth not þ gospel is a synner.i.Pe.iiii, a.There is none free from synne,& therfore al haue nede of Christ to saue them.iii.Reg.viii c.Prou.xx.b.Esa.xli.g Eccles.viii.c.Ro. iii. c.i. Joh.i.c,Christ is without synne. Jo.iii.a i.Pe.ii.d:But god laying al our synnes vpō him,hath made hym synne(þ is to say/a sacrifice for the satisfactiō of our synnes)and cut so by synne(that is by the sacrifice offred vpon the tree of þ crosse)he hath take away cōdēpnacō & done awaye oure synne.ii,Cor.v.d.Ro, viii,a.i,pe.ii,d,Sinnes ar not imputed to thē þ beleue psal,xxxiii,for they that are purged throw faith,prouet.xv.d. Sinnes be forgeuē by god onlye.Exo.xxxiii,a xviii.c,mat.ix.a / Of synne remissible or not able to be forgeuē, is þ synne against þ holy gost.ma,xii,c for whych a mā ought not to pray.i. Jo v.d which shal not be forgeuē in this world nether in þ world to come.that is to saye,neuer.Mat,xii.b

Victory is geuen vs of god throw christe, against synne,hel,& death,i,Corin.xv.g.paul dothe warne vs for to wake frō the sleape of synne,& to put it awaye that it raigne not in our mortal body & þ throw þ deceyte therof our hert be not hardened in vnbeleefe.ro.vi. b eph.v.c.heb.iii,c.xii,a,Jo ii a

He that hath sinned hath christ to his aduocate.i,Jo.ii.a,To whō we should confesse our synnes,i,Jo,i.d,for god may make vs wythe out sinne & spot.Judas,i.g.An exāple of thee prodigal sōne.lu,xv c.Also of the sinner.lu viii c.Also of the theafe.Mat.xxvi.

¶ Stone.

God geueth water out of the stone Exo:xvii b.Num,xx.b

Christ is the stone of offence to them whyche stumble(that is,are offended at the word,not beleuing it)i,pet.ii,b

Christ is the stone vpon the which thee Jewes did loke vpō throw fayth,beleuynge þ he shuld afterwarde come,out of whome they did draw out the spiritual dryncke.i.Cor,x a The stone,that is to saye, the fayth the that one hath in Christ,is the foundatiō of the church. Mat,xvi,e

¶ Sabath or rest.

The Sabath,or daye of rest,as touchynge þ obseruacion therof after the letter was ceasyd straytly cōmaded to þ Jewes,exo,xvi e/xx b.xxxi,a xxxiiii,xxxv/a/Leu,xix,a,xxiii a xxvi a/deu v/d Iere,xvii,c.because þ god did rest vpō the seuēth day,that is,ceased from the makyng of any mo newe creatures genesys/ii/a Exo.xx,b,Also in the remembraunce of þ rest, that he had geuen to the chyldrē of Israel/in deliuerynge them out of the captyuytye of egypte Deut/v b Also that the seruauntes and beastes might rest,Exo/x iii,b

Thys iudycyall ceremonie is ceased:for we must no lenger obserue dates,gal/iiii/b mat. xii,a,but þ spyrete of truth cōteined vnder this shadowe ought alwayes to be amōg vs: That is to rest & to refraine our selues frō þ workes of our mind or wil/esa.lv/a,lviii,d,þ which thig ought to be peptual w vs,esa lvi/g,heb iiii.d,in applying our selues vnto þ workes of fayth/that is/to help one another by charite,& cc.mat/xii/a/lu/vi,a ¶ Sacramēt.

Sacrament somtime for a mistery/a thyng secrete vnknowē or hydde:þ which for all þ/ is opened in a certayne tyme/whē it is þ pleasure of god.i/Cor.in/iiii/a/Col/i/d/eph/i/b iiii/a/b/g/i/tym/iii:d ¶ Sacrypyce,

Sacrypyce in þ scripture signifieth generally all þ was offered on the auter.whereof is spoke,exo.xxix.f.Leui.ii.b vi c d,xxiii c.Num Num.v.bii,c,xv,a,xvi,c,xxb,xviii,a,xxix.c. xxix.xviii.a.Deu/xviii.a Iosu,xiii.b:

Also þ scripture calleth sometyme synne,sacrypyce:as appereth Ose iiii. And after þ maner þ death of christ(because it was a sacrifice)is called synne.Ro.viii.a. Itē also to eate þ sacrifices of þ dead,is to eat of the thinges pzelēted & offred vnto Idols,Images & dead thinges.psa,cvi.e.as it is,i,cor,viii,a.x.b.e Sacrifices dyd not let þ punishment of Eli.i. Reg.iii.c:for God regardeth not þ sacrifices of the wicked.Eccl.xxxiiii.c, but rather mocketh thē.Osee.v.b.Esa.i c.The bred & wyne receaued in þ supper of Christ,ar no sacrifice (for christ was offred once sufficiētly for our sinnes.heb.x b)but an holi memory of þ death of christ.Mat.xxvi. No sacrifice thē is lefte vs after þ death of christ.Heb.viii.a.ix.c,but the sacrifice of righteousnes,psal.xiiii.b,& of thākes geuing,psal,l,d. Loke what sacrypyces god requyreth now which,vi.b.Mercy & to leue god & a mās neybour, is a thing that passeth all sacrifices,Math.v.ix.b.xii.a.Mat xii.c.Lu.v.b.f. The sacrifice of þ kaythful.Mat iii.a ¶ Pzestes

Of pzestes,loke Leu,x.b,xvi,a,xxi,c,xxv,& Exo,xxix,g/i,para,ix,a,God was the heretage of þ pzestes,Deu,xviii,a,The order of pzestehode is crāsslated:þ is to say,abolished,ceassed & extynguished,in soch wyse as ther must now be no more,heb,vii,b/for we ar all pzestes to god,þ we shuld offre our owne selues, a spirituall sacrifice enē as christ offred hi self,which thing wilbe acceptable vnto god,throughe Jesus Christ,i,pet,ii,Apoc.i.b,b,c,The pzestes of Baal,iii,Reg,xviii,e

The kyches of pzestes,Eze,xlvi,f,their couetousnes,mala,i,c,Esa,iii,b,Their treason Da,xiii.b,d,Their counsel against christ,mat xxvi,a,Le,xix,xx,their enuy mat,xxvii,c,their euel wyl,mat,xxi,b,their malyce:for they haue ben alwayes far frō charytie,as christ sheweth in þ parable of the Samaritā,Luke,x,& And therfore they shalbe destroyed according to the prophecye of Abdiah,i,par,xb,a/for christ is our only pzest. After þ order of Melchisedec, euermore lyuyng in heue/for to pzaye for vs to god his father/Heb/b/vi/b.i/viii a/psal/ci ¶ Sapnte or holy

The word sapnt or holy:is take diuerly in the byble:þ is to saye/ for the holy place of þ tēple/in the which þ people of þ Jewes ought for to praise god:psa/xx/xxi/ci,the which hath ben euel vnderstād of þ Sophisters,which haue glosed þ place/psa/ci/for þ pzayēg to saintes/cōtrary to S, Jerome which hath trāslated it.Laudate dominū in sancto eius:þ is to vnderstand/pzayse god in hys holy place/ or holy Christe/whych is the sapnt of sapnctes Sainctes is take also for al thē þ ar righte in hert/by þ fayth of Jesus christ/wherby they be sanctefyed/Jo/xvii/Ro.i/i.Cor i/ii/ephe,i.b,philii,i,Here & there amōg þ psalmes.As in the psal,cxliv. Al faythful mē them ar sapnctes deu.viii,a,Nu xv.b Exo xix a Ro viii,e xvi a.b Ephe,i,a.philip iiii d phil i.a b Heb.iij a Of whō christ beyng set on þ ryghe hand of hys father is the mynyster Hebr viii And for whō we are bounde to pzaye with cōtynual pzayer & feruente in spzete Ephe.vi.e

contayned in the Byble.

A table of the principal matters contayned in the Byble.

The sayntes do praye for their synnes. psal xxxii. To whō god is merciful. ai thoughe he punisshe the somtyme. psal. lxxxix. Let vs then be sayntes in our conuersation. i. pet. i. c, for god is holy. Leu. xi. g. xix. a xx. b. p i. b. Loke how we ought to helpe the sayntes. Ro. xii. c Cor. xvi. a. Cor. viii. a

¶ Satan

Satan is an aduersary. Mar. viii. d. Sathā doth blynd the hertes of the vnbeleuers To entent that they should not beleue the gospel ii. cor. iii. a, takinge payne for to wdzawe the faithful frō their knowledg of it. i. tes. iii. d. Loke of Satā. Job i. b. xii. a, Luc xi. c. i. cor. v. b,

¶ Scādalon, in English sclaūder or offence

Scādalō is a greke wozde, which signifieth a hindrance or letting is trāslated vnto spiritual thinges: for euen as he that hitteth against a stone, is let, So may some mā plucke backe, wyth holde & withdrawe his neygbbour, teachinge in matters of faith any thinge cōtrary to the wozd of god, by the which he is sclaūdered / that is to say, lette or plucked back frō the trueth wherof is spokē Mat, xviii, a, A mā may also offend or sclaunder his brother, as touching charyte: that is to saye, when a man doth not thinke vpō the necessite of him, or that he troubleth the cōmune pece, or geueth euel exāple / wherof ye may se, i. Cor. viii. d. Mat. xvii, d

To sclaūder or offend also (is to geue an occasion of falling, thozow tribulation or anye other meanes. how soeuer it be, which thing christ shewed before to his apostles, mat, xxvi c.

¶ Seruauntes,

We are al the seruauntes of God, by grace: ete thinke that by that helpe of him, we shulde do the wozkes of righteousnes. Ro, viii. d. Ro. vi. d which thing christ sheweth in two parables. Lu. xii. e, f. How seruātes ought to behaue the selues towarde their maisters, Eph, vi. a. Cole iii, d

¶ Sygne

Christ hath left vs. ii. signes, for to shewe & protest our faithbefore his church, that is to say the water of Baptyme. Mar. xvi. d: & the bred and wyne of his holy supper. Mat, xxvi. c

¶ Sorowe

The sorow & heuynes, by the whyche a mā is sadde, that he hathe offended God, maketh hym holsomly to chaūge hys lyfe: but the sadnes which springeth of worldly affectiōs bringeth death. ii. Cor, vii. c

¶ Spele

Spele wherof is spokē, Ge. xxiii, Exo. xii. is after Josephus mynde. xiii. dragmas, whiche amounteth as Budeus sayth. xx, shyllynges sterlinge.

¶ Tree

A tree, by a symplytude, is euery mā. Math iii. c. xii. c. Mar. viii. c. Lu. vi. f. If the be fayth ful, he is a good tree, bringing forth good frute as wel in doctrine as by wozke. Mat. vii. c But yf he be wythout the frute of fayth, he is wycked. Judas. i. d

¶ Tythes

The tithes were sactified to god. Ie. xxii. d God cōmaunded that the mynisters, straungers, fatherles, & wyddowes shuld be norysshed wyth the tythes. Deut. xiiii, d

The tythes were as wel eate of the people as of the ministers. Deu. xii. d, xiiii. c. The pharises leuing mercy, fayth, & the principal wozkes of the law, vndone, were diligēte to paye the tythes. Mat. xxiii. c

¶ Techars.

Teachers in the church of christ. i. cor. xii d. Ephe. iiii. b

The Christian is taught of god. Joh. vi. c. Heb. viii. d. i. John. v. d. Esa. liii. d. We oughte to teache the wozd of God one to another Deu. v, b, vi. c. i. Thess. v. c

Against the questyonary doctors or teachers. i. Tim. vi. b

Which is the holsome lernyng. Tit. ii. a, & which the deuylshe. i. Tim. iiii. a. They that bring other learning the Christes, are not to be receaued. ii. Joh. i. c, against them speaketh Paul, ii. Time. iii. b

He that teacheth any other thing then the wozde of God, is accursed, Gal, i. b. i. Cor. xv. a

¶ Trust

He that trusteth in god, is blessed, Jer xvii b. prou. xvi. c. the Israelites trusting in their owne strength, were banquished of the Benjamites. Judg. xx. c. d

Let vs haue trust that we shalbe saued by the bloud of Christ. Heb x. d/to whō we ought to go, with great cōfydence. Heb. iiii. d. the Jewes haue truste in their Images, in tyme of tribulation. Deut. xxvii, e

God taketh away all trust frō the transgressors of his cōmaundementes. Deu. xviii. g. the sure trust is, to beleue that god wyll neuer forsake his. psa. xxvb. e. Exāples of trust in God, ii Chro. xiiii. c. Chro. xvii. b, in Judas Machabeus. i. Mach iii. b

¶ Theefe

A man must not robbe. Exo, xx. c. Leui. xx. b: for theues are accursed. zach. v. a. And therfore they shal not haue the kyngdō of god. ii. cor vi. b. Let theues therfore labour wyth their handes. for to helpe the poore. eph. iiii, e

All that pastours are theues & bybbers which wyl bring mē by any other way vnto healthe then through christ. Joh. x. a. then one shulde not haue any cōuersatiō with thē. prou. xviii. d.

¶ Tabernacles,

A tabernacle, tent, or pauliō, is the habitatiō or place, wherin mē of warre do bide or lye which doth signifye that the people of god do in loch wyse dwel in the church, that they haue al waies battayl against synne, the worlde & the deuyl. i. Jo, ii, c, which thing beōgeth to the mokking of the old mā, psa, xv. Like tabernacle is somtyme take for a defence. eccle, xxxi.

Like for the body in the which the soule dwelleth, ii, Pet, i, c/which thyng S, paul calleth an earthly mansion, ii. Cor, v, a, Also the tabernacles of God, are the godly congregatiōs of people, in the holy church of Christ, Num xviii, psalm, lxxxviii, prou, xiiii, the allegory of the two tabernacles of Moyses, Heb, ix, d Of the materyal tabernacle/ lyke Exo, xxb, a, xxbi, a, xxvb, d, xxbi.

¶ temple

temple in the olde testamēt, was a certain place, where god required to be prayed vnto, serued & honoured. iii. Ke, bi, a, viii. a: But S. paul sayth, that god doth not dwel in the temples made of mēs hādes, Act, vii, f, xvii, f, iii Reg, viii, c, Esay, lxvi, a / because euery christē mā is the holy temple of God, i. Cor, iii, c, ii. Cor vi, c, Ephe, ii, d.

God shall destroye hym that dothe polute or violate his temple, i. Cor, iii, d, For our membres are the temple of the holy goost, i. cor, vi d

¶ Temptation

To tempte is to proue, gen, xxii. a. Exo. xv. b. c xvi. a. deu. viii. a Temptatiō for affectiō. deut. viii. c, Job. ii. c. vii, a, The righteous ar pued through temptatiōs. ecc. xxvii, a. Ju. viii. b, Baru. ii. a. An exāple in Ezekiah, which was for sake of the Lord for to proue him. ii, par. xxxii

Like of Elias the which beynge famished/ was sent to a womā that was likewise famished for to be norysshed of her. iii. Reg. xvii. b. c: Item of Job. iii. a

In the tyme of temptatiō, a mā ought to cōmit himself al wholy vnto god. psa. lxxi. A mā ought not to tempte god. Deu. vi. c. mat, viii. d: to thintent that he perishe not, as the Jewes dyd, ii Cor. x. b: Exo. xvii. a. b. Nu. xiiii. d. Christ tempted of the deuyl. Mat. iii. a. To thintent that he might helpe the that is tempted/ Heb. ii. d. iiii. d

Euery mā is tempted of his owne cōcupiscēs and not of God. Jame. i. b: but god wyll not suffre vs to be tempted aboue that we may beare. i Cor x. c: for he deliuereth vs frō temptation and affliction. ii. petr, ii. b

Christ cōmaundeth his to watch & praye, to thintent they fal not into temptatiō. mat. xxvi d. To entre then into temptatiō/ is to cōmyt a thinge against the fayth and trust wherof we ought to haue in god. mat, vi. b ¶ Testamēt

The olde testamēt (that is to say the couenāt made chefely with the Jewes. Ro. ix, a) was cōsecrate by bloud. Exo. xxiii. c. Heb, ix, e, but they had a vayle before their hertes, so that they could not vnderstand it. ii. cor. iii. d

The new testamēt is promysed to the true beleuers. Jer. xxi, f. Bar. ii. g/ & cōsecrat by the bloud of christ. Mat. xxvi. Mar. xiiii. b: Luk xxii. b: of which he is the mediatour. Heb, viii. d. The new testamēt cōsisteth not in the letters & ceremonies (that is to say visible & carnal things) but in the spirite, which is geue thorowe fayth, which doth wryte his lawes in oure hertes. ii. Cor. iii. b ¶ Tribulation

Tribulatiōs to come vnto the, which beleue in christ, i, pet, i, b, iiii. d, Jo, xvi, a, e, i, tes iii. b. The whych neuertheles we cānot endure, wout the grace of god Phil. i. d: for the wear proued. i. pet. iiii. c, & do enter into the kingdō of heauen. Act. xiiii. d. ii. tessa. i. c

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To worshyp is sometyme take for to do reuerēce by certē outward sygnes, as ge. xviii. a xix, a, x. xiii, a, xlvii, b, i, re, xx, g, cv, b, d. mat. ii a

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To walcke or to treade in the scripture, is put for to lyue, or to cōtynue in a stroge faith psa. xv. i. xviii. c. Ro. viii. a: therfore is it said of Enoch þ he walked before God. Gen. v. d: Also of Abraham. Gen. xvii. a

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Unto the Reader W. T.

Though a man had a precious Juel, and a ryche, yet yf he wyste not the value therof, nor wherfore it serued, he were nether ꝑ better nor ryther of a strawe. Euē so, though we reade the scripture and bable of it neuer so moch, yet yf we know not the vse of it, and wherfore it was geuen, & what is therin to be sought, it profyteth vs nothinge at all. It is not ynough therfore to reade & talke of it, but we must also desyre God daye and nyght, instantly to open our eyes, and to make vs vnderstand, and feale wherfore the scripture was geuen, that we may applye the medicine of the scripture, euery man to his owne sores, vnlesse thē we entend to be ydle disputers, & braulers about vayn wordes, euer gnaweng vpon the bytter barcke wythout, and neuer attayninge vnto the swete pyth wythin, and persecutinge one another for defending of lewde ymaginations and phantasyes of oure owne inuention.

The scripture wherfore it is good.

Paule in the thyrd of the second Epystle to Tymothe sayth, that the scripture is good to teache (for that ought mē to teach) and not dreames of theyr owne making, as the pope dothe) & also to improue, for that scripture is the touchstone that tryeth all doctrines, and by that we know the false from the true, And in the. vi. to the Ephesians he calleth it the swerde of the sperite, bycause it kylleth hypocrites & vttereth and improueth theyr false inuentions. And in the. xv. to the Romaynes he sayth: all that are wrytten, are wrytten for oure learninge, that we thorow patience and cōfort of the scripture myghte haue hope. That is, the ensamples that are in the scripture, comforte vs in al our tribulations, and make vs to put our truste in god, and pacyently to abyde hys leysure. And in the. x. of the fyrste to the Corinthiās he bryngeth in examples of the scripture to feare vs & to bridle the flesshe, that we caste not the yoke of the lawe of God, from of our neckes, & fal to lusting and doinge of euyll.

So now the scripture is a lyght and sheweth vs the true waye, both what to do, and what to hope: and a defence from all errour, and a comfort in aduersite that we dyspeare not, and feareth vs in prosperite that we syme not. Seke therfore in the scripture as thou readest it, chefely & aboue all, the couenaūtes made betwene God and vs. That is to say: the law and cōmaūdemētes which god cōmaūdeth vs to do. And then the mercye promysed vnto al them that submyt them selues vnto the lawe For al the promises thorow out the hole scripture do include a couenaunt. That is: god byndeth hym selfe to fulfyll that mercy vnto the, onely yf thou wylt endeuour thy selfe to kepe hys lawes: so that no man hath hys parte in the mercy of god, saue he only that loueth hys lawe and consenteth that it is ryghteous and good, & fayne wolde do it, and euer mourneth because he nowe and then breaketh it thorow infyrmytie, or dothe it not so perfectely as hys harte wolde.

And let loue interprete the lawe: that thou vnderstande thys to be the fynall ende of the lawe, & the hole cause why the lawe was geuen: euen to bring the to the knowledge of God, howe that he hath done all thyng for the, that thou myghtest loue him agayn wyth all thyne harte, and thy neyghbour for hys sake as thy selfe, & as christ loued the. Because thy neighboure is the sonne of god also, and created vnto his lykenes as thou arte, and bought wyth as dere bloud as arte thou. Wholoeuer feleth in hys herte that euery man ought to loue hys neyghbour as Christ loued hym, and consenteth therto, and enforseth to come therto: the same onely vnderstādeth the law a ryght and can interprete it. And he that submytteth not him selfe in the degre he is in, to seke hys neyghbours profyte as Christ dyd hys, can neuer vnderstande thee lawe, though it be interprete to hym. For that loue is the lyght of the lawe, to vnderstande it bye.

¶ And behold how ryghteous, how honest, & how due a thinge it is by nature, that euery man loue hys brother vnfaynedly euē as hym selfe: for hys fathers sake. For it is the fathers great shame and hys bye displeasure, yf one brother hurte another. If one brother be hurte of another, he may not auēge hym selfe, but must cōplayne to hys father or to thē that haue auctorite of hys father to rule in hys absence. Euen

so yt any gods thyldre be hurt by any of hys brethre, he may not aduēge hym self w̄ hand or hert. God must aduenge. And the gouerners & ministers of the lawe ỹ God hath ordeyned to rule vs by, cōcerning our outward cōuersatiō of one wyth another they must aduēge. Yf they wyl not auēge, but rather mayntayn wrōge & be oppressers thē selues, thē must we tarye pacietly tyl God come which is euer ready to reape tyrantes frō of the face of ỹ erth, assone as theyr symnes ar ripe. Cōsyder also what wrath, vēgeaunce and plages god threateneth to thē ỹ ar rebellious and disobediēt

Thē go to & reade the storyes of ỹ byble for thy lerning & cōfort, & se euery thinge practysed before thyne eyes: for according to those ensamples shall it go w̄ the & all mē vntil ỹ worldes ende. So ỹ into (whatsoeuer cāse or state a mā be brought, according to whatsoeuer ensāple of ỹ bible it be) his ende shalbe according as he ther seeth & readeth. As god ther warneth yer he submit, & suffreth lōge yer he take extreme vēgeaūce, so shal he do w̄ vs. As they ỹ turne, ar ther receaued to mercy, & they ỹ maliciously resist, perishe vtterly, so shal it be w̄ vs. As they ỹ refuse the cōsell of God, perishe thorow theyr owne cōceyt, so shal it be wyth vs vntyl ỹ worldes ende. As it wēt w̄ theyr kinges & rulers, so shal it go with oures. As it was w̄ theyr cōmon people, so shal it be w̄ oures. As it was w̄ theyr spiritual officers, so shal it be w̄ oures. As it was w̄ theyr true prophetes, so shal it be w̄ oures vntyl the worldes ende. As they had euer amōg thē false pphetes & true: & as theyr false persecuted the true, & moued the princes to slē thē, so shal it be w̄ vs vntyl ỹ ende of the world. As there was amōg thē but a fewe true herted to god, so shal it be amōg vs: & as theyr ydolotrye was so shal oures be vntyl ỹ ende of ỹ world. Al mercy ỹ was shewed ther, is a pmyse vnto the, yf ỹ turne vnto god. And al vēgeaūce & wrath shewed ther, is threatened to the, yf thou be stouborne and resyst. &c. And this lerning & cōforte shalt thou euermore finde in ỹ playne texte & litcral sence. Nether is ther any story so homely, so rude, yea, or so vyle (as it semeth outwarde) wherin is not exceadynge great comforte. And whē some which seme to thē selues great clerkes say: they wote not what more prophyte is in many gestes of the scrypture yf they be read wout an allegorie, thē in a tale of robynhode, say thou, ỹ they were writtē for our consolatiō & cōforte, that we dyspeare not, yf such lyke happē vnto vs. We be not holyer thē Noe, though he were once dröke. Nether better beloued thē Jacob, though his owne sonne defyled hys bed. We be not holier thē Lot, though his doughters, thorow ignorāce deceaued him nor paraduēture holier thē those doughters. Nether ar we holier thē Dauid, though he brake wedlocke & vpon the same cōmytted abhominable murther. Al those mē haue witnesse of the scripture that they pleased god & were good men bothe before that those thinges chaūced them & also after. Neuertheless soch thynges happened them for our ensample: not that we shuld countrefayte theyr euyl, but yf, whyle we syghte wyth our selues mafrsing to walke in the law of god (as they dyd) we yet fal likewyse, that we dispeare not, but come agayne to the lawes of god and take better holde.

We reade sens ỹ tyme of christes death, of virgins ỹ haue ben brought to ỹ comen stues, & ther defiled, & of martyrs that haue ben bouūde, & hores haue abused theyr bodyes. Why? The iudgemētes of god ar bottōlesse. Soch thinges chaūced, partely for ensāples, partly god thorow sinne healeth synne. Pryde can nether be healed nor yet appere but thorow soch horrible dedes. Paraduēture they were of ỹ popes secte & reioysed fleshly, thinkinge ỹ heaue came by dedes & not by christ, & ỹ the outwarde dede iustified thē & made thē holy, & not the inward spirite receaued by fayth & the cōsent of the harte vnto the lawe of God. As thou readest therfore thinke that euery sil labe pertayneth to thyne owne self & sucke out ỹ pith of the scripture, & arme thy self against al assaultes. Fyrst note w̄ ströge faith ỹ power of god in creating al of nought. Thē marke ỹ greuous fal of Adā & of vs al in hi, thorow the light regarding of the commaundement of god. Jn the. iiii. chap. God turneth hym vnto Abel and then to hys offringe, but not to Cayn and hys offerynge. Where thou seest that thoughe thee dedes or thee euyll appeare outwardelye as gloryousse as thee dedes of thee good: yet in the syghte of God whyche loketh on the harte, the dede is good because of

cause of ỹ mā, & not the mā good because of his dede. Jn ỹ. vi. God sendeth Noe to preach to ỹ wicked & geueth thē space to repēt: they ware hard herted, god bringeth thē to nought, & yet saueth Noe euē by the same water by which he destroyed them. Marke also what folowed the pryde of the buylding of the tower of Babel.

Cōsider how god sendeth forth Abrahā out of his owne cōtre into a strāge lande ful of wicked people, & gaue him but a bare pmise vnto him, ỹ he wold blesse him & defende him. Abrahā beleued, & ỹ word saued & deliuered him in al parelles: so ỹ we se how ỹ mās lyfe is not maintained by bread only (as christ saith) but moch rather by beleuing ỹ pmises of god. Behold how soberly, & how circūspectly both Abrahā & also Jsaac behaue thē selues amōg the infideles. Abrahā byeth that which myghte haue bene geuē him for nought, to cut of occasiōs. Jsaac whē his welles whiche he had digged were takē frō hi, geueth rowme & resisteth not. Moreouer they eat & sowe & fede theyr catel, & make cōfederatiōs, & take perpetual truce, & do al outward thinges, euē as they do which haue no faith: for god hath not made vs to be ydle in this world. Euery mā must worke godly & truly to ỹ vtmost of ỹ power ỹ god hath geuē him: & yet not trust therin: but in goddes worde or promesse, & god will worke with vs & bringe ỹ we do, to good effecte. And thē whē our power wil extēde no further, goddes promysses wyl worke al alone. How many thinges also resisted the promysses of god to Jacob: & yet Jacob cōfuteth god w̄ his owne promisses, saying: O god of my father Abrahā: & god of my father Jsaac, o lord which saydest to me, returne to thyne owne cōtre & vnto ỹ place where ỹ wast borne, & J wyl do ỹ good. J am not worthy of ỹ leste of those mercyes, nor of ỹ trouth whych ỹ hast done to thy seruāt. J wēt out but w̄ a staffe, & came home w̄. ii. droues, delyuer me out of ỹ handes of my brother Esau, for J feare him greatly. &c. And god delyuered hym, & wyl lykewise al ỹ cal to his pmisses w̄ a repēting hart, were they neuer so great sinners. Marke also ỹ weake infirmities of ỹ mā. He loueth one wyfe more thē another, one son more thē another. And se how god purgeth him: Esau threateneth hym: Laban begyleth him: The beloued wyfe is longe barē: his doughter is rauisshed: hys wyfe is defyled, & ỹ of his owne son. Rahel dieth, Joseph is takē away, yea, & as he supposed, rent of wilde beastes. And yet how glorious was his ende. Note ỹ wickednesse of his childrē, yea & the synne of thē, & how god thorow theyr owne wyckednesse sawed thē. These ensamples teache vs, ỹ a mā is not at once perfect ỹ fyrste day he beginneth to lyue wel. They ỹ be strong therfore, must suffer with the weake, and helpe to kepe thē in vnite and peace one with another vntyl they be ströger. Note what the brethrē sayd whē they were tached in Egipt, we haue verely synned (sayde they) agaynst our brother in ỹ we sawe the anguisshe of his soule whē he besoughte vs, & wold not heare him: & therfore is this tribulaciō come vpō vs. By which ensample ỹ seist how ỹ cōsciēce of euil doyēges sedeth mē out at the last. But namely in tribulatiō & aduersite: theyr tēptatiō & also desperatiō, yea, & the very paynes of hel find vs out: there ỹ soule feleth the fearce wrath of god, & wisheth mountaynes to falle on her and to hyde her (yf it were possible) from the angrye face of God.

Marke also how great euyls folowe, of howe lyttle an occasion. Dina goeth but forth alone to se ỹ doughters of the cōtre, & how great mischeffe & trouble folowed. Jacob loued but one sonne more thē another, & howe greuous murther folowed in theyr hartes. These ar ensamples for our learninge to teache vs to walke warely & circūspectly in the world of weake people, that we geue no mā occasions of euyl.

Finally, se what god pmysed Joseph in his dreames. Those pmysses accōpanied him alwayes, & wēt downe w̄ him euē into ỹ depe dōgeon, & brought him vp agayn & neuer forsoke him tyl al ỹ was pmised, was fulfilled. These ar ensamples writtē for our learning (as paul saith) to teach vs to trust in god in ỹ ströge fyre of tribulatiō & purgatory of our flesche. And ỹ thei which submit thē selues to folow god, shulde note & marke soch thinges, for their lerning & cōfort; is ỹ frute of ỹ scripture, and cause why it was wryttē: & w̄ soch a purpose to rede it, is ỹ waye to euerlasting lyfe & to those ioyful blessinges ỹ ar pmised to al nacios in ỹ sede of Abrahā, which seed is Jesus christ our lord, to whō be honour & prayse for euer, and vnto God oure father thorow hym, A M E N.

The fyrst boke of Moles called Genelis.

¶ How heuē & earth, the lyght, the fyrmamēt, the sunne, the mone, the sterres, and al beastes, foules, & fyshes in the see were made by the worde of god. And how e man also was creat.

The fyrst Chapter.

A *titi. Eld. vi. d ecc. xviii. a Jerem. x. b heb. i. c. ria Psal. ci. d. 8. cerry. a esa. xliiii. d ‡ Bzethed or spzed

IN the begynnynge *God created heauen & erth The erth was voyde & emptie, and darkenesse was vpō the depe, and the sperite of God ‡ moued vpon the water.

Thā God sayd: let ther be light: & ther was light. And God sawe the lighte that it was good: & deuyded the lighte frō the darcknesse, & called the lyght the day, and the darcknesse the nyght: & so of the euening & mozning was made the fyrst day.

†Or heauen Psa. cerry. 8. and. x. b It is an Hebzewe word & signifieth the chaūstinge for the or spzeding abzode

And god sayd: let ther be a ‡ fyrmamēt betwene the waters, and let it deuyde the waters a sonder. Than God made ỹ fyrmament, & parted the waters which were vnder the fyrmamēt, frō the waters that were above the firmamēt: And it was so. And God called the fyrmamēt Heauen. And so of the euening and mozning was made the seconde daye.

*Psalm. cc. xb. a Pro. viii. c And God sayde: * let the waters that are vnder heauen gather thē selues vnto one place, that the dzye land may appere And it came so to passe. And God called the dzye lande the earth, & the gatheringe together of waters called he the see. And God sawe that it was good.

And God sayd: let the erth bzing forth herbe & grasse that sowe seed, & frutefull trees, that beare fruyte euery one in hys kynde, hauinge theyr seed in them selues vpon the earthe. And it came so to passe. B And the erth brought forth herbe & grasse sowing seed euery one in hys kynde, & trees bering frute, & hauing theyr seed in them selues, euery one in hys kinde. And God sawe that it was good, and then of the euenynge and mozning was made the thyrde daye.

*Psalm c xxv. a xiii. eld. vi d

*Deu. iiii. c Than sayd God: * let there be lightes in the fyrmamēt of heauen, to deuyde the daye from the nyghte, that they maye be vnto sygnes, seasons, dayes and yeares. And* let thē be lyghtes in the fyrmamēt of heauē, to shyne vpon the earth: And so it was. And God made* two great lyghtes. A greater lyght to rule the day, and a lesse lyght to rule ỹ night: & he made sterres also. And God put them in the fyrmamēt of heauen to shyne vpon the earth, & to rule ỹ daye & ỹ nyghte: & to deuyde the lyght frō darknesse. And God sawe that it was good: & so of the euening and mozninge was made the fourth daye.

Jer. xxxi. E

And God sayde: * let the water bzinge forth creatures that moue & haue lyfe, & foules for to flee ouer the erth vnder the fyrmament of heauen. And God created great whalles and al maner of creatures ỹ lyue & moue, which the waters brought forth in theyr kindes & al maner of federed foules i theyr kyndes. And god sawe & it was good: & God blessed thē saying: Growe & multyplye and fyll the waters of the sees: & let the foules multiply vpō the earth. And so of the euening and mozninge was made the fyfth daye.

And God sayd: let the erth bzing forth lyuinge creatures in theyr kyndes, catell and wormes and beastes of the earthe in theyr kindes, and so it came to passe. And God made the beastes of the erth in theyr kyndes, and catell in theyr kyndes, and al maner wormes of the earth in theyr kyndes: and God sawe that it was good.

And God sayd: lette vs make man in oure symylitude and after our lykenesse: that he may haue rule ouer the fish of the see, and ouer the foules of the ayze, & ouer catel, and ouer all the earthe, and ouer all wormes that crepe on the erth. And God created mā after hys lykenes, after the lykeneſſe of God created he hym: male & female created he them.

And God blessed them, and God sayd vnto them: Growe and multiply and fyll the earth, and subdue it, and haue dominyon ouer the fyshes of the see, and ouer the foules of thee ayze, and ouer all thee beastes that moue on the earth.

And God sayd: see I haue geuen you al herbes ỹ sowe sede, which are on al the erth, & all maner trees ỹ haue frute in thē, and sowe sede: to be meat for you and for all beastes of the earth, and vnto al foules of the ayze, and vnto all that crepethe on the erth where in is lyfe, that they may haue

deu. xiii. a. ecc. xxxix. a. mark. vii. d Ephesi. ii. a

may haue al maner herbes and grasse for to eate, and euē so it was. And * God beheld al that he had made, and loo they were exceading good, and so of the euenyng and mornynge was made the syxte daye.

¶ The Notes.

a‡ Here is blessing take for encreasing and multiplyenge.

b‡ That is, after the shape & ymage, whyche was before appointed for the son of god. The chefe part of man also, whyche is the soule, is made lyke vnto god in a certayn proporcion of nature of power, & working, so that in ỹ we are made lyke vnto god.

¶ The Chapter that wēt before is here repeted again: the halowyng of the Saboth daye: the foure floudes of paradyse. The setting in of mā in paradyse: the tree of knowledge is forbidden him: hawe Adam named al creatures: the creation of Euah: the institution of maryage.

The.ii. Chapter

A THus was heuē & erth fynyshed vō al theyr ‡ apparel, & in the seuēth day God ended his worke which he had made, and rested in the seuenthe day frō al his workes which he had made And * God ‡ blessed the. vii. day, & ‡ sanctyfyed it, for in it he rested frome all hys workes whych he had created and made.

These ar the generatiōs of heuē & erth, whē they were created, in the tyme whē ỹ lord God created heauē & erth and all the shrubbes of the feld before they were in ỹ erth. And al the herbes of the felde before they sprange, for the Lorde god hath yet sent no rayne vpō the earth, neyther was ther yet any mā to fylle the erth. But ther arose a myste out of the ground, & watered al the face of the earth: Thē the Lord God * shope mā, euē of the ‡ mould of ỹ earth, & breethed into his face the breethe of lyfe. So * mā was made a lyuing soule.

B *Sap. x. a ecclesi. xxxiii. b *Ecclesi. xvii. b ‡ Heb. of ỹ

The Lord God also planted a gardē in Eden from the beginninge, & ther he sette man whom he had formed. And the Lord God made to sprynge out of the earth all maner trees, bewtyfull to the syghte, and pleasaunt to eate, and the * tree of lyfe in the myddes of the gardē: and also the tree of knowledge of good and euyll.

Ijou iii. c Sportalis. a

And ther sprāge a ryuer out of Eden to water the gardē, & thēce deuyded it self, & growe into foure principall waters. The name of the one is * Phison, he it is ỹ compasseth all ỹ land of Hewyla, where golde groweth. And the gold of ỹ countrey is precious, ther is foūd Bedellio, & a stone called Onix. The name of ỹ secōde ryuer is Gihō, which cōpasseth al ỹ land of Inde,

*ecc. xxxiiii d

And ỹ name of ỹ thyrd ryuer is Hydekel, which rūneth on the east syde of the Assyryans. And ỹ fourth riuer is Euphrates.

C And the Lord God toke Adā, & put him in ỹ gardē of Edē, to dresse it & to kepe it And the lord God cōmaūded Adā saying Of al the trees of the gardē see thou eate: But of ỹ tree of knowledg of good & bad se ỹ thou eate not: For euen the same day thou eatest of it thou shalt ‡ dye ỹ death

And the lorde God sayd: It is not good that mā shuld be alone, I will make hi an helper to beare hym cōpanye. And after ỹ the lord God had made of the erth al maner beastes of the felde, & al maner foules of the ayze, he brought thē vnto Adam to se what he wold call thē. And as Adā called al maner lyuig beastes, euē so ar theyr names. And Adam gaue names vnto all maner cattell and vnto the foules of thee ayze, and vnto all maner beastes of thee felde. But ther was no help founde vnto Adam, to beare him companye.

D Then the Lord God caste a slomber on Adam and he slepte. And thē he tok out one of hys rybbes, and in stede therof he fylled vp the place wythe flesshe. And the Lord God made of the rybbe which he toke out of Adā * a womā: & brought her vnto Adam. Then sayd Adam: Thys is once bone of my bones, & flesche of my flesh Thys shalbe called woman: because she was take of the mā. * For this cause shal a man leaue father & mother, & cleue vnto his wife, & they shalbe one flesh. And they were ether of thē naked, bothe Adam and hys wyfe, and were not ashamed.

*ec. xviii. a i. Cor. xi. a.

*Ge. iii. b math. xv. a mark. x. a Ephe. v. g. i. Cor. vi. a

The Notes

a‡ The apparell of heuē is ỹ sterres & planetes. &c.

b‡ Blessē here is take for magnifiong & prayssinge as it is Psalm. xxviii. a

c‡ Sacrilege in this place is as much to say as to dedicate and ordeyne a thinge to hys owne vse as Exodi. xiii. a, and. xx. b.

d‡ Dyme: dust or claye.

e‡ Eden signifieth pleasures.

f‡ Soch rehersals of wordes bothe signifye costyme & hastines or vehemēce. cōsyme or assuyse ỹ thinge shalbe fygured ỹ is prophesyed, as it is Psal. xcviii. c

¶ The serpēt deceaueth the womā. The serpent, the womā & the man are cursed, and dryuen out of paradyse, Christ our saulour is promysed.

The. iii. Chapter.

A BUt ỹ serpēt was sotyller thē al the beastes of ỹ feld, whiche the lorde god had made: & sayde vnto the womā: yea, hath god said in dede, ye shal not eat of al maner trees in ỹ gardē. And

the woman sayd vnto the serpente, of the
frupte of the trees in the garden we maye
eate, but of the frupte of the tree that is in
the middes of the garden (sayd God) se ȳ
ye eate not, and se that ye touche it not, lest
ye dye. Then sayd* the serpente vnto the
woman: tusshe ye shall not dye: but God
doth know that, when soeuer ye shuld eat
of it, your a‡eyes shuld be opened, and ye
shuld be as god, & know both good & euel
B And the *woma sawe that it was a good
Eccl.xxv.d tree to eate of, & lusty vnto the eyes, and a
pleasaunt tree for to geue vnderstanding.
And toke of the frute of it and ate, & gaue
vnto hyr husband also wyth her, & he ate.
And the eyes of bothe them were opened
that they vnderstode howe that they were
naked. Than they sowed fygge leaues to
gether and made them apurnes.

And they herde the voyce of the Lorde
God as he walked in the gardē in the coo
le of thee daye. And Adam hyd hym selfe
and hys wyfe also from the b‡face of thee
Lord God, among the trees of the gardē.
And the Lord God called Adam, & sayde
vnto hym: where art thou? And he answe
red: Thy voyce I heard in the gardē, but
I was afrayed, because I was naked, &
therfore hyd my selfe. And he sayd: Who
hast tolde the ȳ ȳ waste naked? haste thou
eaten of the tree, of whiche I bad the that
thou shuldest not eate? And Adam answe
C red: The woman whyche thou gauest to
beare me company, she toke me of the tree
and I ate. And the Lorde God sayde vn
to the woma: Wherfore dyddest thou so?
And the woman answered: The serpente
deceaued me and I ate.

And the Lord God sayd vnto the ser-
pent: and because thou hast so done, moste
cursed be thou of all catell and of all bea-
stes of the felde: vpon thy bely shalt thou
go: and earth shalt thou eate all dayes of
thy lyfe. Moreouer I wyll put hatred be
twene the and the woman, & betwene thy
sede and hyr sede. And that sede shall trea
de thee on thy c‡head, and thou shalt trea
de it on the hele.

And vnto the woman he sayde: I wyl
surelye encrease thy sorowe, and make the
ofte wyth chylde, and wythe payne shalte
thou be delyuered: And thy lustes shall
pertayne vnto thy husbande, and he shall
rule the.

And vnto Adā he sayd: For asmoch as
ȳ hast obeyed the voyce of thy wyfe, and
hast eate of ȳ tree of which I cōmaunded
the saying: Se ȳ eate not therof: cursed
be the erth for thy sake. In sorow shalt ȳ
eat therof al the dayes of thy lyfe: And it
shal beare thornes and thystels vnto the.
And thou shalt eate the herbes of the feld D
In the sweate of thy face shalte thou eate
bread, vntyl thou returne vnto the earth
whence thou wast taken, for * earth thou Job.xxiiii.
arte, and vnto earth shalt thou returne. b

And Adam called his wife Heua, becau
se she was the mother of al ȳ lyueth. And
the lord God made Adā & hys wyfe gar-
mētes of skynnes, & put thē on thē. And
ȳ Lord God sayd: d‡Loo, Adam is become
as it were one of vs, i knowledge of good
& euyl. But now lest he stretche forth hys
hand & take also of the tree of lyfe, & eate
& lyue euer. And the Lord God cast hym
out of ȳ gardē of Eden, to kylle the earth
whēce he was taken. And he cast Adā out
& sette at the entering of the gardē Eden,
Cherubin wyth a naked swerde mouig in
& out, to kepe the way to the tree of lyfe.

¶ The Notes.

a‡ To haue theyr eyes open, is to knowe and vnderstande.

b‡ That is from hys presence.

c‡ The head of the serpente signifieth the power and tyranny of the deuyl, wherby christ the sede of ȳ woma ouercame. The hele is christes manhode whyle he was tempted wyth dyuerse synnes.

d‡ Here thys worde lo, is taken as a mocke as it is in.iii. Regu.xviii.e

¶ Cayn kylleth hys righteous brother Abel. Cayn dispayreth and is cursed. The generatiō of Enoch Mathusael, Tubal, Lamech, Seth and Enos

The.iiii. Chapter.

AND Adā lay wyth Heua his A
wyfe, which conceaued & bare Cayn, & sayd: I haue got
ten a man of the Lorde. And
she proceedeth forth, and bare
hys brother Abell: And Abell became a Hebrail
shepeherde, and Cayn became a plouma.

And it fortuned in processe of tyme, ȳ
Cayn brought of the frute of the erth, an
offring vnto the lord. And Abel he brou-
ghte also of the fyrstlynges of hys shepe,
and of the fatte of them. And the Lord lo
ked vnto a‡Abell and to hys offeryng:
but vnto Cayn and vnto his offryng lo-
ked he not. And Cayn was wroth exce-
dyngly, and loured. And the lord sayd vn

to Cayn, why art thou angry, & why lou-
rest thou? Wotest thou not ȳ thou doest
well, thou shalt receyue it? But & ȳ thou
dost cuyll, by & by thy synne lyeth opē in
the doze. Notwithstandynge let it be sub-
dued vnto the, and se ȳ rule it. And Cayn
talked with Abell his brother.

B And as soone as they were in the feldes,
*Hap.v.a Cayn fell vpon *Abell his brother, and
i.Joh.iii.c slewe hym. And the lord sayd vnto Cayn
Hebr.xii.f where is abell thy brother? And he sayde:
mat.xxiii.d I can not tell, am I my brothers keper?
Jude.v.o And he sayde: What hast ȳ doone? The
voyce of thy brothers bloud cryed vnto
me out of ȳ erth. And now cursed be thou
as pertaynyng to the erth, whiche opened
her mouth to receyue thy brothers bloud
of thyne hande. For when thou tyllest the
ground she shall henceforth not gyue her
pro.xxviii power vnto the. A vacabounde & a* rūna-
c. gate shalt thou be vpō ȳ erth: And Cayn
Job.xv.c sayde vnto the Lorde: my synne is grea-
ter then that it may be *forgyuē. Behold
thou castest me out this day from the face
of the erth, and frō thy syght must I hyde
my selfe, and I must be wandryng and a
bagabunde vpō the erth: Moreouer who
soeuer fyndeth me, wyll kyll me. And the
Lorde sayde vnto hym: Not so, but who-
soeuer sleyth Cayn, shalbe punyshed. vii.
C folde. And the lorde put a marke vppon
Cayn that no man that found hym shuld
kyll hym. And Cayn went out frome the
face of the lorde, and dwelte in the lande
Nod, on the east syde of Eden.

And Cayn laye wythe his wyfe, whiche
conceyued and bare Enoch. And he was
buyldinge a cytie, and called the name of
it after the name of his sōne, Enoch. And
Henoch begat Arad. And Arad begatte
Mahuiael. And Mahuiael begat Ma-
thusael. And Mathusael, begat Lemech
And Lemech toke hym two wyues: ȳ one
is called Ada and the other zilla. And A-
da bare Jabell, of whom came they that
dwelt in tentes, & possesse catell. And hys
brothers name was Jubal, of hym came
all that exercyse them selues on the harpe
and on ȳ orgens. And zilla she also bare
Tubalcayn a worker of metall and a fa-
ther of al ȳ graue in brasse & yron. And
D Tubalcayns syster was called Naema:
Then saye Lamech vnto hys wyues,
Ada and zilla: heare my voyce ye wyues
of Lamech, & herkē vnto my wordes. For
I haue slayne a man & wounded my selfe,
and haue slayne a ponge mā, and got my
selfe stryppes: for Cayne shall be auēged
seuenfolde, but Lamech seuentye tymes
seuenfolde. Adam also lay with his wyfe
yet agayne, & she bare a sonne and called
his name Seth. For God (sayde she) hath
geuen me another sonne for Abel whom
Cayn slewe. And Seth begat a sonne, &
called hys name Enos. And in that tyme
began men to call on the name of ȳ Lord

¶ The Notes.

a‡ The lord loked vnto Abel and to hys offringe, that is, he was pleased wyth Abel and his offring, but wyth Cayn nor hys offrynge was he not pleased: therfore he sayth that he loked not therto, the same vse of speaking is also in the.ii. of kynges in the.xvi. & hapter. c. Psalm.xxx.b

b‡ Crye: that is, afterth vengeaunce, as ye haue genesis.xix.c

c‡ To call vpon the name of the Lorde is to requyre al thynges of hym, and to trust in hym, geuynge hym the honour and worshyp that belōgeth to hym as in Gene.xii.b

¶ The genealogye of Adam vnto Noe.

The. v. Chapter.

THis is ȳ boke of ȳ generatiō A
of mā. In the daye whē god
created man & made hym af-
ter the similytude of god.
Male & female made he thē,
and called theyr names man, in the daye
when they were created. And when Adā
was an hundred & thyrtye yere olde, he be
gat a sonne after hys lykenes and simili-
tude: and called his name *Seth. And ȳ i.pare.i.a
dayes of Adam after he begat Seth were
eyght hundred yere, and begat sonnes &
doughters. And all the dayes of Adam
whiche he lyued, were.ix.C.and.xxx.yere,
and then he dyed.

And Seth lyued an hundred & v. yeres,
and begat Enos. And after he had begot
Enos he lyued. viii. C. and. vii. yere, and
begat sonnes and doughters. And all the
dayes of Seth were.ix. C. and. xii. yere, &
dyed. And Enos lyued. lxxx. yere, and be-
gat Kenam. And Enos after he begat Ke
nam, lyued. viii. hundred and. xv. yere, &
begat sonnes & doughters: & all the dayes
of Enos were. ix. hundred and. v. yere, and
then he dyed. And Kenam lyued. lxx. yere,
and begatte Mahalaliel. And Kenam
after he hadde begot Mahalaliel, lyued B
eyghte hundred and foure yere, and
begat sonnes and doughters: and all the

dayes of Kenā were.ix.hūdred ⁊.x.yeare, ⁊ thā he died. And Mahalaliel liueth.lxv yere, ⁊ begat Jared. And Mahalaliel after he had begót Jared lyued.viii c.⁊.xxx yeres, ⁊ begat sōnes and doughters: and all the dayes of Mahalaliel were.viii.C nynetie and.v.yere, and then he dyed.

And Jared lyued an hūdred ⁊.lxii.yere and begat Enoch: ⁊ Jared lyued after he begat Enoch.viii.hūdred yere, ⁊ begat sōnes ⁊ doughters. And all the dayes were ix.C.lxii.yere, and then he dyed. And Enoch lyued.lxv.yere, ⁊ begat Mathusala And *Henoch a‡walked w̄ god after he had begot Mathusala, iii.hūdred yere, ⁊ begat sonnes and doughters. And all the dayes of Henoch were.iii.C.lxv.yere, and then Henoch lyued a godly lyfe, and was nomore sene, for God toke hym away.

*ec.xliiii.c Hebr.xi.a

And Mathusala lyued an hundred ⁊ lxxxvii.yere, and begat Lamech: and Mathusala after he begat Lemech lyued.viii hundred and.lxxxii. yere, and begat sonnes and doughters. And all the dayes of Mathusala were. ix.hundred.lxix.yere, ⁊ then he dyed

And Lamech lyued an. C.lxxvii.yere ⁊ begat a sōne, and called hym Noe, sayng: This same shall cōfort vs: as concernige our worke and sorow of our hādes which we haue aboute the earth that the Lorde hath curled. And Lamech lyued after he had begot Noe.v.hūdred nynetie and.v. yere, and begat sonnes and doughters. And all the dayes of Lamech were.viii.C lxxvii.yere, and then he dyed. And when Noe was.v.hundred yeare olde, he begot Sem, Ham, and Japheth.

¶ The Notes.

a‡: To walke wythe God, is to do hys wyll ⁊ leade a lyfe accordinge to hys worde.

¶ The cause of the floud. God warneth Noe of the comming of the floud. The preparing of the arcke.

The.vi.Chapter.

And it came to passe, whē mē began to multiply vpon the erth, ⁊ had begot thē doughters the a‡sōnes of god sawe the doughters of men ỹ they were fayre, and toke vnto them wyues, whiche they best lyked amonge them all. And the Lorde sayde: My spirite shal not alway stryue w̄ man, for they are fleshly Neuertheles I wyll gyue thē yet *space an hundred and.xx. yeares. There were tyrauntes in the world in those dayes.

For after that the chyldren of God had gone in vnto the doughters of men, and had begotten them chyldren, the same chyldren, were the myghtyest of the worlde, ⁊ men of renowne. And whē the Lord sawe that the wyckednes of man was increased vpon the erth, and that all the ymaginatyon and thoughtes of his *herte was only cuyl continually, he ‡repēted that he had made man vpō the erth, and sorowed in his herte. And sayde: I wyll destroye mankynde whiche I haue made, from of the erth, both man, beast, wormе and foul of the ayre, for it repēteth me that I haue made them. But yet Noe founde grace in the syght of the Lorde.

B *ge,with ‡i,Ar.m

*These are the generacyons of Noe. Noe was a ryghteous mā ād vncorrupt in his tyme and walked with God. And Noe begat.iii.sonnes: Sem, Ham, ⁊ Japheth. And the earthe was corrupte in the syght of God, and was full of myschefe. And God loked vpon the earth, and lo it was corrupt: for all b‡flesshe had corrupt his waye vpon the earth.

Gen.vi.a

Then sayde God to Noe: c‡the end of al flesshe is come before me, for the erth is full of theyr myschefe. And lo, I wyll destroy them w̄ the erth. Make the an arke of pyne tree, and make chaumbers in the arcke, and pytch it within and without w̄ pytch. And of this fassion shalt ỹ make it

C

The length of the arcke shall be.iii.hūdred cubytes, and the bredth of it.l. cubites, and the heyth of it.xxx.cubytes. A window shalt thou make aboue in the arcke. And within a cubyte cōpasse shalte thou kynyshe it. And the doze of the arcke shalte thou sette in the syde of it, and thou shalt make it with.iii.lofftes one aboue another For beholde I wyll bryngе in a floode of water vpon the erth to destroy all flesshe frō vnder heaue, wherin breth of lyfe is: so that all that is in the erth shall perysh.

D

But I wyll make myne appoyntmēt w̄ the, that both ỹ shalte come into the arcke and thy sonnes, thy wyfe and thy sonnes wyues with the.

And of all that kyueth, whatsoeuer flesh it be, shalt thou bryngе into the arcke, of euery thynge a payre, to kepe them alyue with the. And male ⁊ female se ỹ they be, of byrdes in theyr kynde, and of beastes in theyr kynde, ⁊ of all maner of wormes

of the earth in theyr kynde: a payre of euery thynge shall come vnto the to kepe thē alyue. And take vnto the of all maner of meate that may be eaten and laye it vp in flooze by the, that it may be meat both for the and for them: and Noe dyd accordyng to all that God commaunded hym.

The Notes.

†a The sōnes of god ar the sonnes of Seth, which had instruct ⁊ norisshed thē in the feare of god. The sonnes of men, are the sonnes of Cayn, instructe of hym to al wycked dueffe.

†b Al flesshe, that is al mē ỹ lyue fleshly, as in ỹ.viii of the Romaynes.

†c. The ende of all flesshe, that is, the ende of al mē is come before me.

¶ The entraūce of Noe ỹ thē that were with him into the arcke. The ryssinge of the floud wherwyth all thynges dyd perysshe.

¶ The.vii. Chapter

And the lord sayd vnto Noe: Go into the arcke bothe thou ⁊ al thy household. For the haue I sene ‡righteous before me in this generation. Of al cleane beastes take vnto the seuē of euery kynde, the male ⁊ female, and of vncleane beastes a payre, the male ⁊ his female, lykewise of the byrdes of ỹ ayre seuē of euery kynde, male ⁊ female to saue sede vpō al ỹ erth. For seuē dayes hēce wyl I send rayne vpō the erth, xl. dayes ⁊.xl. nightes ⁊ wyl destroy al maner of thinges that I haue made, frō of the face of the earth.

A

And Noe dyd accordyng to al that the lord cōmāded him: ⁊ Noe was. vi. hūdred yere old whē ỹ ‡flood of water came vpō ỹ erth: ⁊ Noe wēt ⁊ his sōnes ⁊ his wyfe ⁊ hys sonnes wyues w̄ hym, into ỹ arcke frō ỹ waters of ỹ floud. And of ‡ỹ cleane beastes, ⁊ of ỹ beastes ỹ were vncleane, ⁊ of byrdes ⁊ of all ỹ crepeth vpō the erth, came in by copples of euerye kynde vnto Noe into ỹ arke, a male ⁊ a female, cuē as God cōmaūded Noe. And the.vii. daye ỹ waters of the floud came vpon the earth.

B

mat.xxiiii. d.Luc.xvii.f. ‡.Sapi.xiii.d

In ỹ.vi. hūdred yere of Noes lyfe, in ỹ second moneth, in ỹ.xvii. daye of the moneth, ỹ same day were all the ‡e foūtaynes of ỹ great depe broke vp, ⁊ ỹ windowes ‡d of heaue were opened, ⁊ ther fell a rayne vpō the earthe. xl. dayes ⁊.xl. nyghtes.

And the selfe same day wēt Noe, Sem, Ham, ⁊ Japheth, Noes sōnes, ⁊ Noes wyfe, ⁊ the.iii. wyues of his sonnes with thē into the arke: both they ⁊ al maner of beastes in theyr kynd, ⁊ all maner of catell in theyr kynd, ⁊ al maner of wormes ỹcrepe

C

vpō ỹ erth in theyr kynd, and al maner of byrdes in theyr kynde, ⁊ al maner of foules whatsoeuer had feders. And they came vnto Noe into ỹ arke by couples of al flesshe ỹ had breth of lyfe in it. And they ỹ came, came male ⁊ female of euery flesshe accordig as god cōmaūded him: ⁊ ỹ lord shut the doze vpō hym. And the * floude came. xl. dayes ⁊.xl. nyghtes vpō the erth ⁊ the water increased ⁊ bare vp the arke, ⁊ it was lyft vp frō the erth, And the waters preuayled ⁊ increased exceedingly vpō the erth: ⁊ the arcke wēt vpō the toppe of the waters. And the waters preuayled exceedingly aboue measure vpō the earth, so that all the hye hylles which are vnder al the partes of heauen were couered: euē xv. cubytes hye preuayled the waters, so that the hylles were couered.

eccl.xxxix.c Sapie.v.c

D

And all flesshe ỹ moued on the erth, both byrdes, catell and beastes perysshed, wyth al that crepte on the earth ⁊ al mē: so that al, that had the breth of lyfe in ỹ nosirels of it thorow out al that was on drye land dyed. Thus was *destroyed all that was vpon the earth, both mā, beastes, wormes and foules of thee ayre, so that they were destroyed frō the earth: saue Noe was reserued only and they that were wyth hym in the arcke. And the waters preuayled vpon the earth an hundred and.l. dayes.

Sapie.x.e

The Notes.

†a They are righteous before god that loue theyr neybours for gods sake, vnfaynedly hauing the spirite of god, which maketh thē the sonnes of God ⁊ therfore are accepted of god as iust and righteous as it is in Gene.xviii,c.

†b. Cleane beastes is sothe as they myght lawfully eate, ⁊ the vncleane ar those that they myght not eate, as it appereth in Leuit.xi,a, ⁊ deute.xiiii.

†c. The fountaynes of the great depe &c. that is, al the waters that were on the erth sprange vp

‡d The windowes of heuē opened etc, ỹ is, al waters aboue the erth descended ⁊ increased the floud.

¶ After the fedyng forth of the rauē ⁊ ỹ doue, Noe wēt forth of the arcke. He offreth sacrifice. The malice of mans harte.

The.viii. Chapter.

And god remēbred Noe ⁊ al ỹ beastes ⁊ al ỹ catel ỹ were w̄ him in the arcke. And god made * a wind to blowe vpō ỹ erth, ⁊ thee waters ceased: ⁊ the * foūtaynes of the depe and the windowes of heauē were stopt, ⁊ ỹ rayne of heauē was forbidden, and thee waters returned frō of the erth, and abated after the ende of an hundred and.l. dayes.

And the arcke rested vpō the moūtayns

Gene.i.m

Gene.vii.k

of Ararat, thee.xvii.daye of thee.vii. moneth. And the waters wēt away, & decreased vntyll thee.x.moneth. And the fyrste daye of thee.x.monethe, the toppes of the mountaynes appered.

And after the ende of.xl.dayes Noe opened ỹ windowe of the arcke whych he had made, & sent forth a rauē which wēt out, euer goying & comming agayne, vntyl the waters were dryed vp vpon the earth.

Thē sent he forth a doue frō him, to wete whether ỹ waters were fallē frō of the earth. And whē the doue could fynde no restyng place for hyr fote, she returned to hym agayne vnto the arcke, for thee waters were vpō the face of al the erth. And he put out hys hande & toke her, and pulled hyr to hym vnto the arcke.

And he abode yet.vii.dayes moze, and sent out the doue agayn out of the arcke, & the doue came to hym agayn about euē tyde, & beholde, there was in hyr mouth a lefe of an olyue tree whych she had plucked: wherby Noe perceaued that the waters were abated vpon the earth. And he taryed yet.vii. other dayes, and sent forth the doue, whyche from thence forth came nomoze agayne to hym.

And it came to passe, the sixte hundzed & one yere & the fyrst day of ỹ firste moneth, that the waters were dryed vp vpon thee earthe. And Noe toke of the hatches of ỹ arcke, & loked: & behold, the face of ỹ erth was dzye. So by the.xxvii.daye of the second moneth the earth was dzye.

And God spake vnto Noe, saying: Come out of the arcke both thou & thy wyfe & thy sonnes, & thy sonnes wyues with ỹ. And al the beastes that ar with the whatsoeuer flesche it be, both foule & catell & all maner wozmes that crepe on thee earthe, bringe out vō the, & let thē moue, *growe & multiply vpō the earth. And Noe came out, & his sonnes, & his wife, & his sonnes wyfe with him. And al ỹ beastes, & al the wozmes, & al the foules, and all that moued vpon the earth, came also oute of the arcke, all of one kynde together.

And Noe made an aulter vnto the lozd, & toke of al maner of *clene beastes, & all maner of clene foules, & offered sacrifyce vpō the aulter. And the Lozde [a] smelled [b] swete sauour, & sayd in hys hert: I wyl hence

hencefozth nomoze curse the erth foz mās sake, foz the ymagination of mans herte is euyl euen frō the verye youth of hym. Wozeouer I wyll not destroye frō hence fozth al that liueth as I haue done. Neyther shal sowinge tyme and haruest, cold and hete, somer and wynter, daye & night ceasse, as longe as the earth endureth.

The Notes.

a The lozdes smellinge of sauoure, is the alowāce of the wozkes of the faythfull, as in Exod.xxix. Leuit.i.iii.iiii.

¶ God blesseth Noe and his sōnes. He fozbiddeth to eat the bloud of beastes, & fozbiddeth the shedinge of mās bloud. The law of the swerd. He maketh a couenaunt that he wyl destroye the woild nomoze by water, and geueth the rayne bowe as a token & confirmacion of the same. Noe is dronken, & Ham vncouereth hym, and getteth hys curse.

The.ix.Chapter.

And god *blessed Noe & hys sonnes & sayd vnto thē: Increase & multiply & fyl ỹ erth. The feare also and dzede of you be vpō al beastes of the erth, & vpō al foules of the ayre, & vpō al that crepeth on ỹ erth, & vpō al fysshes of the see, which ar geuē vnto your handes. And al that moueth vpō the erth hauing lyfe, shalbe your meate: Euē as the grene herbes so geue I you all thing. Only the * flesshe wyth hys lyfe which is his bloude, se that ye eate not.

* Foz verely the [a] bloud of you wherin your lyues ar, wyl I requyze: Euē of the hāde of all beastes wyll I requyze it, & of the hand of mā and of the hand of euery mans brother wyll I requyze the lyfe of mā: so that he whych shedeth mās bloud, shal haue his bloud shed by man agayn: foz God *made mā after hys owne lykenesse. Se ỹ ye encrease, & ware, and be occupied vpō the erth, and multiply therin.

Furthermoze god spake vnto Noe and to hys sonnes wyth hym, saying: See, I make *my bond vō you and your sede after you, and vō all lyuinge thinge that is with you: both foule and catel, and al maner beastes of ỹ erth, that is with you, of al that cometh out of the arcke, whatsoeuer beaste of the earthe it be. I make my bond wyth you, that hence fozth al flesche shall not be destroyed wyth the waters of any floud, and that hence *fozth ther shal not be a floud to destroye the earth.

And God sayd: This is the tokē of my bond

bond which I make betwene me and you and betwene all lyuynge thynge, that is wyth you foz euer: I wyll sette my bowe in the cloudes, and it shalbe a signe of the apoyntmēt made betwene me & the earth: so that when I bringe in cloudes vpō the earth, the bowe shal appere in the cloudes And than wyll I thynke vpon my testamēt whych I haue made betwene me and you, & all that lyueth whatsoeuer flesche it be. So that hence fozth * there shalbe no moze waters to make a floud to destroye all flesche.

The bowe shalbe in the cloudes, and I wyll loke vpon it, to remember the euerlastynge Testament betwene god and al that lyueth vpon the earthe, what soeuer flesche it be. And God sayde vnto Noe: This is the sygne of the testament which I haue made betwene me and all flesche that is on the earth.

The sōnes of Noe that came oute of the arcke were Sem: Ham & Japheth. And Ham he is the father of Canaā. These ar the.iii. sonnes of Noe, and of these was all the worlde ouerspred.

And Noe beynge an husband man, wēt fozth & plāted a vyneyarde, & dzāke of the wyne & was dzōke, and lay vncouered in the myddest of his tent. And Ham the father of Canaā saw his fathers pzeuyties and told his.ii. bzethren that were wout. And Sem & Japheth toke a mātell, and put it on both theyr shulders & wēt backwarde, and couered theyr fathers secrets, but theyr faces were backward, so ỹ they sawe not theyr fathers nakednes.

As sone as Noe was awaked from his wyne, and wyst what his yongeste sonne had done vnto hym, he sayde: Cursed be Canaan and a seruaūt of all seruauntes be he to his bzethren. And he said: Blessed be the Lozde God of Sem, and Canaan be his seruaūt. God [b] increase Japheth that he may dwell in the tentes of Sem. And Canaan be theyr seruaunt.

And Noe lyued after the floude thze hundzed and fyftie yere: so ỹ all the days of Noe were.ix.hundzed and fyftye yere, and then he dyed.

¶ The Notes.

[a] Here is al cruelnes fozbiddē mā: so that he wyll not let a be vnaduēged in beastes, much lesse in oure neyghbour.

[b] To encrease, that is: to reioyse oz to be in peace & of good cōfozt, as it is Ge.xxvi.c.s Psalm.xliii.a.

¶ The genealogye of Japheth, Sem and Ham.

The.x.Chapter.

These are the generatiōs of ỹ sonnes of Noe: of Sem, Hā and Japheth, whiche begat thē chyldzē after the floude.

The sonnes of Japhethe were: Gomyz, Magog, Madai, Jauan, Tuball, Mesech and Thyras. And the sonnes of Gomoz were: Askenas Riphat and Togarma. And the sonnes of Jauā were: Elisa, Tharsis, Cithim and Dodanim. Of these came the Iles of ỹ getyles in theyr contreys, euery mā in his speach, kynred and nacyon.

The sōnes of Ham were: Chus, Misraim, Phut, & Canaā. The sōs of Chus, were Seba, Heuyla, Sabta, Raima and Sabtema. And the sons of Raima were Sheba, & Dedā. * Chus also begat Nēmod which begā to be myghtie in the erth. He was a myghtie hunter in ỹ syght of ỹ Lozd. Wher of came ỹ pzouerbe: he is as Nēmod ỹ myghty hūter in the syght of the Lozde. And the begynnig of his kigdome was * Babel, Erech, Achad & Chalne in the lāde of Synear: Out of ỹ land came Assur, & buylded Ninyue, & the citie Rehoboth, and Calah, & Ressen betwene * Ninyue and Calah. That is a greate cyte. And Mizrim begat Ludi, Enamim Leabim, Naphtuhim, Pathrusi and Casluhi: frō whēce came the Philistims, and the Capththerynes.

Canaā also begat zidon his eldest sōne & Heth, Jebusi, Emozi, Girgosi, Hi, arki, Sini, Aruadi, zemari & Hamati. And afterward spzāg the kynreds of the Cananites. And the costes of the cananites were frō Sydon tyll ỹ come to Gerara & to Assa & tyll thou come to Sodoma, Gomozra, Adama, zeboim, euen vnto Lasa. These were the chyldzen of Hā in theyr tonges, landes, and nacyons.

And Sem the father of al the chyldzen of Eber, and the eldest bzother of Japhet begat chyldzen also. And his sones were Elā Assur, Arphachsad, Lud & Arā. And the chyldzen of Aram were: Uz, Hul, Gether and Mas. And * Arphachsad begat Sala, and Saala, begat Eber. And Ebar.ii. sōnes. The name of ỹ one was Peleg, foz i his tyme the earth was deuyded

And the

the name of hys brother was Jaketan.

Jaketan begat Almodad, Saleph, Hyzarmoneth, Jarah, Hadoza, Usal, Dykela, Obal, Abimael, Seba, Ophir, Heuila, & Jobab. All these are the sonnes of Jaketan. And the dwelling of them was frō Mesa vntyl thou come vnto Sephara a mountayne of the east lande. These are the sonnes of Sem in theyr kinredes languages, contrees and nations. These are the kynredes of the sonnes of Noe, in theyr generations & nacyons. And of these came the people that were in the worlde after the floude.

The buyldinge of the tower of Babel. The confusyon of tonges. The generacion of Sem, the son of Noe vntil Abrā which goeth with Lot vnto Harā

The.xi. Chapter.

A AND all the worlde was of one tonge, & one language. And as they came from the easte, they foūde a playne in the lād of Synear, & ther they dwelled. And they sayde one to another: come on, let vs make brycke and burne it wyth fyre. So bycke was theyr stone, & slyme was theyr morter. And they sayde: Come on let vs buylde vs a cyte & a towre, that the toppe maye reache vnto heauen. And let vs make vs a name, for parauenture we shall be scattered abrode ouer all the earth. And the Lord came a downe to b see the cytie and the towre whych the chyldre of Adam hadde buylded. And the Lorde sayde: See, the people is one, & haue one tonge among thē al. And thys haue they begon to do and wil not leaue of from al

B that they haue purposed to do. Come on, let vs descende, and mingle theyr tonge euen ther, that one vnderstonde not what another sayeth. Thus the Lord scattered them from thence vpon al the earth. And they left of to buylde the cytie. Wherfore the name of it is called Babell, because that the Lorde ther cōfounded the tonge of al the worlde. And because that the lorde from thence scattered them abrode vpon all the earth.

These are the generatiōs of Sem: Sem was an hundred yere olde and begat Arphachsad. ii. yeare after the floude. And Sem lyued after he had begot Arphachsad. v. hundred yeare and begat sonnes & doughters.

C And c Arphachsad lyued. xxxv. yeare & begat Sala, & lyued after he had begat Sala. iiii. hundred yere & .iii. & begat sonnes and doughters: And Sala was. xxx. yeare olde and begat Eber and lyued after he had begot Eber. iiii. hundred & thre yere, & begat sonnes & doughters. When Eber was. xxxiiii. yere olde, he begat Peleg, and lyued after he had begot Peleg, foure hundred and. xxx. yeare, and begat sonnes and doughters.

And Peleg when he was. xxx. yere olde begat Regu, & lyued after he had begotte Regu. ii. hundred & .ix. yere, & begat sonnes and doughters. And Regu when he had lyued. xxxii. yere begat Serug, and liued after he had begot Serug. ii. hundred & vii. yeare, & begat sonnes & doughters.

And when Serug was. xxx. yere old he begat Nahor, and lyued after he had begot Nahor. ii. hundred yere, & begat sonnes and daughters. And Nahor when he was. xxix. yere old, begat Terah, & lyued after he had begot Terah, an hundred & xix. yere, & begat sonnes and donghters.

And when Terah was. lxx. yeare olde he begat Abram, Nahor and Haran.

D And these are the generatiōs of *Terah. Terah begat Abram, Nahor & Haran. And Haran begat Lot. And Haran dyed before Terah hys father in the land where he was borne, at Ur in Chaldea. And Abram and Nahor toke thē wyues. Abrams wyfe was called Sarai. And Nahors wife Milca the doughter of Haran whych was father of Milca and of Jesca. But * Sarai was baren, and had no chylde.

Than toke Terah Abram ‡ his sonne and Loth hys sonne, Harans sonne, and Sarai hys daughter in lawe, hys sonne Abrams wyfe. And they went wyth hym from Ur in Chaldea, to go into the lande of Chanaan. And they came to Haran & dwelled ther. And whē Terah was. ii. hūdred yere olde and fyue he dyed in Haran

The Notes

a God is coūted to come downe, whē he doth any thing in the erth amōg mē that is not accustomed to be done, in maner shewing him self present amōg men by hys wonderfull worke, as it is in Psalm. xviii. b. and. c. xliii. a

b To se the cytie, not that god seeth not at all tymes, but onely that he maketh hym selfe both to be sene and knowen in hys wonderfull workes amōge vs.

c. Were the seuentye Interpreters leaue out thys generation of Cayuan, the whyche after the recōnynge of the Ebrewes begat Sala, when he was xxx. yeare of age. Luke. iii. g.

Abram is

C Abram is blessed of God, & goeth wyth Lot into a straunge lande that appered to hym in Canaan. And god promyseth to geue the same lande to hym and to hys sede. And afterward goeth Abram into Egypte and causeth Sarai hys wyfe to saye that she is hys syster. And she was rauished of Pharao, for whych the lorde plageth hym.

The. xii. Chapter.

A Act. vii. a. Hebr. xi. c

NOw the lord sayd vnto Abrā. Get ‡ the out of thy countrey & frō thy kynred, & oute of thy fathers house, in to a lād which I wil shew the. And I wyl make of ỹ a mighty people, & wyl * blesse the, & make thy name great. ỹ thou mayst be a blessing. And I wyl blesse thē ỹ blesse the, & curse thē ỹ curse the. And in the shal be blessed all the generations of the erthe.

B And Abram went as the lord had hym, and Lot went wt hym. Abram was. lxxv. yere olde, when he wēt oute of Harā. And Abram toke Sarai hys wyfe, & Lot hys brothers son, with al * theyr goodes whche they had gottē and b ‡ soules whyche they had begottē in Haran. And they departed too geo into the lande of Canaan And whē they were come into the land of Chanaan, Abrā went forth into the land tyl he came vnto a place called Sichem & vnto the oke of Moze. And the Cananytes dwelled then in the lande.

Gen. xiii. c Gene. xiii a

* Ge. xv. d. gene. xvii. b deu. xxxii. b. Gen. xiii. d

C Then the Lord appered vnto Abram, & sayd: vnto thy * sede wyl I geue this lād And he buylded an aulter there vnto thee Lorde whych appeared to hym. Then departed he thence vnto a mountayne that lyeth on the east syde of Bethell and pytched hys tente: Bethell beyng on the west syde, and Ay on the easte, and he buylded there an aulter vnto thee Lorde, and called on the name of the Lorde. And than Abram departed and toke hys courneye southwarde.

After thys there came a derth in the lāde. And Abram went downe into Egypt, to soiourne ther, for the derth was sore in the lande. And when he was come nye for to enter into Egypt, he sayd vnto Sarai hys wyfe. Behold, I know that thou art a fayre woman to loke vpon. It wyll come to passe, therfore when the Egiptians see the, that they wyll saye: She is his wife

*Ge. xx. a. d And so shall they slay me, and saue thee. Say * I praye the therfore that thou art my syster, that I maye fare the better by reason of the, and that my soule may lyue for thy sake.

As soone as he came into Egypte, the Egyptians sawe the womā that she was very fayre, And Pharaos lordes sawe hyr also, and praysed hyr vnto Pharao: So that she was taken into Pharaos house, which entreated Abram wel for hyr sake, so that he had shepe oxen and ho asses, mē seruauntes, mayde seruauntes, she asses and camels.

But god plaged Pharao, and his house wyth greate plages, because of Sarai Abrams wyfe. Then Pharao called Abram & sayde: Why hast thou thus dealt wyth me? Wherfore toldeste thou me not that she was thy wife? Why saydest thou that she was thy syster, and causedest me to take hyr to my wyfe? But now lo, there is thy wyfe, take hyr & be walking. Pharao also gaue a charge vnto hys mē ouer Abram, to leade hym out, wyth hys wyfe and all that he hadde.

C The Notes.

a ‡ To blesse, is here to be made happy and fortunate. And to make great hys name, is to aduaunce and extolle hym aboue other people.

b ‡ Soules here are taken for hys seruauntes and maydens, whyche were very many as ye may se in Genesis. xliii. c

Abram & Loth depart out of Egypt. And Abram deuided his land & catel with his brother Lot. Here agayn is promysed to Abram the land of Canaan.

The. xiii. Chapter

A THan Abram departed out of Egypt both he & hys wyfe, & al that he had, & Loth wythe hym vnto the south. Abram was very rych in catel, siluer & golde. And he went on his iourneye frō the south euen vnto Bethel, & to the place wher his tente was at ỹ fyrst tyme betwene Bethel & Ay, and vnto the place of the *aulter whych he made before. And ther called Abram vpon the name of the lord. *gen. xii. d

Lot also whych went with hym hadde shepe, catell and tentes: so that thee lande was not able too receyue them that they myght dwel together, for the * substaūce of theyr ryches was so great, ỹ they could not dwell together. And there fell a stryfe betwene thee herdmen of Abrams catell, and the herdemen of Lots catell. Moreouer the * Cananytes and the Pherezytes dwelled at that tyme in the lande. Than sayde Abram vnto Lot: Let there be noo *ge. xxxvi

B.i. stryfe

stryfe (I pray the) betwene the ꝛ me, ꝛ betwene my herdmē ꝛ thyne, for we be ‡ bre-
thre. Is not al the hole lād before ꝟ? Depart I pray the fro me. If thou wilt take
the left hand, I wyl take the right, or yf ꝟ take the right hand I wyll take the lefte.
C And Lot lyft vp hys eyes, ꝛ beheld al the cōtre about Jordane, which was a pleā-
uous cōtre of water euery where, before the
Lord destroyed Sodome ꝛ Gomorra, e-
uē as the garden of the Lorde, and as the
lande of Egypt tyll thou come to Zoar.

Than Lot chose all the coostes of Jorda
ne and toke hys iourneye from the easte.
And so departed the one brother from the
other. Abzam dwelled in the land of Ca-
naan: ꝛ Lot in the cytyes of the playne, ꝛ
tented tyll he came to Sodome. But thee
mē of Sodome were wicked, and synned
exceedingly agaynst the Lorde.

D And the Lord sayd vnto Abzahā, after
Gen.xvbi.b. that Lot was departed frō hym: Lyft vp
Gen.xxbi.a thyne eyes, ꝛ loke frō the place wher thou
Gen.xiii.b. art, northward, southward, eastward and
Actu.vii.a. westward, for al* the land which ꝟ seyste
wyll I geue vnto the ꝛ to thy sede for ‡
euer. And I wyl make thy sede, as ꝟ dust
of the erth: so that yf a man can nōbre the
dust of the erth, than shal thy sede also be
nombred. Aryse ꝛ walke about in the lād
in the legth of it, ꝛ in the bredth, for I wyl
geue it vnto the. Than Abzā toke downe
hys tente ꝛ wēt ꝛ dwelled in the okegroue
of Mamre which is in ‡ Ebzon, ꝛ buyl-
ded there an aulter vnto the Lorde.

C The Notes.

a‡ The Hebzewes vnderstonde by thys word bzo
ther al nebewes, cosyns ꝛ neyghbours, and all that
be of one stocke. Rom.ix.a. Iho.vii.a

b‡ Euer is not here takē for a tyme without ende
but for a longe season that hathe not hys ende ap-
poynted Ecd.xii.c

c‡ Ebzō is the name of a cytte where Adam, Abza-
ham and hys wyfe wyth Isaac &c. were burped as
in Gene.xxiii.d

C Lot is taken pysoner. The victozy of Abzaham
of the Sodomytes. Lot is delyuered by Abz. Mel-
chisedech offreth gyftes vnto Abzā. Abzam payeth
tythes vnto Melchisedech: Abzam holdeth nothing
of the kynge of Sodomes goodes.

The.xiiii. Chapter.

A ND it chaūced wyn a whyle,
ꝟ Amraphel king of Sinear
Arioch king of Ellasar, Ke-
dozlaomoz kyng of Elam ꝛ
Thydeal king of the nacīōs
made warre ẅ Bera king of Sodome, ꝛ
ẅ Birsa king of Gomorra, ꝛ ẅ Sinead
king of Adama, ꝛ ẅ Semeābar king of
Zeboim, ꝛ wyth the king of a‡ Bela, which
Bela is called Zoar. All these came toge-
ther vnto the vale of Siddim, whyche is
nowꝟ salt see. Twelue yere were they sub
iect to king Kedozlaomoz, ꝛ in the xiii. ye-
re rebelled. Therfore in ꝟ. xiiii. yere came
Kedozlaomoz ꝛ the kynges ꝟ were wythe
hym, ꝛ smote thee b‡ Raphayms in Asta-
roth Karnaim ꝛ the Suspms in Ham, ꝛ
the Empms in Save Kariathaim, ꝛ ꝟ Ho
ryms in theyr owne mounte Seir vnto ꝟ
playne of Pharan, whyche bozdeth vpon
the wylderneſſe. And thē turned they and
came to the well of iudgement whyche is
Cades, and smote al the countre of the A-
malechytes, and also thee Amozytes that
dwell in Hazezon Thamar.

B Thā wēt out the king of Sodome, and
the kyng of Gomozra, ꝛ the king of Ada
ma ꝛ the kynge of Zeboim, ꝛ the kynge of
Bela now called Zoar. And set theyr men
in aray to fight ẅ thē in the vale of Sid
dim, that is to say, with Kedozlaomoz the
king of Elam ꝛ with Thydeal king of ꝟ
Nacions, ꝛ with Amraphel king of Si-
near. And with Arioch kinge of Ellasar
foure kinges agaynst fyue. And that va
le of Siddim was full of fyme pyttes.

And the kinges of Sodome ꝛ Gomoz-
ra fled, ꝛ fell ther. And the relydue fled to
the mountaynes. And they toke al ꝟ goo-
des of Sodome ꝛ Gomozra ꝛ al theyr vy
talles and wēt theyr waye. And they toke
Lot also Abzams bzothers sonne and his
good (for he dwelled at Sodome) and de
parted. Thā came one ꝟ had escaped, and
tolde Abzam the Hebzewe which dwelled
in the okegroue of *Mamre the Amozite gen.xiii.d
bzother of Eschol ꝛ Aner: which were cō-
federate with Abzā. Whē Abzā hearde ꝟ
his bzother was takē, he harnessed his ser
uauntes bozne in his own house thze hun-
dred ꝛ eyghtene, and folowed tyl they ca-
me at Dan. And set hym selfe and his ser
uauntes in aray, and fel vpō thē by nigh
te, ꝛ smote thē, ꝛ chased thē away vnto Ho
ba: which lyeth on the left hād of Damas
cos, and brought agayn all the goodes, ꝛ
also his bzother Lot, and hys goodes, the
woman also and the people.

And as he returned agayne from the
slaughter of Kedozlaomoz ꝛ of ꝟ kynges
that

that were with hym, than came the kynge
of Sodome too mete hym in thee vale of
Save, whych now is called kynges dale.

D Than *Melchisedech c‡ kyng of Sa-
*Hebr.vii.a lem brought forth bread ꝛ wyne. And he
beyng the Priest of the most hyghest god
blessed hym sayīg: ‡ Blessed be Abzam
vnto the most hyghest God, possessoz of
heauen and earth. And blessed be god the
most hyghest, whych hath delyuered thy-
ne enemyes into thy handes. And Abza-
ham gaue hym tythes of all.

Than sayd the kyng of Sodome vnto
Abzam: Geue me the e‡ soules, ꝛ take the
goodes to thy selfe. And Abzam answered
the kyng of Sodome: I lyft vp my hāde
vnto the Lord God most hyghe possessoz
of heauen ꝛ earth, that I wyl not take of
al ꝟ is thyne so moch as a thzed oz a shou
lachet, leſt thou shuldest say, I haue ma-
de Abzam ryche. Saue only that whych
the ponge men haue eaten and the partes
of the mē which went ẅ me. Aner, Eschol
and Mamre. Let thē take theyr partes.

The Notes.

a‡ Bela is that cytte ꝟ Lot desyred for his refuge
whē he came out of Sodome as ia Gen.xix.c

b‡ Raphaims ar counted in the scripture for gy-
auntes, as in ii. Reg.v.b. Esa.xvii, b. whyche lyued
of theyre and robbery.

c‡ The Jewes supposed Melchisedech to be Sem
the son of Noe, because he lyued after the floude.v.
hundzed yere, ꝛ after the death of Abzaham. by god
des pyouidence, was king of Salem.

d‡ Blessed be Abzaham, that is praysed be Abza
ham, and praysed be the most hyghest God, as it is
in Genesis, xlvii.b

e‡ Soules ar mē ꝛ womē as Gen.xlvi.c ꝛ deut.x.d.
The land of Canaā is yet agayne promysed to
Abzahā. God promyse the hym sede. He beleueth ys
iustified. The prophecy of the bondage wherin ꝟ
chyldzē of Israel shuld be vnder Pharao, ꝛ of their
delyueraunce from the same

The.xv. Chapter.

A FTer these dedes: the ‡ word
of god came vnto Abzahā in
a vysiō saying: Feare not A-
bzahā, I am thy shyld, ꝛ thy
reward shalbe exceding great
And Abzahā answered: Lorde Jehouah
what wylt thou geue me: I go childlesse,
ꝛ the eater of mine house, this Eleasar of
Damasco hath a son. And Abzam sayde:
Se, to me hast thou geuē no sede: lo a lad
bozne in my house shalbe myne heyze.

And behold, the worde of the lord spā-
ke vnto Abzaham, saying: He shal not be
thyne heyze, but one that shal come out of
thyne owne body shalbe thyne heyze. And
he brought hym out of the dozes, ꝛ sayd:
loke vp vnto heauen, and tell the *sterres
yf thou be able to nombze thē. And sayde
vnto hym: Euen so shal thy sede be.

B *Gene.xxii.c
Iere.xxxiii.c
Romā.iv.c

And Abzahā b‡ beleued the Lorde, ꝛ it
was cōpted to him for righteousnes. And
he sayde vnto hym: I am the Lorde that
brought the out of Ur, i Chaldea to geue
the thys lande to possesse it.

And he sayd: Lord god, wherby shall I
know that I shal possesse it? And he sayd
vnto him: Take an heyfer of thze yere old
ꝛ a she gotte of thze yere olde, ꝛ a thzeyere
olde ram, a turtyl doue and a yong pyge-
on. And he toke all these and deuyded thē
in the myddes, and layd euery pece one a-
gaynst another, But the foules deuyded
he not. And the bzydes fel on the carcases
but Abzam bzoue them awaye. And whē
the sonne was downe, ther fel a slōber vp
pon Abzaham. And loo, feare and greate
darkenesse came vpon hym.

C

And he sayd vnto Abzahā: know this
for a suertye, that thy *sede shalbe a stran-
ger in a land that perteyneth not vnto thē
And they shal make bondmen of thē and
entreate thē cuyl* .iiii. hundzed yeres. But
the nacīō whō they shal serue, wyl I exa-
ge. And afterward shal they come out ẅ
great substance. Neuerthelesse thou shalt
goo vnto thy fathers in peace, ꝛ shalte be
buryed when thou art of a good age: and
in the fourth ‡ generatiō they shal come
hyther agayn, for the wyckednesse of thee
Amozytes is not yet full.

*act.vii.a

*Gene.xii.f.
Exodi.iii.b
Galat.iii.a

When the sonne was downe ꝛ it was
waxed darke: behold, ther was a smoking
furnesse, and a fyze bzand that c‡ went be
twene the sayde peces,

D

And that same daye the Lorde made a
couenaūt with Abzahā sayīge: vnto thy
* sede wyl I geue this land, frō the ryuer
of Egypte, euē vnto the great ryuer Eu-
phzates, the Keniptes, the Kenizites, ꝟ Cad
monites, the Hethithes, the Pherezites, the
Raphaims the Amozites, the Cananites,
the Gergesytes and the Jebusytes.

*Gen.xxiiii.b

C The Notes.

a‡ The word of the Lorde cometh whē he sheweth
any thing vnto vs by reuelation as it is vsed in di
uers places of the scripture, and specially in the pro
phetes, ꝛ is a maner of speche of the Hebzewes

b‡ To beleue, is to haue a sure trust ꝛ confidence
to obteyne the thinge promysed, ꝛ not to haue anye
dout in him ꝟ promyseth, as Rom.i.f.a.gal.iii.a.ii.d

c‡ To iudge is here to take vēgeance. psa.xxxiii.a

d‡ A generatiō oz an age is here takē for an hun-
dzed yeare as genesis. vi.b

¶ Thys wozde went betwene: is taken for burnyng or consumynge.

¶ Sarai geueth Abzaham leaue to take Agar hyr mayde to wife. Agar despised hyr maystres, for whi the she was cupl intreated of Sarai: therfore runneth away. The angel metynge hyr, cõmaũdeth hyr to tũne agayn and doth prompfle hyr sede. And nameth hyr fyrst chylde Ismael.

The.xvi. Chapter.

A Sarai Abzahãs wyfe bare hi no chyldren. But she had an hãdmayde, an Egyptiã, whose name was Hagar. Wherfore she sayd vnto Abzã: Behold ỹ lord hath closed me, ỹ I cãnot bere I pray the ‡go in vnto my mayde, peradueture I shalbe multiplied by meanes of her. And Abzahã heard ỹ voice of Sarai. Thã Sarai Abzãs wife toke Hagar hyr mayde ỹ Egiptiã, after Abzahã had dwelled.x. yere in the lãd of Canaã, ‡ gaue hyr to hyr husband Abzaham, to be his wyfe.

And he went in vnto Agar, ‡ she cõceaued. And whẽ she sawe ỹ she had conceaued: hyr maystresse was despysed in hyr syght. Than sayd Sarai vnto Abzaham Thou doest me vnright, for I haue geuẽ my mayde into thy ‡bosome: ‡ nowe because she seeth ỹ she hath cõceaued, I am despysed in hyr syghte: the Lord iudge betwene the ‡ me. Than sayde Abzaham to Sarai: behold, thy mayde is in thy hand do wyth hyr as it pleaseth the.

And because Sarai fared foule wỹ her she fled frõ her. And the Angel of the lord foũde her besyde a fountayne of water in the wyldernes, cuẽ by a wel in the way to Sur. And he sayd: Hagar Sarais mayde, whẽce comest thou and whether wylte thou goo? And she answered: I flee from my maystresse Sarai. And the Angell of the Lorde sayde vnto her: returne to thy maystresse agayne, and submytte thy selfe vnder her handes.

¶ And the angel of the Lorde sayde vnto her: I wyl so encrease thy seed, that it shal not be nõbred for multitude. And the Lordes angel sayde further vnto her: se, thou art wyth chylde ‡ shalte bere a sonne, and shalt call hys *name Ismael: because the Lord hath herd thy tribulation. He wyl be a wyld man, ‡ hys hande wyl be agaynste euery man, ‡ euery mans hande agaynst hym. And yet shal he dwel fast by all hys brethren. And she called the name of ỹ lord that spake vnto her: thou art the god that lokest on me, for she sayd: I haue of a suertye sene here the ‡ backe partes of hym ỹ seeth me. Wherfore she called the wel the well of ỹ lyuing ỹ seyth me whych well is betwene Cades ‡ Bared. And Hagar bare Abzaham a sonne, and Abzaham called hys sonnes name which Hagar bare, Ismael. And Abzahã was.lxxvi. yere olde, when Hagar bare hym Ismael.

gene.xvii.c
iudit.xiii.b
Math.i.c
Luc.i.b

D

¶ The Notes.

a‡ Go go in vnto hyr mayde is to haue carnal copulation wyth hyr, as these wordes, knowe ‡ slepe, do also synifye as Gen.xlii.a. and.xlix.c.

b‡ Bosome: after the maner of the Hebrewes is taken for companyens wyth a woman, ‡ is also taken for kepyng as in Luc.xvi. f. of Lazarus.

c‡ They se the backepartes of god, ỹ by reuelatiõ or any otherwise haue perseueraũce or knowledge of god.

¶ Abram is called Abzahã, ‡ Sarai is named Sara. The land of Canaã is here the fourth tyme promysed. ‡ circumcision is here instituted. Isaac is promysed. Abzaham prayeth for Ismael.

The.xvii. Chapter.

When Abzã was nynetye yere old ‡ ix. the Lord appeared to hym saying: I am the almyghty God: walke *before me ‡ be vncorrupte. And I wyl *make my bonde betwene the ‡ me, ‡ wyl multiply ỹ exceedingly. And Abzã fel on his face. And god talked moreouer wỹ him, saying: I am, behold my testamẽt is with the, ỹ thou shalt be a father of many *naciõs. Therfore shalt thou nomore be called Abzã, but thy name shalbe Abzahã for a father of many naciõs haue I made the, ‡ I wyl multiply the exceedingly, ‡ wil make nacions of ỹ yea and kynges shall spryng out of the. Moreouer I wyl make my bõde * betwene me ‡ the, ‡ thy sede after the, in theyr tymes too be an euerlasting testamẽt, So that I wil be good vnto the ‡ to thy sede after thee. And I wyll geue vnto the, ‡ to thy sede after thee, the land wherin thou art a straũger: Euen all the lande of Canaan, for an euerlastynge possession and wyll be theyr God.

And God sayde vnto Abzaham, See ỹ kepe my testamẽt, both thou and thy sede after the in theyr tymes. This is my testamẽt whyche ye shal kepe betwene me and you, and thy sede after the, ỹ ye circumcise all your men children. Ye shal circumcise the foreskinne of your flesshe, ‡ it shalbe a *token of the bonde betwixte me and you. And euerye manchylde when it is eyghte dayes *olde, shalbe circumcysed amonge you

A

Gen.b.i

B

Gene.xlii.b
xxi.a

Gene.xxiii.a

Ecclesi

genes.xv.b.

B

*Act.vii

*Wo.li
*gen.m
Luc.i
Leui.xii

you in your generations, and al seruauntes also borne at home or bought wythe money thoughe they be straungers ‡ not of thy sede. The seruaũt borne in thy house, ‡ he also that is bought wyth moneye, must nedes be circũcised, ỹ my testamente may be in your flesshe, for an euerlastinge a‡bõde. Yf ther be any vncircũcised man chylde, that hath not the foreskinne of hys flesshe cut of, his soule shal perishe frõ his people: because he hathe broken my testamẽt. And god sayd vnto Abzahã. Sarai thy wyfe shall nomore be called Sarai: but Sara shal hir name be. For I will blesse her ‡ geue ỹa son of her ‡ wil blesse her: so that people, ye and kynges of people shal spryng of her. And Abzaham fel vpõ hys face ‡ laught, ‡ sayd in his hert: shal a chyld be borne vnto hym that is an hundred yere olde, and shal Sara that is nynetie yere old, bere: And Abzaham said vnto god. O that Ismael myght lyue in thy syghte.

C

Then sayde God: Sara thy wyfe shall *bere the a sonne in dede ‡ thou shalt call his name Isaac. And I wyl make my bõde with him, ỹ it shall be an *euerlastinge bond vnto his sede after him. And as cõcerning Ismael also, I haue herd thy request: lo, I wyl blesse hym ‡ encrease him ‡ multiply him exceedingly. Twelue *princes shal he beget and I wyl make a great naciõ of him. But my bonde wyl I make wyth Isaac, whych Sara shall beare vnto the: euen thys tyme twelue moneth.

gen.xviii.b xxi.a

Gen.xvii.a

D

And God left of talking with him, ‡ departed vp frõ Abzahã. And Abzahã toke Ismael his sonne ‡ al the seruauntes borne in his house ‡ al that was bought wỹth money as many as were mẽ childrẽ amõg the men of Abzahãs house, ‡ circuncysed the foreskinne of theyr flesshe, cuẽ that selfe same daye, as God had sayde vnto hym. Abzaham was nynetye yere olde ‡ nyne, when he cut of the foreskinne of his flesh. And Ismael his sonne was. xiii. yere old, when the foreskinne of his flesshe was circuncysed. The selfe same day was Abzahã circuncysed ‡ Ismael hys sonne. And all the men in hys house, whether they were borne in hys house or bought wyth money (thoughe they were straungers) were circumcised wyth hym.

¶ The Notes.

a‡ The scripture vseth to cal the signe of a thing by the name of the thing it self only to kepe ỹ thinge signified, ỹ better in memory, as here he calleth circumcyson, hys bonde whych is but a token thereof, as Peter calleth baptime chyldr. i. pet. iii. d.

¶ There appered thre men vnto Abzahã, Isaac is promysed to hym agayn, at whyche Sara laughed. The destruction of the Sodomites is declared vnto Abzaham. Abzaham prayeth for them.

The.xviii. Chapter.

And the lord appered vnto hi in ỹ okegroue of Mamre as he sat in his tent doze in ỹ a‡ heate of ỹ daye. And he lyfte vp his eyes ‡ loked, ‡ lo, thre mẽ stode not far frõ him. And whẽ he sawe thẽ, he ran to mete thẽ frõ the tente doze, ‡ fel to the grounde ‡ sayd: Lorde yf I haue found fauour in thy syght: goo not by thy seruaunt. Let a lyttle water be fet, ‡ wash your fete, ‡ rest your selues vnder ỹ tree. And I wyl fet a *morsel of b‡bred, to comfort your hartes withal. And thã go your wayes, for cuẽ therfore arye come to your seruaunt. And they answered: Do euẽ so as thou hast sayde. And Abzaham went a pace into his tente vnto Sara ‡ sayd: make redy attonce thre peckes of fine meale, knead it and make cakes. And Abzaham ran vnto his beastes and fet a calf ỹ was tendre and good, and gaue it vnto a yong man which made it ready attonce. And he toke butter and milcke, and the calfe why che he had prepared, and set it before thẽ, and stode hym selfe by them vnder ỹ tree: and * they ate.

A

Iudit.xiii.b

Tob.xii.d
iudit.xii.c

B

And they sayd vnto hym: Wher is Sara thy wyfe? And he sayd: in ỹ tente. And he sayd: I wyll come agayne vnto the as soone as the frute can lyue. And loo: Sara thy wyfe shal haue a sonne. That herd Sara, out of the tent doze whych was behynde his backe, Abzaham ‡ Sara were both olde and wel strikẽ in age, and it ceased to be with Sara after the maner as it is wythe wyues. And Sara laughed in hyr selfe sayinge: Now I am wared olde shall I geue my selfe to *lust, ‡ my lorde olde also? Thã sayd the lord vnto Abzaham: wherfore doth Sara laughe sayẽg, shal I of a suertye bere a chyld, now whẽ I am olde? is thee thinge to harde for the Lord to do? In the tyme * appoynted wil I returne vnto the, as soone as thee frute can haue lyfe, and Sara shal haue a son.

Ecclesi.xxv.a

iiii.re.iiii.d
Rom.ix.b

Than Sara denyed it sayinge: I laughed not, for she was afrayed. But he sayd: yes thou laughtest. The the men stode vp from thence and loked toward Sodome. C
And Abraham went wt the to bryng the on the waye. And the lorde sayde: Can I hyde from Abraham that thyng which I am about to doo, seynge that Abraham
Gen.xviii.c. Gen.xxii.a. shall be a*great and a myghtye people, & all the nacyons of the erth shal be blessed in hym? For I know hym that he wyl cõmaũde his chyldren and his householde after hym, that they kepe the waye of the Lorde to do after ryght and cõscyence, ỹ the lorde may bryng vpõ Abraham that he hath promysed hym.
Gen.xviii.c. Jon.i.a And the lorde sayde: The crye of Sodome and Gomorra is greate, and theyr synne is exceadynge greuous. I wyll goo downe and se whether they haue done all together accordynge to that crye which is come vnto me or not, that I may knowe. And the men departed thence and went to Sodome warde. But Abraham stode yet before the Lorde, and drew nere and sayd
D Wylt thou destroye ỹ ryghteous with ỹ wycked? If there be. l. ryghteous within the cytye, wylt thou destroy it & not spare the place for the sake of. l. ryghteous that are therin? That be farre from the, that ỹ shuldeste do after this maner, to sley the ryghteous with the wycked, and that the ryghteous be as the wycked: that be farre from the. Shulde not the iudge of all the worlde do accordynge to ryght? And the Lorde sayde: If I fynde in Sodome. l. ryghteous within the cytye, I wyll spare all the place for theyr sakes.
And Abraham answered and sayde: be*gene.xl.b hold: I haue taken vpõ me to speake vnto the Lorde, and yet am but *duste and asshes. What thoughe there lacke .v. of. l. ryghteous, wylt thou destroye all the cyte for lacke of .v.? And he sayde: If I fynde there .xl. and .v. I wyll not destroye them. And he spake vnto hym yet agayne and sayde: what & yf there be .xl. founde there. And he sayde: I wyll not do it for .xl. sake And he sayde: O let not my Lorde be angry, that I speake. What and yf there be founde .xxx. there? And he sayde: I wyll not do it, yf I fynde .xxx. there. And he sayde: Oh, se, I haue begonne to speake vnto my lord, what yf ther be .xx. founde ther? And he sayd: I wyl not destroye the for twenties sake. And he sayd: O let not my lorde be angrye, that I speake yet but euen once more only. What yf ten be founde there? And he sayd: I wyl not destroye them for .x. sake. And the Lorde went hys waye as soone as he had lefte communynge wyth Abraham. And Abraham returned vnto hys place.

The Notes

a‡ The heate of the daye is taken for none.
b‡ By bred in scripture is vnderstãd al maner of fode, meat for mãs eating as in. 1. Reg. xvii. d.

C Lot receaued two angels into his house. The filthy lustes of the Sodomytes. Lot is delyuered & desyreth to dwell in the cytie Zoar. Lottes wyfe is turned into a pyller of salt. Sodome is destroyed. Lot is dronke & lyeth with his doughters which cõceaued chyldren by hym.

The .xix. Chapter

AND there came .ii. angels to A Sodome at euen. And Lot sat at ỹ gate of ỹ cytye. And Lot sawe the, & rose vp to mete the, & he*bowed him selfe Ge.xviii.
to ỹ groũd with his face. And he sayd: Se Lordes, turne in I pray you into your seruautes house & tary al nyght & wash your fete, & ryse vp early & go on your waies And they sayd: nay, but we wyl byde in ỹ stretes al night. And he*cõpelled the exce luke.xxiv.
dingly. And they turned in vnto him, and entred into his house, and he made them a feaste and dyd bake swete cakes, and they
*ate. But before they went to rest, the mẽ tobi.vii.
of the cytie of Sodome cõpassed the house rounde about both old & ponge, all the people from al quarters. And they called vnto Lot, and sayde vnto hym: where are B
the men whyche came into thy house to a‡ nyght? bryng them out vnto vs that we may do oure lust wyth them.
And Lot went out at dores vnto them, and shut the dore after him & sayde: naye for goddes sake bretherẽ do not so wickedly. Behold: I haue two doughters which haue knowen no mã, thẽ wyl I bring out vnto you: doo with them as it semeth you good: Only vnto these men do nothinge, for therfore came they vnder ỹ shadowe of my rofe. And they sayde: come hether. And they said: camest ỹ not into sogeorne Exod.xxi
and wylt thou be now a*iudge? we wyll matth.vii
sucrly deale worse wyth the thã with thẽ. acta.xxiii
And as they preased sore vpon Lot, & C
beganne to breake vp the doore, the men put forth theyr handes, & pulled Lot into the

to the house to them and shut to the dore. And the men that were at the dore of thee house, they smotte wyth blyndnes * both Sapi.xviii.c
small and greate: so that they coulde not fynde the dore. And the men sayde moreouer vnto Lot: Yf thou haue yet here any sonne in lawe, or sonnes, or doughters, or what soeuer thou hast in the cyte, bryng it out of thys place: for we must destroye this place, because the crye of thẽ is great
Genesis xviii.c before *the Lord. Wherfore he hath sent vs to destroye it.
And Lot wẽt out & spake vnto his sonnes in lawe which shuld haue maried his doughters, & sayd: stande vp and get you out of thys place, for thee Lorde wyll destroye the cytye. But he semed as though he had mocked, vnto hys sonnes in lawe. And as the morning arose, the angels caused Lot to spede hym sayinge: Stand vp D
take thy wife & thy two doughters & that, that is at hande, lest thou perysshe in the b‡ synne of the cytie. And as he prolonged ỹ tyme, the mẽ caught both him, hys wyfe & his two doughters by the hãdes, because the Lorde was mercyfull vnto hym, and they brought hym forth & sette hym without the cytie. Whẽ they had broughte thẽ oute, they sayde: Saue thy lyfe and loke not behynde the, neyther tary thou in any place of the countre, but saue thy selfe in the mountayne, lest thou perysshe. Than C
sayde Lot vnto thẽ: Oh naye my Lorde: behold, in as moch as thy seruaunt hath founde grace in thy syght, now make thy mercy great, whych thou shewest vnto me in sauing my lyfe. For I cannot saue my selfe in ỹ mountaynes, lest some misfortune fal vpõ me, & I dye. Behold, here is a cytie by, to fle vnto, & it is a lytle one, let me saue my selfe therin, is it not a lytle one, ỹ my soule may liue? And he sayd to him: se I haue receaued thy request as cõcerning this thing, that I wil not ouerthrowe this cytie for the which thou hast spoke. Haste the, and saue thy selfe there, for I can doo nothyng tyl thou be come in thyther. And therfore thee name of thee cytye is called Zoar. And the sone was vpõ the earth whẽ Lot was entred into Zoar.
Than the Lord rayned vpõ *Sodome Genesis xviii.d
and Gomorra, brimstone and fyre frõ the Ieremi.l.f
Lord out of heaue, and ouerthrewe those Ezech.xvi.f
cytyes & al the regiõ, & all that dwelled in the cyties, & that, that grewe vpõ the erth. And Lots wyfe loked behinde her, & was turned into a pyllar of salte. Abrahã rose F
vp early & got hym to the place where he stode before the lord, & loked toward Sodome & Gomorra & toward al the land of that coũtre. And as he loked: beholde thee smoke of the coũtre arose as it had bene ỹ smoke of a fornace. But yet whẽ God destroyed the cyties of the regiõ, he thought vpõ Abrahã: & sent Lot *out frõ the daũger of the ouerthrowẽge, whẽ he ouerthrewe the cyties where Lot dwelled. ii.pet.ii.d. Sapien.x. amos.iiii. Iudic.vii.f. Iudeo.f.b
And Lot departed oute of Zoar & dwelled in the mountaynes & hys .ii. doughters wyth hym for he feared to tary in Zoar: he dwelled therfore in a caue, bothe he & hys .ii. doughters also. Thã sayd the elder vnto the ponger: our father is old, & there is no moo mẽ in the erth to come in vnto vs after ỹ maner of al ỹ world. Come therfore, let vs geue our father wine to drinke, & G
let vs lye with him ỹ we may saue sede of our father. And thei gaue theyr father wine to drinke that same nyght. And the elder doughter wẽt and lay with her father And he perceaued it not, neyther when she laye downe, neyther when she rose vp.
And on the morowe the elder sayd vnto the ponger: beholde, yester nyght laye I wythe my father. Let vs geue hym wyne to drincke thys nyght also, & go thou and lye wyth hym, and let vs saue sede of our father, And they gaue theyr father wyne to drincke that nyght also. And the ponger arose and laye wyth hym. And he perceaued it not: nether when she lay downe, neyther when she rose vp. Thus were bothe the doughters of Lot with chyld by theyr father. And the elder bare a sonne, and called hym Moab, which is the father of the Moabytes vnto thys daye. And the ponger bare a sonne, and called hym Ben Ammi, whych is the father of the chyldren of Ammon vnto thys daye.

The Notes.

a‡ The night, is here take for ỹ euening which is the beginning of the nyght as in Prouerb. vii. b
b‡ The synne is take for the synner, as malyce is for the wycked, and rightcousnes for ryghteous, as Paul to Tythus the fyrst. c

C Abrahã went as straunger into the lãde of Gerar. The kynge of Gerar taketh away hys wyfe.

The .xx. Chapter.

And.

A

And Abzaham departed thẽce towarde the southe contre and dwelled betwene Cades and Sur, and sogeorned in Gerar. And Abzaham sayde of Sara his wyfe, that she was his*syster. Then Abimelech kyng of Gerar sent and fet Sara awaye.

Gene.xii.c & xxvi.b

And God came to Abimelech by nyght in a dreame and sayde to hym: Se, thou art but a dead man for the womans sake which thou hast taken awaye, for she is a mans wyfe. But Abimelech had not yet come nye her, and therfore sayde: Lorde wylte thou sley ryghteous people? sayde not he vnto me, that shee was his syster? yea and sayd not she her self that he was her brother? with a pure herte and innocent handes haue I done thys. And God sayd vnto hym in a dreame. I wote it wel that thou dydest it in the pureneſſe of thy hert. And therfore I kept*̃ that thou shuldest not synne agaynst me, nether suffred I the to come nygh her. Now therfore delyuer the man his wyfe agayne, for he is a prophet. And let hym praye for the, that thou mayst lyue. But and yf thou delyuer her not agayn, be sure that thou shalt *dye the deth, with al that thou hast.

B

*gene.xl.c

Then Abimelech rose vp be tymes in the morynng, and called all his seruauntes, and tolde all these thynges in theyr eares, and the men were sore afrayd. And

C

Abimelech called Abzaham & sayde vnto hym: What hast thou done vnto vs, and what haue I offended the, that thou shuldest bryngе on me and on my kyngdome so great a synne? thou hast done dedes vnto me that ought not to be done. And Abimelech sayde moreouer vnto Abzaham: What sawest thou*̃ moued the to do this thyng? And Abzaham answered. I thought that paraduenture thet*feare of god was not in this place, & that they shulde sley me for my wyfes sake: yette in verye dede she is my syster, the doughter of my father, but not of my mother: and became my wife. And after, god caused me to wãdze out of my fathers house. I sayde vnto her. This kyndenesse shalt thou shewe

D

vnto me in al places where we come, that thou say of me, how we*̃ I am thy brother

Then toke Abimelech shepe and oxen, men seruaũtes & womẽseruaũtes & gaue them vnto Abzaham, and delyuered hym Sara his wyfe agayne. And Abimelech sayd: beholde the lande lyethe before the, dwell where it pleaseth the best. And vnto Sara he sayde: Se I haue geuen thy brother a thousãd peces of syluer, behold this thinge shall be a*̃ b couerynge to thyne eyes, and vnto al that are with the and vnto all men an excuse.

And so Abzaham prayed vnto God, & God healed Abimelech and his wyfe and his maydens, so that they bare chyldren. For the Lord had closed to, al the matrynes of the house of Abimelech, because of Sara Abzahams wyfe.

The Notes

a* The feare of god amõg the Hebrewes is principally take for the honours sayth that we owe vnto god, & that wyth soch a loue as the chylde hath to the father.

b* Couering and excuse is alone

C Isaac is borne: Agar is cast oute wt hyr younge sonne Ismael. The angel comforteth Agar. The couenaunt betwene Abimelech and Abzaham..

The.xxi. Chapter

THe Lorde vysyteth Sara as she had sayd & dyd vnto her* according as he had promysed. And Sara was*̃ with child and bare Abzahã a sonne in hys olde age euen the same season whych the Lord had appoynted. And Abzaham called hys sonnes name that was borne vnto hym which Sara*bare him Isaac, and Abzaham * circumcysed Isaac hys sonne whẽ he was. viii. dayes old, as god cõmaũded hym. And Abzahã was an. C. yere old, whẽ his sonne Isaac was borne vnto him. And Sara sayd: God hath made me a laughing stocke: for al that heare wyl laugh at me. She said also: who wolde haue sayd vnto Abzaham, that Sara shulde haue geuẽ chyldrẽ sucke, or that I shuld haue borne hym a sonne in his olde age: The chylde grewe and was wened, and Abzaham made a great feast, the same daye*̃ Isaac was wened. Sara sawe the sonne of Hagar the Egiptian whyche she had borne vnto Abzahã, a mockinge. Then she sayde vnto Abzahã: put away thys*bondmayde and hyr sonne: for thee

B

sonne of thys bondwomã shal not be heyre wyth my sonne Isaac: But the wordes seined very greuous in Abzahams syght because of hys sonne. Thã the Lord sayd vnto Abzaham: let it not be greuous vnto the, because of the lad and of thy bondmayde

A gen.xxii. and.xxv. Gala.iiii. Hebr.xi.

Matth.i. to Lucas.

*gen.xxi.

B gala.iiii.

mayde: But in al*̃ Sara hath sayd vnto*̃, heare her voyce, for in* Isaac shall thy seed be called. Moreouer of the sonne of the bondewoman wyll I make a nacyon, because he is thy* seed.

Rom.ix.b Gala.iiii.d Hebr.xi.d.

gene.xvii.c

And Abzaham rose vp early in*̃ morynge: & toke bread & a bottell wythe water & gaue it vnto Hagar, puttyng it on her shulders wyth the lad also, and sente her away. And she departed, and wãdzed vp and downe in the wylderneſſe of Berseba. When the water was spente that was in the bottell, she cast the lad vnder a bush, and went and satte her out of syght a greate way: as it were a boweshote of: for she sayd: I wyll not se the ladde dye. And she satte downe out of syght, & lyft vp her voyce and wepte.

And God herde the voyce of the chyld And the angell of God called Hagar out

C

of heauen and sayde vnto her: What ayleth the Hagar? Feare not, for God hathe herde the voyce of the chylde where he lyeth. Aryse and lyft vp the lad, & take hym in thy hande, for I wyll make of hym a greate people. And God opened her eyes

Gene.xxi.c.

and she sawe* a well of water. And shee went and fylled the bottell wythe water, and gaue the boy drynke. And God was with the lad, and he grewe and dwelled in the wylderneſſe, and became an archer. And he dwelt in the wyldernes of Pharan. And his mother got hym a wyfe out of the lande of Egypte.

And it chaunced the same season, that Abimelech & Phycoll his chefe captayne spake vnto Abzaham saying:* God is*̃ the in all that thou doest. Nowe therfore swere vnto me euẽ here by god, that thou wylt not hurte me nor my chyldrẽ, nor my chyldrens chyldrẽ. But that thou shalte deale*̃ me and the countre where thou art a straunger, accordyng vnto the kyndnes that I haue shewed the. Then said Abzaham: I wyll sweare.

gen.xxvi.c

And Abzahã rebuked Abimelech for

D

a well of water, whiche Abimelechs seruauntes had take away. And Abilemech answered I wyst not who dyd it: Also*̃ tolde st me not, nether hearde I of it, but this day. And Abzaham toke shepe & oxe and gaue them vnto Abimelech. And they made both of them a bonde together And Abzaham set, vii. lambes by themselues. And Abimelech sayde vnto Abzaham: what meane these. vii. lambes whyche thou hast set by them selues. And he answered. vii. lãbes shalt thou take of my hande, that it may be a wytnes vnto me, that I haue dygged this well Wherfore the place is called Berseba, because they sware both of theym. Thus made they a bonde together at Berseba. Then Abimelech and Phycol his chefe Captayne, rose vp and turned agayne vnto the lande of the Philistines. And Abzaham planted a wood in Berseba, and called there on the name of the Lord, the euerlastyng God & dwelt in the Philistin land a long season.

The fayth of Abzahã is proued in offeringe hys sonne Isaac Christ our sauiour is promysed. The generation of Nachor Abzahams brother

The.xxii. Chapter

AFter these dedes, God dyd* proue Abzaham & sayd vnto hym: Abzaham. And he answered here am I. And he sayde: take thy†only sonne Isaac whom thou louest, and get the vnto the lande Moria, & sacrifyce hym there for a sacrifyce vpon one of the mountaynes whiche I wyll shewe the. Then Abzaham rose vp early in the morynge & sadled his asse, & toke. ii. of his meyney wt him & Isaac his sonne, & cloue wood for the sacrifyce, and rose vp & gotte hym to the place whiche God hadde appoynted hym.

A iudi.viii.c. Gen.xliii.c Hebr.xi.d

The thyrde daye Abzahã lyfte vp his eyes and sawe the place a farre of, & sayd vnto his ponge men: byde here with*̃ asse I and the lad wyll go ponder and* worshyppe and come agayne vnto you. And Abzaham toke the wood of the sacrifyce and layde it vpon Isaac his sonne, & toke fyre in his hande and a knyfe. And they went both of them together.

*To worshyp is here to do sacrifice.

B

Then spake Isaac vnto Abzaham his father and sayde: My father? Here am I my sonne. And he sayde: Se, here is fyre and wodd, but where is the shepe for sacrifyce? And Abzaham sayde: my sonne: God wyll prouyde hym a shepe for sacrifyce, so wẽt they both together: & whẽ they came vnto the place which god shewed hi Abzahã made an alter there & dzessed the wod, & bouñ Isaac his sõne & layd hi on

*same.ii.b i. Mac.ii.f

halter aboue vpõ the wood. And Abzahã stretched forth hys hãde, & toke the knyfe to haue kylled hys sonne. Than the an

gell

gell of the Lozde called vnto him frō hea
uē sayinge: Abzaham Abzaham. And he
answerd: Here am I. And he sayde: laye
not thy handes vpon the chylde, nether do
any thynge at all vnto hym, for nowe I
bꝛknow that thou fearest God, in that ꝯ
hast not kepte thyne only sonne from me.
C And Abzaham lifted vp his eyes & loked
aboute: And behold: there was a ramme
caughte by the hornes in a thykette. And
he went and toke the ram and offred him
vp for a sacrifyce in the stede of his sōne.
And Abzaham called the name of the pla
ce, the Lord wyll se: wherfore it is a comen
sayinge this daye: in the mounte wyll the
Lozde be sene.

And the angell of the Lozde cryed vn
to Abzaham frō heauen the seconde tyme
sayng: by my selfe haue I ✱swoorne sayth ꝯ
Lozd, bycause thou hast done this thynge
and hast not spared thy onlye sonne, that
I wyll blesse the and multiplye thy sede
as the sterres of heauen and as the ✱sond
vpon the see syde. And thy seed shal pos
sesse the gates of his enemyes. And in thy
seed shall all the ✱nacyons of the erth be
blessed, because thou hast obeyed my voy
ce. So turned Abzaham agayn vnto his
yonge men, and they rose vp and went to
gether to Berseba. And Abzaham dwelt
at Berseba. And it chaunsed after these
thynges, that one tolde Abzaham sayng:
Beholde: Milcha she hath also borne chil
dren vnto thy brother Nachor: Hus hys
eldest sonne, and Bus his brother, & Ke
muel the father of the Syrians, and Ce
sed, and Haso, and Pyldas, and Jedlaph
and Bethuell. And Bethuel begatte Re
becca. These: viii. did Milcha bere to Na
chor Abzahams brother. And his concu
bync called Rheuma, shee bare also Te
bah, Gaham, Thaas and Maacha.

psal. cxliii. a
Luke. i. 3
Ecc. xliiii. c
Hebꝛ. vi. c

ge. xxiii g.

gene. xiii. a
actuum. i. d
gala. iii. d

C The Notes.

a‡ Only sonne for only beloued, or most chefely be
loued aboue other, after thee Ebꝛewe phrase as in
the Pꝛouer. viii. a

bꝛ I know that is, I haue experience that thou fea
rest God, as in Philippen. iii. c.

C Sara dyeth & is buried in the felde that Abzahā
bought of Ephron the Hethite

A The. xxiii. Chapter.

SAra was an hūdred & xxvii
yere olde (for so longe lyued
she) and then dyed in a head
cytye called Hebzō in the lād
of Canaan. Then Abzaham
came to mourne Sara, and to wepe for her
And Abzaham stode vp from the coorse,
and talked w̄ the sonnes of Heth sayng:
I am a straunger and a forayner amonge
you, gyue me a possessyon to burye in w̄
you, that I may bury my dead out of my
syght. And the chyldren of Heth answe
red Abzaham sayng vnto hym: Heare vs
Lozde, thou arte a pꝛynce of God among
vs. In the chefest of our sepulchꝛes bury
thy dead: None of vs shal forbyd the his
sepulchre, that thou shuldest not bury thy
dead therin. Abzaham stode vp, and bo
wed hym self before the people of ꝯ land,
the chyldren of Heth. And he comonde w̄
them sayinge: If it be your myndes that
I shall bury my deade out of my syghte,
here me and speake for me to Ephzon the
sonne of Zoar: and lette hym gyue me the
double caue whiche he hath in the ende of
hys feld, for as moch money as it is woꝛ
th, let him giue it me in the pꝛesēce of you,
for a possessyon to bury in. For Ephzon
dwelled amonge the chyldren of Heth.

B

Then Ephzō the Hethyte answered Ab
zaham in the audyence of the children of
Heth and of all that went in at the gates
of his cytye, sayinge: Not so my Lozde,
but heare me: The felde gyue I the, & the
caue that therin is, gyue I the also: and e
uen in the pꝛesence of the sōnes of my peo
ple gyue I it to the to bury thy deade in.
Then Abzaham bowed hym selfe before
the people of the lande, & spake vnto E
phzon in the audyence of the people of ꝯ
contre sayng: I pray the heare me, I wyl
gyue syluer for the felde, take it of me, &
so wyll I bury my dead there. Ephzon a
swered Abzaham sayinge vnto hym: My
lozde, harken vnto me. The land is woꝛ
th. iiii. C. sycles of siluer: but what is that
betwyxt the and me? bury thy dead. And
Abzahā harkened vnto Ephzon & weyed
hym the syluer which he had sayde in the
audyence of the sonnes of Heth, euen. iiii.
hundred syluer sycles of curꝛāt money a
mong marchaūtes. Thus was ꝯ felde of
Ephzō wherī ꝯ double caue is before mā
re: euē ꝯ feld & the caue ꝯ is therī & all the
trees of ꝯ felde which grow in all the boz
ders round about, made sure vnto Abza
ham for a possessyon, in the syghte of the
chyldren

D

chyldren of Heth, and of al that went in
at the gates of the cytye. And then Abza
ham buryed Sara hys wyfe in the dou
ble caue of the feld that lyeth before Ma
re, otherwyse called Ebzon in the land of
Canaan. And soo bothe the felde and the
caue that is therin, was made vnto Abza
ham a sure possessyon to burye in, of the
sonnes of Heth.

Abzahā maketh his seruaunt to swere, & sendeth
him to seke a wyfe for Isaac his sonne. The seruāt
was faithful and bꝛought Rebecca, whiche Isaac
toke to hys wyfe.

The. xxiiii. Chapter.

A

ABzaham was olde and stry
cken in dayes, and the Lozde
had blessed hym in all thinges
And he sayde vnto his eldest
seruaunt of his house which

1

had the rule ouer al that he hadde, ‡Put
thy hande vnder my thye that I may ma
ke the swere by the Lozde that is God of
heauē and god of the erth, that thou shalt
not take a wyfe vnto my sonne, of ꝯ dou
ghters of the Canaanites, amōge which I
dwell. But shalt go vnto my contre and
to my kynred, and there take a wyfe vnto
my sonne Isaac.

Then sayd the seruaūt vnto hym: what
and yf the woman wyll not agre to come
with me vnto this lande, shall I bꝛynge
thy sonne agayne in to the lande whiche
thou camest out of? And Abzaham sayde
vnto hym: beware of that, that thou bꝛige
not my sonne thyther. The Lozd God of
heauen which toke me frome my fathers
house, and frome the lande where I was
borne: & which spake vnto me & sware vn
to me sayenge: vnto thy ‡sede wyl I giue
this lande, he shall sende his angel before
the that thou mayst take a wyfe vnto my
sonne from thence. Neuertheles if the wo
man wyll not agre to come with the, then
shalt thou be out of daunger of this oth.
But aboue all thynge bꝛynge not my sō
ne thyther agayne. And the seruaunt put
his hande vnder the thye of Abzahā and
sware to hym as concerning that matter.
And the seruaunt toke .x. camels of the ca
mels of his master & departed & had of al
maner goodes of his master w̄ hi, & rode
vp, & went to Mesopotamia, vnto the cy

B

tie of Nahor. And made his camels to lye
downe without the cytye by a wels syde
of water, at euē: aboute the tyme that wo
men come out to drawe water & he sayde:
Lozde God of my mayster Abzaham,
sende me good spede this day, and shewe
mercy vnto my master Abzaham. Loo, I
stonde here by the well of water, and the
doughters of the men of thys cytye wyll
come out to drawe water: Now the dāsell
to whom I say, stoupe downe thy pitcher
and let me drynke. If she say: Dryncke,
and I wyll gyue thy camels drynck also,
the same is she that thou hast ordeined
for thy seruaunte Isaac: yea and therby
shall I knowe that thou hast shewed mer
cye on thy master. And it came to passe
yer he had lefte speakynge, that Rebecca
came out, the doughter of Bethuell, sōne
to Milca the wyfe of Nahor Abzahams
brother, and her pytcher vpon her shoul
der: The damsell was very fayre to loke
vpon, and yet a mayde and vnknowen of
man. And she went downe to the wel and
filled her pytcher & came vp agayn: The
the seruaunt ranne vnto her and sayd: let
me sup a lytle water of thy pytcher. And
she sayde: drynck my Lozde.

And she hasted and let downe her pyt
cher vpon her arme and gaue hym drynk
And when she had gyuen hym drynck,
she sayde: I wyll draw water for thy ca
mels also, vntyll they haue dꝛoncke ynou
ghe: And she poured out her pytcher into
the trough hastely, and ranne agayne vn
to the well, to fette water: & drewe for all
his camels. And the felow wōdred at her.
But helde his peace, to wete whether the
Lozde had made his iourney pꝛosperous
or not. And as the camels had left drync
kynge, he toke a ‡golden earinge of halfe
a sycle weyghte, and two bracelettes for
her handes, of .x. sycles weyght of gold, &
said vnto her: Whos doughter art thou?
tell me: is there rowme i thy fathers house
for vs to lodge in? And she sayd vnto hi:
I am ꝯ doughter of Bathuel ꝯ sonne of
Milca which she bare vnto Nahor: & said
moreouer vnto hi: we haue lytter & puon
der ynough, and also rowme to lodge in.

And the man bowed hym selfe, & ‡wor
shypped the Lozde, & sayde: blessed be the
Lozde god of my master Abzaham whi
che ceaseth not to deale mercyfully & tru
ly w̄ my master, & hath bꝛoughte me the
ways

C

*Ge. xv. d
Gene. xxi. b

way to my masters brothers house. And the damsell ranne and tolde theym of her mothers house these thynges. And Rebecca had a brother called Laban.

And Laban ranne out vnto the man, to the well: for as sone as he had sene the earynges, and the bracelettes vpon hys systers handes, and herde the wordes of Rebecca his syster saynge, thus sayde the man vnto me, then he went oute vnto the man. And lo: he stode yet with the camels by the well syde. And Laban sayde, come in thou blessed of the Lorde. Wherfore stondest thou without? I haue dressed the house, and made rowme for the camels. And then the man came in to the house: & he vnbrydeled the camels: & brought lyt ter & prauender for the cameles, & water to washe hys fete & theyr fete that were with hym, & there was meate set before hym to eate. But he sayde: I wyl not eate, vntyll I haue sayde myne earande. And he sayde: say on. And he sayde: I am Abrahams seruaunt, and the Lorde hath a‡blessed my master out of measure, that he is become greate, and hath gyuē hym shepe oxen, syluer, and golde, menseruauntes, maydseruauntes, camels and asses. And Sara my masters wyfe bare hym a sōne when she was olde: and vnto him hath he geuen all ȳ he hath. And my master made me sweare saynge: thou shalte not take a wyfe to my sonne amōge the doughters of the Cananites in whose lande I dwel. But thou shalt go vnto my fathers house and to my kynred, and there take a wyfe vnto my sonne. And I sayde vnto my master: what yf the wyfe wyll not folowe me? And he sayde vnto me: The Lorde before whome I walke, wyll sende his aungell with the, and prospere thy iourney ȳ thou shalt take a wyfe for my sōne of my kynred and of my fathers house. But & yf (whē thou comest vnto my kired) they wyll not gyue the one, thē shalt thou bere no perell of myne othe.

And I came this day vnto the wel & sayd O Lorde, the god of my master Abrahā, yf it be so that thou makeste my iourney which I go, prosperous: beholde I stond by this well of water, and when a virgyn cometh forth to drawe water, and I saye to her: gyue me a lytle water of thy pytcher to dryncke, and she say agayne to me dryncke thou, and I wyll also draw water for thy camels: that same is the wyfe whome the Lorde hathe prepared for my masters sonne.

And before I had made an ende of spekynge in myne herte: Beholde Rebecca came forth, and her pitcher on her shulder and she went downe vnto the well & drew And I sayde vnto her: gyue me dryncke. And she made haste, and toke downe her pytcher from of her, & sayd: dryncke, & I wyll geue thy camels dryncke also. And I asked her saynge: whose doughter arte thou? And she answerd: the doughter of Bathuel Nahors sōne. whō Milca bare vnto hym. And I put the earynge vpon her face and the bracelettes vpon her hādes. And I bowed my selfe, and *worshypped the Lorde, and blessed the lorde God of my maister Abraham which had brought me the rghte waye, to take my masters brothers doughter, vnto his sonne. Nowe therfore yf ye wyll deale ‡mercyfully and truly with my master, tell me: and yf not, tell me also: that I may turne me to the, eyght hande, or to the lefte.

Then answerd Laban and Bathuel saynge: The thynges is proceded euen out of the lorde, we can not therfore say vnto the ether good or bad: behold Rebecca before thy face, take her and goo, and let her be thy masters sonnes wyfe, euen as the lorde hath sayde. And when Abrahams seruaunt heerde theyr wordes, he bowed hym selfe vnto the lorde, flatte vpon the erth. And the seruaunt toke forthe iewels of syluer and iewelles of golde and rayment, and gaue them to Rebecca: but vnto her brother, and to her mother, he gaue spyces. And then they ate & dranke, both he and the men ȳ were wyth hym, & taried all nyght and rose vp in the morning.

And he sayd: lette me depart vnto my mayster. But hyr brother and hyr mother sayde: lette the damsell abyde wythe vs a whyle, and it be but euen. x. dayes, & than goo thy waye. And he sayde vnto them: hynder me not, for the Lord hath prospered my iourneye. Sende me away that I may go vnto my mayster. And they sayd let vs call the damsel, and wete what she sayth to the matter. And they called forth Rebecca

Rebecca and sayd vnto her: wylt thou go wyth thys man? And she sayde: yea.

So they let Rebecca theyr syster goo wyth her norse and Abrahams seruaunt, and the mē that were with hym. And they ‡blessed Rebecca, and sayde vnto her: Thou art our syster growe into thousande thousandes, and thy sede possesse thee gates of theyr enemyes. And Rebecca arose and hyr damsels, and satt them vp vpō the camels, and went theyr waye after the man. And the seruaunt toke Rebecca, and went hys waye.

And Isaac was comyng from the wel of the *lyuinge and seynge, for he dwelte in the south countrey, and was gone oute to walke in hys ‡meditations before the euentyde. And he lyfte vp hys eyes, and loked, and behold the camels were comig. And Rebecca lyfte vp hyr eyes, and when she sawe Isaac, she lighted of the camel, & sayde vnto the seruaunt: what mā is this that cometh agaynst vs in the felde? And the seruaunt sayde: it is my mayster. And thē she toke hyr mantel, and put it about her. And the seruaunt tolde Isaac al that he had done. Then Isaac brought her into hys mother Saras tēte, and toke Rebecca, and she became hys wyfe, and he lued her: and so was Isaac cōforted ouer hys mother.

*Gen.xxiv.d.

*Gen.xxiij.b.c.

The Notes.

a‡ To put the hand vnder the thygh was an othe wyych the Hebrewes vsed in soch thynges as pertayned to the Testamente and promyse of god as in Genesis. xxiij.g

b‡ Earynges are deckinges, eyther to apparel the face and forehead of the woman, or the carcs. And bracelettes is to decke the armes or handes.

c‡ To worshyppis here to geue thankes, as in the xxiij. Chapter afore at thys letter. B.

d‡ God blesseth vs when he greueth vs hys benefyte: curseth vs when he taketh them awaye.

e‡ Mercyfully and truly is as moch to saye in this place as to shewe pleasure, gentylnes, or kyndnes, as. iiij. Regum. xx. d

f‡ The ryght hand or the lefte: is nomore to saye, but tell me one thyng or another, that I may know wher vnto to styche, and is a phrase of the Hebrewes

g‡ To blesse a mans neybour is to prayse for hym and to wysshe hym good: and not to wagge two fingers ouer hym.

h‡ Meditations is the exercitise of the spirite: and lyftynge vp the mynde to god

¶ Abrahā taketh Kethura to hys wyfe. & begetteth many chyldre. Abrahā dyeth & geueth al his goodes to Isaac. The genealogie of Ismael. The byrthe of Jacob and Esau. Esau selleth hys byrthyghte for a messe of potage.

The. xxv. Chapter.

Abraham toke hym another wyfe called *Ketura, whych bare hym Simran, Jeckſan Medan, Madian, Jesback, and Suah. And Jeckſan begat Seba, and Dedan. And the sonnes of Dedan were Assurim Letusim and Leumim. And the sonnes of Madian were Epha, Epher, Hanoch, Abida and Elda. All these were the childrē of Ketura. But Abraham gaue all that he had vnto Isaac. And vnto the sonnes of hys ‡concubynes he gaue gyftes, & sent them awaye from Isaac hys sonne (whyle he yet lyued) eastward vnto thee easte countrey.

These are the dayes of the lyfe of Abraham whych he lyued: an hūdred and. lxxv yere, and than fell sycke and dyed, in a *lusty age (when he had lyued ynough) and was ‡put vnto his people. And his sonnes Isaac and Ismael buryed hym in the double caue in the felde of Ephron, sonne of Soar the Hethyte before Mamre. Whē the felde Abraham bought of the sonnes of Heth. Ther was Abraham buried and Sara hys wyfe. And after the deathe of Abraham, God blessed Isaac hys sonne, whych dwelled by the well of the lyuynge and seynge.

*Gen.xxv.f.

These are the generations of Ismaell Abrahās sonne, whych Hagar the Egyptian Saras handmayde bare vnto Abraham. And these ar the names of the sōnes of Ismael, with theyr names in theyr kinde reddes. The eldest sonne of Ismaell Nebaioth, then Cedar, Adbeel, Mibsā, Misma, Duma, Masa, Hadar, Thema, Jetur, Naphis and Kedma: These are thre sonnes of Ismael, and these are theyr names, in theyr townes and castelles *. xii. princes of nacions. And these are ȳ yeres of the lyfe of Ismael, an hūdred & xxxvii yeare, and than he fell sicke and dyed, and was layde vnto his peo. le. And he dweld frō Euila vnto Sur that is before Egipte, as men go toward the Assirians. And he dyed in the presence of al hys brethren.

*Gen.xvij.c. *Gen.xxv.b.

And these are the generatiōs of Isaac Abrahams sonne: Abraham begat Isaac And Isaac was. xl. yere old when he toke Rebecca to wife, the doughter of Bethuel the Syrian of Mesopotamia and syster to Laban the Syrien.

And Isaac made intercession vnto the Lorde for his wyfe, because she was bare and the Lorde was entreated of hym, and Rebecca hys wyfe conceaued, and the chil

dren stroue together wythin her. The she
sayd: yf it shulde goo so to passe, what hel
peth it that I am wythe chylde? And she
went and axed the Lorde. And the Lorde
sayde vnto her: there are ‡ two maner of
people in thy wombe, and twoo nacyons
shall sprynge oute of thy bowels, and the
one nacyon shalbe myghtyer than thee o-
ther, and the eldest shalbe seruaunte vnto
the younger.

And when hyr tyme was come to bee
delyuered: behold there were two twynes
in hyr wombe. And he that came out fyrst
was redde and roughe ouer all as it were
an hyde: and they called hys name Esau.
And afterward hys brother came oute, ‡
hys hande holdynge Esau by the * hele.
Wherefore hys name was called Jacob.
And Jsaac was lx. yere olde when she ba
re the: and the boyes grewe, and Esau be-
came a conynge hunter and a tyl mā. But
Jacob was a ‡ symple man, and dwel-
led in the tentes. Jsaac loued Esau, becau
se he dyd eate of hys venison, but Rebec-
ca loued Jacob.

Jacob sod potage, and Esau came frō
the felde and was fayntye, and sayde too
Jacob: let me sup of thereed potage, for I
am fayntye. And therfore was hys name
called * Edom. And Jacob sayde: sell me
thys daye thy * byrthright. And Esau an
swered: Loo I am at the poynte to dye, ‡
what profyte shal this byrthright do me-
And Jacob sayde: * swere to me then thys
daye. And he swore to hym, and solde hys
byrthyght vnto Jacob. Than gaue Ja-
cob Esau bread and potage of reed tyse.
And he ate and dronke and rose vp, and
went hys waye. And so Esau regarded
not hys byrthyrghte.

D Olee.xii,b

Abdi.1.a

Hebre.xii,c

Ge.xl viii.g.

The Notes.

a‡ Cōcubynes in the scripture ar no harlotes, but
wyues yet bare they no rule in the house, but were
subiectes as seruaūte. As Agar was vnto Sara.
Genesis xvi.a, and Bylha. Gene.xxx.a

b‡ To be put among his people, is not only to be
put in a goodly place of burial, but to be put wt the
cōpany of ꝑ auncīēt father ꝑ died in the same fayth
that he dyd.

c‡ By thys. ii. people, is signified vnto vs the lawe
and the gospel as ye maye rede in ga.iiii.d

d‡ Simplicite is simple hys without craft & decept
& cōtinueth in beleuing & executinge of gods wyll.

¶ The iorney of Jsaac toward Abimelech. The a
mes made vnto Jsaac & hys sede. Jsaac is rebuked
of Abimelech for cal'ing his wife his syster. The chi
ding of the shepeherdes for the welles. Jsaac is cō-
forted. The atonemēt betwene Abimelech & Jsaac.

The.xxvi. Chapter.

AND ther fel a derth in
lād, passig ꝑ first derth
ꝑ fel in ꝑ daies of Abra
ham. Wherfore Jsaac
wēt vnto Abimelech kin
ge of ꝑ Philistās vnto
Gerar. The ꝑ Lord appered vnto hym, ‡
sayd: Go not downe into Egypt, but bide
in the lād which I say vnto the: sogeorne
in this land, ‡ I wyl be with the, and wyl
blesse the: for vnto ꝑ & vnto thy sede I wil
geue al these * contreys', And I wyll per-
forme the othe which I swore vnto Abra
hā thy father, ‡ wyl * multiply thy sede as
the starres of heauē, ‡ wyl geue vnto thy
sede al these cōtreis, And thorow thy sede
shal al the nactōs of the erth be blessed, be
cause ꝑ Abrahā harkened vnto my voyce
and kepte myne ordinaūces, cōmaūdeme
tes, statutes and lawes.

Gen.xvii.b and.xxii.d Ge.xlviii.b

And Jsaac dwelled in Gerar. And the
mē of the place asked hym of hys wyfe, ‡
he sayd ꝑ she was hys * syster: for he fea-
red to cal her his wife, lest the mē of ꝑ pla
ce shuld haue killed him for hyr sake, be-
cause she was bewtiful to the eye. And it
happened after he had bene ther lōg tyme
that Abimelech king of the Philistiās lo
ked out at a wyndow, ‡ sawe Jsaac spor-
tynge wyth Rebecca hys wyfe. And Abi-
melech sende for Jsaac, ‡ sayd: se, she is of
a suerty: thy wyfe, ‡ why saydest thou ꝑ
she was thy syster? And Jsaac sayd vnto
hym: I thought that I myght peraduen
ture haue dyed for hyr sake. Then sayde
Abimelech: why hast thou done this vnto
vs? one of the people myght lyghtely ha-
ue lyne by thy wyfe, and so shuldest thou
haue brought synne vpon vs. Than Abi
melech charged all hys people, saying: he
that toucheth thys man or hys wyfe, shal
surely dye for it.

Gene.xxvi.a

And Jsaac sowed in that land, ‡ found
in that same yeare an. C. bushels: for thee
Lorde blessed hym, ‡ the mā waxed migh
ty, ‡ went forth ‡ grewe tyll he was exce-
ding great, that he had possessiō of shepe
of ore, ‡ a myghty houshold: euē so that ꝑ
Philistiās had enuy at him: in so moch ꝑ
they stopped ‡ filled vp wt erth al ꝑ wel-
les whych hys fathers seruaūtes dygged
in hys father Abrahams tyme. Than
sayde Abimelech vnto Jsaac: gette thee
from

from me, for thou arte myghtyer then we
a greate deale. Then Jsaac departed thē
ce, and pytched his tente in the valey Ge-
rar, and dwelte there. And Jsaac dygged
agayne the welles of water whiche they
dygged in the dayes of Abrahām his fa-
ther, whiche the Philistians had stopped,
after the deth of Abrahām: and gaue the
the same names whiche hys father gaue
them. As Jsaacs seruauntes dygged in
the valey, they founde a well of lyuynge
water. And the herdemen of Gerar dyd
stryue with Jsaacs herdmen, sayng: the
water is ours. Then called he the wel E
seck, because they stroue with hym.

Then dygged they another well, ‡ they
stroue for that also. Therfore called he it
Sitena. And then he departed thēce, and
dygged another well for the whiche they
stroue not: therfore called he it Rehoboth
sayng: the Lorde hath nowe made vs ro
wme, and we are ‡ encreased vpō the erth
Afterwarde departed he thence and came
to Berseba. And the Lord appeared vnto
hym the same nyght, and sayde: I am the
god of Abrahām thy father, feare not for
I am with the, and wyll blesse the, ‡ mul-
tiplye thy seed for my seruaunt Abrahās
sake. And then he buylded an alter there,
and called vpon the name of the Lorde, ‡
theyr pytched his tente. And there Jsaacs
seruauntes dygged a well.

Then came Abimelech to hym frō Ge
rar ‡ Ahusath hys frende ‡ Phicoll his
chefe captayne. And Jsaac sayd vnto thē
wherfore come ye to me, seyng ye hate me
‡ haue put me awaye frō you? The sayd
they: we sawe that * the Lorde was withe
the, and therfore we sayd that there shuld
be an othe betwyxte vs and the, ‡ that we
wolde make a bonde with the, that thou
shuldest do vs no hurte, as we haue not
touched the, and haue done vnto the no-
thinge but good, ‡ sent the away in peace
for thou arte now the blessed of the Lord
And he made them a feast, ‡ they ate and
dronke. And they rose vp betimes in the
morowyng, and sware one to another. And
Jsaac sente them awaye. And they depar
ted frō hym in peace. And that same daye
came Jsaacs seruauntes, ‡ tolde hym of
a well whiche they had digged: and sayde
vnto hym that they had found water. And
he called it Seba, wherfore the name of ꝑ
cyte is callyd Berseba vnto this daye.

Gene.xxi.c Judit.xi.b

The Notes.

a‡ Encreased as yf he shuld say, after ꝑ great pay
nes & labours, god hath geue vs peace, & quyetnes,
for quietnes doth opē & increase the herte, and sad
nes restrayneth it as in Gene.ix.d, & Psal.xliii.a.

¶ Jacob fealeth the blessinge frō Esau by hys mo
thers counsel. Isaac is sad. Esau is comforted. The
hatred of Esau toward Jacob.

The.xxvii. Chapter.

WHen Esau was.xl. yere olde, A
he toke to wyfe Judith the
doughter of Bery an Hethi-
te, ‡ Basmath the doughter
of Elō an Hethite also, which
were disobedyent vnto Jsaac ‡ Rebecca.
And it came to pas that Jsaac wexed old
‡ his eyes were dymme, so ꝑ he could not
see. Then called he Esau his eldest sonne,
‡ sayde vnto hym: my sonne. And he sayd
vnto hym: here am I. And he said: behold
I am olde, ‡ know not ꝑ day of my deth:
now therfore take thy weapes, thy quy-
uer ‡ thy bow, ‡ get the to the feldes, and
take me some venyson, ‡ make me meate
such as I loue, and bryng it me, ‡ let me
eate that my soule maye ‡ blesse the before
that I dye. But Rebecca herde whē Isa-
ac spake to Esau his sonne. And as sone
as Esau was gone to the felde to catche
venyson, ‡ to bryng it, she spake vnto Ja
cob her sonne sayng: Beholde: I haue
herd thy father talkyng wt Esau thy bro
ther ‡ sayng: bryng me venyson and make B
me meate, that I may eate ‡ blesse the be-
fore the Lorde per I dye. Nowe therfore
my sonne heare my voyce in that whiche
I commaūd the: get the to the flocke, and
bryng me thence two good kyddes, and
I wyll make meate of thē for thy father,
such as he loueth. And thou shalt bryng
it to thy father, and he shall eate, that he
may blesse the before his death.

Then sayd Jacob to Rebecca his mother
behold Esau my brother is rough, and I
am smoth. My father shal paraduenture
fele me, ‡ I shall seme vnto hym as thou
ghe I went about to begyle hym, and so
shall he bryng a curse vpon me, ‡ not a
blessynge: ‡ his mother sayde vnto hym:
Upon me be thy ‡ curse my sonne, onely
heare my voyce: and go ‡ fetch me them.
And Jacob wet and fet the, and brought C
the to his mother. And his mother made
meate of them, accordynge as his father
loued. And she went and set goodly ray-
ment of her eldest son Esau, which she had

in ỹ house wh̄er, & put thē vpō Jacob hyr yongest sōne, & the put ỹ skines vpō his handes, & vpon the smooth of hys necke. And the put the meate & bread whych she had made in the hand of hyr sonne Jacob

And he wēt into his father sayinge: my father: And he answered: here am J: who art thou my sonne: And Jacob sayde vnto his father: J am Esau thy eldest sonne J haue done accordyng as ỹ baddest me: vp & syt & eate of my venison, ỹ thy soule may blesse me. But Jsaac sayd vnto hys son: how cōmeth it that ỹ hast foūde it so quickly my sonne: He answered: The lorde thy god brought it to my hande. Than sayd Jsaac vnto Jacob: come nere & lette me fele the my sōne, whether ỹ be my son Esau or not. Than wēte Jacob to Jsaac D hys father, & he felt hym & sayd, the voyce is Jacobs voyce, but the hādes are ỹ hādes of Esau. And he knew him not, because hys hādes were roughe as hys brother Esaus handes: and so he blessed hym.

And he ared hym: art thou my sonne Esau: And he sayd: that J am. Than sayde he: bryng me & let me eate of my sonnes venison, that my soule maye blesse the. And he brought hym, & he ate. And he brought hym wyne also, & he dranke. And his father Jsaac sayde vnto hym: come nere, & kysse me my sonne. And he wēt vnto hym and kissed hym. And he smelled the sauour of hys raymēt, and *blessed hym, & sayde: See, the smel of my son is as the smel Gen.xlii.b Heb.xi.a of a felde whyche the Lorde hath blessed. God geue the of the ‡dewe of heauē, and of the fatnesse of the earth, and plentye of corne and wyne. People be thy sernaūtes and nacions bowe vnto the. Be lord ouer thy brethre, & thy mothers chyldrē stoupe vnto the. Cursed be he that curseth the, & blessed be he that blesseth the.

As soone as Jsaac had made an end of E blessing, Jacob was scace gone out frō ỹ presence of Jsaac his father: thē came Esau his brother frō his hunting, & had made also meate, & brought it vnto hys father, & sayd vnto hym: Aryse my father, & eate of thy sonnes venison, that thy soule maye blesse me. Than hys father Jsaac sayd vnto hym: who art thou: he ānswered J am thy eldest sonne Esau. And Jsaac was greatly astoyned out of measure, and sayd: Woher is he thē that hath hunted he nison & brought it me, & J haue eate of al before thou camest, & haue blessed hym, & he shalbe blessed styll. When Esau herde ỹ wordes of his father, he cryed out greatly & bitterly aboue measure, & sayde vnto hys father: blesse me also my father. And he sayd: thy brother came with subtilte, & hath take away thy blessing. Thā sayd he he may wel be called Jacob, for he hathe vndermined me now two tymes, fyrste he toke away my byrthryght: & se, now hath F he taken awaye my blessinge also. And he sayde: haste thou kepte neuer a blessynge for me?

Jsaac answered and sayd vnto Esau: behold, J haue made hym thy Lorde, and all hys mothers chyldrē haue J made his seruauntes. Moreouer wyth ‡corne and wyne haue J stablished hym: what can J do vnto the now my son? And Esau sayd vnto hys father: haste thou but that one blessinge my father? blesse me also my fa- Hebr.xii. ther: so lyfted vp Esau hys voyce & *wepte. Than Jsaac hys father answered, and sayd vnto hym: beholde, thy dwelling place shal haue of the fatnesse of the earth, & of the dewe of heauē frō aboue. And with thy swerde shalt thou lyue, & thalt be thy brothers seruāt. But the tyme wyll come, when thou shalt gett the maistrye, and lowse his yocke from of thy necke.

And Esau *hated Jacob, because of the Gen.xxvii.d blessyng that his father blessed hym with all, & said in his hart: The dayes of my fathers sorowe are at hand, for J wyll slepe my brother Jacob. And these wordes of G Esau hyr eldest sonne were told to Rebecca. And she sent and called Jacob hyr yongest sonne, & sayd vnto hym: beholde thy brother Esau threateneth to kyll the: now therfore my sonne heare my voyce, make the redy, & flee to Labā my brother at Haran: and tarye with him a whyle vntil thy brothers fearcenesse be swaged, and vntyll thy brothers wrath turne away from the, and he forgett that whych thou haste done to hym. Than wyll J sende and fet the awaye from thence. Why shuld J lose you both in one day? And Rebecca spake to Jsaac: J am wery of my lyfe, for fear of the doughters of Heth. Yf Jacob take a wyfe of the doughters of Heth, soch

soch one as these are, of the doughters of the lād, what lust shuld J haue to lyue

The Notes.

a‡ Blessethat is, that my soule maye wysche the good, and prayre to god for the.

b‡ There are two maner of curses vsed in ỹ scripture. The one is in the soule, that perteyneth to the soule, as synne & wyckednes. And the other to thee body, as all cōporal mysery and wretchednes, as in Genesis.iii.c. and Deut.xxviii.a.

c‡ By thys worde dewe, is vnderstand of the Hebrewes al that is in the fyrmament, that cōforteth ỹ earth, as the sonne, the mone, rayne & tēperatnes of wether, as by the fatnes of the earth they vnderstāde all that is brought forth beneth in the earthe, as Exod.xxi.d. and Numeri.xi.b.

d‡ By corne and wyne is vnderstande aboundaūce of all temporell thynges.

C Jacob is sent into Mesopotamia to Laban for a wyfe. Esau marieth an Ismaelyte. Jacob dreameth a dreame. Christ is promysed. Jacob maketh a vowe

The.xxviii.Chapter.

A Than Jsaac called Jacob his sonne & ‡blessed him, & charged him, & sayd vnto him: se, thou take not a wyfe of thee doughters of Canaā, but aryse & get the to Mesopotamia to the house of Bethuel thy mothers father, & there take the a wife of the doughters of Labā thy mothers brother. And God almighty blesse the, increase the, & multiply the that thou mayst be a nombre of people, & geue the the blessing of Abrahā, bothe to thy & to thy sede wyth the, that thou mayst possesse the land (wherin thou art a straūger) whych God gaue vnto Abraham. Thus Jsaac sent forth Jacob, to go to Mesopotamia vnto Laban, sonne of Bethuel the B Sirien, and brother to Rebecca Jacobs & Esaus mother.

Whē Esau sawe ỹ Jsaac had blessed Jacob, & sente hym to *Mesopotamia, to Gen.xxii.d fet him a wife thēce: & ỹ as he blessed him he gaue him a charge, sayēg: se, thou take not a wyfe of the doughters of Canaan: & that Jacob had obeyed hys father and mother, & was gone vnto Mesopotamia: & seyng also that the doughters of Canaā pleased not Jsaac his father: then wēt he vnto Israel, & toke vnto the wyues which he had, Mahala the doughter of Jsmael Abrahams sonne, the syster Nabaioth to be hys wyfe. Jacob departed from Berseba, and went towarde Haran, and came vnto a place, and tarved there all nyghte because the sonne was downe. And toke a stone of the place, and putte it vnder hys heade, and layde hym downe in thee same place to slepe. And he dreamed: & beholde

holde there stode a ladder vpon the earth, and the toppe of it reached vp to heauen. C And se, the angels of God wente vp and downe vpon it, yea & the Lorde stode vpō it, and sayde.

J am the Lord god of Abrahā thy father, & the God of Jsaac: The *lād which Gen.xxvii.c. thou slepest vpō wyll J geue the & thy sede. And thy sede shalbe as the duste of the earth: & thou shalt spreade abrode: weste, easte, north and south. And thorowe the & thy sede shal al the kynredes of the earthe be ‡blessed. And se J am with the, & wyl be thy keper in al places whether ỹ goest, & wyl bryng the agayn into this land: neither wyll J leaue the vntyl J haue made good all that J haue promysed the.

Whē Jacob was awaked out of his D slepe he sayd: surely the lord is in this place, & J was not aware. And he was afrayed & sayd: how fearful is this place? it is none other, but euē the ‡house of God, & the gate of heuē. And Jacob stode vp early in the morning: & toke the stone that he had layd vnder hys head: & pytched it vp an ende, & poured oyle on thee toppe of it. And he called the name of the place ‡Bethel, for in dede the name of the cytye was called Lus before tyme. And Jacob vowed a vowe, saying: Yf God wylbe with me, & wyl kepe me in this tourneye whych J goo, & wyl geue me bread to eate, & clothes to put on, so that J come agayn vnto my fathers house in sattye: thē shal the Lord be my God, and thys stone which J haue sett vp an ende, shalbe Godes house and of al that thou shalte geue me, wyl J geue the ‡tente vnto the.

The Notes

a‡ Blesse, looke in Gene.xxvii.a

b‡ Loke in the fyrst Chapter of Genelis c.

c‡ He calleth it the house of God, because of the houshold of angels that he ther saw: we in lyke maner cal the church of lyme & stone the house of god, because the people com̄ thether, which ar the churche of god. As saynt Paul teacheth. 1. Co. iii. ii. Cor vi. Gal.vii.

d‡ Bethel, signifieth the house of god.

e‡ Thes: By tythes the auncient fathers meane all great rewardes as in genelis.xiiii.d.

C Jacob cometh to Labā & serueth. xiiii. yere for Rachel. Lea was brought to his bed in stede of Rachel. He marryeth thē both, & serueth yet. vii. yeare more for Rachel. Lea conceaueth.

The.xxix.Chapter.

Then Jacob lyfte vp his fete, A & wēt toward the east coūtre And as he loked aboute, behold ther was a well in ỹ feld

and.iii.flockes of shepe laye therby(for at that well were the flockes watered (& ther laye a great stone at the well mouth. And the maner was to bringe thee flockes thyther,& to roull thee stone from thee welles mouth,and to water the shepe, and to put the stone agayne vpon the welles mouth vnto his place. And Jacob sayd vnto thē, brethren whence be ye? And they sayde:of Haran are we. And he sayd vnto thē:know ye Laban the sonne of Nahor? And they sayde:we know hym. And he sayde vnto thē:is he in good health? And they sayd:he is in good health:and behold,his
B doughter Rahel cometh wythe the shepe. And he sayde:lo it is yet a great whyle to nyght,nether is it tyme that the catel shulde be gathered together: water thee shepe and go and fede them. And they sayd: we may not,vntyl all the flockes be brought together, and the stone be roulled frō thee welles mouth,and so we water our shepe

While he yet talked wyth thē, Rahell came wyth hyr fathers shepe,for she kept them. As soone as Jacob sawe Rahel,the doughter of Laban hys mothers brother and the shepe of Laban hys mothers brother, he went& rowled thee stone from the wels mouth,and watered the shepe of
C Laban hys mothers brother. And Jacob kyssed Rahell, and lyfte vp hys voyce & wepte:and tolde her also that he was hyr fathers brother & Rebeccas sonne. Than Rahell ranne and tolde hyr father.

Whē Laban hearde tell of Jacob his systers sonne,he ranne too mete hym, and embraced him and kyssed hym,& brought hym to hys house. And then Jacob tolde Laban al the matter. And thē Laban sayde:wel,thou art my bone and my flesh. Abyde wyth me the space of a moneth. And afterwarde Laban sayde vnto Jacob: Thoughe thou be my brother,shouldeste thou therfore serue me for nought? tel me what shall thy wages be? And Laban had two doughters,the eldest called Lea and the yongeste called Rahell. Lea was
D tender eyed,but Rahel was bewtiful and well fauoured. And Jacob loued her wel and sayde: I wyll serue the seuen yeare for Rahell thy youngest doughter. And Laban answered: it is better that I geue her the, than too another man: byde therfore wyth me.

And Jacob serued.vii.yeres for Rahell,and they seined vnto hym but a fewe dayes,for the loue he had to her. And Jacob sayde vnto Laban:geue me my wyfe that I maye lye with her. For the tyme ap poynted me is come. Deser.

Than Laban bad all men of that place,& made a feast. And when euen was come,he toke Lea his doughter & broughte her to him:and he went* in vnto her. And Laban gaue vnto hys doughter Lea zilpha hys mayde,to be hyr seruaunte. And when the morynge was come,beholde,it was Lea. Than sayd he to Laban: wherfore hast thou played thus wyth me? dyd not I serue the for Rahell, wherfore than hast thou begyled me? Laban answered: it is not the maner of this place,to marye the youngest before the eldest. Passe oute this weke and than shal this also be geuē the for the seruice whych thou shalt serue me yet.vii.yeares more. And Jacob dyd
F euē so,and passed out that weke,& than he gaue him Rahel hys doughter to wyfe al so. And Laban gaue to Rahel his doughter,Bilha hys handmayde too be hyr seruaunt. So laye he by Rahel also,& loued Rahel more than Lea,and serued him yet vii.yeares more.

When thee Lorde sawe that Lea was despysed,he made her frutefull: but Rahell was baren. And Lea conceaued and bare a sonne,& called his name Rubē,for she sayd:the lord hath loked vpō my *tri bulatiō. And now my husband wyll loue me. And she conceaued agayn and bare a sonne,and sayd:the Lord hath herde that I am despysed,& hath therfore geuen me
G hys sonne also,and she called hym* Simeon. And she conceaued yet,and bare a sonne,& sayde:now this once wyll my husbande kepe me companye, because I haue borne him.iii.sonnes:& therfore she called his name Leui. And she cōceaued yet agayne, and bare a sonne sayinge: now wyll I prayse the Lord: therfore she called hys name Juda,and lefte bearyng. deuteron. i. Partia

¶ Rahel and Lea beynge both baren geue their maydens vnto their husbande,and they bare hym children. Jacob deceaueth Laban in the conceyuyng of the shepe and kydes. Jacobs rewarde for hys seruyces.

The.xxx.Chapter.

When

A When Rahel sawe that she bare Jacob no chyldren, she enuyed hyr syster,& sayd vnto Jacob: Geue me chyldre, or els I am but deed. Thā was Jacob wrooth with Rahel saying: Am I in Gods stede which kepeth from the, the frute of thy wombe? Thē she said: here is my mayde Bilha:go in vnto her, that she may beare vpon my lappe,that I may be encreased by her. And she gaue him Bilha hyr hādmayde to wyfe. And Jacob wēt in vnto her:& Bilha cōceaued & bare Jacob a sonne. Thā sayd Rahel. God hath geuē sentence on my syde,& hath also herde my voyce,& hath geuen me a sonne. Therfore called she hym Dan. And Bilha Rahels mayde conceaued agayne, & bare Jacob another sonne. And Rahel sayde: God is turned,and I haue made a chaunge with my syster,and haue gotten the vpperhāde And she called hys name Nepthali.

B When Lea sawe that she hadde lefte bearynge,she toke zilpha hyr mayde, and gaue her Jacob to wyfe. And zilpha Leas mayde beare Jacob a sonne. Thā sayd Lea: Good lucke:& called hys name Gad And zilpha Leas mayde bare Jacob another sonne. Than sayde Lea:happy am I for thee doughters wyll call me *blessed. And called hys name Asser.

And Ruben went out in the wheat harueste and founde a* mandragoras in thee feldes,and broughte them vnto hys mother Lea. Than sayde Rahel to Lea geue me of thy sonnes mādragoras. And Lea answered: Is it not ynough that thou hast taken awaye my husbande,but wol-
C dest take away my sonnes mandragoras also? Than sayde Rahell: well,let him lye wythe thee thys nyghte for thy sonnes mandragoras. And when Jacob came from thee feldes at euen, Lea went oute to mete hym,and sayde:come in to me,for I haue boughte the with my sonnes mandragoras. And he slepte wyth her that nyght. And God herde Lea, that she conceaued and bare vnto Jacob the.v.sonne Than sayd Lea. God hath geuen me my rewarde,because I gaue my mayden too my housbande, and she called hym Issachar. And Lea conceaued yet agayne,and bare Jacob the.vyte sonne. Than sayde
D the: God hathe endowed me with a good dowry. Now wyll my husbande dwel wt me,because I haue borne hym.vi.sonnes & called his name Zabulon. After that she bare a doughter,& called her* Dina. ge.xxxviii.a

And God remebred Rahel,hearde her,& made her frutefull:so that she cōceyued & bare a sonne,& sayde: God hathe taken awaye my rebuke. And she called his name Joseph,saying: The Lorde gyue me yet a nother sōne: As sone as Rahel had borne Joseph, Jacob sayd to Laban: Sende* me away that I may go vnto my owne place and contre,geue me my wyues, and my chyldre for whom I haue serued the, & let me goo:for thou knowest what seruyce I haue done the. Thē sayde Laban vnto hym: If I haue found fauer in thy syght,(for I suppose that the Lord hath *blessed me for thy sake) appoynte what
E thy rewarde shal be,& I wyll gyue it the. But he sayde vnto hym: Thou knowest what seruyce I haue done the, and in what takynge thy catell haue bene vnder me: For it was but lyttle that thou haddest before I came,& now it is increased into a multitude,& the lorde hath blessed the for my sake. But now whē shall I make prouysyon for myne owne house also. And he sayd: what shal I then gyue the? And Jacob answered: thou shalt geue me nothig at all,yf thou wylt do this one thyng for me,and then wyll I turne agayne,& fede thy shepe and kepe them. ge.xxvii.b

I wyll go about al thy shepe this day and seperate from them all the shepe that are spotted & of dyuers colours,& al blacke shepe amonge the lābes,& the partye, & the spotted amonge the kyddes:and the same shall be my rewarde. So shall my ryghteousnesse answere for me: when the tyme cōmeth that I shall receyue my reward of the:so that whatsoeuer is not spekled & partye amōg the goots & blacke amōg the lābes,let that be theft vnto me. Thē sayd Laban: Loo, I am content that it be accordynge as thou hast said. And he toke out that same day the he gotes that were ptye & of dyuers colours,and all the she gootes that were spotted & partye coloured,and all that hadd whyte in them,and all the blacke amōg the lambes, and put them in the kyppuge of
F his sonnes, and sette thre dayes iourney betwyxte

betwixte hym self & Jacob. And so Jacob kepte the rest of Labans shepe.

Jacob toke roddes of grene popular, hasel and of chestnottrees, & pylled whyte strakes in thē, & made the whyte appere in the staues: And he put the staues whyche he had pylled, euē before the shepe, in thee gutters & watring troughes, whē the shepe came to drincke, that they should cōceaue whē they came to drincke. And ỹ shepe conceaued before the staues, and brought
G forth straked, spotted and partie. Thē Jacob parted the lambes and turned the faces of the shepe toward spotted thynges, and toward all maner of blacke thynges thorowe out the flockes of Laban. And he made hym flockes of hys owne by thē self, whyche he put not vnto thee flockes of Laban. And all waye in the fyrste bucking tyme of the shepe, Jacob put the staues before thee shepe in thee gutters, that they myghte conceaue before thee staues: but in the latter buckynge tyme, he putte them not there: so the last brode was Labans and the fyrste Jacobs. And the mā became exceadynge ryche & had many shepe: maydeseruauntes, menseruauntes, camels and asses.

The Notes

a ℣ Mandragoras: The hebrewes call it an erbe, or rather a rote that beareth the symylitude of mās body. Other cal it an appel which being eatē with meat causeth cōception. S Austē thinketh ỹ it pleaseth womē because it hath a pleasaūt sauour, or rather for dayntines: because ther was not manye of them to gette.

b ℣ Ryghteousnesse sygnifieth here true and faithfull seruice.

¶ At the cōmaūdemēt of god, Jacob departed frō Laban, & toke hys goodes with him. Rachel steleth hyr fathers ymages. Laba followeth Jacob. The couenaunt betwene Laban and Jacob.

The.xxxi. Chapter.

I AND Jacob heard the wordes of Labans sonnes how they sayd: Jacob hath take away al that was our fathers, & of our fathers goodes hathe he gotte al thys honour. And Jacob beheldē the coūtenaūce of Laban, that it was not toward him as it was in tymes past. And the lord sayd vnto Jacob: turne agayn in to the land of thy fathers & to thy kynred & I wyl be wt the. Thā Jacob sent & called Rahel & Lea to the felde vnto his shepe, & sayd vnto thē: I se your fathers coūtenaūce that it is not toward me as in tymes past. Moreouer ỹ God of my father hath bene with me. And ye knowe howe that I haue serued your father wt all my myght. And your father hathe disceaued me, and chaunged my wayges .x. tymes but God suffered hym not to hurte me. When he sayde, the spotted shall be thy wayges, then all thee shepe bare spotted
B Yf he sayde, the straked shal be thy reward, thē bare al the shepe straked: thus hath God taken awaye your fathers cattell & geuen them me. For in buckynge tyme I lyfted vp myne eyes and saw in a dreame, and beholde: the rāmes that bucked the shepe were straked, spotted, and partie. And the angel of God spake vnto me in a dreame, sayng: Jacob. And I ānswered here am I. And he sayde: lyfte vp thyne eyes and se, how all the rāmes that leape vpon the sheepe are straked, spotted and partye: for I haue sene al that Labā doth vnto the. I am the god of *Bethel where genesis xxviii
thou annoyntedste the stoone, and where thou vowedst a vowe vnto me. Nowe arise and gette the *out of this countre, & genesis xxxii
returne vnto the lande where thou waste borne.

C Then answered Rahel & Lea, and sayd vnto hym: we haue no parte nor inheritaunce in our fathers house, he counteth vs euen as straungers, for he hathe solde vs, and hathe euen eaten vp the pryce of vs. Moreouer all the ryches which God hath taken from our father that is yours and youre childrens. Now therfore what soeuer God hath sayde vnto the, that do. Then Jacob rose vp, & set hys sonnes & wyues vp, vpon camels, and caried away all his catell, & all his substaunce whiche had gotten in Mesopotamia, for to go to Jsaac his father vnto the lande of Cana
genesis xxxv an. Laban was gone to *shere his shepe, & Rahell had stolen her fathers ymages. And Jacob stale away the hert of Laban the Syrien, in that he tolde hym not ỹ he fled. So fled he & all that he had, & made hym selfe redy, & passed ouer the ryuers, & set his face streyght toward the mounte Gilead. Upon the thyrd day after, was it told Laban ỹ Jacob fled. Thē he toke his brethrē wt hym & folowed after hym .vii. dayes iourney, and ouer toke him at the mount Gilead. And God came to Laban the

D Syrian in a dreame by night and said vnto hym: take hede too thy selfe, that thou speke not to Jacob ought saue good. And Laban ouer toke Jacob, and Jacob had pitched hys tete in the mounte. And Laban wt hys brethren pitched theyr tēte also vpon the mounte Gilead. Thē sayde Laban to Jacob: Why haste thou thus done to steale awaye my hert, and carye away my doughters as thoughe they had bene taken captyue wt the swerde? Wherfore wētest thou away secretly vnknowē to me, and dyddest not tell me, ỹ I myght haue brought the on the way wyth myrth synginge, tymrels and harpes, and haste not suffred me to kisse my chyldrē and my
(Genesis. c. xxxi. Deut. xxiii.) doughters? Thou wast * a fole to do it, for I am able to do you euyl. But ỹ god of your father spake vnto me yesterdaye saying: take hede that thou speake not to Jacob ought saue good. And nowe though thou wētest thy way, because thou longest after thy fathers house, yet wherfore hast thou stole my goddes.

E Jacob answered & sayd to Laban: because I was afrayed, & thought that thou wouldest haue take awaye thy doughters fro me. But with whō soeuer thou findest thy goddes, let hym dye here before oure brethrē. Seke that thyng is by me, & take it to the, for Jacob wyste not that Rahell had stolen thē. Than went Labā into Jacobs tēte, & into Leas tēte, & into .ii. maydēs tentes: but founde thē not. Thā went he out of Leas tente, and entred into Rahels tente. And Rahel toke the ymages & put thē in the camels straw, & sat downe vpon them. And Laban searched all the tente: but found thē not. Than sayde she to hyr father: my Lord, be not angry that I can not ryse vp before the, for the disease of womē is come vpō me. So searched he, but found them not.

Jacob was wroth, & chode with Laban. Jacob also answerd & sayd to hym what haue I trespaced or what haue I offended, that ỹ folowedest after me? Thou hast searched all my stuffe, and what hast thou found of al thy houshold stuffe? put it here before thy brethrē & myne, & let thē iudge betwixt vsboth. This .xx. yere that I haue bene with the, thy shepe & thy gootes haue not bene baren, and the rammes of thy flocke haue I not eaten. Whatsoeuer was torne of beastes I brought it not vnto thee, but made it good my selfe, of my hand dyddest thou require it, whether it was stolen by day or nyght. Moreouer
F by daye the hete consumed me, and the colde by nyghte, and my slepe departed from myne eyes.

Thus haue I bene .xx. yere in thy house, and serued the *xiiii. yeres for thy two *genesis xxix.
doughters, & .vi. yere for thy shepe, & thou hast chāged my reward .x. tymes. And except ỹ god of my father, the god of Abrahā, & the god whō Jsaac feareth had bene with me: surely thou haddest sent me away now al empty. But God behelde my tribulatiō and the labour of my hādes: & rebuked the yesterdaye

Laban answered & sayd vnto Jacob: the doughters ar my doughters, & the childrē ar my childrē, & the shepe ar my shepe, & al that thou seest is mine. And what can I do this daye vnto these my doughters, or vnto theyr childrē which they haue borne? Now therfore come on, let vs make a bond, I and thou together, & let it be a witnesse betwene the and me. Than toke Jacob a stone and set it vp an ende, and sayd vnto hys brethrē, gather stones. And they toke stones, and made an heape, and they ate ther vpon the heape. And Laban called it Jegar Sahaduitha, but Jacob called it Gilead.

G Than sayde Laban: thys heape be *wytnesse betwene the and me thys daye (therfore is it called Gylead) and thys tower wyll whych the Lorde seeth (sayde he) be wytnesse betwene me and the when we are departed one frō another: that thou shalte not vexe my doughters neyther shalte take other wyues vnto them. Here is no mā wyth vs: beholde, God is witnesse betwixte the and me. And Laban sayde more ouer too Jacob: beholde, thys heape and thys marcke whych I haue sette here, betwixte me and the, thys heape be wytnesse and also thys marke that I wyl not come ouer this heape too thee, and thou shalte not come ouer thys heape and thys marcke to doo any harme. The God of Abraham, the God of Nahor, and thee God of theyr fathers be iudge betwixte vs.

And Jacob sware by him that his father Jsaac feared. Then Jacob dyd sacrifice vpon the mounte, and called his brethren *Jos. xxiii. & xxiiii.

thyen to eat bread. And thei ate bread and tarved all nyght in the hyll. And early in the morynge Laban rose vp and kyssed hys chyldre & hys doughters, & blessed them and departed and wente vnto hys place agayne. But Jacob went forthe on hys iourneye. And the angels of God came and mete hym. And when Jacob sawe them, he sayde: thys is goddes hooste: and called thee name of that same place, Mahanaim.

The Notes

a‡ Feare is taken for honour, as afore in Genesis. xx. c

¶ The visiō of the angels. Jacob sendeth presētes vnto his brother Esau. How he wrestled wt the angel which chaunged his name & called hym Israell.

The. xxxii. Chapter

A IAcob sent messengers before hym to Esau his brother, vnto the land * of Seir and the felde of Edom. And he commaunded the sayinge: se that ye speake after thys maner to my Lorde Esau: thy seruaunt Jacob sayth thus. I haue sogerned and bene a straunger with Laban vnto thys tyme and haue gotten oxen, asses, and shepe, menseruauntes and weinen seruaūtes, and haue sent to shewe it my lorde, that I may fynd grace in thy syght. And the messengers came agayne to Jacob sayinge: we came vnto thy brother Esau, and he cometh agaynst the and iiii. C. men wyth hym. Than was Jacob greatly afrayed, and wyst not which way to turne hym selfe, and deuyded the people that was wyth hym and the shepe: oxē and camels, into. ii. companyes, and sayd: Yf Esau come to the one parte and smyte it, the other maye saue it selfe.

Jos. xxiiii. a

B

And Jacob sayde: O god of my father Abrahā, & god of my father Isaac: Lord

C whych saydest vnto me, returne vnto thy countrye and to thy kynred, & I wyl do al well with the. I am not worthy of ỹ least of all the mercyes and trueth whych thou hast shewed vnto thy seruaunt. For wyth my a‡ staffe came I ouer thys Iordane, & nowe haue I gotten. ii. droues. Delyuer me from the handes of my brother Esau: for I feare him: lest he wyl come and smyte the mother wyth the chyldre. Thou saydest that thou woldest suerly do me good and wolde st make my sede as thee sande of the see whyche cannot bee nombred for multitude.

D And he taryed ther that same nyght, & toke of that whych came to hād, a present vnto Esau hys brother two hundred shegottes, and. xx. he gottes. ii. hūdred shepe, & .xx. rammes: thyrtye mylch camels with theyr coltes. xl. kyne and. x. bulles. xx. she asses and. x. foles, and delyuered them vnto hys seruauntes, euery droue by thē selues, and sayde vnto them: go forth before me and put a space betwixte euerye droue And he cōmaunded the formest sayinge

When Esau my brother meteth the & axeth the sayinge: whose seruaūt art thou and whether goest thou, and whose are the se that goo before the: thou shalt say, they be thy seruaunt Jacobs, and are a present

E sent vnto my lorde Esau, and beholde, he hym selfe cometh after vs. And so cōmaūded he the second, & euen so the thyrd, & lykewise al that folowed the droues saying of this maner se that ye speake vnto Esau when ye mete hym, & sayd moreouer: Behold thy seruaunt Jacob cometh after vs for he sayd: I wyll pease hys wrath with the present that goeth before me and afterward I wyll see hym my selfe, so peraduēture he wyl receaue me to grace. So wēt the present before hym, & he taried al that nyght in the tente and rose vppe the same nyght and toke hys. ii. wyues and hys. ii. maydens and hys. xi. sonnes, and wente ouer the foorde Jabock. And he toke thē and sent thē ouer the ryuer, and sent ouer that he had & taried behind him selfe alone

F And there * wrastled a man wyth hym vnto the breakinge of the daye. And whē he saw that he could not preuayle against hym, he smote hym vnder the thye, & thee seno w of Jacobs thye shrāke as he wrastled wyth hym. And he sayd: let me go, for thee daye breaketh. And he sayde: I wyll not let the go, except thou blesse me. And he sayde vnto hym: what is thy name? He answered: Jacob. And he said: thou shalt be called Jacob noo more, but * Israell. For thou hast wrastled wyth God & hast preuayled.

ouercame

gen.

And Jacob asked hym sayinge, tel me G thy name. And he sayd, wherfore doest ỹ aske after my * name? and he blessed hym there. And Jacob called the name of thee place Phiniel, for I haue sene God face ‡ to face, and yet is my lyfe reserued.

Iud.

And as he wente ouer Phintell the sunne rose vpon hym, and he halted vpon hys thye: wherfore the chyldren of Israel eate not of the seno we that shranke vnder the thye vnto this daye: because that he smot Jacob vnder the thye in thee seno we that shronke.

The Notes

a‡ To go wyth a staffe is a maner of speakyng of the Hebrewes, whych signifyeth nothyng els but to hymple, barely and wythout any ryches or strēgth as in Mar. vi. b

b‡ To se God face to face, is to haue a certen and sure knowledge of hym as in Exod. xxxiii. b

¶ Esau & Jacob are agreed, & Jacob came in Sichem.

The. xxxiii. Chapter

A IAcob lyft vp hys eyes & saw hys brother Esau come, and wyth hym. iiii. hundred men. And he deuyded the chyldren vnto Lea & vnto Rahell and vnto the. ii. maydens. And he put the maydens and theyr chyldre formost, and Lea and hyr chyldren after, and Rahel and Joseph hindermost. And he wente before thē and fell on the grounde. vii. tymes, vntyl he came vnto hys brother.

Esau ranne to mete hym and enbraced hym and fel on hys necke and kyssed him

B and they wepte. And he lyfte vp hys eyes and sawe thee wyues and theyr chyldre, & sayd: what ar these whych thou ther hast? And he sayd: they are the chyldren whych god hath geuē thy seruaūt. Than came ỹ maydens forth, and dyd theyr obeysaūce. Lea also & hyr chyldren came & dyd theyr obeysaunce. And last of all came Joseph, and Rahel, and dyd theyr obeysaunce.

And he sayd: what meanest thou wyth al the droues which I met. And he answered: to fynde grace in the sight of my lord And Esau sayd: I haue ynough my brother, kepe that thou hast vnto thy selfe. Jacob answered: oh nay, but yf I haue founde grace in thy syght, receaue my present

f. Ver. 11. c. Deu. v. d. of my hand: for I haue sene thy face * as though I had sene the face of god: wherfore receaue me to grace and take my blessyng that I haue brought ỹ, for god hath geuē it me. And I haue ynough of al thinges. And so he compelled hym too take it. And he sayd: let vs take our iourney and

C goo, and I wyl goo in thy company. And he sayde vnto hym: my lord knoweth that I haue tendre children, ewes and kyne vnto yonge, vnder myne hande, whych yf men shuld ouerdryue but euē one day, the hole flocke wolde dye. Let my lord therfore go before hys seruaūt and I wyl dryue fayre and softely, accordyng as the catel that goeth before me and the chyldren, be able to endure: vntyll I come to my Lord vnto Seir.

And Esau sayd: let me yet leaue some of my folke wyth the. And he sayde: what

D meadeth it: let me fynd grace in the syght of my lord. So Esau wente hys waye agayne that same day vnto Seir. And Jacob toke hys iourneye towarde Sucoth, and bylt him an house, and made boothes for hys catel: wherfore the name of the place is called Sucoth,

And Jacob came peaceably into the cytte of Sichem in the land of Canaan, after that he was come from Mesopotamia and pytched before the cytye, & boughte a parcell of grounde where he pytched hys tente, of the chyldren of Hemor Sichems father, for an hundred lābes. And he made there an aulter, and there called vpon the myghtye God of Israell.

¶ The rauishinge of Dina Jacobs doughter by ỹ men of Sichē. And of the great bloud shedinge done by the sonnes of Jacob.

The. xxxiiii. Chapter

A DIna ỹ doughter of Lea why che she bare vnto Jacob, wēt oute to see the doughters of the lande. And Sichem thee sonne of Hemor the heuite lord of the coū trey, sawe her and toke her, and a‡ lay with ii. Re. xiii. c her and forced * her: and hys hart laye on Dina the doughter of Jacob. And he loued the damsell and spake kyndlye vnto her, and spake vnto his father Hemor sayinge, gette me thys mayden vnto my wyfe. And Jacob herde that he hadde defyled Dyna hys doughter, but hys sonnes were wyth the cattell in the felde, and ther fore he held his peace, vntyll they were come. Then Hemor thee father of Sichem went out vnto Jacob, to comē wyth hym. And the sonnes of Jacob came oute of the feld as soone as they herde it, for it greued thē, & they were not a lytle wroth because he had wrought folye in Israell, in ỹ he had lyen wyth Jacobs doughter, whych thynge ought not to be done. And

B Hemor comened wythe them sayinge: the soule

the soule of my sonne Sichē longeth for your doughter: geue her him to wyfe, and make mariages with vs: geue your doughters vnto vs, and take our doughters vnto you, and dwel with vs, and the land shall be at youre pleasure, dwell and doo your busynes, and haue your possessions therein. And Sichem sayde vnto hyr father and hyr brethren: let me fynde grace in your eyes, and whatsoeuer ye appoynt me, that wyl I geue. Are frely of me both the dowry and gyftes, and I wyl geue according as ye saye vnto me, and geue me the damsel to wyfe.

Then thee sonnes of Jacob answered to Sichem and Hemor hys father deceytfully, because he had defyled Dina theyr syster. And they sayde vnto them, we cannot doo thys thynge that we shulde geue oure syster to one that is vncircumcysed, for that were a shame vnto vs. Onely in thys wyl we consent vnto you: Yf ye wyl be as we be, that all thee men chyldren among you be circumcysed, than wyll we geue oure doughter to you and take yours to vs, and wyll dwell wythe you and be one people. But, and yf ye wyl not harken vnto vs to be circumcysed, than wyll we take our doughter and go our wayes.

C And theyr wordes pleased Hemor: & Sichem hys sonne. And the yonge mā deferde not for to do the thinge, because he had a luste too Jacobs doughter: he was also most set by of all that were in hys fathers house. Than Hemor, and Sichem wente vnto the gate of theyr cytye, and comened wyth the men of theyr cytie sayinge: these men are peaceable with vs, and wyl dwel in the land and do theyr occupation there in. And in the land is rowme ynough for thē, let vs take theyr doughters to wyues and geue thē oures: only herein wyll they consent vnto vs for to dwel with vs and to be one people: yf al the mē chyldrē that are among vs, be circumcised as they ar. Theyr goodes and theyr substaunce and all theyr catell are oures, onely let vs consent vnto them, that they may dwel wyth vs.

D And vnto Hemor and Sichē hys sonne, harkened all that went out at the gate of hys cytie. And all the men children were circumcised what soeuer wente oute at the gates of hys cytye. And the thyrd day when it was paynefull to them. ii. of thee sonnes of Jacob Symeon and Leui Dinas brethren, toke ether of thē hys * swerd and went into the cytye boldely, and slewe all that was male, and slewe also Hemor & Sychem his sonne with the edge of the swerde, and toke Dina theyr syster out of Sychems house, and went theyr waye. Gen.xlix. Iudith.ix

Than came the sonnes of Jacob vpō the dead, & spoyled the cytye, because they had defyled theyr syster: & toke theyr shepe, oxen, alles and whatsoeuer was in the cytye and also in the feldes. And all theyr goodes, all theyr chyldren and theyr wyues toke they captyue and made hauocke of all that was in the houses.

And Jacob sayde to Symeon and Leui: ye haue troubled me and made me stynke vnto thee inhabitatours of thee lande, bothe too the Canaanytes and also vnto the Pherezytes. And I am fewe in nomber. Wherfore they shall gather them selues together agaynst me and slay me, and so shal I and my house be destroyed. And they answered: shuld they deale wyth our syster as wyth a.n whore?

at To lye wyth hyr. loke in genesis. xix. g.

C Jacob goeth vp vnto Bethel, and burgeth hys ymages vnder an oke. Debora dyeth. Jacob is called Israell. The lande of Canā in is prōmysed him. Rachell dyeth in laboure. Ruben laye wyth hys fathers concubyne. The death of Isaac.

The. xxxv. Chapter

AND God sayde vnto Jacob: arise and get ỹ vp to Bethell and dwell there. And make ther an aulter vnto god that apered vnto the, when thou fleddest from Esau thy brother. Thā sayde Jacob vnto hys housholde and to all that were wyth hym, put away the at straūge goddes that are amonge you and make your selues cleane, and chaunge your garmentes, and let vs aryse and goo vp to Bethell, ỹ I maye make an aulter ther vnto god whych herde me in thee daye of my trybulatyon and was wyth me in the waye whych I went.

And they gaue vnto Jacob al the strā ge goddes whych were vnder theyr handes, and all theyr earynges which were in theyr eares, and Jacob hyd them vnder an ooke at Sichem. And they departed. And the feare of God fel vpon the cyties that

that were rounde aboute them, that they durst not folowe after the sonnes of Jacob. So came Jacob to Lus in the lande B of Canaan, otherwyse called Bethel, with al the people that was wyth hym. And he buylded ther an aulter, & called the place Bethell: because that god appeared vnto hym there, when he fled from hys brother

gen.xxviii.g Than dyed * Debora Rebeccas norse, and was buryed beneth Bethel vnder an ooke. And the name of it was called the ooke of lamentation. And God appeared

exo.xxiv.a vnto * Jacob agayn after he came out of Mesopotamia, and blessed hym and sayde vnto hym: thy name is Jacob. Notwithstanding thou shalt be nomore called * Ja

gen.xvii.f. cob, but Israel shalbe thy name. And so was hys name called Israell.

And God sayde vnto hym: I am God almyghtye, growe and multiply: for people and a multitude of people shal spryng of the yea and kynges shall come oute of thy loynes. And the land wherych I gaue Abrahā and Isaac, wyll I geue vnto the, and vnto thy sede after the wyll I geue it also. And god departed from hym in the place where he talked wyth hym. And Jacob set vp a marke in the place where he talked wyth hym: euen a pillour of stone, and poured drinckoffering theron, and poured also oyle ther on, and called the name of thee place where God spake wythe hym. Bethell.

And they departed frō Bethell, & whē he was but a felde brede frō Ephyath. Rahell begā to trauell. And in traueling she C was in perell. And as she was in paynes of hyr laboure thee mydwyfe sayde vnto her: feare not, for thou shalte haue thys sonne also. Then as hyr soule was a de-

gen.xlviii.d partynge, that she * muste dye: she called hys name Ben Oni. But hys father called hym b‡ Bē Jamin. And thus dyed Rahell and was buryed in thee waye too Ephyath whyche now is called Bethlehem. And Jacob sette vppe a pyller vpon hyr graue, whych is called Rahels graue pyller vnto thys daye. And Israel went then

mich.iiii.c ce and pytched vppe hys tente beyond the * towre of Eder. And it chaunced as Israell dwelte in the lande, that Ruben wēt

gen.xlix.a. and laye * wythe Bilha hys fathers concubyne: and it came to Israels eare. The sonnes of Jacob were. xii. in nombre. The sonnes of Lea. Ruben Jacobs eldest son D ne, and Simeon, Leui, Juda, Issachar, & zabulon. The sonnes of Rahel: Joseph, & Ben Jamin. The sonnes of Bilha Rahels mayde: Dan and Nephtali. The sonnes of zilpha Leas mayde, Gad and Aser. These are thee sonnes of Jacob, whyche were borne hym in Mesopotamia.

Then Jacob went vnto Isaac his father too Mamre a principall cytie, otherwyse called Hebron: wher Abrahām and Isaac sogeorned as straungers. And the dayes of Isaac were an hūdred and. lxxx. yeres, and than fel he sycke and dyed, and was c‡ putte vnto his people beynge olde and full of dayes. And hys sonnes Esau and Jacob buryed hym.

The Notes

a‡ The scripture calleth all maner of ydolles or ymages, straunge goddes, because the worshippers of them esteme them as goddes

b‡ Ben Jamin: that is the sonne of the ryghthand And ryghthand is taken for good fortune

c‡ To be put vnto his people looke in Gen. xxv. a

C The wiues of Esau. Jacob & Esau ar ryche. The genealogie of Esau. Esau dwelleth in ỹ hyll Seir.

The. xxxvi. Chapter

THese ar the generatiōs of Esau whych is called Edō. Esau toke his wyues of ỹ dou A ghters of Canaā Ada ỹ dou ghter of Elon an Hethyte, & Ahalibama the doughter of Ana, whyche Ana was the sonne of zibeon an Heuyte, And Basmath Ismaels * doughter and ge.xxviii.a syster of Nebaioth. And Ada bare vnto Esau, Eliphas: and ‡ Basmath bare Reguel: And Ahalibama bare Jeus, Jaelā and Korah. These ar the sonnes of Esau whyche were borne him in the land of Canaan.

And Esau toke hys wyues, hys sonnes and doughters and all thee soules of hys house: hys goodes and all hys catell, and all hys substaunce whych he had got in the land of Canaan, & went into a coun treye awaye from hys brother Jacob, for theyr * ryches was so moche, ỹ they could Gen.xiii.d not dwel together, and that the land wher in they were straungers, coulde not receaue thē: because of theyr catel. Thus dwelt B Esau in mounte Seir, which Esau is called Edom. These are the generatyons of Esau father of the Edomytes in mounte Seir, and these are thee names of Esaus sonnes: * Eliphas the sonne of Ada thee i.para.i.c wyfe of Esau, and Reguell thee sonne of

Basmath the wyfe of Esau also. And the
sonnes of Eliphas were, Themā, Omar,
Zepho, Gacthā, and Kenas. And Thim-
na was concubyne to Eliphas Esaus son
and bare vnto Eliphas Amalech. And the
se be the sonnes of Ada Esaus wife. And
these are the sonnes of Reguel: Nahathe,
Serah, Samma and Misa: these were
the sonnes of Basmath Esaus wife. And
these were ꝯ sonnes of Ahalibama Esaus
wyfe the doughter of Ana sonne of Ze-
bcon, whyche she bare vnto Esau: Jeus,
Jealam, and Roah.

These were dukes of the sonnes of E
sau. The chyldrē* of Eliphas the fyrst sō
ne of Esau were these: duke Themā, duke
Omar, duke Zepho, duke Kenas, duke
Kozah, duke Gaetham, & duke Amalech:
these ar the dukes that came of Eliphas,
in the land of Edom, and these were the
sonnes of Ada. These were the
childrē of Reguel Esaus sonne: duke Na
hath, duke Serah, duke Sāma, duke mis
sa. These are the dukes that came of Re-
guel in the lande of Edō, & these were the
sonnes of Basmath Esaus wyfe. These
were thee chyldren of Ahalibama Esaus
wyfe: duke Jeus, duke Gaelā, duke Ko-
rah, these dukes came of Ahalibama thee
doughter of Ana Esaus wyfe. These are
the chyldrē of Esau, & these are the dukes
of thē: whych Esau is called Edom. The
se ar the chyldrē of Seir the Hozite, the in
habitour of the land: Lothan, Sobal, Zi
beō, Ana, Dison, Eser & Disan. These ar
the dukes of ꝯ Hozites ꝯ chyldrē of Seir
in the land of Edom. And the chyldren of
Lothan were, Hozi and Hemam. And Lo
thans syster was called Thymna.

The chyldrē of Sobal were these: Al-
uan, Manahath, Ebal, Sepho & Onam.
These were the chyldrē of Zibeon. Ana &
Ana, thys was that Ana ꝯ foūde ꝯ mules
in the wyldernes, as he fed hys father Zi
beons asses. The childrē of Ana were the
se. Dison & Ahalibama ꝯ doughter of A-
na. These ar the chyldrē of Dison, Hem-
dan, Esban, Jethrā, & Cheran. The chyl-
drē of Ezer were these, Bilhan, Seauā &
Akan. The chyldren of Disan were: Uz,
& Aran. These ar the dukes that came of
Hozi: duke Lothā, duke Sabal, duke Zi
beon, duke Ana, duke Dyson, duke Ezer,
duke Disan. These be the dukes that ca-
me of Hozy in theyr dukedoms in the lād
of Seir. These are the kinges ꝯ reygned
in the land of Edom before ther reygned
any king amōg the chyldrē of Jsrael. Be
la the sonne of Beor reygned in Edomea
& ꝯ name of his cytie was Dinhaba. And
when Bela dyed, Jobab the sonne of Se
rah out of Bezara, reygned in hys steade.
When Jobab was dead, Husam of thee
land of Themany reygned in hys steade.
And after the death of Husam, Hadad ꝯ
sonne of Bedad which slewe the Madia-
nites in the felde of the Moabytes, reyg-
ned in hys steade, & the name of his cytye
was Auith. Whē Hadad was dead, Sā-
la of Masteka reygned in his stede. Whē
Samla was dead, Saul of the ryuer Re
hoboth reygned in his stede. Whē Saul
was dead, Baal Hanan the sonne of Ach
bor reygned in hys stede. And after ꝯdeth
of Baal Hanan the sonne of Achbor, Ha-
dad reygned in hys steade, & thee name of
the cytye was Pagu. And hys wyfes na-
me Mehetabeel the doughter of Matred
the doughter of Mesaab.

These ar the names of the dukes that
came of Esau, in the.xii. kynredes, places
and names: Duke Thimna, duke Alua,
duke Jetheth, duke Ahalibama, duke E-
la, duke Pinon, duke Kenas, duke The-
man, duke Mibzar, duke Magdeil, duke
Jram. These be the dukes of Edomea in
theyr habitations, in the land of theyr pos
sessions. Thys Esau is the father of thee
Edomytes.

¶ Joseph accuseth his brethrē, Joseph dreameth & is hated of hys brethren: & is sold to the Jsmaelites Jacob bewayleth Joseph

The.xxxvii. Chapter.

And Jacob dwelt in the land
wherin his father was a strā
ger, that is to saye in the lād
of Canaan. And these ar the
generatyons of Jacob: whē
Joseph was.xvii. yeare olde, he kepte she
pe wyth hys brethren, and the ladde was
wyth the sonnes of Bilha and of Zilpha
hys fathers wyues. And he broughte vn-
to theyr father an euyll sayinge that was
of them. And Jsraell loued Joseph moze
than all hys chyldren, because he begatte
hym in hys olde age, and he made hym a
coote of many colours.

Whe

When hys brethren sawe that theyr
father loued hym moze than all hys bre-
thren, they hated him and coulde not spea
ke one kynde wozde vnto hym. Moreo-
gene.xlii.b uer Joseph* dreamed a dreame and tolde
it hys brethren: wherfore they hated hym
yet the moze. And he sayd vnto them: hea
re I praye you thys dreame whych I ha-
ue dreamed: Beholde, we were makynge
sheues in the felde: and loo, my sheue aro-
se and stode vp ryghte, and youres stode
rounde aboute and made obeysaunce too
my sheue. Than sayde hys brethren vnto
hym: what, shalte thou be oure kynge oz
shal thou reygne ouer vs? And they ha-
ted hym yet the moze, because of hys drea
me and of hys wozdes.

And he dreamed yet another dreame
and tolde it hys brethren sayinge: behold,
I haue had oncdreame moze: me thought
the sunne and the moone and eleuen starr
tes made obeysaunce to me. And when he
hadde tolde it vnto hys father, and hys
brethren, hys father rebuked him and say
de vnto hym: what meaneth thys dreame
whyche thou haste dreamed: shall I and
thy mother and thy brethren come and fal
on the grounde before the? And hys bre-
thren hated hym, but hys father noted the
sayinge.

Hys brethren wente too kepe theyr fa-
thers shepe in Sichem, and Jsraell sayd
vnto Joseph: do not thy brethren kepe in
Sichem? come that I maye sende the too
them. And he answered* here am I. And
he sayd vnto hym: goo and see whether it
be well wyth thy brethren & the shepe, and
bring me wozde agayn. And sent him out
of the vale of Hebzon, foz to go to Sichē
And a certayn mā founde him wandzing
out of his way in the felde, and axed hym
what he sought. And he answered: I seke
my brethren, tell me I praye thee where
they kepe shepe. And the man sayde: they
are departed hence, foz I hearde them say
lette vs goo vnto Dothan. Thus wente
Joseph after his brethren, and found thē
in Dothan.

And when they sawe hym a farre of be
foze he came at them, they toke councell a-
gaynste hym, foz too slepe hym and sayde
Mat.xvii.b one to another, Behold thys* dreamer co
Mar.xii.a meth, come nowe and let vs slepe him and
Luke.xx.a

cast hym into some pytt, and lette vs saye
that some wycked beaste hathe deuoured
hym, & let vs see what hys dreames wyll
come to.

When Ruben herde that, he wente a-
bout to ryd him oute of theyr handes and
sayde: let vs not kyll hym. And Rubē say
de mozeouer vnto thē, shed not hys* blou gen.xlii.d
de, but cast hym into thys pytte that is in
the wyldernesse, and laye no handes vpō
hym: foz he wolde haue rydde hym out of
theyr handes and delyuered hym too hys
father agayne.

And as soone as Joseph was come vn
to hys brethren, they strypte hym oute of
hys gaye coote that was vpon hym, and
they toke hym and caste hym into a pytte:
But the pytt was emptie and had no wa-
ter therein. And they satt them downe to
eate bzead. And as they lift vp theyr eyes
and loked aboute, there came a companye
of Jsmaelytes from Gilead, and theyr ca
mels laden wyth spicery, baulme, & myzre
and were goynge downe into Egypte.

Than sayd Juda to hys brethrē, what
auayleth it that we slee oure bzother, and
kepe hys bloud secreete? come on, let vs* actu.vii.b.
sell hym to the Jsmaelytes, and lette not F
oure handes be defyled vpon hym: foz he
is oure bzother and oure flesshe. And hys
brethren were content. Than as the Ma-
diantes, marchauntmen passed by, they
drewe Joseph out of the pyt and sold him
vnto the Jsmaelytes foz.xx. peces of syl-
uer. And they bzought hym into Egypte.

And when Ruben came agayne vnto
the pytt and founde not Joseph there, he
rent hys clothes and wente agayne vn
to hys brethren saying: the lad is not yon
der, and whether shal I goo? And they to
ke Josephs coote and kylled a goote, and
dypped the coote in the bloude. And they
sente that gaye coote and caused it too be
bzoughte vnto theyr father and sayde:
Thys haue we founde: see, whether it bee G
thy sonnes coote, oz noo. And he knewe it
sayinge: it is my sonnes coote, a wycked
beaste hathe* deuoured hym, and Joseph
is rente in peces. And Jacob rente hys clo gen.xliii.e
thes, and putt sacke clothe about hys loy-
nes, and sozowed foz his sonne a long sea
son. Than came all hys sonnes and all
hys doughters to comfozte hym. And he

wolde not be cõforted, but sayd: I wyl go downe into the graue vnto my son, mournyng. And thus his father wepte for him

Psa.cxliii.f Dapi.xi.c And the Madianites * sold him in Egipte vnto Putiphar a lord of Pharaos: & hys chefe marshall.

The Notes

at Rent hys clothes: it was specyallye vsed amonge the Hebrewes too rente theyr clothes when the glorye of God was contempned as here, where they feared God soo lyttle, as too kyll theyr owne brother.

¶ The maryage of Juda. The trespace of her and Onan, and the vengeaunce of god that came ther vpon. Juda laye wyth hys doughter Thamar. The byrthe of Pharez and Zarah.

The.xxxviii. Chapter

A And it fortuned at that tyme that Judas went from hys brethren & gat hym to a man called Hira of Odollam and ther he sawe the daughter of

i.Par.ii.c a man called * Sua a Cainaanyte: And he toke her & wẽt in vnto her. And she cõceaued and bare a sonne and called his name Er, And she cõceaued agayn and bare a sonne and called hym Onan. And she cõceaued thee thyrde, time and bare a sonne whom she called Sela: & he was at Chesyb when she bare him.

And Judas gaue Er his eldest sonne a wyfe whose name was Thamar. But this Er Judas eldest sonne was wicked in the syght of the Lorde: wherfore ỹ lord slewe hym. Then sayde Judas vnto Onan: go in to thy brothers wyfe and mary her, and styre vp sede vnto thy brother. And when Onan perceyued that the seed shulde not be his: therfore when he wente

B in to his brothers wyfe, he spilled it on the grounde, because he wolde not gyue seed vnto his brother. And the thynge whiche he dyd, displeased the Lorde, wherfore he slewe hym also. Thẽ sayd Judas to Thamar his doughter in lawe: remayne a wydowe at thy fathers house, tyll Sela my sõne be growne: for he feared lest he shuld haue dyed also, as his brethrẽ dyd. Thus wente Thamar and dwelt in her fathers house.

And in processe of tyme, the doughter of Sua Judas wyfe dyed. Then Judas

C when he had lefte mournynge, wente vnto hys shepe sherers to Thymnath with his frende Hira of Odollam. And one tolde Thamar sayinge: beholde, thy father in lawe gothe vp too Thymnath, to * shere hys shepe. And she put hyr wydows garmentes of from her and couered her with a clooke, and disgysed her selfe: And satt her down at ỹ entrynge of Enaim whych is by the hye wayes syde to Thymnath, for because she saw that Sela was growne, and she was not geuen vnto hym too wyfe.

Gen.xxxi. Deu.xxii.

When Juda sawe her, he thought it D had bene an hoore, because she had couered hyr face. And turned to her vnto the waye and sayde, come I praye thee let me lye with the, for he knewe not that it was his daughter in lawe. And she sayd what wilt thou gyue me, for too lye wythe me: Than sayd he, I will sende the a kid from the flocke, she answered: Than gyue me a pledge tyl thou send it. Thã said he, what pledge shall I geue the. And she said: thy signet, thy bracelet, and tht staffe that is in thy hande. And he gaue it her and laye by E her, and she was wyth chyld by hym. And she gat her vp and went and put her mantell from her, and putte on hyr wydowes raymente agayne. And Judas sente thee kyd by his neyghboure of Odollam, for to fetche oute his pledge agayne frõ the wyfes hande. But he found her not, Thã asked he the men of the same place saying wher is the whoore that satt at Enaim in the waye? And they sayde there was noo whoore here. And he came to Juda agayne sayinge: I cannot fynde her, and also the men of the place sayde: that there was no whoore there. And Juda sayd: let her take it to her, lest we be shamed: for I sente the kydde and thou couldest not fynde her.

And it came to passe that after.iii. mo- F nethes, one tolde Juda sayinge: Thamar thy doughter in law hath played the whore, and wyth playing the whoore is become great wyth chylde. And Juda sayd: bringe her forth, and let her be brent. And whe they broughte her forthe, she sente too her father in lawe, sayinge: by thee man vnto whom these thynges pertayne, am I with chylde, And sayd also: loke whose ar thys seale, bracelet, and staffe. And Juda knew them sayinge: she is more ryghtuous thã I, because I gaue her not too Seale my sonne

G my sonne, But he laye wyth her nomore.

When tyme was come that she shuld be delyuered, beholde ther was .ii. twinnes in hyr wõbe. And as she traueled the one put oute hys hande & the mydwyfe toke and bownde a redde threde aboute it sayinge: this wil com out first. But he plucked his hand backe againe, & his brother came out And she sayde: wherefore hast thou brent a rent vpõ the? & called hym Pharez. And afterwarde cam out his brother ỹ had the reade threde about hys hande, which was called Zarah

The Notes

at To be wycked in the syghte of the lorde, is to walke in wyckednes: knowynge that the lord seeth vs and yet we wyll not repent.

bt Rent a rent: that is, wherfore dyddeste thou open the matrix fyrst, or was fyrst borne

¶ God prospereth Joseph. Pharaos wyfe tẽpteth hym & he is accused & cast in pryson. God hath mercye vpon hym

The.xxxix. Chapter.

A Joseph was broughte vnto Egypte, & Putyphar * a lord of Pharaos: & hys chefe marshall an Egyptyan, bought hym of the Jsmaelites which

ge.xxxvii.g brought hym thyther. And the Lord was wyth Joseph, and he was a luckye felow and cõtynued in the house of his master the Egyptyan. And hys master sawe that the Lord was wyth hym, and that ỹ Lord made all that he dyd prosper in hys hand Wherfore he founde grace in hys masters syghte, and serued him. And hys master made him ruler of his house & put al ỹ he

B had in his hande. And as soone as he had made him ruler ouer his house & ouer all that he had, the Lorde blessed thys Egyptyans house for Josephs sake, and ỹ blessynge of the Lorde was vpon all that he had: both in hous & also in the feldes And therfore he left all that he had in Josphs hand, and loked vpon nothynge that was with hym, saue only on the breade whych

Ge.xlvi.c he ate. And Joseph was a * godly person and a well fauored And it fortuned after that hys masters wyfe cast hyr eyes vpõ Joseph & sayde, com lye wyth me. But he denied & sayde to her: Behold, my master wotteth not what he hath in the house wt me, but hath committed all that he hath to my hande. He hym selfe is not greatter in ỹ house than I, and hath kept nothing kepte nothing frõ me, but onely she becaus se thou art hys wyfe. How than can I do thys greate wyckednesse, for too synne agaynst God? And after this maner spake she to Joseph daye by daye: but he harkened not vnto her, to slepe nere her, or to be in her companye.

And it fortuned about the same season C that Joseph entred into the house, to doo hys busynes: and there was none of thee housholde by: in ỹ house. And she caught hym by the garmente sayinge: come slepe wyth me. And he lefte his garment in hyr hand and fled and got hym out. Whẽ she sawe that he had lefte hys garmente in hyr hande, and was fledde oute, she called vn to the men of the house, and tolde thẽ sayinge: See, he hath brought in an Hebrewe vnto vs to do vs shame, for he came in to me, for to haue slepte wyth me. But I cryed wyth a loude voyce. And when he heard, that I lyft vp my voyce and cryed, he lyft hys garment wyth me and fled awaye and got hym oute,

And she layde vp hys garmẽt by her, vntyl hyr Lord came home. And she told hym acordynge to these wordes sayinge. Thys Hebrues seruaunte whyche thou D hast brought vnto vs, cam vnto me to do shame. But as soone as I lift vp my voyce and cryed, he left hys garment with me and fled out. When hys mayster herd the woordes of hys wyfe which she told hym sayeng: after thys maner dyd thy seruãte to me, he waxed wroth.

And he toke Joseph and put hym in * psa.c.viii.b pryson: euen in the place where the Kinges prysoners laye bounde. And there contynued he in preson, but the Lord was wt Joseph, & shewed hym mercye, & got hym fauore in the syght of the keper of the preson whych committed to Josephs hande al the presoners ỹ were in ỹ preson house And what soeuer was done ther, that dyd he. And the keper of thee pryson loked vn to no thynge that was vnder hys hande, because the Lorde was wyth hym, and because that what soeuer he dyd, the Lorde made it come luckely to passe.

Joseph expoundeth the dreames of the two presoners.

The.xl. Chapter.

A AND it chaunced after thys, ỹ the chefe butlar of the kynge of Egypte and hys chefe baker had offended theyre lozd ỹ kyng of Egypt. And Pharao was angrye wyth theym and put thē in warde in hys chefe marshals house: euen in the pzeson wher Joseph was boūd And ỹ chefe marshal gaue Joseph a charge with them, and he serued thē. And thei contynued a season in ward.

And they dreamed ether of them in one nyght: both the butlar and the bakar of ỹ kynge of Egypte which were bownde in ỹ
B pzesone house, ether of them his dreame, ⁊ eche manes dreame of a sondzie interpzetation Whē Joseph came in vnto them in thee mozynge, and loked vpon them: behold, they were sadd. And he asked them sayinge wherfoze loke ye so sadly to daye they answered hym, we haue dreamed a dzeame, and haue noo man to declare it. And Joseph sayde vnto them. Interpzetynge belongeth too God but telle me yet And the chefe butlar told his dzeame too Joseph and sayde vnto hym. In my dzeame me thought there stode a vine befoze me, and in thee vyne were. iii. bzaunches, and it was as thoughe it budded, and her blossoms shot fozth: and the grapes there of wared rype. And I had Pharaos cup
C pe in my hand, and toke of the grapes and wrong into Pharaos cup and delyuered Pharaos cup in to his hand. And Joseph sayd vnto him, this is ỹ interpzetaciō of it The. iii. bzaūches ar thze days: foz within thze dayes shall Pharao lyfte vp thyne heade, and restoze the vnto thyne offyce agayne, and thou shalte delyuer pharaos cuppe in to his hand, after the olde maner euen as thou dyddest when thou wast his butler. But thynke on me with the, when thou arte in good case, and shewe mercye vnto me. And make mēcyō of me to Pharao, and helpe to bzynge me oute of this house. foz I was stollen oute of the lande of the Hebzeus, and here also haue I done nothynge at all wherfoze they shulde haue put me into thys dongeon.

When thee chefe baker sawe that he hadde well interpzetate it, he sayde vnto Joseph, me thoughte also in my dzeame, that I hadde thze wyker baskettes on my head. And in the vppermooste baskette of all maner bakemeates foz Pharao. And the byrdes ate theim out of the basket vpon my heade.

Joseph answered and sayd: this is the interpzetatiō thereof. The. iii. baskets are thze dāyes. foz thys daye thze dayes shall
D Pharao take thy head from the, and shall hange the on a tree, and the byrdes shal eate thy flesshe from of the.

And it came too passe the thyrde daye whych was Pharaos *byrthday, that he mat. xiiii. made a feast vnto all hys seruaūtes. And he lyfted vp the head of the chefe buttelar and of thee chefe baker amonge hys seruauntes. And restozed the chefe buttelar vnto hys buttelarshyp agayne, and he reched the cuppe into Pharaos handē, and hanged thee chefe baker: euen as Joseph had interpzetated vnto them. Notwithstā ding the chefe buttelar remembzed not Joseph, but forgat hym.

¶ Pharaos dzeames are expoūded by Joseph. He is made ruler ouer al Egypt. He hath twoo sonnes Manasses and Ephzaim. The derth beginneth in Egypt.

The. xl. Chapter.

AND it foztuned at two yeares ende, ỹ Pharao A dzeamed, and thoughte ỹ he stode by a riuers syde, ⁊ that ther came out of the ryuer. vii. goodly kyne and fatt flessh̄ed, and fedd in a medowe, and hym thought that. vii. other kyne came vp after them out of the ryuer euell fauozed and leane flessh̄ed and stode by the other vpon the bzincke of the ryuer And the euyll fauoured and leane flessh̄ed kyne ate vp the. vii. well fauozed and fatt kyne: and he awoke therwith. And he slepte agayne and dzeamed the seconde tyme, that. vii. eares of cozne grewe vpō one stalke, ranckē ⁊ goodly. And that. vii. thynne eares blasted wyth the wynde, sprang vp after them: ⁊ that the. vii. thynne eares deuoured the. vii. rancke and ful eares. And than Pharao awaked: and se, here is hys dzeame. Whē the mozynyng came, his spzite B was troubled. And he sente ⁊ called foz al

all the sothsayers of Egypte and all thee wyse men thorof, and tolde them his dzeame: but there was none of them that coulde interpzetate it vnto Pharao. Thā spake thee chefe buttelar vnto Pharao sayinge. I doo remēbze my faute thys daye, Pharao was angrye wyth his seruaūtes ⁊ put in warde in the chefe marshals house both me ⁊ the chefe baker. And we dzeamed both of vs in one nyght, ⁊ eche mās dzeame of a sondzye interpzetation.

And ther was wythe vs a ponge man, an Hebzewe bozne, seruaūt vnto the chefe marshal. And we tolde hym, and he declared oure dzeames to vs accozdynge to ether of oure dzeames. And as he declared them vnto vs, euen so it came to passe. I was restozed to myne offyce agayne, and he was hanged.

Than Pharao sente and called Joseph. And they made hym haste oute of * pzyson. And he chaued hym selfe ⁊ chaunged hys rayment, and went in to Pharao And Pharao sayde vnto Joseph: I haue dzeamed a dzeame ⁊ no man can interpzete it, but I haue heard say of the that as soone as thou herest a dzeame, thou dooest interpzetate it. And Joseph answered pharao sayinge: God shall geue Pharao an answere of peace wythout me. Pharao
C sayd vnto Joseph: in my dzeame me thought, I stode by a ryuer syde. and ther came out of the ryuer. vii. fatte flessh̄ed and wel fauored kyne, ⁊ fedd in the medowe. And then seuen other kyne came vp after them, poore and very euell fauoured, and leane flessh̄ed: so that I neuer saw theyr like in all the lande of Egypte, in euell fauouredneſſe. And the. vii. leane and euell fauoured kyne ate vp the fyrst seuen fatt kyne. And when they had eaten them vp a man coulde not perceaue that they had eaten them: foz they were styll as euell fauoured as they were at thee begynninge. And I awoke. And I sawe agayn in my dzeame. vii. eares sprynge out of one stalke full and good, and seuen other eares wythered, thynne and blasted wyth wynd sprynge vp after them. And the thynne eares deuoured the seuen good eares. And I haue tolde it vnto the soth̄sayers, but no man can tell me what it meaneth. Thē Joseph sayde vnto Pharao: bothe Pharaos dzeames are one. And god doth shewe Pharao what he is aboute to do. The seuen good kyne ar seuen yeares: and the seuen good eares ar seuen yeare also, and it is but one dzeame. Lykewyse, the seuen thynne and euell fauozed kyne that came D out after them, are seuen eares: and the seuen empeye and blasted eares shalbe seuē yeares of hunger. Thys is that whych I sayde vnto Pharao, that God doth shew Pharao what he is about to do.

Behold there shal come seuen yeare of great plenteousnes throughe out all thee land of Egypt. And there shall aryse after them. vii. yeares of hunger. So that all the plenteousnes shall be forgotten in the lande of Egypt. And the hunger shall consume ỹ lande, so that ỹ plenteous shal not be once a sene in the land by reason of that hunger that shall come after, foz it shalbe exceadynge great. And as concerninge that the dzeame was doubled vnto Pharao the secound tyme, it betokeneth that the thynge is certaynly prepared of God: and that God wyll shortely bzing it to passe.

Now therfoze let Pharao pzouyde foz a man of vnderstandinge and wysdom, and sette hym ouer thee lande of Egypte. And let Pharao make offycers ouer thee land, and take vp the tyxt part of the lande of Egypte in the seuen plenteous yeares and lette them gather all the foode of these good yeares that come, and laye vp cozne vnder thee power of Pharao, that there may be foode in the cytyes, and ther let them kepe it: that ther may be foode in stoze in the land, agaynste the. vii. yeares of hunger whyche shall come in the lande of Egypt, and that the lande perysshe not thozow hunger.

And the sayinge pleased Pharao ⁊ all E hys seruauntes. Than sayde Pharao vnto hys seruauntes: where shall we fynde soche a man as this is: that hath the spzet of God in hym? wherfoze Pharao sayde vnto Joseph: foz as moche as God hath shewed the all thys, there is noman of vnderstandyng oz of wysdom lyke vnto the Thou therfoze shalt be * ouer my house, pſal. cxiiij. b ⁊ accozding to thy wozde shal al my people obeye: onely in the kynges seate wyl I Deut. xvij. b. 1. Machab. vj. ⁊ Dan. iij. g. be aboue the. And he said vnto Joseph: be holde

holde, I haue set the ouer all the lande of Egypt. And he toke of his ynge frō hys fynger, and put it vpon Josephs fynger, and arayed hym in rayment of bysse, and put a golden cheyne about hys necke and sett hym vpon the best charett that he had saue one. And they cryed before hym ✝ Abrech, and that Pharao had made him ruler ouer all the land of Egypte.

And Pharao sayd vnto Joseph: I am Pharao, wythout thy wyll, shal noo man lyfte vp eyther hys hand or fote in all the land of Egypt. And he called Josephs name ✝ Zaphnath Paena. And he gaue hym to wyfe Asnath the doughter of Putiphar preest of On. Than wente Joseph abrode in the land of Egypt. And he was xxx. yere olde ✝ when he stode before Pharao kynge of Egipt. And than Joseph departed from Pharao, and wente thorowe out all the lande of Egypte.

And in the. vii. plenteous yeares they made sheues ✝ gathered vp all the foode of the. vii. plenteous yeres whych were in the lād of Egipt ✝ put it into cyties. And he put the foode of the feldes that grewe rounde about euery cytie euē in the same. And Joseph layde vp corne in store, lyke vnto the sand of the see in multitude out of measure, vntyl he left nombrynge. For it was wythout nōbre. And vnto Joseph were borne two sonnes before thee yeares of hounger came, whych Asnath the doughter of Putiphar preest of On, bare vnto him. And he called the name of the fyrste sonne *Manasse, for God (sayde he) hath made me forgett all my labour and all my fathers houshold. The second called he Ephraim, for God (sayde he) hathe caused me too growe in thee lande of my trouble.

And when the. vii. yeares of plentcousnes, that was in the lande of Egypt were ended, than came the. vii. yeres of* derth, accordinge as Joseph had sayd. And the derth was in al landes: but in the land of Egypt was ther yet fode. Whē now all ȳ land of Egypt began to hunger, thā cried the people to Pharao for bred. And Pharao sayd vnto al Egypt: go vnto Joseph and what he sayeth to you that doo. And when the derth was thorow out al the lād Joseph opened all that was in the cytyes and solde vnto the Egyptyans. And hunger waxed sore in the land of Egypt. And all countrees came to Egypte to Joseph for to bye corne: because that thee hunger was so sore in all landes.

The Notes.

a✝ Abrech: that is, tender father or as some wyll bowe the knee.

b✝ zaphnath paenah they ar wordes of Egipt: as moche to saye as a man to whome secrete thynges are opened.

c✝ When he stode before Pharao: that is whē he was admytted of Pharao into hys office, as in 1. Regum. xvi. d

¶ Josephs brethren come into Egypt to bye corne And he knoweth thē and tryeth them. Symeon is put in pryson, the other retorne to theyr father too fetche Ben Jamin. His father is lothe to let him go but at the last he graunted it.

The. xlii. Chapter.

When Jacob sawe that there was corne too be solde in Egipt, he sayd vnto his sōnes why ar ye negligent: behold I haue heard ȳ ther is corne to be solde in Egipte. *Gette you thyther and bye vs corne from thēce, that we may lyue ✝ not dye. So went Josephs ten brethren downe to bye corne in Egipt, for Bē Jamin Josephs brother wold not Jacob send wyth hys other brethren, for he sayd some myshortune myght happen hym.

And the sonnes of Israel came too bye corne amōg other that came, for ther was derthe also in the lande of Canaan. And Joseph was gouernet in thee lande, and solde corne to all the people of the lande. And hys brethren came, and fell flatte on the grounde before hym. When Joseph sawe hys brethren, he knewe them: But made straūge vnto thē, and spake rughly vnto them sayinge: Whence come ye: and they sayde: out of the lande of Canaā, to bye vytayle. Joseph knewe hys brethren, but they knewe not hym.

And Joseph remembred hys *dreames whych he dreamed of them, and sayd vnto them: ye ar spies, and to se where the lande is weake is youre commynge. And they sayde vnto hym: nay my lord: but to bye vytayle thy seruauntes ar come. We ar all one mans sonnes, ✝ meane truelye, and thy seruauntes are noo spies. And he sayde vnto them: nay verely, but euen to see where the lande is weake, is youre commynge. And they said: we thy seruauntes are. xii. brethren, the sonnes of one man in the

land of Canaan. The youngeste is yet wyth our father, and one no man woteth where he is. Joseph sayde vnto them that is it that I sayde vnto you, that ye ar surelye spies. Here by ye shall be proued. For by thee lyfe of Pharao, ye shall not goo hence, vntyll youre youngest brother be come hyther. Sende therfore one of you and lette hym fett youre brother, and ye shalbe in prisonne in the meane season And there by shall youre wordes be proued, whether there be any trueth in you: or els by the lyfe of Pharao, ye ar but spies And he put them in warde thre dayes.

And Joseph sayde vnto them the thyrde daye: Thys doo and lyue, for I feare God. Yf ye meane noo hurte, lette one of youre brethren be bounde in thee pryson, and goo ye and bryng the necessary foode vnto your housholdes, and bryng vnto me youngeste brother vnto me: that youre wordes maye be beleued, and that ye dye not. And they dyd so.

Than they sayde one to another: we haue verelye synned agaynste oure brother, in that we sawe the angupshe of hys soule when he besought vs, and woulde not heare hym: therfore is thys trouble come vpon vs. Rubē answered them sayinge. Sayde I not vnto you that ye shulde not synne * agaynst the ladde: but ye wolde not heare. And now verely see, hys blonde is ✝requyred. They were not aware that Joseph vnderstonde them, for he spake vnto thē by an interpreter. And he turned from them and wepte, and than turned to them agayn and comened with them and toke oute Symeon from amōge them and bounde hym before theyr eyes, and commaunded to fyll theyr sackes wyth corne, and to putte euerye mans money in hys sacke, and to geue them vytayle to spende by the waye. And so it was done to them. And they laded theyr asses wyth the corne and departed thence. And as one of them opened hys sacke, for too geue hys asse prauender in thee Inne, he spyed hys moneye in hys sackes mouthe. And he sayde vnto hys brethren: my moneye is restored to me agayne, and is euen in my sackes mouth. Than theyr hartes fayled them, and were astoyned and sayd one to another: howe commeth it that god dealeth thus wyth vs. And they came vn to Jacob theyr father vnto thee lande of Canaan, and tolde hym all that had happened them sayinge. The Lorde of the land spake rughly to vs, and toke vs for spyes to serche the countrye. And we sayde vnto hym: we meane truely and are no spyes. We be twelue brethren, sonnes of oure father, one is away, and the yongest is nowe wythe oure father in the lande of Canaan. And the Lorde of the countreye sayde vnto vs: here by shall I knowe yf ye meane truelye: leaue one of youre brethren here wyth me, and take foode necessarye for youre housholdes and gett you awaye, and bryng youre youngeste brother vnto me. And thereby shall I knowe that ye are noo spyes, but meane truelye: So wyll I delyuer you youre brother agayne, and ye shall occuppye in the lande.

And as they emptyed theyr sackes, beholde: euerye mans bundell of moneye was in hys sacke. And when bothe they ✝ theyr father sawe the bundels of money they were afrayde.

And Jacob theyr father sayde vnto them: We haue ye robbed of my chyldren Joseph is awaye, and Symeon is away: and ye wyll take Ben Jamin awaye. All these thynges fall vpon me. Ruben answered hys father sayinge: Slee my two sonnes, yf I bryngе hym not to the agayne. Delyuer hym therfore to my hande, ✝ I wyll bryngе hym to the agayn. And he sayde: my sonne shall not go downe with you. For his brother is dead, ✝ he is lefte alone. Wherefore some myshortune might happen vpon hym by the waye whych ye go. And so shuld ye bryng my gray hed with sorowe vnto the graue.

The Notes

a✝ To requyre the bloud of the hande of another, is to take vengeaunce of thee euell done vnto hym, as in Genesis. ix. a. Psalm. ix. b and Ezech. xiii. e

b✝ Bryngе me to my graue: that is, ye shall bryngе me to my death, as in Esa. xxxviii.

¶ Whē Bē Jamin was broughte, they returned wyttes. Symeon is delyuered out of pryson. Joseph gooth asyde and weyeth. They feast together.

The. xliii. Chapter.

And the derthe waxed sore in the land. And when they had eate vp the corne whych they brought

brought out of the land of Egypte, their father sade vn to them: go agayne & bye vs a lytle foode. Than sayde Juda vnto hym: the mā dyd testifye vnto vs sayinge *loke that ye see not my face excepte your brother be wyth you. Therfore yf ȳ wylt send our brother w̄ vs, we wyl go & bye ȳ food. But yf thou wylt not sende hym, we wyll not goo: for the man sayde vnto vs: loke that ye see not my face, excepte youre brother be with you. And Israell sayde: wherfore delt ye so cruelly with me, as to tell the man that ye had yet another brother? And they sayde: The man asked vs of our kynred sayinge: is your brother yet alyue? haue ye not another father? And we tolde hym accordīg to these wordes. How coulde we knowe that he wold byd vs bringe our brother downe with vs? Then sayde Juda to Israell hys father: Send the lad with me, & we wyl ryse and goo, that we may lyue and not dye: bothe we, thou and also our chyldren. I wyl be suertye for hym: & of my handes requyre hym. Yf I bringe hym not to the and set hym before thyne eyes *then let me beare the blame for euer. For except we had made this tarryenge: by this we had ben there twyse and come agayne.

Then theyr father Israel sayde vnto them: Yf it must nedes be so now: then do thus, take of the best fruytes of the lande in your vessels, and bringe the man a present, a curtesye bawme, and a curtesye of hony, spyces & myrre, dates & almondes. And take as moch money more w̄ you. And the money that was brought agayn in youre sackes, take it agayne with you, peraduenture it was some ouersyght.

Take also your brother with you, and aryse & go agayne to the man. And God almyghtye geue you mercye in the syghte of the man and sende you youre other brother and also Ben Jamin, and I wyll be as a man robbed of his chyldren.

Thus toke they the present and twyse so moch more money with them, And Ben Jamin. And rose vp, wente downe to Egypte, and presented them self to Joseph When Joseph saw Ben Jamin with the he sayde to the ruler of his house: bryng these men home and sley and make redye: for they shall dyne with me at none. And the man dyd as Joseph bad, and brought them into Josephs house.

When they were brought to Josephs house, they were afrayed and sayd: because of the money that came in oure sackes mouthes at the fyrst tyme, ar we brought to pyke a quarel wyth vs, and to laye some thynge to our charge, to bringe vs in bondage and our asses also. Therfore came they to the man that was the ruler ouer Josephs house, & comened wyth hym at the doze and sayde.

Syr, we came hyther at the fyrst tyme to bye foode, and as we came too an inne and opened our sackes: beholde, euery mānes * money was in hys sacke wyth full weyghte: But we haue brought it agayn wyth vs, & other money haue we brought also in oure handes, to bye foode, but we cannot tell who putte oure money in oure sackes. And he sayd: be of good chere, fear not: your God and the God of your fathers hath putte you that treasure in your sackes, for I hadde youre moneye. And he brought Simeon oute to them and led them into Josephs house, and gaue them water to washe theyr fete, and gaue theyr asses prauender: And they made readye theyr presente agaynste Joseph came at none, for they hearde saye that they shuld dyne there. When Joseph came home, they broughte theyr present into the house to hym, whyche they hadde in theyr handes, and fell flatte on thee grounde before him. And he welcomned them courteously, sayinge: is youre father that old man whyche ye tolde me of, in good helth? and is he yet a lyue? they answered: thy seruāt our father is in good health, and is yet a lyue. And they bowed them selues and fel to the grounde.

And he lyfte vp hys eyes and behelde hys brother Ben Jamin hys mothers sonne, and sayde: *is thys your yongest brother of whom ye sayd vnto me? And said God be mercyfull vnto the my sonne. And Joseph made hast (for *his hart dyd melt vpon hys brother) and sought wher to wepe, and entred into hys chaumber, for to wepe there. And he washed hys face & came out & refrayned hym selfe, and bad sett bread on the table.

And they prepared for hym by hym self, & for thē by them selues, & for the Egiptiās which ate with hym by thē selues, because the Egyptians may not eat brad w̄ the Hebrues, for his an ‡ abhomynacyon vnto the Egyptians. And they satt before hym: the eldeste accordynge vnto hys age, And the yongest accordynge vnto hys youth. And the men marueled amonge them selues. And they brought rewardes vnto them from before hym but Ben Jamins parte was fyue tymes so moch as any of theirs. And they ate and they dronke, & were dronke with him.

The Notes.

‡ Abhomination, that is: it was abhorred of the Egyptians that an Hebrewe shulde eat with them.

¶ Joseph accuseth hys brother of theft. Juda becōmeth surety for Ben Jamin.

The. xliii. Chapter.

And he cōmaunded the ruler of hys house sayinge: fyll the mēs sackes w̄ food, as moch as they cā carye, & put euery mās money in hys baggemouthe, & put my syluer cuppe in thee sackes mouth of the yongest & hys corne money also. And he dyd as Joseph hadde sayde. And in thee morynge as soone as it was lyght, the men were let go wyth their asses. And when they were out of the cytie & not yet ferre awaye, Joseph sayd vnto the ruler of his house: vp and folowe after thee men and ouertake them, and say vnto thē wherfore haue ye rewarded euyl for good is that not the cuppe of which my Lorde drynketh, and doth he not prophesye ther in? ye haue cuyll done that ye haue done.

And he ouertoke them, and sayde the same wordes vnto them. And they answered hym: wherfore sayth my Lorde suche wordes? God forbydde that thy seruautes shulde doo so. Beholde: the money whiche we founde in our sackes mouthes we brought agayne vnto the, oute of the lande of Canaan: howe then shulde we steale oute of my lordes house, either syluer or golde? w̄ whosoeuer of thy seruāutes it be founde, let hym dye, & lette vs also be my lordes bondme. And he said: Now therfore accordyng vnto your wordes he w̄ whom it is founde, shalbe my seruaūt but ye, shalbe harmeles.

And attonce euery mā toke downe hys sacke to the ground, & euerye man opened his sacke. And he serched, and begā at the eldest and left at the yongest. And the cup was founde in Ben Jamins sacke. Then they *rent theyr clothes, and laded euerye man hys asse and wente agayne vnto the cytye. And Juda and hys brethrē came to Josephs house, for he was yet there, and they fell before hym on the grounde. And Joseph sayde vnto thē: what dede is this whych ye haue done? wist ye not that soch a man as I can prophesye?

Then sayde Juda: what shall we saye vnto my Lorde: what shall we speake, or what excuse can we make? God hath foūde out the wyckednesse of thy seruauntes Behold, bothe we and he wyth whom the cuppe is founde, are thy seruauntes. And he answered: God forbyd that I shoulde do so, the man wyth whō the cuppe is foūde, he shalbe my seruaunte: but goo ye in peace vnto youre father.

Then Juda went vnto hym and sayde: oh my lorde, let thy seruaunte speake a worde in my lordes eare, & be not wroothe wyth thy seruaunte: for thou arte euen as Pharao. My lorde axed hys seruaūt sayinge: haue ye a father or a brother? And we answered my lorde, *we haue a father that is olde, & a yonge ladde whych he begat in hys age: and the brother of the sayde lad is dead, & he is al that is left of that mother. And hys father loueth hym. Thē sayd my lorde vnto his seruauntes bring hym vnto me, that I may sett myne eyes vpon hym. And we answered my Lorde, that thee lad coulde not goo from hys father, for yf he shulde leaue hys father, he were but a dead man. Than saydest thou vnto thy seruauntes *except youre yongest brother come wythe you, loke that ye se my face no more.

And when we came vnto thy seruaunt oure father, we shewed hym what my lorde hadde sayde. And when our father sayde vnto vs, goo agayne and bye vs a lytle foode: we sayde: that we could not goo Neuertheles yf oure yongeste brother goo wyth vs then wyl we go, for we may not see the mannes face excepte our yongeste brother be wyth vs. Then sayde thy

thy seruaunt our father vnto vs. Ye knowe that my wyfe bare me.ii. sonnes. And the one went out from me, and it is sayde of a fiercetye that he is * torne in peces of wylde beastes, and I sawe hym not sence Yf ye shall take thys also away from me and some myscheftune happen vpon hym, *then shall ye bring my graye head with sorowe vnto the graue.

ge.xxxvii.g

Genc.xliii.

Nowe therfore when I come to thy seruaunt my father, yf the ladde be not with me: seyng that his lyfe hãgeth by the lades life, then as soone as he seeth that the lad is not come, he wyll dye. So shall we thy seruauntes brynge the gray hedde of thy seruaunt oure father wyth sorow vnto the graue. For I thy seruaunt became suertye for the lad vnto my father & sayd

genc.xliii.b

*yf I bringe hym not vnto the agayne. I wyl beare the blame all my lyfe longe. Now therfore lette me thy seruaunt byde here for the ladde, and be my lordes bondman: and let the ladde go home wyth hys brethren. For how can I goo vnto my father, and thee ladde not wythe me: leste I shuld see the wretchednes that shall come on my father.

¶ Joseph maketh hym self knowē vnto his brethrē and sendeth for his father.

The.xlv. Chapter.

A

ANd Joseph could no longer refrayne before all them that stode about hym, but cõmaũded that they shuld go al out from hym, & that ther shuld be no mã wyth him, whyle he vttered him selfe vnto his brethren. And he * wepte alowde, so that the Egiptians and the house of Pharao hearde it. And he sayd vnto hys brethren: I am Joseph, dothe my father yet lyue? But hys brethren could not answere hym: for they were abashed at hys presence. And Joseph sayd vnto hys brethren: come nere too me, and they came nere. And he sayde: * I am Joseph youre brother whome ye solde into Egipte. And now be not greued therwyth, neyther let it seme a cruell thynge in youre eyes, that ye sold me hether. For god dyd send me before you to saue lyfe. * For this is the secõd yeare of derth in thee lande, and fyue moare behynde in whych ther shall neyther be earynge nor heruest.

genes.xlii.c xliii.g

Acto.vii.b ge.xxxvii.f.

B

Gene.l.d

Wherfore God sent me before you to make prouision, that ye myghte continue in the earth and to saue youre lyues by a great delyueraunce. So nowe it was not ye that sent me hether, but God: & he hath made me father vnto Pharao and Lorde ouer all hys house, & ruler in all the land of Egypt. Haste you and go to my father and tell hym, this sayth thy sonne Joseph God hath made me Lorde ouer al Egipt Come downe vnto me and tarye not. And thou shalt dwel in the land of Gosan and be by me: both thou and thy chyldren, and thy chyldrens children: and thy shepe, and beastes: and all that thou hast. Ther wyl I make prouisyon for the: for ther remayne yet.v. yeares of derthe, leste thou & thy household and all that thou hast perysshe.

C

Beholde, your eyes do se, and the eyes also of my brother Ben Jamin, yͭ I speake to you by mouth. Therfore tell my father of all my honoure whyche I haue in Egypte and of all that ye haue sene, and make haste and bringe my father hether.

D

And he fell on hys brother Ben Jamins necke and wepte, and Ben Jamin wepte on hys necke. Moreouer he kyssed al hys brethren and wepte vpon them. And after that, hys brethren talked wyth hym. And when the tydynges was come vnto Pharaos house that Josephs brethren were come, it pleased Pharao well and all hys seruauntes.

And Pharao spake vnto Joseph: saye vnto thy brethren: thys do ye: lade youre beastes and get you hence, And when ye be come vnto thee lande of Canaan, take youre father and youre houshoIdes and come vnto me, and I wyll geue you thee best of the land of Egipt, and ye shal eate the fat of the land. And commanded also. Thys do ye: take charettes wyth you out of the land of Egypte, for youre chyldren and for your wyues: and bringe your father and come. Also, regarde not yours stuffe, for the goodes of all the land of Egypt shalbe youres.

E

And thee chyldren of Israell dyd euen so. And Joseph gaue thẽ charettes at the commaundemente of Pharao, and gaue them vytaple also to spende by the waye.

F

And he gaue vnto eche of them chaunge of rayment: but vnto Ben Jamin he gaue, iii. hundred peces of syluer and fyue

chaunge

chaunge of rayment. And vnto hys father he sent after the same maner. x. asses laden wyth good oute of Egypte, and. x. she asses laden with corne, bred & meate: to serue hys father by the waye. So sente he hys brethren awaye, and they departed And he sayde vnto them: se that ye fal not out by the way.

And they departed from Egypt and

G

came in to the lande of Canaan vnto Jacob theyr father, and tolde hym sayinge. Joseph is yet a lyue & is gouerner ouerall the land of Egypte. And Jacobs hert waxed, for he beleued them not. And they told hym all the wordes of Joseph which he had sayd vnto them. But when he sawe the charettes whych Joseph had sente to carye hym, then hys spyrytes reuiued. And Israel sayde. I haue ynough, yf Joseph my sonne be yet alyue, I wyll goo and se hym, yer that I dye

¶ Jacob with al his houshold goeth to Joseph into Egipt. The genealogie of Jacob. Joseph meteth hys father.

The.xlvi. Chapter:

A

Ioseph.xliii.a Actu.vii.b. Exay.xli.a.

ISrael toke hys * iourney vp with all that he had, and cam vnto Berseba and offred offeryn ges vnto the God of hys father Isaac. And God sayde vnto Israel in a vysyon by nyght, & called vnto him. Jacob Jacob. And he answered: here am I. And he said I am yͭ myghty god of thy father, feare not to goo downe in to Egypt. For I wyl make of thee a great & ‡ people. I wyl goo downe with yͭ into Egypt and I wil also bryng yͭ vp again, & Joseph shall ‡ put his hand vpõ thyne eyes. And Jacob rose vp from Barseba. And the sonnes of Israel caried Jacob their father, and their chyldren & theyr wyues in thee charettes whyche Pharao hadde sente to carye him. And they toke their catel and the goodes which they had gotten in thee land of Canaan and came in to Egypte both Jacob and all hys seed wyth hym, his sonnes and his sonnes sonnes with hym, hys doughters & hys sonnes doughters and all hys seed brought he vnto hym into Egypte.

B

Gen.xlvi.c Nu.xxvi.a 1.Par.v.a.

Thes ar yͭ names of yͭ chyldrẽ of Israel which cam into Egipt, both Jacob & his sonnes: * Ruben Jacobs fyrst sonne, the chyldren of Ruben: Hanoch, Pallu, Hezron, & Charmi. The chyldren of Symeon: Jemuel, Jamin, Ohad, Jachin, Zohar and Saul, thee sonne of a Cananitish womã The chyldren of * Leui: Garson, Kahath and Merari. The children of * Juda: Er Onan, Sela, Pharez and Zerah, but Er and Onan dyed in the lande of Canaan, The chyldren of Pharez, Hezron and Hamull. The chyldren of Issachar: Tola, Phua, Job and Semron. The chyldren of Zabulon: Sered, Elon, and Jahaleel These be the chyldren of Lea whyche she bare vnto Jacob in Mesopotamia wyth hys doughter Dina. All the soules of his sonnes and doughters make. xxx. and. iii.

i.para.vi.a

i.par.iiii.a

C

The chyldren of Gad: Ziphion, Haggi, Suni, Ezbon, Eri, Arodi and Areli. The chyldren of * Asser: Jemna, Jesua, Jesui, Bria and Serah theyr sister. And the chyldren of Bria were Heber & Malchiel. These are the chyldren of Sylpha whom Laban gaue to Lea his doughter And these she bare vnto Jacob in nõbre xvi. soules.

i.par.vii.f.

The chyldren of Rahel Jacobs wyfe: Joseph and Ben Jamin. And vnto Joseph in the lande of Egypte were borne: Manasses and Ephraim, whyche * Asnath the doughter of Putiphar prieste of On bare vnto hym. The chyldren of * Ben Jamin: Bela, Becher, Asbel: Gera, Naeman, Ehi, Ros, Mupim, Hupim and Ard. These are the chyldren of Rahel whych were borne vnto Jacob. xiiii. soules all together. The chyldren of Dan: Husim. The chyldren of Nepthali: Jahzeel, Guni, Jezer and Sillem. These are the sonnes of Bilha whych Laban gaue vnto Rahell hys doughter, and she bare these vnto Jacob, all together. vii. soules

Gene.xlvi.g

i.par.vii.b and.viii.a

deut.x.b.

All the * soules that came wyth Jacob in to Egypte whych came out of his loynes (besyde his sones wyfes) were al together lx. and. vi. soules. And the sonnes of Joseph, whyche were borne hym in Egypte were two soules: So that al the soules of the house of Jacob whyche came into Egypt are. lxx.

And he sente Juda before hym vnto Joseph that the waye myghte be shewed hym vnto Gosan, and they came into the

lande of Gosan. And Joseph made redy hys charett and went to mete Israel hys father vnto Gosan, and presented hym selfe vnto hym, and fell on hys necke and wept vpon hys necke a good whyle. And
D Israell sayde vnto Joseph: Now am I content to dye, in somoch I haue sene the that thou art yet a lyue.

And Joseph sayde vnto hys brethren & vnto hys fathers house: I wyll go & shewe Pharao and tell hym: that my brethren and my fathers house whych were in the land of Canaan are come vnto me, and howe they are shepeherdes (for they were men of catel) and they haue brought theyr shepe, and theyr oxen, and all that they haue wyth them. Yf Pharao cal you and aske you what youre occupatyon is, saye: thy seruauntes haue bene occupyed aboute cattell from oure chyldhode vnto thys tyme: bothe we and oure fathers, that ye maye dwell in the lande of Gosan For the Egyptians abhorre al shepeherdes.

The Notes.

a‡ I wyl make the a great people: that is, I will multiply thy sede, that many people shal come therof.

b‡ To put hys hande vpon hys eyes is to be present at hys death and to burye hym, as in Tobye. xiiii.b

C Jacob cometh before Pharao, & vnto him is geuē the land of Gosan, he sweareth his sonne for his buryall.

The.xlvii.Chapter.

A Nd Joseph wente and told Pharao and sayd, my father and my brethrē theyr shepe & theyr beastes, & all that they haue, ar come out of ꝯ lande of Canaan, and are in the lande of Gosan. And Joseph toke a parte of hys brethrē: euen fyue of them, and presented vnto Pharao. And Pharao sayde vnto hys brethren: what is youre occupatyon? And they sayde vnto Pharao: shepeherdes are thy seruauntes, both we and also oure fathers. They sayde moreouer vnto Pharao: for to ✱sogeorne in thee lande are we come, for thy seruauntes haue no pasture for theyr shepe, so sore is the famesheinent in the lande of Canaan. Now therfore let thy seruaūtes dwell in the lande of Gosan.

gen.xlvii.a

And Pharao sayde vnto Joseph: thy father and thy brethren are come vnto thee. B
The lande of Egypte is open before the: In the best place of the lande make bothe thy father and thy brethren dwell: And euen in the land of Gosan let them dwell. Moreouer yf thou know any men of actiuite amōg thē make thē rulers ouer my catell. And Joseph brought in Jacob his father and sett hym before Pharao. And Jacob blessed Pharao. And Pharao axed Jacob, how olde art thou? And Jacob sayd vnto Pharao, the dayes of my ‡pylgremage ar an hundred and.xxx.yeares. Fewe and euel haue the dayes of my lyfe ben, and haue not attayned vnto the yeares of the lyfe of my fathers in the dayes of theyr pylgremages. And Jacob ‡blessed Pharao and wente oute frome hym. And Joseph prepared dwellynges for hys Father and hys brethren, and gaue them possessions in the land of Egipte in the beste of the lande: euen in the lande of Rameses, as Pharao commaunded. And Joseph made prouysyon for hys father, hys brethren and al hys fathers house holde, as younge chyldren are fedd wyth bread.

Ther was no bread in all the land, for C
the derth was exceadinge sore: so that the land of Egypte and the lande of Canaā, were famesshyd by the reason of the derth And Joseph brought together all the money that was founde in thee lande of Egipte and of Canaan for the corne which they boughte: and he layde vp thee money in Pharaos house. When money fayled in the lande of Egypt and Canaan, all the Egyptyans came vnto Joseph and sayd: geue vs sustenaunce: wherfore suffrest thou vs to dye before the, for our money is spent. Thē sayd Joseph: bringe your catel, & I wyl geue you for your catell, yf ye be wythoute moneye. And they brought theyr catel vnto Joseph. And he gaue thē bread for horses & shepe, & oxen and asses: so he fedde thē wyth bread for all theyr catell that yeare.

When that yere was ended, they came vnto him the next yere & sayde vnto hym: we wyll not hyde it from my Lorde, howe that we haue wyther money nor cattell for

for my Lorde there is no more left for my lorde but euen oure bodyes and oure landes. Wherfore lateste thou vs dye before thyne eyes, and the lande to go to noughte bye vs and oure landes for breade: & lete both vs and our landes be bonde to Pharao. Geue vs seed, that we may lyue and not dye, and that the land goo not to waste.

Joseph boughte al the land of Egypt for Pharao, for the Egyptians solde euery man hys land because the derth was so sore vpon thē: & so the land became ‡Pharaos. And he appointed ꝯ people vnto the cyties frō one syde of Egipt vnto the other: only the lād of the Prestes bought he not. For ther was an ordinace made by Pharao for the ✱ prestes, that they shulde eate the which was appoynted vnto them: wherfor Pharao had geuen them wherfore they solde not their lande.

Then Joseph sayde vnto thee folke: behold I haue boughte you this daye F
and youre lande for Pharao. Take there seed and goo sowe the lande. And of the encrease, ye shall geue the fyfte parte vnto Pharao, and.iiii. partes shalbe your awne, for sede to sow the feld: and for you and them of youre housholdes, & for your childrē to eate. And they answered: Thou hast saued our lyues. Let vs fynde grace in the syght of my lord, and let vs be Pharaos seruauntes. And Joseph made it a lawe ouer the lande of Egypte vnto thys day: that men must gyue Pharao the fyfte part, excepte the lande of the prestes only whych was not bond vnto pharao.

And Israel dwelte in Egypte: euen in the countre of Gosan. And they had theyr possessions therin, and they grew and multyplyed exceadyngely. Moreouer Jacob lyued in thee lande of Egypte.xvii.yeare, so that the hole age of Jacob was an hundred and xlvii.yere.

When the tyme drewe nye, that Israel G
must dye: he sente for hys sonne Joseph and sayde vnto hym: If I haue founde grace in thy sight, put thy hand vndernethe & thye and deale mercifullye and truelye wythe me, that thou burye me not in Egypte: but lette me lye by my fathers, and carye me out of Egypte, and burye me in theyr buryall. And he answered: I wyll
gen.xlvii.d do as thou hast sayd. And he sayd, ✱ sweare vnto me. And he sware vnto hym. And than Israell bowed hym vnto the beddes head.

The Notes

a‡ The dayes of hys pylgremage was al the tyme that he lyued, as in Job. xiiii.c. and, Psa. xxxviii.c

b‡ To blesse, is here to prayse and geue thankes as afore in the.xiiii. of Gene, d and.i.v. xx.v.d.

c‡ Thys name Pharao was a general name to all the Kynges of Egypte. As Abimelech was a cōmen name to all the Kynges of thee gentylles, as in Exodi.xvi.

d‡ To put hys hand vnder hys thye, looke in gene.xxiiii.a

C Jacob syeth sicke. He desyreth Ephraim and Manasses for hys sonnes and blesseth them.

The.xlviii.Chapter.

A Fter these dedes, tydynges A
were brought vnto Joseph, how hys father was seke. And he toke wyth hym his.ii. sonnes. Manasses & Ephraim. Then was it sayde vnto Jacob: beholde, thy sonne Joseph commeth vnto the. And Israell toke hys strength vnto hym, and satt vpon the bead, and sayd vnto Joseph God almighty apeared vnto me at ✱ Lus gene.xxviii.
in thee lande of Canaan, and blessed me, and sayde vnto me: beholde I wyll make the growe and wyll multyplye thee, and wyll make a great ✱ nomber of people of gen.xlvi.a
the, and wyll geue this land vnto the and vnto thy sede after the, vnto an euerlastinge possession. Now therfore thy two sonnes Manasses and Ephraim whych were borne vnto the before I came to the, in to Egypt, shalbe myne: euen as Ruben & Symeon shall they be vnto me. And thee chyldren whych thou getteste after them, shalbe thyne owne, but shalbe called with the names of theyr brethren in theyr inheritaunces. And after I came from Mesopotamia, Rahell ✱ dyed vpon my hande B
in the lande of Canaan, by the waye: whē gen.xxxv.e
I had but a feldes brede to goo vnto Ephrat. And I buryed her there in the way to Ephrat whyche is nowe called Bethlehem.

And Israel behelde Josephs sonnes and sayde: what are these? And Joseph sayde vnto hys father: they ar my sonnes whych god hath geuen me here. And he sayde: bringe them to me, and let me blesse them. And the eyes of Israel were dym me for age, so that he coulde not well see.

And he brought them to hym, and he kyssed them, and embraced them. And Israel sayde vnto Joseph: I had not thought to haue sene thy face, and yet loo, God hathe shewed it me & also thy seed. And Joseph
C toke them a waye from hys lappe, & they fell on the grounde before hym

Than toke Joseph them both: Ephraim in hys ryghte hande towarde Israels left hande and Manasses in hys left hande, towarde Israels ryghte hande, and brought them vnto hym. And Israel stretched out hys ryghthand and ‡layde it vpon Ephraims head whyche was the yonger, and hys lyft hand vpon Manasses heade, crossinge hys handes, for Manasses was the elder. And he blessed Joseph saying: God before whō my fathers Abraham and Isaac dyd walke, and the God whych hath fedd me all my lyfe longe vnto this daye, And the angell whych hath delyuered me from al euyl, blesse the se laddes: that thei may be called after my name, and after my father Abraham and Isaac, and that they may growe and multiplye vpon the earth.

When Joseph sawe that hys father layd his ryght hand vpon the head of Ephraim, it displeased hym. And he lyft vp hys fathers hand, to haue remoued it frō Ephraims head vnto Manasses heade, & sayde vnto hys father: Not so my father
D for thys is the eldest. Put thy ryght hand vpon hys head. And hys father wold not but sayd: I know it well. He shalbe also a*people & shal
Gen.xlvi.a be great. But of a truth his yōger brother shalbe greater than he and hys sede shall be full of people. And he blessed them saying. At thee ensample of these, the Israelites shal blesse and say God make the as Ephraim and as Manasses. Thus sette he Ephraim before Manasses.

And Israel sayd vnto Joseph, behold I dye. And God shall be wythe you and bringe you agayn vnto the lande of your fathers. Moreouer I geue vnto thee, a
Ihn.xlix.a portyon of *lande aboue thy brethren, whyche I gatte oute of the handes of the Amorytes wyth my swerde and wyth my bowe.

The Notes.

a‡ The puttinge on of handes was comonly vsed of the hebrewes, when they commended or offered any thynge to God, as Leuit.i.b

C Jacob blesseth al his owne sonnes & sheweth the what is to come. He apoynteth where he wylbe buryed and dyeth.

The xlix. Chapter

A And Jacob called for hys sonnes and sayd: come together, that I may tel you what shal happen you in the last dayes. Gather you to gether & here ye sonnes of Jacob, and herken vnto Israell your father.

Ruben *thou arte myne eldest sonne, Gen.xxxv.
my myght & the begynyng of my strength
chefe in receauynge and chefe in power.
As vnstable as water waste thou: thou
shalt therfore not be the chefest, for thou* Gen.xxxv.
wenst vp vpon thy fathers bedde, and the
defyledest thou my couche wyth goynge vp.

The brethren Symeon and Leuy, weked instrumentes are theyr wepons. In
too theyr secretes come not my soule, and
vnto theyr congregacyon* be my honour
not coupled: for in theyr wrath they slewe
a man, and in theyr selfe wyll they ‡hong
hed an oxe. Cursed bee theyr wrathe for it
was strong, and theyr fearsnes, for it was
cruel. I wyll therfor deuyde them in Ja
cob, and scater them in Israell.

Juda, thy brethren shall prayse the,
and thyne hande shalbe in thee* necke of
thyne enemyes, and thy fathers chyldren
shall stoupe vnto the. Juda is a*lyons
whelpe, From spoyle my sonne thou arte
come an hye: he layd hym downe and cou
ched hym selfe as a lyon, and as a*lioneesse
Who dare stere hym vp? The ‡ sceptre
shall not depart from Juda, nor a rular
from betwene hys legges, vntyll Sylo*
come, vnto whome the people shal harke,
He shal bind his fole vnto the vyne, & his
asses colte vnto the vyne braunche, & shal
wash hys garment in wine and hys man
tell in the bloude of grapes, hys eyes are
roudier than wyne, and hys teeth whytter
then mylke.

*Z abulon shall dwel in the hauen of
the see and in the porte of shyppes, & shall
reache vnto Sydon.

Issachar is a stronge asse, bee couched
hym downe betwene.ii. borders and sawe that

that reste was good, and the lande that it was pleasante, and bowed his shulder to beare, and be came a seruaunte vnto trybute. Dan shal ‡ iudge his people, as one of thee trybes of Israel. Dan shall be a serpent in the waye, and an edder in the pathe, and byte the horse heeles, so that his ryder shall fall backewarde. After thy sauynge loke I Lorde.

Gad, men of warre shall inuade hym. And he shall turne them to flyght.

Of Asser cometh ‡ fatte breed, and he shall gyue pleasures for a kynge.

Nepthalim* is a swyfte hynde, and geueth goodly wordes. That fayr fruytfull hynge chylde Joseph, that fayr fruytfull chyld and goodly vnto the eye: the doughters ranne vpon the wall. The shoters haue enuyed hym and chyd with hym and hated hym, and yet his bow bode fast, and his armes and his handes were strong, by the handes of the myghtye God of Jacob: out of hym shall come an herde man a stone in
D Israell. Thy fathers god, shal helpe the, and the almyghtye shall blesse the w blessynges from heuen aboue, and with blessynges of the water that lyeth vnder, and with blessynges of the brestes, and of the wombe. The blessinges of thy father were stronger: euen as the blessynges of my elders, after the desyer of thee hyeste in thee worlde, and these blessynges shall fall on the hede of Joseph, and on the toppe of ỹ head of hym that was separat frome hys brethren

Ben Jamen is a rauesynge ‡ wolfe. In the mornyng he shal deuoure his pray and at nyght he shall deuyde hys spoyle.

All thes are the xii tribes of Israell and thys is that whyche their father spake vnto them when he blessed them, euery man wyth a seuerall blessynge. And hee charged them and sayd vnto them. I shal be put vnto my *people: se that ye burye
Gen.xxv.a me with my fathers, in ỹ caue that is in thee felde of Ephron thee Hethyte, in thee double caue that is in the feld before Mā re in the land of Canaā. Which feld Abraham bought of Ephron the Hethyte for a possessyon to bury in. There they buryed Abraham and Sara hys wyfe, there they buried Isaac and Rebecca his wyfe. And there I buryed Lea: whych felde and the caue that is therein, was boughte of thee chyldren of Heth.

When Jacob hadde commaunded all that he wold vnto hys sonnes, he plucked vp his fete vpon the bedde and dyed, and was*put vnto hys people. And Joseph Actu.vii.c.
fell vpon hys fathers face, and wepte vpon him, and kyssed hym.

The Notes.

a‡ Scepter is here taken for power royall and dygnytye. Here is also prophecyed the comminge of Christ, as in Esaye.ix.a

b‡ Judge hys people: that is, he shall rule and gouerne them, as Exod.xviii.d

c‡ Fat bread, that is plenteousnes of the earth as encrease of corne and other. &c. ther wyth shal fyde kynges, and all the men of the earthe, as.ii. Esdras.ix.e

d‡ Wolfe is here taken in a good sence, and sygnyfyeth a feruent preacher of goddes word as was Paule in whom thys text is verifyed.

C Jacob is buryed. Joseph forgeueth his brethren the iniury that they dyd to hym. And he dyeth.

The.l. Chapter.

A And Joseph cōmaunded hys seruauntes that were Phisytions, to embawme his father and the Phisytions embawmed Israell. xl. dayes longe, for so longe doth the embawming last, & the Egiptians bewepte hym, lxx. dayes.

And when the dayes of weppynge were ended, Joseph spake vnto thee house of Pharao, sayinge: Yf I haue founde fauoure in youre eyes, speake vnto Pharao and tell hym, howe that my father made me swere and said: lo, I dye, se that thou
*burye me in my graue whyche I haue gen.xlvii.g
made me in the lande of Canaan. Nowe B
therfore let me goo and burye my father and than wyll I come agayne. And Pharao sayd, goo and burye thy father, accordynge as he made the swere.

And Joseph went vp to burye hys father, and wyth hym went al the seruauntes of Pharao that were the elders of his house, and all the elders of Egypt, and al the house of Joseph and his brethren and hys fathers house: onely theyr chyldren & theyr shepe, and theyr cattell lefte they behynde them in the lande of Gosan. And there went wyth hym also Charettes and horsemen: so that they were an exceadyng great companye.

And when they came to the felde of Atad beyonde Jordane, there they made

greate and exceadynge sore lamentacyon.
Eccl.xxii.d And he * mourned for hys father seuen
dayes. When the inhabiters of the lande
of thee Cananites sawe thee mournynge
in the felde of Atad, they sayde: thys is a
greate mournynge whiche the Egyppeās
make. Wherfore the name of the place is
called Abelmizraim, whiche place lyeth be
yonde Iordane. And his sonnes dyd vn-
to hym accordynge as he had cōmaunded
them.

gen.xlix.c And his sonnes caryed hym in to the *
Actu.vii.b lande of Canaan and buryed hym in the
C double caue whyche Abraham had *bou
gen.xxiii.d ghte with the felde to be a place to burye
in of Ephron the Hethyte before Mamre
And Ioseph returned to Egypte agayn
and his brethren and all that went vp wt
hym to bury hys father, as sone as he had
buryed hym.

Whē Iosephs brethren sawe that their
de,xxxvii.d father was dead, they sayde: Ioseph my-
ghte forsake vs and *rewarde vs
agayne all the euyll whiche we dyd vnto
hym: They dyd therfore a cōmaundemēt
vnto Ioseph sayinge: thy father charged
vs before his death sayinge. Thus wyll
saye vnto Ioseph, forgeue I praye the, ye
trespace of thy brethren and theyr synne,
for they rewarded the euyl. Now therfore
we praye the, forgeue the trespace of the
seruauntes of thy fathers God. And Io-
seph wepte whē they spake vnto hym.

D And his brethren came and fell before
gene,xlv.d hym and sayde: beholde we be thy seruaū
tes. And Ioseph sayde vnto theim * feare
not. for am not I vnder God? Ye thought
euell vnto me: but God tourned it vnto
good to bringe to passe, as it is this day,
euē to saue moch people alyue. Feare not
therfore, for I wyll care for you, and for
your chyldren, and he spake kyndly vnto
them.

Ioseph dwelt in Egypte & his fathers
Iob.xlii.d house also, and lyued an hundred .x. yere
pl.cxxvii.a And Ioseph sawe * Ephraims chyldren,
euen vnto the thyrde generacyon. And vn
to Machir the sonne of Manasses were
chyldren borne, & sat on Iosephs knees.

And Ioseph sayde vnto his brethren:
I dye, And God wyl suerly * vysett you
and bringe you oute of thys lande, vnto
the lande which he sware vnto Abraham
Isaac, and Iacob. And Ioseph toke an
oothe of the chyldren of Israell and sayd
God wyl not fayle but vysette you,
se therfore that ye carye my * hebre.xi.
boones hence. And so Io Gen.l.
seph dyed, whē he was
an hundred and .x.
yeare old. And
they em-
balmed hym and putte
hym in a cheste in
Egypte
(.:.)

The Notes.
* God wyl vysett you, that is, he wyll ernestly
loke vpon you and deliuer you out of bondage that ye
shalbe in vnder Pharao

The ende of the fyrste boke of Moyses.

Boke of Moyses called Exodus.

Of ỹ preface vpō Genesis mayst ỹ vnderstand how to behaue thy selfe in this boke also & in al other bokes of ỹ scripture. Cleaue vnto the texte & playn storie & endeuour thy self to serch out ỹ meaning of al ỹ is described therin & ỹ true sence of al maner of speakinges of ỹ scripture, of prouerbes, similitudes & borowed speach, wherof I entreated in ỹ ende of ỹ obediēce, & beware of sotle allegories. And note euery thing ernestly as thinges playning vnto thyne owne hert & soule. For as god vsed him self vnto thē of ỹ old testamēt, euē so shal he vnto ỹ worldes end vse him self vnto vs which haue receaued his holy scripture & ỹ testimonie of his sōne Iesus. As god doth al thinges here for thē ỹ beleue his promises & herkē vnto his cōmādemētes & wyth pacience cleaue vnto hym & walke wt him: euē so shal he do for vs, yf we receaue ỹ witnes of christ with a strong faith & endure patiētly folowing his steppes. And on ỹ other syde, as they ỹ fel frō ỹ promises of god thorow vnbeleefe & frō his law & ordināces thorow impacience of theyr owne lustes, were forsake of god & lo perysshed: euē so shal we as many as do lykewyse & as many as mock wt the doctrine of christ & make a cloke of it to lyue fleshly & to folow our lustes. Note therto how god is foūde true at the last, & how whē al is past remedy & brought into desperatiō, he thē fulfylleth hys promyses, & ỹ by an abiecte & a cast away, a despysed and a refused person: yea & by a waye impossible to beleue.

The cause of all captiuite of gods people is this. The world euer hateth them for theyr faith & trust which they haue in god, but in vayn vntyl they fal frō ỹ faith of ỹ promyses & loue of ỹ lawe & ordināces of god, & put theyr trust in holy dedes of theyr owne lust & pleasure wout regard of god or respect of theyr neybour. Thē god forsaketh vs & sendeth vs into captiuite for our dishonouring of his name & dispising of our neybour. But the world prosecuteth vs for our fayth in christ only (as ỹ pope now doth) & not for our wicked liuig, for in his kingdō ỹ mayst quietly & wt licēce & vnder a protectiō do what soeuer abhominatiō thy hart lusteth: but god prosecuteth vs because we abuse his holy testamēt, & because ỹ whē we knowe the truth we folowe it not.

Note also ỹ mighty hād of ỹ Lord how he playeth wt his aduersaries & prouoketh thē & sturreth thē vp a litle & a litle, & deliuereth not his people in an houre, ỹ both the pacience of hys elect & also ỹ worldly witte & wylye polycye of the wicked wherwt they fight agaynst god myght appeare. Marke ỹ lōge suffrīg & sokte pacience of Moses & how he loueth ỹ people & is euer betwen ỹ wrath of god & thē, & is redy to liue & dye wt thē & to be put out of ỹ boke ỹ god had wrytte for theyr sakes) as paul for his brethē, Ro.ix.) & how he taketh his own wrōges patiētly & neuer auēgeth him self. And make not Moses a figure of christ wt Rochester: but an ensāple vnto al princes & to al ỹ are in authorite, how to rule vnto gods pleasure & vnto theyr neybours profyte. For ther is not a pfecter life in this world both to ỹ honour of god & profite of his neybour nor yet a greater crosse, thē to rule christely. And of Aarō se ỹ ỹ make no figure of christ vntil he come vnto his sacrifisin, but an ensample vnto al preachers of gods word, ỹ they ad nothing vnto gods word or take ought therfro. Note also how god sendeth his prophyte to the people, & Moses cōfermeth it wt miracles & the people beleue. But whē temptation cometh they fall into vnbeleefe & fowe byde stādīg. Where thou seest that all be not christē ỹ wyl be so called, & ỹ the crosse tryeth the true frō the fayned: for yf the crosse were not, christ shulde haue disciples ynowe. Whereof also ỹ seest what an excellēt gyfte of god true fayth is, & impossible to be had wout the spyrit of god. For it is aboue al naturall power ỹ a mā in tyme of tēptation when god forgeth him shuld beleue stedfastly how ỹ god loueth him & careth for hi & hath sparēd al good thinges for him, & ỹ that forgeuinge is as ernest ỹ god hath elect & chose hym.

Note how oft Moyses sturreth thē vp to beleue & to trust in god, putting them in remēbraunce al waye in tyme of temptation of the myracles & wonders which god had wrought before tyme in theyr eyesyght. How diligently also forbiddeth he al that myght withdraw theyr hartes from god: to put nought to gods word, to take nought therefro: to do onely that whyche is ryghte in the syghte of the Lorde, that they shuld make no maner ymage to knele downe before it: ye that they shuld make none

ne altar of hewed stone for feare of ymages: to slee ꝑ hethē Idolatres vtterly & to de
stroye theyr Idolles & cut down theyr groues wher they worshipped. And ꝑ they shul
de not take ꝑ doughters of thē vnto theyr sonnes, nor geue theyr doughters to ꝑ son
nes of thē. And ꝑ whosoeuer moued any of thē to worship false gods, how soeuer nye
of kinne he were, they must accuse him & bring him to deth, ye & wher soeuer thei hard
of mā, womā or cytie ꝑ worshipped false goddes, they must slee thē & destroye ꝑ cytie
for euer & not bild it agayn. And al because they shuld worship nothing but god, nor
put cōfidēce in any thing saue i his word. Yea & how warneth he to beware of witch
craft, sorcery, inchātmēt, negromātie & al craftes of ꝑ deuel, & of dreamers, sothsayers
and of myracledoers to destroye his word, & that they shuld suffer none soch to lyue.

Thou wylt happely say: They tel a mā ꝑ truth, What thē: God wyl ꝑ we care not
to know what shal come. He wil haue vs care only to kepe his cōmādemētes & to cō
myt al chaūses vnto him. He hath ꝓmysed to care for vs & to kepe vs frō al euel. All
thinges ar in his hād, he cā remedy al thinges & wyl for his truthes sake, yf we praye
him. In his ꝓmises only wyl he haue vs trust & ther rest & to seke no farther.

How also doth he prouoke thē to loue euer rehersing the benefites of god done to
thē already, & the godly promises ꝑ were to come. And howe godly lawes of loue ge-
ueth he, to helpe one another: & ꝑ a mā shuld not hate his neybour i his hart, but loue
him as him self, Leui. xix. And what a charge geueth he in euery place ouer ꝑ poore &
nedy: ouer the straūger fredlesse & wedowe. And whē he desyreth to shew mercy, he re
herseth vnto al the benefites of god done to thē at theyr nede, ꝑ they might se a cause at
the lest way in God to shewe mercy of very loue vnto theyr neybours at theyr neade.

Also ther is no law so simple in apperāce throwe out al the fyue bokes of Moses,
but ꝑ ther is a great reason of the māking therof, yf a mā serch diligētly. As ꝑ a man
is forbid to seth a kid in his mothers milke, moueth vs vnto cōpassiō & to be pitiful.
As doth also ꝑ a mā shal not offer ꝑ syre or dame & ꝑ yōge both i one day. Le. xxii. For
it might seme a cruel thing in as moch as his mothers milke is as it were his bloud,
wherfore god wil not haue him sod therin: but wil haue a mā shew curtesy vnto ꝑ ve-
ry beastes: As in another place he cōmādeth ꝑ we mosel not ꝑ mouth of the oxe ꝑ trea
deth out the corne (which maner of threshing is vsed in hote cōūtrees) & ꝑ because we
shuld moch rather not grudge to be liberal & kynd vnto mē ꝑ do vs seruice. Or hap-
ely god wold haue no soch wātō meate vsed amōg his people. For the kynd of it self
is norishing & the gotes milke is restauretyue, & both together myght be to rancke &
therfore for bodē or some other like cause ther was. Of the ceremonies, sacrifices, & ta
bernacle w al his glory & pōpe vnderstāde, ꝑ they were not permytted only, but also
cōmaūded of god to lead the people in the shadowes of Moses & might of the old te-
stamēt, vntyl the light of christ & day, of the new testamēt were come: As childrē ar led
in the phātasies of youth, vntil the discretiō of mās age become vpō thē. And al was
done to kepe thē frō ydolatrye. The tabernable was ordened to the entēte they might
haue a place apointed thē, to do theyr sacrifices openly in ꝑ syght of ꝑ people & namely
of ꝑ prestes which wayted therō: ꝑ it might be sene ꝑ they dyd all thinge according to
gods word, & not after ꝑ ydolatrie of theyr own ymaginatiō. And ꝑ costlines of ꝑ ta
bernacle & ꝑ bewtie also ꝓteyned ther vnto, ꝑ they shuld se nothig so bewtyfull amōg
the hethē, but ꝑ they shuld se moze bewtiful & wōderful at home: because they shuloe
not be moued to folow thē. And in lyke maner ꝑ diuers facios of ꝑ sacrifices & cere-
monies was to occupie theyr mindes ꝑ they shuld haue no lust to folowe ꝑ hethē: & ꝑ
multitude of thē was, ꝑ they shuld haue so moch to do in kepig thē ꝑ they shuld haue
no leysur to ymagine other or theyr owne: yea & ꝑ gods word myght be by i al ꝑ they
dyd, ꝑ they myght haue theyr fayth & trust in God, whych he cānot haue, ꝑ ether folo-
weth his owne inuētios, or traditios of mēs making wout gods worde. Finally god
hath. ii. testamentes: ꝑ old & ꝑ newe. The old testamēt is those tēporall ꝓmyses whych
god made the childrē of Israel of a good lād & ꝑ he wold defēd thē, & of welth & plen
tie & of tēporal blessinges of whych ꝑ redest ouer al ꝑ lawe of Moses. But namely
Leui. xxvi. & Deute. xxviii. & the auoyding of al threateninges and curses of whych

thou

thou readest lykewyse euery where, but specially in the twoo places aboue rehersed,
and the auoydinge of all punishmēt ordeyned for the transgressers of the lawe.

And the olde Testamēt was bylt al together vpon the keping of the lawe and ce-
remonies and was the reward of kepinge of them in thys lyfe onely, and reached no
further then thys lyfe and thys worlde, as thou readest Leuit. xviii. a man that doth
them shal lyue there, in whych texte Paule reherseth Roma. x. and Galath. iii. That
is, he that kepeth them shall haue thys lyfe glorious accordinge to all the promyses
and blessinges of the lawe, and shall auoyde both all temporall punyshmente of the
lawe, wyth all the threateninges and curssinges also. For neyther the lawe, euē of the
x. cōmaundemētes nor yet the ceremonies iustified in the hart before god or purified
vnto the lyfe to come. In so moche that Moyses at his death cuen. xl. yeare after the
lawe and ceremonies were geuen complayneth sayinge: God hath no geuen you an
hart to vnderstande, nor eyes to se, nor eares to heare vnto thys daye. As who shulde
saye God hath geuen you ceremonies, but ye know not the vse of them, and hath ge-
uē you a lawe, but hath not wrytten it in your hartes.

Wherfore serueth the law thē, yf it geue vs no power to do ꝑ law? Paul answereth
the, ꝑ it was geuē to vtter synne only & to make it appere. As a corosye is layde vnto
an old sore, not to heale it, but to stere it vp & to make ꝑ disease aliue, ꝑ a mā might se
in what ieoperdy he is & how nye death & not a vare, & to make away vnto ꝑ healig
playster. Euē so saith paul Gal. iii. The law was geuē because of trāsgressiō (ꝑ is, to
make ꝑ sinne alyue ꝑ it might be felt & sene) vntil ꝑ sede came vnto whō it was ꝓmy
sed: ꝑ is to say, vntil ꝑ childrē of faith came or vntil christ ꝑ sede in whō god ꝓmysed
Abrahā ꝑ al natiōs of ꝑ world shuld be blessed, came. That is, ꝑ law was geuē to vt
ter syn, death, dānatiō & curse, & to dryue vnto christ in whō forgeuenesse, life, iustifi-
ing & blessinges were ꝓmised, ꝑ we might se so great loue of god to vsward in christ
ꝑ we hereafter ouercome w kindnesse might loue agayn, & of loue kepe ꝑ cōmādemē
tes. So now he ꝑ goeth about to quiet his cōsciēce & to iustifye him self w̄ law, doth
but heale his woūdes w̄ kreatinge corosyes. And he ꝑ goeth about to purchase grace
w̄ ceremonies, doth but sucke ꝑ alepope to quēch his thyrst, in asmoch as ꝑ ceremony
es were not geuē to iustifye ꝑ hert but to signifye ꝑ iusti. feng & forgeuenesse ꝑ is in
christes bloud. Of ꝑ ceremonies ꝑ they iustifye not, ꝑ readest. Ebrues. x. It is impos-
sible ꝑ syn should be done away w̄ ꝑ bloud of oxē & gootes. And of ꝑ lawe ꝑ readest.
Gal. iii. Yf ther had bene a lawe geuē ꝑ could haue quickened or geuē lyfe, thē hadde
rightwoulnes or iustifieg come by ꝑ lawe in dede. Now ꝑ law not only quickeneth not
ꝑ hart, but also woūdeth it w̄ cōsciēce of synne & ministreth death & dānatiō vnto hes
ii. Cor. iii. so ꝑ she must nedes dye & be dāned except she find other remedy, so farre it
is of ꝑ she is iustified or holpe by the lawe. The new testamēt is those euerlasting
ꝓmyses which ar made vs in christ ꝑ lord throwe out al ꝑ scripture. And ꝑ testamēt
is bylt on fayth & not on workes. For it is not sayd of ꝑ testamēt he ꝑ worketh shal ly
ue: But he ꝑ beleueth shal lyue, as ꝑ redest. Joan. iii. God so loued ꝑ world ꝑ he gaue
his only begotte son, ꝑ none which beleue in hi should perish but haue euerlastig lyfe.

And whē this testamēt is preached & beleued, ꝑ spyrte entreth, ꝑ hart & quickeneth it
& geueth her life & iustifieth her. The spyrte also maketh ꝑ law a liuely thing in ꝑ hert
so ꝑ a mā bringeth forth good workes of his own accord wout cōpulsiō of ꝑ law, w̄
out feare of thretenynges or curssinges: yea & wout al maner respect or loue vnto any
tēporal pleasure. But of ꝑ very power of ꝑ spirit receaued thorow faith. As ꝑ readest
Joh. i. He gaue thē power to be ꝑ sonnes of God in ꝑ they beleued on hys name. And
of ꝑ power they worke: so ꝑ he which hath ꝑ spirit of christ is nomore a child: he nether
learneth or worketh now any longer for payne of ꝑ rod or for feare of bogges or ple
sure of apples. But doth al thiges of his own courage. As christ saith. Joh. vii. He ꝑ
beleueth on me shal haue riuers of lyuing water flowing out of his bely. That is. Al
good workes & al gyftes of grace spring out of him naturally & by theyr own accor
de. Thou neadest not to wrest good workes out of him as a mā wold wring verjuce
out of crabbes. May they flow naturally out of hi as spriges out of hylles or rockes.

The newe testament was euer, euē from the begynning of the worlde. For there

The Prologue

were alwaye promyses of Christ to come by fayth in whych promyses the elect were then iustified inwardly before God, as outwardly before the worldly keppynge of the lawe and Ceremonies.

And in conclusyon as thou seeste blessynges or cursynges folowe the keppynge or breakynge of the lawe of Moyses: euen so naturallye do blessynges or cursynges folow the breakynge or keppynge of the lawe of nature, out of whych sprynge al our temporal lawes. So that when the people kepe thee temporall lawes of theyr lande temporall prosperite and all maner of soche temporall blessynge as thou readeste of in Moyses do accompanye them and fall vpon them. And contrary wyse when they synne vnpunysshed, and when the ruelars haue no respecte vnto naturall equyte or honestye, then God sendeth hys curses amonge them, as hunger, derth, mortenbaninge, pestilence, warre, oppression wythe straunge and wonderfull dyseases and newekyndes of myshortune and eupll lucke.

Yf any man are me, (seynge that fayth iustifieth me) why I worke: I answere loue compelleth me. For as longe as my soule fealeth what loue God hathe shewed me in Christe. I cannot but loue god agayne and hys wyll and commaundemētes and of loue worke them, nor can they seme harde vnto me. I thynke not my selfe better for my workynge, nor soke heauen nor an hyer place in heauen because of it. For a Christen worketh to make hys weake brother perfecter, and not to seke an hyer place in heauen. I compare not my selfe vnto hym that worketh not: No, he that worketh not to daye shall haue grace to tarne and to worke to morowe, and in the meane season I pytye hym and prayc for hym. Yf I hadde wroughte the wyll of god these thousande yeares, and another had wroughte the wyll of thee deupll as longe and thys daye turne and be as well wyllynge to suffer wyth Christe as I, he hathe thys daye ouertaken me and is as farre come as I, and shall haue as moche reward as I. And I enuye hym not, but reioyce most of all as of lokte treasure founde. For yf I be of god, I haue thys thousand yeare suffred to wynne hym for to come and prayse the name of God wyth me: thys thousande yeares I haue prayed, sorowed, longed, syghed and sought for that whyche I haue thys daye founde, and therefore reioyse wyth all my myght and prayse God for hys grace and mercye.

Albe, a longe garmente of whyte lynen
Arcke, a cofer or cheste as oure shrynes, saue it was flatte, and thee sample of oure shrynes was taken therof.
Boothe, an house made of bowes.
Brestlappe or brestflap, is soche a flap as thou seest in the brest of a cope
Consecrate, to apoynte a thynge to holye vses. ¶ Dedicate, purifie or sanctifye
Ephod, is a garment somwhat lyke an aumyce, saue the armes came thorowe and it was gyrd to.
Geeras, in weyght as it were an englyshe halfpeny or somwhat more
Heueoffrynge because they were houen vp before the Lorde
House, he made the houses: that is, he made a kynred or a multitude of people to spryng out of them: as we saye the house of Dauid for the kynred of Dauid.
Peaceoffring: offerynges of thankes geuinge of deuotion, and not for conscience of synne and trespace. ¶ Polute, defyle.
Reconcyle, to make at one, and to bringe in greace or fauoure.
Sanctifye, to clēse and purifye, to apoynt a thynge vnto holye vses and to seperate from vncleane and vnholy vses.
Sanctuarye, a place halowed and dedycate vnto God.
Tabernacle, an house made tentwyse, or as a pauelion
Tunicle, moche lyke the vppermost garment of the deaken.
Waueoffring because they were waued in the prestes handes of dyuers quarters.
Worshyp, by worshippyng whether it be in the old testamēt or the newe, vnderstād the bowing of a mās selfe vpō the grounde: As we (oftymes a we knele in oure prayers) bowe our selues and lye on our armes and handes, wyth our face to the ground.

Moses ¶ The .ij. boke of Moses called Exodus

¶ The chyldren of Jacob are nombred. The newe Pharao oppresseth the. The acte of the godly midwyues.

The fyrst Chapter.

Gen.xlvi.b

A These ar the names of the chyldren of Israell, whych came to Egypte wyth Jacob, euery man with hys housholde: Ruben, Symeon, Leui, Juda, Isachar, Zabulon, Ben Jamin, Dan Nephtali, Gad and Aser. All these soules that came out of the loynes of Jacob were .lxx. and Joseph was in Egipt already

B Gen.xlvi.c, psal.cxiii.c

when Joseph was dead and all hys brethren and all the generation: the chyldē of Israell grewe, encreased multiplyed and waxed exceding myghty: so that the lande was full of them.

Then there rose vp a newe kyng in Egypte whych knewe not Joseph. And he sayde vnto hys folke: beholde, the people of the chyldren of Israel are moo and myghtyer than we. Come on, let vs playe wysely wyth them: lest they multyplye, and the (yf ther chaunce any warre) they ioyne the selues vnto oure enemyes and fyght agaynst vs, and so get thē out of the land.

And he sette taskemaysters ouer them to kepe them vnder wyth burdens. And they bylte vnto Pharao treasure cytyes: Phiton and Rameses. But the more they vexed them, the more they multiplied and grewe: so that they abhorred the chyldren of Israel. And the Egyptians helde thee chyldren of Israell in bondage wythout mercy, and made theyr lyues bytter vnto them wyth cruel laboure in claye and bryke, and all maner worke in the feldes, and in all maner of seruice, whych they caused them to worke cruellye.

C

And the kynge of Egypte sayde vnto the mydwyues of the Ebrewes wome, of whych the ones name was Sephora, and the other Phua: when ye do the office of a mydwyfe to the woman of the Ebrewes and see in the byrth tyme that it is a boye, kyll it. But yf it be a mayde, let it lyue. Notwythstanding the mydwyues feared god

D

and dyd not as the kyng of Egipt cōmaūded them: but saued the men chyldren.

Then the kyng of Egypt called for the mydwyues and sayde vnto them: why haue ye dealt on this maner and haue saued the menchildren? And the mydwyues answered Pharao, that the Ebrewes wemen were not as the wemē of Egypt: but were sturdie womē, and were delyuered yer the mydwyues came at them. And God therfore delt well wyth the mydwyues. And the people multiplied and waxed very myghtye. And because the mydwyues feared God, he a made them houses.

Than Pharao charged all hys people sayinge. All the men chyldren that are borne, cast into the ryuer and saue the maydchyldren a lyue.

The Notes.

a He made them houses: that is, he encreased & multiplied them, and made housholdes of them: geuinge them both husbandes and chyldren, as in Genesis.ii.a

¶ Moyses is borne and caste into the flagges, he is take vp of Pharaos doughter. He killeth the Egiptiā, he flyeth & marryeth a wyfe. The Israelites crye vnto the Lorde.

The second Chapter.

Exod.vi.a i.pa.xxiii.b A

And ther went a man of * the house of Leui. And toke a doughter of Leui. And thee wyfe conceaued and bare a sonne. And whē she sawe that it was a proper chylde, she hydhym thre monethes longe. And when she could no longer hyde hym, she toke a basket of bulrushes and dawbed it wyth slyme and pytche, and layd the chyld therin, and put it in the flagges by the ryuers brinke. And his syster stode a farre of, to wete what wold come of it. * And the doughter of Pharao came downe to the ryuer to washe her selfe and hyr maydens walked a longe by the ryuers syde. And when she sawe the basket among the flagges, she sent one of hyr maydes and caused it to be fett. And whē she had opened it, she sawe the chylde, and beholde, the babe wepte. And she hadde compassyon on it and sayde: it is one of

Dap.xvi.a Actu.vii.c hebre.xi.b

B

the Hebrues chyldren. Then sayd hys syster vnto Pharaos doughter: shal I goo and call vnto the a nurse of thee Hebrues wemen, to nurse the that chylde? And thee mayde ranne and called the chyldes mother. Then Pharaos doughter sayde vnto her, Take thys chylde away and nurse it for

for me, and I wyll reward the for thy labour. And the woman toke the chylde and nursed it vp.

And when the chylde was growen, she brought it vnto Pharaos doughter, and it was made hyr son, & she called it ✠ Moses, because (sayd she) I toke hym oute of the water. And it happened in these dayes whē Moses was warre great, that he wēt out vnto hys brethren and loked on theyr burdens, & spyed an Egyptian smytynge one of his brethren an Ebrewe. And he loked rounde about, and when he saw that ther was no man by, he ✠ slewe the Egyptian and hydde hym in the sande. And he went oute another daye: and beholde, two Ebrewes stroue together. And he sayd vnto him that dyd the wrong: wherfore smytest thou thyne neyghboure? And he answered: who hathe made the a ruler or a iudge ouer vs? intendest thou to kyll me as thou kylledest the Egyptian? Then Moyses feared and sayd: of a suerty the thinge is knowen. And Pharao hearde of it and wente about to slee Moyses, but he fledde from Pharao and dwelte in the lande of Madian, and he sat downe by a welles syde.

The priest of Madian had .vii. doughters whych came and drewe water and fylled thee troughes, for too water theyr fathers shepe. And the shepehardes came & droue thē awaye: but Moyses stode vp & helped thē, and watered theyr shepe. And whē they came to ✠ Raguel theyr father, he sayd: howe happeneth it that ye are come so soone to daye? And they answered: there was an Egiptian that delyuered vs from the shepehardes, & so drewe vs water, and watered the shepe. And he sayde vnto hys doughters: where is he? why haue ye left the mā? Go cal hym that he may eate bread. And Moyses was content to dwell wyth the man. And he gaue Moyses Zephora his doughter whych bare a sonne, and he called hym Garson: for he sayde: I haue bene a straunger in a straūge land. And she bare yet another sonne, whom he called Eliezer, sayinge: the God of my father is myne helper, and had ryd me out of the handes of Pharao.

And it chaunced in processe of tyme, that the kyng of Egypte dyed, & the chyldren of Israel syghed by the reason of labour, and cryed. And theyr complaynte came vppe vnto God from thee laboure. And God remembred hys promyse wyth Abraham, Isaac and Jacob. And God ✠ loked vpon the chyldren of Israel, and knewe them.

The Notes

a✠ Moyses is an Egypt name: and it signifyeth drawen out of the water.

b✠ He slewe thee Egyptyan: that is, he declared hym selfe to haue sochelowe vnto hys brethren thee Israelytes, that were ỹ people of god: that he wold rather slaye or be slayne, then that hys brother shal de sucker wronge of the enemye of the Lord. In why che acte also, he shewed hym selfe to be predestinate of the Lorde, too be a defence and sauer of the Israelytes.

c✠ Thys Raguel is not Jethro, but is the father of Jethro and the graundfather of zephora, & was also the priestе of Madian. For it was a lyke order wyth them as it was wyth the Jewes, that the son possessed the office of hys father.

d✠ Looked vpon them: that is, he had pytye and compassyon ouer theyr soore labours, as deutero. xxvi d

C Moyses kepeth shepe. God appeareth vnto hym in a bushe, and sendeth hym too the chyldren of Israel, and to Pharao that tyraunt.

The .iii. Chapter.

MOyses kepte the shepe of Jethro his father in lawe priest of Madian, & he droue ỹ floc ke to the backesyde of the a✠ desert, and came to the mountayne of God, Horeb. And the angel of the lorde appeared vnto him in a flame of fyre out of a bush. And he perceaued that the bushe burned wyth fyre, and cōsumed not. Than Moyses sayde: I wyll go hence, and see thys greate syght, how it commeth that the bush burneth not. And whē thee Lorde sawe that he came for too see, he called vnto hym oute of the bushe and sayde: Moyses, Moyses. And he answered: here am I. And he sayde: come not hyther, but put thy shoes of thy fete: for the place wherein thou stādest is b✠ holy groūde. And he sayde: I am thy God of thy father, the God of Abraham, the god of Isaac, and the God of Jacob. And Moyses hyd hys face, for he was afrayed to looke vpon God.

Than the Lorde sayde: I haue suerly sene the trouble of my people whych are in Egypt, and haue heard theyr crye whych they haue of theyr taskemaysters. For I knowe theyr sorowe, and am come down to delyuer them out of the handes of the

Egiptians

Egyptyans & to bringe them out of that lande vnto a good lande and a large and vnto a lande that floweth wyth ✠ mylcke and hony: euen vnto the place of the Cananytes, Hethytes, Amorites, Pherezites, Heuites and of the Iebusites. Now therfore beholde, thee complaynt of thee chyldrē of Israell is come vnto me, and I haue also sene the oppressyon wher wyth the Egyptyans oppresse them. But come, I wyll sende the vnto Pharao, that thou mayste bringe my people the chyldren of Israel out of Egypte. And Moyses sayde vnto God: what am I to goo vnto Pharao and to bringe thee chyldren of Israell out of Egypte? And he sayd: I wyll be wyth the And this shalbe a tokē vnto ỹ that I haue sent the: after that thou hast brought the people out of Egypte, ye shall serue God vpon thys mountayn.

Than sayde Moyses vnto God: when I come vnto ỹ chyldrē of Israel and saye vnto them, the God of youre fathers hath sent me vnto you and they saye vnto me, what is hys name what aunswere shall I gyue them? Than sayde God vnto Moyses: ✠ I wylbe what I wylbe: and he sayde: this shalt thou saye vnto the chyldren of Israel: I wylbe dyd sende me vnto you. And God spake further vnto Moyses: thus shalt thou saye vnto the chyldrē of Israell: thee Lord of youre fathers the God of Abraham, ỹ god of Isaac and the God of Jacob hathe sente me vnto you: thys is my name for euer: and thys is my memoryall throw out all generacyons. Go therfore and gather the elders of Israell to gether and saye vnto them: thee Lord god of your fathers, ỹ god of Abrahā, the God of Isaac, & the god of Jacob appeared vnto me and sayd: I haue bene and sene both you āde that whych is done to you in Egypt. And I haue sayd it, that I wyll bringe you out of the tribulacion of Egypte vnto the lande of the Cananites, Ethytes, Amorytes, Pherezites, Heuites and Iebusites: euen a lande that floweth wyth mylke and hony.

If it come to passe that they heare thy voyce then goo, bothe thou and the elders of Israell vnto the kynge of Egypt, and saye vnto hym: The Lorde God of the Ebrues hath mette with vs: lette vs goo therfore .iii. dayes iourneye in the wyldernesse, that we maye sacrifice vnto the lord oure God. Notwythstandyng I am sure that the kynge of Egypt wyl not let you goo, excepte it be wyth a myghtye hande: yea and I wyl therfore stretche out myne hand and smyte Egypt wyth all my wonders whych I wyll do therein. And after that he wyll let you goo. And * I wyll gett thys people fauoure in the syghte of thee Egyptyans: so that when ye goo, ye shal not goo emptye: but euery wyfe shal borowe of hyr neyghbouresse and of her that sogeorneth in hyr house, Jewels of syluer and of gold and raymente. And ye shall putte them on youre sonnes and doughters, and shall c✠ robbe the Egyptyans.

Exod. xi. a & xii. c.

The Notes.

a✠ Deserte that is in thee wyldernes, a place not inhabited.

b✠ The scripture vseth to cal that holy whyche ether the Lorde choseth vnto hym selfe or is dedicate vnto the Lorde as Exodi. xxii. d.

c✠ By mylcke and honye is vnderstande aboundaunce and plenteousnes of al thynges that pertayne to the comforte of man.

d✠ I wylbe that I wylbe: ỹ is, I am as some do interprete it, whiche is I am the begynning and ending: by me haue you al thynges, and wythout me haue younothynge that good is. Johan. i. a

e✠ Robbe thee Egiptians: here ye maye not note that they steale and therfore ye may steale: but note that it was done at goddes commaundemente and therfore was it a iuste and a ryghteous thynge too be donc. For he is not the auctor of euell. &c.

C Moyses receaueth signes of his calling and was sent into Egypt. His wyfe zephora circūcyseth hyr sonne. Aarō meeteth with Moyses. Moyses taketh hys leaue of hys father in lawe.

The .iiii. Chapter.

MOyses answered and sayde: Se, they wyll not beleue me A nor herken vnto my voyce: but wyll saye, the Lord hath not appeared vnto the. Thē thee Lorde sayde vnto hym: what is that in thyne hande? and he sayde: a rood. And he sayd: cast it on the grounde, and it turned vnto a serpente. And Moyses ranne awaye from it. And the Lorde sayde vnto Moyses: put forth thyne hande and take it by the tayle. And he putte forthe hys hande and caughte it, and it became a rodde agayne in hys hande, that they may beleue that the Lorde God of theyr fathers the God of Abrahām, thee God of Isaac and the God of Jacob hath appeared vnto the.

And the Lorde sayde forthermore vn-

to hym thrust thyn hand in to thy bosome And he thrust hys hand in to hys bosome and toke it out. And beholde, hys hande was lepterous euen as snowe. And he said put thyn hande in to thy bosome agayne And he put hys hande in to hys bosome agayn and plucked it out of hys bosome and beholde it was turned agayn as hys other flesh. If they wyll not beleue the neither heare the voyce of ꝑ first token: yet wil they beleue the voyce of the second token.

C But and yf they wyll not beleue the two signes nether herken vnto thy voyce, the take of the water of ꝑ riuer & poure it vpon the drye lande. And the water whych thou takest out of thee ryuer shall tourne to bloude vpon the drye londe.

Jerem.i.a And Moyses sayde vnto ꝑ Lorde: oh my Lorde * I am not eloquent, no not in tymes paste and namely sence thou haste spoken vnto thy seruaũt: but I am slowe mouthed and slowe tongued. And thee Lorde sayde vnto hym: who hathe made mans mouth, or whohath made the dõme or the deafe, the seyng or the blynde? haue not I the Lorde? Goo therfore & * I wyll be with thy mouth and teache the what ꝑ thyalt saye. But he sayde: Oh my Lorde, sende I praye the whom thou wylt. And the Lorde was angry with Moyses and sayde I knowe Aaron thy brother the Leuite that he can speake. And moreouer beholde, he cometh to mete the, and when he seyeth the, he wyl be glad in his hart. And thou shalt speake vnto hym and putte the wordes in his mouth, and I wylbe vẽ thy mouth and with hys mouth, and wyl teache you what ye shall do. And he shall be thy spokesman vnto the people: * the shalt be thy mouth, and thou shalt be hys god: and take thys rodd in thy hande where vẽ thou shalt do myracles.

And Moyses went and retourned to Jethro his father in lawe agayne & sayde vnto hym: let me goo (I pray the) & turne agayne vnto my brethren which are in Egypte, that I may se whether they be yet alyue. And Jethro sayd to Moyses: go in peace. And the Lord sayd vnto Moses in Madian: retourne agayne in to Egypte matth.ii.d. * for they are dead whyche wente aboute to kyll the. And Moyses toke hys wyfe and hys sonnes and put them on an asse, and wente agayn to Egypte, and toke the rodde of God in hys hande.

And the lord sayd vnto Moyses, whe thou art come into Egypte agayn se that thou doo all the wonders before Pharao whych I haue put in thy hand: but I wyl harden hys harte, so that he shall not lette the people go. And tell Pharao, thus sayeth the Lord: Israell is myne eldest sonne and therfore sayth vnto the: let my sonne goo, that he maye serue me. Yf thou wylt not let hym goo: behold, I wyll slee thyne eldest sonne.

And it chaũced by the way in the ynne that the Lord mette hym and wolde haue kylled hym, Than Zepora toke a stone & circumcysed hyr sonne and fel at hys fete and sayd: a bloudy husband art thou vn to me. And he lette hym go. She sayde a bloudy husband, because of the circumcision. Than sayde the Lord vnto Aarõ: go mete Moyses in the wyldernesse. And he went and met him in the mount of god and kyssed hym. And Moyses tolde Aaron al ꝑ wordes of the Lord which he had sent by hym, and all the tokens whych he hadde charged hym wythall. So wente Moyses and Aaron and gathered all the elders of the chyldren of Israel. And Aaron tolde al the wordes whych the Lorde hadde spoken vnto Moyses, and dyd the myracles in the syghte of the people, and the people beleued. And when they heard that the Lorde hadde vysyted the chyldẽ of Israell, and hadde loked vppon theyr tribulatyon, bꝟ they bowed them selues & worshypped.

The Notes.

aꝟ He shalbe thy mouthe, that is, he shall speake for the as in Job. xvi. c

bꝟ They bowed them selues, that is, gaue thankes and praysed the Lorde.

C Moyses and Aaron goeth vnto Pharao. The people of Israell are oppressed more and more, and they cryed oute vpon Moyses and Aaron therfore.

The.v.Chapter.

THen Moyses & Aaron went and tolde Pharao, thus sayeth the Lorde God of Israell. Lette my people go, that they maye kepe holye daye vnto me in the wyldernesse. And Pharao aunswered: what fellowe is thee Lorde, that I shulde heare hys voyce for to lette Israell goo? aꝟ I knowe not the Lord, nether wyll let Israel goo. And they sayde, the God of the Ebrewes hath met with vs let vs goo (we praye the) iii. dayes iourney in to the deserte, that we may sacrifice vn to the Lorde our God: lest he smyte vs ether with pestylence or with swerde. The sayde the kynge of Egypte vnto theym: wherfore do ye Moyses and Aaron lette the people from theyr worcke, get you vn to your laboure. And Pharão sayde furthermore: beholde there is moch people in the lande, and ye make them play, and let theyr worke stonde.

And Pharao cõmaunded the same daye vnto the taskemasters ouer the people, & vnto the offycers sayinge: se that ye gyue the people no more strawe to make bryck with all, as ye did in tyme passed: let them goo and gather them strawe them selues, and the nombre of bryck whiche they were wonte to make in tyme passed, lay vnto theyr charges also, and mynych nothyng therof. For they be ydle and therfore crye sayenge: let vs goo and do sacrifyce vnto our God. They muste haue more worcke layde vpon them, that they maye laboure therin, and then wyll they not turne them selues to false wordes.

The wẽt the taskemasters of the people and the offycers out and tolde the people saying: Thus sayth Pharao: I wyl geue you no more strawe, but go your selues and gather you strawe where ye can fynd it, yet shall none of your laboure be mynyshed. Then the people scatered abrode thorowe out all the lande of Egypt for to gather them stubyll to be in stede of strawe.

C And the taskemasters hasted them forwarde sayinge: fulfyll your werke day by day, euen as when strawe was geuen you. And the offycers of the chyldren of Israell whiche Pharaos taskemasters had set ouer them, were beaten. And it was sayde vnto them: wherfore haue ye not fulfilled youre taske in makyng bryck, both yester daye and to day, as welas in tymes past.

Then wente the officers of the chyldrẽ of Israell and complayned vnto Pharao sayinge: wherfore dealest thou thus wyth thy seruauntes? there is no strawe gyuen vnto thy seruaũtes, and yet they saye vnto vs: make bryck. And loo, thy seruauntes are beaten, and thy people is foule intreated. And he aunswered: ydell are ye ydel, and therfore ye saye: lette vs go and do sacrifice vnto the Lorde. Goo therfore and worke, for there shal no strawe be geuen you, and yet see that ye delyuer the hole tale of bryck.

When the officers of the chyldren of Israell sawe them selfe in ylle case (in that he sayde ye shall mynyshe nothynge of youre daylye makinge of bryck) than they mette Moyses and Aaron standynge in theyr waye as they came oute from Pharao, and sayde vnto them: The Lorde looke vnto you and iudge, for ye haue made the sauoure of vs bꝟ stincke in thee syghte of Pharao and of hys seruauntes and haue put a swerde into theyr handes to slee vs.

Moyses returned vnto the lord and sayde: Lorde wherfore dealest thou cruelye wyth thys people: and wherfore haste thou sente me? For sence I came to Pharao too speake in thy name, he hath fared foulle wythe thys folke, and yet thou hast not delyuered thy people at all.

Then the Lorde sayde vnto Moyses: Nowe shalte thou see what I wyl do vnto Pharao for wyth a myghtye hande shall he lette them goo, and wyth a mygh tye hande shall he dryue them out of hys lande.

The Notes.

aꝟ I knowe not thee Lord, that is, I feare hym not, I beleue not in hym: nether haue I any thing to do wyth hym. And euen thus saye all hardened hartes that haue not the feare of thee Lorde before theyr eyes.

bꝟ ye haue made vs stinke in the syght of pharao that is, by youre wordes and meanes: all the wrath and displeasure of Pharao is brought vpon vs, that he vtterly hateth & abhorreth vs.

C God promyseth delyueraunce of the Israelytes, and the lande of Canaan. The genealogie of Ruben, Symeon and Leui.

The.vi.Chapter.

AND God spake vnto Moyses sayinge vnto him: I am the Lord, & I appeared vnto Abrahã, Isaac & Jacob an almyghty god: but in my name aꝟ Jehouah was I not knowe vnto the. Moreouer I made an apoyntmẽte with thẽ to geue thẽ the lande of Canaan the lãd of theyr pylgremage wherin they

were straūgers. And I haue also hearde the gronynge of the chyldrē of Israel, because the Egiptyās kepe thē in bondage, and haue remembred my promyse.

A promyse or a testamens.

Wherfore say vnto the chyldrē of Israel I am the Lord & wyl bringe you out from vnder the burdens of the Egiptiās and wyll rydd you oute of theyr bondage and wyl delyuer you with a stretched out arme and wyth greate iudgemētes. And I wyl take you for my people and wylbe to you a God. And ye shall knowe that I am the Lord your God whych bring you out frō vnder the burdens of the Egiptians. And I wyl bringe you vnto the lande ouer the whych I dyd lyft vppe my hande to geue it vnto Abraham, Isaac, & Jacob, & wyll geue it vnto you for a possession: euen I the Lorde. And Moyses tolde the chyldren of Israel euen so: But they harkened not vnto Moyses for anguische of spyrite and for cruel bondage.

B

And the lord spake vnto Moyses sayinge: Go and byd Pharao king of Egipt that he let the chyldren of Israel goo out of hys lande. And Moyses spake before the Lord, sayinge: beholde, the chyldrē of Israell herkē not vnto me, how than shal Pharao heare me: seynge that I haue* vncircumcysed lippes. And the Lord spake vnto Moyses and Aarō, and gaue thē a charge vnto the chyldren of Israel and vnto Pharao kyng of Egypte: to bringe the chyldren of Israel out of the lande of Egypte. These be the heades of theyr fathers houses. The* chyldrē of Ruben the eldeste sonne of Israell are these: Hanoh, Pallu: Hezron, Charmi, these be the housholders of Ruben. The children of Symeon are these: Gemuell, Jamin, Ohad, Jachin, Zohar, and Saul the sonne of a Cananytyche wyfe: these are the kynredes of Symeon. These* ar the names of the chyldren of Leui in theyr generations Gerson, Kahath and Merari. And Leui lyued an hundred and .xxxvii. yeare. The sonnes of Gerson: Libni and Semei in theyr kynreddes.

C

Gen.xlvi.a exod.i.c Num.xxvi.a b Par.vi.a

The chyldren of Kahath: Amram, Iesear, Hebron and Vsiell. And Kahath lyued an hundred and .xxxiii. yeare. The chyldren of Merari ar thes: Mahely and Musy: thes are the kynreddes of Leuy in theyr generacyons.

Leuy.xxvi.a Num.iii.c and.xxvi.g

And Amrā toke Jocebed hys nece to wyfe which bare him Aaron and Moyses And Amram lyued an hūdred and .xxxvii. yere. The chyldren of Iezear: Korah: Nepheg and Sychry. The chyldrē of Vsiel Mysael, Elzaphan and Sythry.

D

And Aaron toke Elzaba dogheter of Aminadab and syster of Nahason to wyfe whych bare hym Nadab, Abehu, Eleazar and Ithamar. The chyldren of Korah: Assir, Elkana and Abiasaph: these ar the kynreddes of the Korahites. And Eleazar Aarōs son toke hym one of the doughters of Putuell to wyfe whych bare hym Pinehas: these be the principal fathers of the Leuites in theyr kynreddes.

These are that Aaron and Moyses to whō the Lord sayd: carye the chyldren of Israell out of the lande of Egypte, wyth theyr armies. These are that Moyses and Aaron whych spake to Pharao kynge of Egypt, that they myght bringe the chyldren of Israell out of Egypt. And in the daye when the Lord spake vnto Moyses in the lande of Egypt, he spake vnto him sayinge, I am the Lord se that thou speake vnto Pharao the kynge of Egypte all that I say vnto the. And Moyses answered before the Lorde: I am of* vncircumcised lyppes, howe shall Pharao than geue me audience.

Exo.vi.b Leuiticus xxvi.e

The Notes.

a‡ Jehouah is the name of god, wherwyth noo creature is named, and is as moche to saye as one that is of hym selfe & dependeth of nothynge.

b‡ Judgementes are taken for ther wonderfull dedes of god: as here for hys wonderfull plages as Psalm.xxxv.d. and.c.xviii

c‡ To lyfte vp the hand is to promyse by an oth as in Gene.xiiii.b of Abraham.

d‡ To be of vncircumcysed lyppes, is to haue a tonge that lacketh good vtterance and lacketh eloquence to sett out hys matter wythall

¶ The tokens to knowe god. The rodde of Moyses is turned to a serpent. The sorcerars do euē the same. The waters are turned into bloud.

The .vii. Chapter.

And thee Lorde sayde vnto Moyses: beholde, a‡ I haue made the Pharaos god, and Aarō thy brother shal be thy prophete. Thou shalt speake all that I commaunde thee and Aarō thy brother shall speake vnto Pharao that he

A

that he sende the chyldren of Israell oute of hys land. But I wyll hardē Pharaos hert, that I maye multiplye my myracles and my wonders in the lande of Egypte. And yet Pharao shall not herken vnto you, that I maye sette myne hande vpon Egypte and bringe out myne armyes, euen my people the chyldren of Israel out of the lande of Egypt, wyth great iudgementes. And the Egyptyans shal knowe that I am thee Lorde when I haue stretched forthe my hande vpon Egypte, and haue brought out the chyldren of Israell from amonge them.

Moyses and Aaron dyd as the Lorde commaunded thē. And Moyses was .lxxx. yeare olde & Aaron .lxxxiii. when they spake vnto Pharao. And the Lord spake vnto Moyses and Aaron saying: whē Pharao speaketh vnto you & saythe: shewe a wonder, than shalte thou saye vnto Aarō take the rodde and cast it before Pharao, and it shall turne to a serpent. Thā wente Moyses and Aaron in vnto Pharao, and dyd euen as the Lord had commaunded. And Aaron cast forth his rod before Pharao and before hys seruaūtes, & it turned to a serpent. Than Pharao called for his wyse men and *enchaunters of Egypt: & they dyd in lyke maner with theyr sorcery And they cast downe euery man hys rodd and they turned to serpentes: but Aarons rodde ate vp theyr roddes: and yet for all that Pharaos hert was hardened, so that he herkened not vnto thē, euen as the lord had sayde.

B

Exo.iii.b

Than sayde the Lord vnto Moyses. Pharaos herte is hardened, & he refuseth to let the people go. Get the vnto Pharao in the morwyng, for he wyl come vnto the water, and stande thou vpon thee ryuers brynke agaynst he come, and the rod why che turned to a serpent take in thyne hand And saye vnto hym: the Lord God of the Hebrues hath sente me vnto the, sayinge: let my people go, that they maye serue me in the wyldernes: but hytherto thou woldest not heare. Wherfore thus sayethe the Lorde: herby thou shalt knowe that I am the Lorde. Beholde, I wyll smyte wythe the staffe that is in myne hande vpon the waters that are in the ryuer, and they shal turne to bloude. And the fysshe that is in

C

D

the ryuer shall dye, and the ryuer shal stynke so that it shall greue the Egiptians to drincke of the water of the ryuer.

And the Lord spake vnto Moyses, say vnto Aaron: take thy staffe and stretche out thyne hande ouer the waters of Egipte, ouer theyr streames, ryuers, pondes & all pooles of water, that they may be bloude, and that there maye be bloude in thee lande of Egypte, both in vessels of wodd and also of stone.

And Moyses and Aaron dyd euen as the Lorde commaunded. And he lyfte vp the staffe and smote the waters that were in the ryuer in the syght of Pharao & in ỹ syghte of hys seruauntes, & all the water that was in the ryuer, turned into bloude And the fyshe that was in the ryuer dyed *and the ryuer stanke, so that the Egyptians coulde not drincke of the water of the ryuer. And there was bloude thorow out all the lande of Egypte.

The fyrst plage. ps.lxxviii.e cviii.c

And the enchaunters of Egypt dyd lykewyse with theyr enchauntmētes, so that Pharaos harte was hardened and dydde not regarde them as the Lorde had sayde And Pharao turned hym selfe and wente into hys house, and sette not b‡ hys harte there vnto. And thee Egyptyans opgged roundē about the ryuer for water to drynke, for they could not drincke of the water of the ryuer. And it continued a weke after that the Lord had smyten the ryuer.

The Notes.

a‡ I haue made the Pharaos God, that is: I haue made the Pharaos iudge as in Exod.xxii.b.

b‡ He set not hys hart theron, ỹ is, the daunger moued him nothing, as is declared in Esa.xlviii.b

¶ The plage of frogges. Moyses prayeth for Pharao. The plage of flyes.

The .viii. Chapter.

The Lorde spake vnto Moyses: Goo vnto Pharao and tell hym, thus sayth the lord: *let my people goo, that they may serue me. Yf thou wylt not let them goo: beholde, I wyll smyte all thy land wyth frogges. And the ryuer shall scrale wythe frogges, and they shall come vp and goo into thyne house and into thy chambre where thou slepeste and vppon thy bedde, and into thee houses of thy seruauntes, and vpon thy people, and into thyne ouens, and vpon thy vytayles which thou hast in store. And the frogges

A

Exo.vii.b. ix.a.c

shal come vpon the and on thy people and vpon all thy seruauntes.

And the lord spake vnto Moyses, say vnto Aarō: stretche forth thyne hand with
B thy rood ouer the streames, ryuers & ponds. And bring vp frogges vpon the lande of Egypt. And Aarou stretched hys hā
The. ii plage de ouer the water of Egypt, and the frogges came vp & coucred the land of Egipt And ꝯ sorcerers dyd lykewyse wyth theyr sorcery, & the frogges came vp vpon thee lande of Egypte.

Thē Pharao called for Moyses and
C Aaron and sayd: praye ye vnto the Lorde that he maye take awaye the frogges frō me and from my people, and I wyll lette the people goo, that they maye doo sacrifice vnto the Lorde. And Moyses sayde vnto Pharao: Appoynte thou thee tyme vnto me, when I shall praye for the and thy seruauntes, and thy people, to dryue awaye the frogges from the and thy house so that they shall remayne but in thee ryuer onelye. And he sayde to morowe. And he sayde: euē as thou hast sayde, that thou mayest knowe that there is none lyke vnto the Lorde oure God. And the frogges shall departe from the and frō thyne houses and frome thy seruauntes and frome thy people, and shal remayne in the ryuer onely.

And Moyses and Aaron went out frō
D Pharao, and Moyses cryed vnto the lorde vpon the apoyntment of frogges why che he had made vnto Pharao. And thee Lorde dyd accordynge too the sayinge of Moyses. And the frogges dyed out of ꝯ houses, courtes and feldes. And they gathered them together vpō heapes: so that the lande stanke of them.

But whē Pharao sawe that he hadde eest geuen hym, he hardened hys hart and herkened not vnto them, as the Lord had sayde. And thee Lorde sayde vnto Moyses: saye vnto Aaron stretche out thy rod de and smyte the duste of the lande that it maye turne too lyse in all the lande of Egypte. And they dyd so. And Aaron stretched oute hys hande wyth hys rodde and
E smote the duste of the earth, and it turned
The. iii. plage to lyse bothe in man and beast, so that all the dust of the land turned to lyse, thorow out all the lande of Egypte.

And the enchaunters assayde lykewyse wyth theyr enchauntmentes to bryngo forth lyse, but they could not. And the lice were both vpon man and beast. Thē sayd the enchaunters vnto Pharao: it is the fynger of God. Neuerthelater Pharaos harte was hardened and he regarded thē not, as the Lorde hadde sayde.

And the Lorde sayd vnto Moyses: rise vp early in the morninge and stond before Pharao, for he wyll come vnto thee water: and saye vnto hym, thus sayth the lorde: lette my people goo, that they maye serue me. Yf thou wylte not let my people goo, behold, I wyll sende all maner flyes both vpon the and thy seruaūtes, and thy people, and into thy houses. And the houses of the Egyptyans shalbe full of flyes and the ground whereon they are. But I
F wyll seperate the same daye thee lande of Gosan where my people are, so that there shall noo flyes be there: that thou mayeste knowe that I am the lorde vpon the erth And I wyll putte a deuision betwene my people and thyne. And euē to morow shal thys myracle be done.

And the lorde dyd euen so: and ther came noysom flyes in to the house of Pharao and into his seruaūtes houses and in The.iiii. plage to all the land of Egypte: so that the land was marred wythe flyes. Then Pharao sent for Moyses and Aaron & sayde: Go and doo sacrifyce vnto youre God in the land. And Moyses answered: it is not mete so to do. For we must offer vnto the lorde our God, that whych is an abhomination vnto the Egyptians: behold, shal we sacrifice that whych is an abhominatyon vnto the Egyptiās before theyr eyes, and shall they not stone vs? we wyll therfore go. iii. dayes iourneye into the deserte and sacrifyce vnto thee lorde oure God as he hath commaunded vs.

And Pharao sayde: I wyl let you go,
G that ye maye sacrifice vnto the lord your God in the wyldernesse: onely goo not farre awaye, and se that ye praye for me. And Moyses sayde: behold, I wyll goo oute from the and praye vnto the lord, and the flyes shall departe from Pharao and frō hys seruauntes and from hys people too morowe. But lette Pharao from hence forth dysceaue nomore, that he wyll not lett

lette the people goo to sacrifyce vnto thee lorde.

And Moyses went out from Pharao and prayed vnto the Lord. And the lorde dyd as Moyses had sayd, and toke away the flyes from Pharao and from hys seruauntes & from hys people so that ther remayned not one. But for al that Pharao hardened hys harte euen then also & wold not let the people goo.

The Notes

a Wyat the fynger of God dothe sygnyfye is expounded in Luke. xi. c

C The myxen of beastes. The plage of botches and sores. The horyble hayle, thonder & lyghtenynge.

The. ix. Chapter.

A AND the lord sayd vnto Moses, goo vnto Pharao & tell hym, thus sayth the lord god of the Ebrues: let my people goo that they maye serue me
Yf thou wylte not let them goo but wylte holde them styll: beholde, the hande of the
Thee. v. plage lorde shalbe vpon thy cattell whych thou hast in ꝯ feld, vpon horses asses, camels, oxen and shepe, wyth a mighty great morayne. But the lorde shall make a deuision betwene the beastes of the Israelytes and the beastes of the Egyptians: so that there shall nothinge dye of all that pertayneth to the chyldren of Israell. And the lorde appoynted a tyme sayinge: too morowe the lorde shall do thys thynge in the lande

And the lorde dyd the thynge on the morowe, and a all thee cattell of Egypte
B dyed: but of the cattell of the chyldren of Israell dyed not one. And Pharao sente to wete: but there was not one of the cattell of the Israelytes dead. Notwythstandynge the hart of Pharao hardened, and he wolde not let the people goo.

And the lorde sayd vnto Moyses and Aaron: take youre handes full of asshes out of the fornace, and let Moyses sprinkle it vp into ꝯ ayre in the syght of Pharao, and it shall turne to dust in al the lande of Egypte and shall make swellynge soores wythe blaynes bothe on man and beaste in all the lande of Egypte. And they toke asshes out of the fornace, & stode before Pharao, & Moyses sprinkled it vp into the ayre: And there brake out sores wyth blaynes both in man and beaste The syxte plage. so that the sorcerers coulde not stande before Moyses, for there were botches vpō the enchaunters and vpon all the Egyptians, But the Lorde hardened the herte of Pharao, that he herkened not vnto thē as the Lorde had sayd vnto Moyses.

And thee Lorde sayde vnto Moyses:
C rise vp early in the morynge and stonde before Pharao and tell hym, thus sayth the Lord God of the Ebrues: Let my people goo, that they may serue me, or elles I wyll at thys tyme sende all my plages vpon thyne hert and vpon thy seruauntes and on thy people, that thou mayst know that there is none lyke me in all the earth. For nowe I wyll stretche oute my hande and wyll smyte the and thy people wythe pestilence: so that thou shalt perysshe from the earthe. Yet in very dede* for thys cause haue I steered thee vp, for to shewe my Roma. ix. d power in the: and to declare my name thorowe out all the worlde. Exo. xv. vii. c

Yf it be so that thou stoppest my peo-
D ple, that thou wylt not let thē goo: behold, to morowe thys tyme I wyll send downe a myghty greate hayle: euen soche one as was not in Egypt sence it was grounded vnto thys tyme. Sende therfore and fett home thy beastes and all that thou hast in the felde. For vpon all thee men & beastes whych are founde in the felde & not broughte home, shall the hayle fall, & they shal dye. And as many as feared the worde of the lorde amonge the seruauntes of Pharao made theyr seruauntes and theyr beastes flee to house: and they that regarded not the worde of the Lorde, left theyr seruauntes and theyr beastes in the felde.

And the lord sayd vnto Moyses: stret
E The. viii. plage che forth thine hand vnto heaue, that ther may be hayle in all the land of Egypt: vpon man and beast, & vpon all the herbes of the felde, in the felde of Egypte. And Moses stretched out hys rod vnto heaue & the lord thondered & hayled, so that the fyre ran alonge vpon the grounde.* And pſal. lxxviii. c and. cv. iii. c the lord so hayled in the lande of Egypte, that ther was hayle, & fyre mengled wyth the hayle, so greuous, that ther was none soche in all the lande of Egypte, sence peo

ple

people inhabited it. And thee hayle smote in the londe of Egypte all that was in the
F felde bothe man and beaste. And the hayle smote all the herbes of the feld and broke all the trees of the felde, only in the land of Gosan where thee chyldren of Israell were, was there no hayle. And Pharao sente and called for Moyses and Aaron. and sayde vnto them: I haue now synned the Lorde is ryghtwes and I and my people are[b] wicked. Praye ye vnto the Lord that the thonder of God and hayle maye ceasse, and I wyll let you goo, and ye shall
G tarye no longer. And Moses sayde vnto hym: assone as I am oute of the cytye. I wyll spreade abrode my handes vnto thee Lorde, and the thounder shall ceasse, neyther shall there bee anye moze hayle: that thou mayest knowe how that the earth is the Lordes. But I know we that thou and thy seruauntes yet feare not the lord god The flare and the barlye were smyten, for the barlye was shot vp and the flare was boulled: but the wheate and thee rye were not smyten, for they were late sowen.

And Moyses wente oute of thee cytye fro Pharao and spreade abrode his handes vnto the Lord, and the thounder and hayle ceased, nether rayned it anymoze vpon the earth, whe Pharao sawe that the rayne and the hayle and thunder were ceased, he synned agayne and hardened hys herte: both he & his seruauntes. So was the hert of Pharao hardened, that he wolde not let the chyldren of Israel go, as the Lord had sayd by Moyses.

The Notes

a‡ This worde alles not taken here for euery one, but for a great nomber, or of all sortes of ca tell some, as in.i.Timo.ii.a.

b‡ To be wicked, is: to be wythout the knowledge and felynge of the goodnes of God and wieth out hope to receaue any goodnes at hys hande: so that we cannot pacientlye here any of hys truthes nor beleue them, neyther suffer them to be taughte to other, as it appeareth in all thee psalmes and in Esa.lvii.d

¶ The harte of Pharao is hardened of god. The greshopers. The thycke darckenesse.

The.x. Chapter.

A THe Lord sayd vnto Moyses go vnto Pharao: neuertheles
Exo.iiii.c * I haue hardened his hert & the hertes of hys seruauntes, that I myght shewe these myne sygnes amongest the, and that thou tell in the audyence of thy sone and of thy sonnes sonne, the pageantes which I haue played in Egypte, and thee myracles whiche I haue done amonge them: that ye maye knowe how that I am thee Lorde. Than Moses and Aaron wente in vnto Pharao, and sayde vnto hym: Thus sayth ỹ Lord God of the Hebrews how longe shall it be or thou wylt submit thy selfe vnto me? * Let my people goo Exo.viii.c and.x.a
that they may serue me. If thou wylt not let my people goo: beholde, to morow will I bringe greshoppers in to thy land, and they shall couer the face of the erth that it can not be sene, and they shall eate the residewe whych remayneth vnto you and escaped the hayle: & they shal eate all your grene trees vpon the felde, & they shal fyll B
thy housses and all thy seruauntes housses, and the housses of all the Egyptias after soch a maner: as nether thy fathers nor thy fathers fathers haue sene, sence the tyme they were vpō the erth vnto this daye. And he turned hym self aboute, and went out from Pharao.

And Pharaos seruauntes sayde vnto hym: how longe shall we be thus cuell intreated? Let thee men goo that they maye serue the Lorde theyr God: wylt thou not yet knowe that Egypt is destroyed? And than Moses and Aaron were brought agayne vnto Pharao and he sayde vnto them: Goo and serue thee Lorde youre God, but who are they that shall go? And Moyses answered: we wyl go with yong and olde: yea and wythe oure sonnes and with our doughters, and with oure shepe and oxen must we go. For we must hold a feast vnto the Lorde.

And he sayde vnto them: lette it be so: C
the Lord be with you, chuld I let you go, & your chyldrē also? Take hede, for ye haue some myschefe in hād. Nay not so: but goo ye that are men and serue the Lorde for that was your desyre. And they thrust them oute of Pharaos presence.

And thee Lorde sayde vnto Moses: the.viii.
Stretch out thyne hand ouer thee land of plage
Egypte for greshoppers, that they come vppon thee lande of Egypte and eate all thee herbes of thee lande, and all that thee hayle lefte vntouched. And Moyses stretched forth his rodd ouer the lande

lande of Egypte, and the Lorde broughte an east wynde vpon the lande, al that day and all nyghte. And in the morynge the
D east wynde brought the greshoppers, and the greshoppers went vp ouer all the lād of Egypte and lyghted in all quarters of Egypt very greuously: so that before thē were there no such greshoppers, nether after them shal be. And they couered all the face of the erth, so that the land was darck therwith. And they ate all the herbes of ỹ lande and all the frutes of the trees which the hayle had lefte: so that there was noo greene thynge left in the trees and herbes of the felde thorow all the land of Egypt.

E Then Pharao called for Moises and Aaron in haste and sayde: I haue synned agaynst the Lord your God and against you. Forgeue me yet my synne only thys once, and praye vnto the Lorde your god that he maye take awaye frō me this deth only. And he wente out frō Pharao, & prayed vnto the Lorde: and the Lord turned the wynde in to a myghtye stronge weste wynde, and it toke away the greshoppers and caste theym in to the reed see: so that there was notte one greshopper in all the
Exod.viii.f costes of Egypte. But the Lorde * hardened Pharaos hearte, so that he wolde not lette the chyldren of Israell goo.

F And the Lorde sayde vnto Moyses: Stretch out thy hande vnto heauen, and let there be darckenesse vpon the lande of
Thee. ix Egypte: euen that they maye feale ỹ darkplage nesse. And Moyses stretched forthe hys hande vnto heauen, and there was a thick darkenesse vpon all the lande of Egypte, iii. dayes longe, so that no man sawe another, nether rose vp from the place where he was by the space of .iii. dayes, but all the chyldren of Israell had lyghte where they dwelled.

Then Pharao called for Moyses and sayde: goo and serue the Lorde, only lette
G your shepe, and your oxen abyde, but lette your chyldren go with you. And Moyses answered: ỹ must gyue vs also offrynges & burntoffrynges for to sacrifyce vnto the Lorde our God: our catell therfore shall go with vs, and there shall not one hoofe be lefte behynde, for therof muste we take to serue the Lorde oure God. Moreouer we can not knowe wherewith we shall a‡ serue the Lorde, vntyll we come thyther.

But the Lord herdened Pharaos hert so that he wolde not let them go. And pharao sayde vnto hym: get the fro me & take hede to the selfe that thou see my face no more. For when soeuer thou comest in my syght, thou shalt dye. And Moyses sayde Let it be as thou hast sayde: I wyl se thy face no moare.

The Notes.

a‡ Thys was an outward seruyce, but the true and right seruice of god, is to feare him as a father to loue hym, to kepe his commaundementes and to committe a mannes selfe holy to hym, trustynge in hys mercy only: keepyng all thought and care vpon hym. And when we haue offended, to repent and to be sory, and knowledge our offence and beleue that he wyll forgeue it vs, for hys truthes sake as.i.Petri.v.b. and Psalm.xxxvi.a

¶ The Lorde commaundeth too robbe the Egyptyans. The death of all the fyrste begotten in Egypt.

The.xi. Chapter.

A ANd the Lord sayd vnto Moses: yet wyll I bringe one plage moare vpon Pharao and vpon Egypte, and after that he wyll let you go hence And when he letteth you goo, he shall vterly dryue you hence. But byd the people that euery man borow of his neyghbour and euery woman of hyr neyghboureesse: iewels of siluer, and iewels of golde. And the Lorde gatte the people fauoure in the
B sight of the Egyptyās. Moreouer * Moses was very great in the lande of Egypt bothe in the syght of Pharao and also in the syght of the people.

And Moyses sayde: thus sayethe the Lorde: * Aboute mydnyghte wyll I goo exodi.xii.a out amonge the Egyptyans, and all the fyrstborne in the lande of Egypt shal dye euen from the fyrstborne of Pharao that a‡ sytteth on his seate, vnto the fyrstborne of the mayde seruaunt that is in the mylle and all the fyrstborne of the catell. And there shall be a greate crye thorowe out al the lande of Egypte: so that there was neuer none lyke nor shall be. And amonge C
all the chyldren of Israell shall not a dog moue his tongue, nor yette man or beaste: that ye maye knowe howe the Lorde

putteth a difference betwene the Egyptyans and Jsrael. And ⁊ these thy seruauntes shall come downe vnto me, and fal before me and saye: gett the oute and all the people that are vnder the, and than wyl J departe. And he went oute from Pharao in a great anger.

D And thee Lorde sayde vnto Moyses: Pharao shall not regard you, that many wonders may be wrought in the lande of Egypte. And Moyses and Aaron dyd al these wonders before Pharao. But thee Lord hardened Pharaos herte, so that he wolde not lette the chyldren of Jsrael goo oute of hys lande.

The Notes

a⁊ To syt, is for to beare rule or to mynyster any maner of office, as in .i. Regum .i. .b.

b⁊ A lowdayn chaunge of speakynge to dyuers personnes, as in the Psa. xv. a, and thys is referred to the ende of the Chapter that goeth before.

¶ The passeouer is eaten. The swete bread. They must teache theyr chyldre what the passeouer sygnyfyeth. The destructiō of the fyrst begotte in Egypt. The robbery of the Egyptians. The goynge out of the Jsraelytes.

The .xii. Chapter.

J AND the lord spake vnto Moses and Aaron in the land of Egypte sayinge: Thys moneth shall be youre cheke moneth: euē of the fyrst moneth of the yeare shal it be vnto you. Speake ye vnto all the felowshyp of Jsraell sayinge: That they take the .x. day of this moneth to euery housholde a shepe. Yf thee household be to few for a⁊ shepe, then lett hym ⁊ hys neyghbour that is nerte vnto hys house, take accordyng to the nōber of the soules, ⁊ counte vnto a shepe accordinge to euerye mans eatinge. A shepe wythout spot ⁊ a male of one yeare old shall it be, and from amonge the lambes and the gootes shall ye take it.

And ye shal kepe him in, vntyl the .xiiii. daye of the same moneth. And euery man of the multitude of Jsrael shall kyll hym about euē. And they shal take of the blou de ⁊ stryke it on the two syde postes, ⁊ on the vpper dorepost of the houses, wherin they eate hym. And they shal eate the flesh the same nyght, rost wyth fyre ⁊ with vnleuended bread, ⁊ wyth sowre herbes they shall eat it. Se that ye eat not therof raw nor sodē in water, but rost wyth fyre: both the head, fete, and purtenaunce together. And se that ye let nothynge of it remayne vnto the morning: yf ought remayne vnto it wyth fyre.

Of this maner shal ye eat it: with your loynes gyrded: ⁊ shoes on your fete, ⁊ your staues in your hādes. And ye shall eate it in haste, for it is thee Lordes b⁊ passeouer. For J wyl go about in the land of Egypt thys same nyght, ⁊ wyl smyte al the fyrstborne in the lande of Egipte, both of man and beast, ⁊ vpon all the Goddes of Egypte wyll J the Lorde doo execution. And the bloude shal be vnto you a token vpon the houses wherin ye are, for whē J se the bloude, J wyll passe ouer you, ⁊ the plage shall not be vpon you too destroye you, when J smyte the land of Egypt.

And thys daye shal be vnto you a remembraūce, and ye shal kepe it holy vnto the Lord: euen thorow out your generacions after you. shal ye kepe it holye daye, that it be a custome for ⁊euer. Seuē dayes shall ye eate vnleuended bread, so that euen the fyrst daye ye shal put away leuē out of youre houses. For whosoeuer eateth leuended bread from the fyrst day vntyll the .vii. daye, that soule shall be plucked oute from Jsracll.* The fyrste daye shalbe a holy feast vnto you, and the .vii. also. There shalbe no maner of worke done in them, saue about that only whych euerye man muste eate that onelye may ye doo. And se that ye kepe you to vnleuended bread. For vpon that same day J wyl bringe youre armyes out of the lande of Egypt, therfore ye shall observe thys day and all your chyldren after you, that it be a custome for euer. The fyrst moneth and the .xiiii. daye of thee monethe at euen, ye shall eate swete bread vnto the .xxi. day of the moneth at euē agayn. Seuē dayes se that ther be no leuēded bred foūd in your houses, For whoso euer eateth leuended bread, that soule shalbe roted out frō thee multitude of Jsrael: whether he be a straūger or borne in the land. Therfore se that ye eate not leuended bread, but in all your habitations eate swete bread.

And Moyses called for thee elders of Jsracll ⁊ sayde vnto them: chose out ⁊ take to euery household a shepe, ⁊ kyll passeouer. And take a bunch of yssope, ⁊ dyppe it in it in the bloud that is in the basyn, ⁊ stryke it vpon the vpper post and on the two syde postes, and see that none of you goo out at the doze of his house vntyl the morynge. For the Lord wyll goo about and smyte Egypte. And when he seeth thee bloud vpō the vpper dorepost and on the two syde postes, he wyll b⁊ passe ouer thee doze, and wyll not suffer thee destroyer to come into your house to plage you. Therfore see that thou observe thys thynge, that it be an ordinaūce to the and thy sonnes for euer.

And when ye be come into thee lande whych the Lord wyll geue the accordinge as he hath promysed, se that ye kepe thys seruyce. *And when youre chyldren are you what maner of seruice is thys ye do: Ye shal say: it is the sacrifice of the lordes passeouer, whyche passed ouer the houses of the chyldren of Jsrael in Egypt, as he smote the Egyptyans and saued our houses. Than the people bowed them selues and worshypped. And the chyldrē of Jsracll went, and dyd as the Lord had cōmaūded Moyses and Aaron.

E At mydnyght the Lorde smote all the fyrstborne in the lande of Egypte, frō the fyrstborne of Pharao that satt on his seat, vnto the fyrstborne of ỹ captiue that was in pryson, and all the fyrste borne of cattel. Thā Pharao arose the same night and all hys seruauntes and all the Egyptians: *and ther was a great cryeng thorow out Egypte, for there was no house where ther was not one dead.

And he called vnto Moyses ⁊ Aaron by nyght sayinge: Ryse vp and gette you out from amonge my people: both ye and also thee chyldren of Jsracll, ⁊ go ⁊ serue the Lord as ye haue sayd. And take your shepe, and your oxen wyth you as ye haue sayde, ⁊ departe ⁊ blesse me also. And the Egyptians were force vpon the people, ⁊ made haste to send them oute of the lande: for they sayd: we be all dead men.

And the people toke the dough before it was sowered whych they had in stoare, and bounde it in clothes, ⁊ putte it vppon theyr shoulders. And the chyldren of Jsracll dyd according to the saying of Moyses: ⁊ they borowed of the Egyptiās, Jewels of syluer, ⁊ Jewels of gold, ⁊ rayment. And the Lord gatte the people fauour in the syght of the Egyptians: ⁊ so they borowed and robbed the Egyptians.

Thus toke the chyldrē of Jsrael theyr journey frō Rameses to ⁊ Suchoth. vi. C M. men of foote, besyde chyldren. And moch common people went also wyth thē and shepe, ⁊ oxen, ⁊ cattell exceedyng moch And they baked swete cakes of the dough whych they brought out of Egypt, for it was not sowered: because they were thruste out of Egipt and coulde not tarye, nether had they prepared any other prouysyon of meate.

And the tyme of the dwellinge of thee chyldren of Jsrael whych they dwelled in Egypte, was .iiii. hundred and .xxx. yeare. And when the .iiii. hūdred and .xxx. yeares were expyred, euen the selfe same daye departed al the hostes of the Lord out of the lande of Egypt. This is a nyght to be observed to thee Lorde, because he brought them out of the lande of Egypt. Thys is a nyght of the Lorde to be kepte of al the chyldren of Jsrael, and of theyr generacions after them.

And the Lord sayd vnto Moyses and Aarō: this is the maner of passeouer: ther shal no straunger eate therof, but all thee seruantes that are bought for money shal ye circumcyse, ⁊ then let them eate therof. A straunger ⁊ a hyered seruaunt shal not eate therof. In one house shal it be eaten. Ye shal carye none of the flesshe out at the doores: moreouer *se that ye breake not a bone therof. All the multitude of the chyldren of Jsracll shal observe it.

Yf a straunger dwell among you and wyll holde passeouer vnto the Lord, lette hym circumcyse all that be males, and thē let hym come ⁊ observe it, and be take as one that is borne in the land. No vncircūcysed person shal eate therof. One maner of lawe shalbe vnto them that are ⁊ borne in the lande, and vnto the straungers that dwell amonge you. And all the chyldren of Jsrael dyd as the Lorde commaunded Moyses and Aaron. And euen the selfe same daye dyd the Lord bring the chyldren of Jsrael out of the lande of Egipt with theyr armyes.

The Notes

a⁊ That here is called a shepe, is in Ebrew a worde indifferent to be taken either for shepe or goote

The

b‡ The lambe was called the passeouer: that the very name it selfe shulde kepe in memory what was signified therby, which phrase & maner of speaking the scripture vseth often, callynge the signe by thee name of the thyng that it signifieth, as Gen. xvi. b

e‡ Euer is not here take for a tyme without ende, but for a lõge season, whose end is not determyned as in Gene. xiii. d, and Exod. xxviii. g

d‡ To passe ouer is a maner of speach of the scripture, and signifieth nomore, but that as he wold plage the wycked, as he dyd here the Egyptians, euen so wold he shew mercy to the faythfull, as he dyd to the Israelytes, as in Exod. xxiii. d.

e‡ Those that were borne in the land, are onelye those that were borne amõg them: not descendynge of the stocke or lynage of Israell. And the straungers were those that dwelt among the Israelites, & were not borne among them, as aboue in the same Chapter at the letter. d.

C The fyrst begotten muste be sanctifyed vnto the Lorde. The memoryall of theyr delyueraunce. Why they were caried thorow the wildernes. The bones of Ioseph. The pyller of the cloude.

The. xiii. Chapter.

A ND thee Lorde spake vnto Moyses sayeng: a‡ Sanctifye vnto me al the fyrst borne that open all matrynes among the chyldren of Israel as well of men as of beastes: for they are myne. And Moses sayd vnto the people: thynke on thys day in whych ye came out of Egypte and out of the house of bondage: for wyth a myghtye hande thee Lorde brought you out from thence. Se therfore that ye eate no leuended bread. Thys daye come ye out of Egypt in the moneth of * Abid.

*That is y moneth of Iapril.

When the Lorde hath brought the into the lande of the Cananytes, Hethytes, Amorites, Heuytes and Iebusytes, whyche he sware vnto thy fathers that he wolde geue the a land wherin mylcke and hony floweth, then se that thou kepe thys seruice in thys same moneth. Seuen dayes B thou shalt eate swete bread: * and the. vii. day shalbe feastfull vnto the Lord. Therfore thou shalte eate swete breade seuen dayes, & se that ther be no leuended bread sene nor yet leuen amonge you in all your quarters.

Deut. v. b

And thou shalt shewe thy sonne at that tyme saying: thys is done, because of that whych the Lord dyd vnto me when I came out of Egypte. Therfore it shall be a sygne vnto the, vpon thyne hande a remembraunce betwene thyne eyes, that the Lordes lawe maye be in thy mouth. For ‡ wyth a stronge hande the Lorde brought thy out of Egypt, se thou kepe therfore thys ordynaunce in hys season from yeare to yeare. Moreouer when the Lord hath brought the into the lande of the Cananytes, as he hath sworne vnto the and to thy fathers, and hath geuen it the, then thou shalte appointe vnto thee Lorde all that openeth the matryce, all the fyrst borne among the beastes whych thou hast: yf they be males C And all the fyrste borne of the asses, thou shalte redeme wyth a shepe: yf thou redeme hym not, then breake hys necke. But all the fyrste borne amonge thy chyldren shalt thou bye oute.

Looke Psal. cxxvi. b.

And when thy sonne axeth the in tyme to come, sayinge: what is thys? thou shalt saye vnto hym: wyth a myghty hande the Lorde brought vs oute of Egipte, out of the house of bondage. And when Pharao was looth to lett vs goo, the Lorde slewe all the fyrst borne in the lande of Egypte: as well the fyrste borne of men as of beastes. And therfore I sacrifyce vnto thee Lord al the males that open the matryce, but all the fyrste borne of my chyldren I must redeme. And thys shalbe as a token in thyne hand, and as a thyng hanged vp betwene thyne eyes, because thee Lorde brought vs out of Egypt wyth a myghtye hande.

When Pharao had let the people goo, D God caryed them not thorow the land of the Philistines, though it were a nye way For God sayde: the people myght happely repent when they se warre, and so turne agayne to Egypt: therfore God led them aboute thorowe thee wyldernes that bordreth on the red sea. The chyldren of Israell went harnessed oute of the lande of Egypt. And Moyses toke the bones of Ioseph wyth hym: for he made the childre of Israel swere sayinge: * God wyll surely vyset you, take my bones therfore awaye hence wyth you. And they toke theyr iourney from Sucoth: and pytched theyr tentes in Etham in the edge of the wildernes

Gene. l. d Iosue. xxiiii. c

*And the Lorde wente before them Nom. xiii. i. Cor. x. by daye in a pyller of a clowde to leade them the waye: and by nyght in a pyller of fyre to geue them lyght: that they myghte goo bothe by daye and nyghte. * And the Nehem. ix. pyller of the cloud neuer departed by daye nor the pyller of fyre by nyghte out of the peoples syghte.

Sanctifie

Pharaos harte is hardened & foloweth the Israelytes wyth al hys hoost and captaynes & is drowned. The Israelites grudge. They go thorow ye red sea.

The. xiiii. Chapter.

THan thee Lorde spake vnto Moses sayeng: byd the chyldren of Israell that they turne and pytch theyr tentes before the entryng of Hiroth betwene Migdole and the see toward Baalzephon: euen before that, shal ye pytche vpon the se. For Pharao wyll saye of the chyldren of Israell they are tangled in ye land: the wyldernesse hath shute them in. And I wyl harden hys hart, that he shall folowe after them, that I may gett me honour vpõ Pharao and vpon all hys hoste, vpon hys charettes & vpõ hys horsemẽ. * And ye Egyptcyans shall knowe that I am thee Lorde whan I haue gottẽ me honoure vpõ Pharao vpon his charettes and vpõ hys horsemen.

And the angell of God whych went before thee hoste of Israell, remoued and went behynd them. And the cloudenpyller that was before them remoued and stode behynde them and went betwene the hoste of thee Egiptians and thee hoste of Israel. It was a darke cloude, and gaue lyght by nyght: so that all the nyght long the one coulde not come at the other.

*Iob. xii. g xiii. d Iudit. v. b Ps. lxxviii Ec. xxxix. c

*When nowe Moses streched forthe hys hande ouer the see, thee Lorde caryed awaye thee see wyth a stronge east wynde that blewe al nyght, and made the see drie lande and the water deuyded it selfe. And the chyldren of Israel went in thorow the myddest of the see vpon the drye grounde And the water was a wale vnto thẽ both on theyr ryghthande and on theyr left hãd F And the Egyptyans folowed and wente in after thẽ to the myddest ot the see, with al Pharaos horses, & hys charettes & hys horsemen. And in thee morynge watche the Lorde loked vnto the hoste of thee Egipcyans out of the fyery and cloudy pyller, and troubled theyr hoste and smote of theyr charet wheles and cast them downe to the grounde. Than sayde the Egypcyans: Let vs fle from Israell, for the Lord fyghteth for thẽ agaynste vs: Than sayd the lorde vnto Moses: stretch oute thyne hãd ouer the see, that the water may come agayne vpon the Egypcyans vpon theyr G charettes and horsemen.

Loke Exod. xiii. d.

C

Exod. xiii. b

D

E

The last plage

Than streched forth Moses hys hãde ouer the see, & it came againe to hys course erly in the mornyng and the Egyptiãs fled agaynst it. Thus the lorde ouerthrew the Egyptyans in the myddest of thee see and couered the charetes & the horsmen so that of all ỹ hoste of Pharao that came in to the see after thẽ, ther remayned not one But the chyldren of Jsrael went vpon drye lande in thee myddyst of the see, and the water was a wall vnto them: both on the ryght hand of theand also on the left.

Exaye.xl.d

*Thus the lorde delyuered Jsrael the selfe same daye out of the honde of the Egiptiãs, & Jsrael sawe the Egiptiãs dead vpõ the see. And whẽ Jsrael sawe ỹ mighty hand whych the Lorde had shewed vpon

Psa.cv.b.

thee Egyptyans *they feared the Lorde and beleued both the Lorde, and also hys seruaunte Moses=

The Notes.

a‡ ye shall holde your peace: that is, ye shalbe in rest and quietnes.

b‡ To crye vnto the Lord, is to pray vnto him with full hart and feruent desyre, as Moyses here dyd, and yet spake neuer a worde. And so doth thys worde crye and makynge of noyse sygnifye throw out al the psalmes, as in Psal. v. a & xv. b & c.

¶ Moyses & the people with thee wemen synge. At the prayer of Moyses, ỹ bytter waters were swete God must be heared. They come to Elim

The.xv. Chapter.

A Then Moses and the chyldrẽ of Jsrael sange thys songe vnto the Lord and sayd. Let vs synge vnto the Lorde, for he is become glorious. Ehors and hym that rode vpon hym hathe he ouerthrowne in the see. * The Lorde is my

Psa.cxviii.b Exay.xii.fa

strength & my song, & is become my saluacyõ. He is my God and I wyll glorifye hym, he is my Fathers God and I wyll lyft hym vp an hye. The Lorde is a man of warre, ‡ Jehouah is hys name: Pharaos charettes & hys hoste hath he cast in to the see. His iolye captaynes are drowned in the red see, thee depe waters haue couered them: they sonck to the botome as a stone. Thyne hand Lorde is glorious in power, thyne hande Lord hath all to dasshed the enymye. And wyth thy great glorye thou hast destroyed thyn aduersaries thou sentest forth thy wrath and it consumed them, euen as stobel. Wyth the breth of thyne anger the water gathered to gether & the flodes stode styll as a rocke and B the water congeled to gether in the myddest of the see.

The enemye sayde, I wyll folow and ouer take them, and wyl deuyde the spoyl I wyll satisfye my lust vpon them: I wil drawe my swerd, and myne hand shall destroye them.

Thou blowest wyth thy breth & the see couered thẽ, & they sancke as leed in ỹ myghtye waters. Who is lyke vnto the o Lord amonge goddes: who is lyke the so glorious in holynes, ferefull, laudable & that shewest wonders? Thou stretchedest out thy ryght hande, and thee erth swalowed them. And thou carriedest wyth thy mercy thys people whych thou delyueredest, and broughtest them wyth thy strength vnto thy holy habytacyõs. The nacyons heard and were afrayed, panges came vpõ the Philistines. Than the dukes of the Edomytes were amased, and tremblyng came vpõ the myghtyest of the Moabytes, and all the inhabyters of canaan wared faint harted. Let feare and dread fal vpõ them throw the ‡greatnes of thyne arme, and

‡Exod. Iob.xiii.

let them be as styll as a stone: whyle thy people passe throw, whych thou hast gotten. Bryng them in, and plant them in ỹ mountaynes of thyne enheritaunce, thee place Lorde whych thou hast made for to dwell in the sanctuary Lorde, whych thy handes haue prepared.

The lorde ‡ raygne euer and all waye For Pharao went in on horsbake wythe hys charettes and horsmen in to thee see, and the Lorde brought the waters of the see vpon them.

And the chyldren of Jsrael went on drye land throw the myddeste of the see And Myr Jam a Prophetysse thee syster of Aaron toke a tymbrell in hyr hand and all the wemen came out after her wt tymbrels in a daunse. And Mir Jam sange before them: Synge ye vnto the Lorde, for he is become glorious in deade, the horse and hys ryder hath he ouerthrowne in the see. Moses brought Jsrael from the red see, & they went out into the wyldernes of Sur. And they went thre dayes longe in the wyldernes, and could fynde no water At the laste they came to mara: but they could not drincke of thee waters for bytternesse: for they were bytter, therfore the name

D

of the place was called Mara. Then thee people murmured agaynste Moyses, sayenge: What shall we drincke? * And Moyses cryed vnto thee Lorde, and he shewed hym a tree and he cast it in to the waters, and they wared swete.

Jobi.v.c Ecclesiast.

There he made them an ordynaunce and a law, and ther he tempted them, and sayde: If ye wyll herken vnto thee voyce of the Lorde your God, and wyll do that whyche is ‡ ryght in hys syghte and wyll geue an eare vnto hys cõmaundement, & kepe all ordynaunces: than wyll I put none of these diseases vpon thee whyche I broughte vpon thee Egyptyans, for I am the Lorde thy surgyone.

The Notes

a‡ Jehouah, loke Exod. vi. a

b‡ To raygne euer & alwayes is a maner of speaking of the Ebrews, whyche sygnyfyeth wythoute ende: because that euer is taken for a longe tyme whose ende is not apoynted, and not for al way, as in exod. xxii. c

c‡ We must do that whych is ryght in goddes syght and as hys worde teacheth vs, and not after our owne ymagynation

¶ The Israelytes come into the desert of Sin, It rayneth quayles and Manna. They grudge

The.xvi. Chapter.

Exod.xxiii.a A And * they came to Elim where were xii. welles of water and. lxx. date trees and they pytched ther by the water. And they toke theyr journey from Elim and all thee hole company of the chyldren of Jsrael came to the wyldernesse of Sin, which lyeth betwene Elim and Sinai the. xv. daye of the. ii. moneth after ỹ they were come out of the lande of Egypt. And thee hole multytude of the chyldren of Jsrael murmured against Moses and Aaron in the wyldernes and sayd vnto them: wolde to God we hadde dyed by the hande of thee LORDE in the lãd of Egypt, whẽ we sat by the flesshe pottes, and ate bred our belyes full, for ye haue brought vs out into this wyldernes to kyll thys hole multytude for honger.

Than sayde thee Lorde vnto Moses:

B beholde I wyll rayne bread from heauen doune to you, and let thee people goo out, and gather daye by daye that I may proue thẽ whether they wyl walke in my law or no. The. vi. daye let them prepare that whych they wyl bryng in, & let it be twyse as moche as they gather in daylye. And Moses and Aarõ sayde vnto all the chyldren of Jsrael: at euẽ ye shal know ỹ it is ỹ Lorde, whych brought you oute of ỹ lãde of Egypte, and in thee mornynge ye shall see the glory of the Lord: because he hath herde your grudgynges agaynst the lord C for what are we that ye shulde murmure agaynst vs. And moreouer spake Moses At euen the Lorde wyll geue you flesh to eate, and in the mornynge bread ynough, because the Lorde hath herd youre murmure whyche ye murmure agaynst hym: for what are we? your murmuryng is not agaynst vs, but agaynst the Lorde.

And Moses speake vnto Aarõ: Say vnto all the company of thee chyldren of Jsrael, come forth before the Lorde: for he hathe heard your grudgynges. And as Aaron spake vnto the hole multytude of thee chyldren of Jsrael, they loked towarde the wyldernes: and beholde the glorye of thee Lorde spake vnto Moses saying: I haue harde the murmuryng of the chyldren of Jsrael, tell them therfore and saye that at euen they shall eate flesh, and in the mornyng they shall be fylled wyth bread, & ye shall know that I am the lorde your God. And at euen the quayles came and couered the grounde wher they laye. D And in the mornyng thedew lay round aboute the host. * And when the dewe was

Psa lxxviii. c Exod.c

fallen: beholde it lay vpon the grownd in the wyldernesse small and rounde & thyn as thee horefrost on thee grounde. When thee chyldren of Jsrael saw it, they sayde one to another: what is this? For they wyste not what it was. And Moses sayde. * thys is thee breed whyche the lorde hathe geuen you too eate. Thys is thee thynge whyche thee LORDE hathe commaunded, that ye gather euerye man ynough for hym to eate: a gomer full for a man accordyng to the nombre of you, and gather euery man for them whyche are in hys tent.

i. Cori. x. a

And the chyldren of Jsrael dyd euen so and gathered some more some les, and dyd mete it with a gomer * And vnto him

Exod.xvi.c

that had gathered moch, remained nothig ouer, and vnto hym ỹ hadde gathered litle was ther no lack: but euery man had gathered sufficiẽt for hys eatyng. And Moses E sayde vnto them: Se that noo man lette

ought remayne of it tyll the morning. Not
withstãding they harkened not vnto Mo
ses: but some of them left of it vntyll thee
morning, and it was full of wormes &
stancke, & Moses was angry with them.

And they gathered it all morninges:
euerye man as moche as suffyced for hys
Gen.xviii.a eatynge. for as soone as the * hete of the
sũne came it moulte. And the .vi. day they
gathered twise so moche bread. ii. gomers
for one man: & the ruelars of the multytu
de came & tolde Moses.

And he sayde vnto thẽ: thys is that
F whych the Lorde hath sayde: to morow is
the Saboth of the holye rest of the Lorde
bake that whyche ye wyll bake & seth ỹ ye
wyll sethe, & ỹ whyche remayneth lay vp
for you, & kepe it tyll the morninge. And
they layde it vp tyll the morning as Mo
ses bad, & it stancke not, nether was there
any wormes therin. And Moyses sayde ỹ
eate thys daye: for to daye: it is thee Lor
des Saboth: to day ye shalbe fynde none
in the felde. Syxe dayes ye shal gather it
for the seuẽth is the Saboth: ther shalbe
none therin.

Not wyth standyng there went out of
the people in the seuẽth daye for to gather
but they foũd none. Thẽ the Lorde sayd
vnto Moses: how longe shall it be yer ye
wyl kepe my cõmaundementes & lawes.
Exod.xvi.d * Se because the Lorde hath geuẽ you a
Saboth, therfore he geueth you thee syxt
daye bred for twoo dayes. Byde therfore
euery man at home, & let no man go oute
of hys place the .vii. day. And ỹ people re
G sted the .vii. daye. And ỹ house of Israell
Num.xi.b. called it Mã. * And it was lyke vnto Co
riander sede, & whyte, & the taste of it was
lyke vnto wafers made wyth hony.

And Moses sayde: thys is that whych
the Lorde cõmaundeth: fyl a Gomer ful of it
that it may be kept for your chylden after
you ỹ they may se the bred wherwythe he
fed you in wyldernes, whẽ he had brought
you oute of thee lande of Egypte. And
Moses spake vnto Aaron: take a curse &
put a Gomer ful of Man therin, & laye it
vp before the Lorde to be kept for youre
chyldren after you, as the Lorde cõmaun
ded Moses. And Aarõ layde it vp before
Ii.esdr.ix.d Iudith.v.c. the testymony there to be kept. * And the
chyldren of Israell ate man .xl. yere vn
tyll they came vnto a lãd inhabyted. And
so they ate Man, euẽ vntyl they came vn
to the borders of the land of Canaã. And
a Gomer is the tenth part of an Epha.

The Notes.

a ỹ The glorye of the Lord is take for the bryghte
nes and lyght that was sene in the cloude. Of why
che glorye the Apostle maketh mencyon. ii. Corinth.
iii. c. d.

C The Israelites come into Raphidim. They
grudge. Water is geuen them out of the rocke. Mo
ses holdeth vp hys handes and they ouercome the
Amelechytes.

The. xvii. Chapter.

AND all the cõpany of the chil
A dren of Israel went on theyr
iourneyes frõ the wyldernes
of Sin at the cõmaũdemẽte
of the Lord, & pytched in Ra
phidim: where was no water for ỹ people
to drinke. And the people chyde with Mo
ses & sayd: geue vs water to drincke. And
Moses sayd vnto thẽ: why chyde ye with
me, & wherfore doo ye a ỹtẽpte the Lorde?
Ther the people thyrsted for water, & mur
mured agaynst Moyses and sayde: wher
B fore hast thou brought vs out of Egypte
to kyll vs and oure chyldren and oure cat
tell wyth thyrste?

And Moses cryed vnto ỹ lord saying
what shal I do vnto thys people? they be
al most redy to stone me. And ỹ lord sayd
vnto Moses: go before the people, & take
wyth of ỹ elders of Israel: & thy rodd wher
wyth thou smotest the ryuer take in thyne
hand & go. Behold, I wyl stand ther befo
re the vpon a rocke in Horeb: & thou shalt
smyte the rocke, and ther shal come water
out therof, that the people maye drincke.

C * And Moyses dyd euẽ so before the el
Exod.xxxii.d & Deut.ix.d ders of Israel. And he called the name of
the place: Massa & Meriba: because of ỹ
chydyng of the chyldrẽ of Israel, and be
cause they tempted the lord sayeng: is the
Lorde amonge vs or not.

Then came Amelech & fought with Is
rael in Raphidim. And Moses said vnto
Josua: chose out mẽ & go fyghte wyth Ame
lech. To morow I wyl stãde on the top of
the hyll & the rodd of god in myne hande.
D And Josua dyd as Moses bad hym, and
fought with the Amelechites. And Moses
Aaron & Hur went vp to the toppe of the
hyll. And whẽ Moyses held vp hys hand
Israel had the better. And whẽ he late his
hand downe, Amelech had the better.

Whẽ Moyses hãdes were wery, they
toke

toke a stone & put it vnder him, and he sat
downe ther on. And Aaron & Hur stayed
vp hys hãdes, the one on the one syde, and
the other on the other syde. And hys hãdes
were stedie vntyl ỹ sun was down. * And
Iosua discomfeted Amelech & his people
wyth the edge of hys swerde.

And the Lord sayde vnto Moses, write
this for a remembraunce in a boke and tel
it vnto Josua, for I wyl put out the remẽ
braunce of Amelech frõ vnder heuẽ. And
Moses made an aulter & called the name
* That is the lorde is he that ge nereth of it * Iehouah Nissi, for he sayd ỹ hãd is
on ỹ seate of the lord, ỹ the Lord wil haue
warre with Amelech thorow out all gene
racions.

The Notes.

a ỹ To tempte the Lord, is to prouoke the Lorde
to be angry wyth them as Sapien. i. a.

C Iethros councel is receaued of Moyses

The. xviii. Chapter.

IEthro the pryest of Madian
A Moses father in law herd of
al ỹ god had done vnto Mo
ses and to Israel his people,
how that ỹ lord had brought
Exod.ii.b. and xiii.f Israell out of Egypte. * And he toke Zi
phora Moyses wyfe, after shee was sent
backe, & hyr two sonnes, of whych the one
was called Gerson, for he sayd: I haue bẽ
an alient in a straunge lãd. And the other
was called Eliesar: for the God of my fa
ther was myne helpe & delyuered me frõ
the swerde of Pharao. And Iethro moses
father in lawe came with hys two sonnes
and hys wyfe vnto Moyses in to the wyl
dernesse: wher he had pytched his tente by
the mounte of God. And he sent worde to
Moyses: I thy father in law Iethro am
come to the, & thy wyfe also & hyr two son
B nes wyth her. And Moyses wente oute to
mete hys father in lawe and dyd obeysan
ce and kyssed hym, and they saluted eche
other and came into the tent. And Moses
tolde hys father in lawe all that the Lord
had done vnto Pharao and to the Egip
tyans for Israels sake, and al the trauay
le that had happened them by thee waye, &
how the Lorde hadde delyuered them.

And Iethro reioyced ouer all thee good
whych the Lorde had done to Israel, and
because he had delyuered them out of the
hande of the Egiptians. And Iethro say
de: blessed be the Lord whych hath deliue
red you out of the hand of the Egyptyãs
and oute of the hande of Pharao whyche
hathe delyuered hys people frõ vnder the
power of the Egiptians. Nowe I knowe
that the Lorde is greater then all goddes
for bycause that they dealt proudly wyth
thẽ. And Iethro Moyses father in lawe
offred burntoffrynges and sacrifyces vn
to God. And Aaron and all thee elders of
Israell came to eate bread with Moyses
father in lawe before God.

And it chaunced on the morow, ỹ Mo C
ses sat to iudge ỹ people, & the people sto
de about Moyses frõ morning vnto euẽ
Whẽ his father in lawe sawe that he dyd
vnto the people, he sayd: what is this that
thou doeste vnto the people? why sytteste
thou thy selfe & lettest all the people stand
about the frõ morninge vnto euen? And
Moyses sayde vnto hys father in lawe:
because thee people came vnto me to seke
counsell of god. For whẽ they haue a mat
ter, they come vnto me, and I must iudge
betwene euery man and his neyghboure,
and must shewe them the ordinaunces of
God and hys lawes.

And hys father in law sayd vnto him
it is not well that thou doest. Thou doest
vnwysely & also thys people that is with
the: because the thynge is to grieuous for
Deut.i.b the * & thou art not able to doo it thy selfe
alone. But heare my voyce, and I wyl ge
ue the councell, and God shalbe wyth the.
Be thou vnto the people to godward, and
bringe the causes vnto God and prouide
them ordinaunces and lawes, and shewe
them the waye wherin they must walke &
the weekes that they must do. Moreouer
seke out among all the people, men of ac D
tiuite a whyche feared God and men that
are true and hate couetousnes: and make
thẽ heades ouer thee people, captaynes o
uer thousandes, ouer hũdredes, ouer fyf
tye and ouer ten. And let them b iudge the
b To Iud gers looke in Gene. xlvi. e people at all seasons: Yf ther be any grea
te matter lett them bringe that vnto the, &
lett them iudge all small causes them sel
ues, and ease thy selfe and lett them beare
wyth the. Yf thou shalte do thys thynge,
thẽ thou shalt be able to endure that why
che god chargeth the withall, and all thys
people shal goo to theyr places quietly.

And Moyses heard the voyce of hys
father in lawe, & dyd al that he had sayde,
& chose actyue men oute of al Israell and

a The con dicions that Iudges shuld haue

made thē heades ouer ỹ people, captaines ouer. M. ouer hūdreds, ouer fyftie & ouer ten. And they iudged the people at al seasons, & brought ỹ harde causes vnto Moses: & iudged al small matters thē selues. And thā Moyses let his father in law depart, and he went into hys owne lande.

¶ The childrē of Israel come to the mount Sinai ¶ The people of god are holy, and royal priesthode. He that toucheth ỹ hyl dyeth. God appereth vnto moyses vpon the mounte in thonder and lightenynge

The. xix. Chapter.

M

Nu. xiiii. c

IN the. iii. moneth after the childrē of Israel were gone oute of Egipt: ỹ same day thei came into ỹ wildernesse of Sinai. * For thei were departed frō Raphidim, & were come to ỹ desert of Sinai, & had pytched theyr tētes in ỹ wildernesse. And ther Israel pitched before ỹ mout. And Moses wēt vp vnto god. And the lord called to him out of the moūtayne saying: thus say vnto ỹ house of Jacob, & tel ỹ childrē of Israel: ye haue sene what I dyd vnto ỹ Egiptiās & how I toke you vp vpō egles wiges, & haue brought you vnto my self. Now therfore yf ye wyl heare my voyce & kepe myne appoyntmēt: ye shalbe myne owne aboue al nacīōs, for al ỹ erth is myne. Ye shalbe vnto me a king dō of prestes & an holy people: these ar the wordes whyche thou shalte saye vnto the childrē of Israel.

And Moses came & called for ỹ elders of Israel, & layd before thē al these wordes which ỹ lord had cōmāded hi And ỹ people āswered al together & sayd: All that ỹ lord hath sayd: we wil do. And moses brought ỹ wordes of ỹ people vnto ỹ lord. And the lord said vnto Moses: Lo I wil come vnto the in a thicke cloude, ỹ the people may heare whē I talke wyth the, & also beleue the for euer. And Moses shewed the wordes of the people vnto the Lord.

B

And the Lord sayd vnto Moyses: Go vnto ỹ people, & a‡sāctifye thē to day & to morowe, & let thē washe theyr clothes that they may be ready against the thyrd daye For the thyrd day the lord wil come down in the sight of al the people vpō moūt Sinai. And set markes roūde about the people & saye: beware ỹ ye go not vp into the moūt, & that ye touche not thee borders of it, for whosoeuer toucheth the moūte, shal surely dye. Ther shal not an hād touche it but ỹ he shal eyther be stoned or els shotte thorow: whether it be beast or mā, it shall not lyue, whē the horne bloweth: than lett them come vp into the mountayne.

And Moyses wēt down frō the moūt vnto ỹ people & sanctified thē & they washed theyr clothes: And he said vnto ỹ people: be ready agaynst the thyrd day, & le ỹ yes ‡come not at your wiues. And ỹ thyrd day in the morning ther was thūder, & ligh tening & a thicke cloude vpō the moūte, & the voyce of ỹ horne wared exceding lowde, and al the people that was in the hoost was afrayed. And Moyses brought the people out of the tentes to mete wyth god and they stode vnder the hyll.

And moūte Sinai was al together on a smoke: because the lord descended downe vpō it in fyre. And the smoke therof ascended vp, as it had bene the smoke of a kyll, & al the moūt was exceding feareful. And the voyce of the horne blew & wared lowder & lowder. Moses spake, & god āswered him & ỹ wyth a voyce. And the Lorde came down vpō moūt Sinai, euē in ỹ top of the hyl, & called Moses vp into the top of the hyll. And Moyses went vp.

D

And the Lord sayd vnto Moyses: goo downe & charge ỹ people ỹ they prcase not vp vnto the lord for to se him, & so manye of thē perish. And let the prestes also why che come to the lordes p̄sence sanctifie thē selues: lest the lord smyte thē. Thē moses sayd vnto ỹ lord: ỹ people cānot come vp into the moūt Sinai, for ỹ chargedest vs saying: set markes about the hyll, & sāctifye it. And the lord sayd vnto him: away, & gett the downe: & come vp bothe thou & Aarō w̄ the. But let not the Prestes & the people prcsume for too come vp vnto the lord: lest he smyte thē. And Moyses went downe vnto the people, and told them.

The Notes.

a‡ To sanctifie is here too purge & clense thē frō the fylthynesse of both theyr body & garmētes, as is in the same Chapter beneth at d, and. xxxi. e

b‡ Come not at your wyues, that is: whē ye wyll serue the Lord, ye shal put frō you al lustes & fleshly cōcupiscēces, geuing your self holy to prayer & abstinence, as Paul teacheth. i. Cozin. vii. c, that they ỹ haue wyues should be as though they had none.

¶ The. x. commaundementes de geuen. The altare of erth.

J

Deut. v. Psal. lxxx. Psal. xcvii. Psal. xciii.

The. xx. Chapter.

AND God spake al these wordes & said: I am the lord thy god, which haue brought the out of the lād of Egipt, & out

out of the house of bōdage. Thou shalte haue none other goddes i my sight. Thou shalt make the no graue ymage, nether any similitude ỹ is in heuē aboue, eyther in the erth beneth, or in the water ỹ is beneth the earth. Se that thou neyther bowe thy selfe vnto thē neyther serue thē: for I the Lord thy God am a ‡gelouse god, & vysyte the synne of the fathers vpō the childrē vnto the thyrd and fourthe generatiō of thē that hate me & yet shewe mercy vnto thousandes among thē that loue me & kepe my commaundementes.

a I am gelouse ỹ is, I am ỹ lord ỹ wyl haue all ỹ worshipe & los both mard wine vnto your wyues badnes & wil punish it deeply. And again that feruēt ly louyng your goddis nes & wil rewarde it abundātly

B

Thou shalte not take the name of the Lord thy god in vayn, for the Lord wyll not holde him gyltlesse ỹ taketh hys name in vayn. Remēbre the Saboth day ỹ thou sanctifye it. Sixe dayes mayst thou labour & do al that thou hast to doo: but the seuenth day is the Saboth of the Lord thy god, in it thou shalte do no maner worke: nether thou nor thy sonne nor thy doughter, nether thy mā seruaūt, nor thy mayde seruaūt nether thy catel, nether yet ỹ straūger that is wythin thy gates. For in syxe dayes the lord made both heauen & earth and the sea, & al that in them is and rested the seuenth daye: wherfore the Lord blessed the Saboth daye & halowed it. b‡ Honour thy father & thy mother, that thy dayes maye be longe in the lande whyche the Lorde thy God geueth the.

b To honor father & mother is not onli to serue obey & please them but also to helpe them in their age yf they be poore & nedye, as Epke. vi. a Colli. iii. a. mar. vii. b. Mat. xv. c. Luc. xviii. b

Thou shalt not kyll

¶ Thou shalt not breake wedlocke

Thou shalt not steale

Thou shalt beare no false wytnesse agaynst thy neyghbour.

Thou shalt not couet thy neighbours house: nether shalt couet thy neyghbours wyfe, hys man seruaunte, hys mayde, hys oxe, hys asse, or ought that is hys.

*Deut. v. c Heb. xii. c

* And al the people sawe the thunder and the lyghtening & the noyse of the horne, & how the mountaynes smoked. And when the people sawe it, they remoued & stode a farre of and sayde vnto Moyses: talke thou with vs & we wyl heare * but let not god talke wyth vs lest we dye. And Moyses sayd vnto the people fere not, for god is come to proue you & that his feare may be among you, that ye synne not.

Deut. v. c

D

And the people stode a farre of, & Moyses went into the thicke cloude where god was. And the Lord sayde vnto Moyses: Thus thou shalt say vnto the childrē of Israel. Ye haue sene how that I haue talked wyth you from out of heauē. Ye shal not make therfore wyth me goddes of syluer nor goddes of gold: in no wise shal ye do it. An alter of erth thou shalt make vnto me & theron offer thy burntoffe rynges and thy peaceofferinges, and thy shepe & thyn oxen. And in all places wher I shal put the in remēbrauce of my name, thither I wyl come vnto the and *blesse the. But and yf thou wylte make me an aulter of stone, se thou make it not of hewed stone, for yf thou lefte vp thy tole vpon it, thou shalt polute it. Moreouer thou shalte not goo vppe wyth stepes vnto myne alter, that thy nakednes be not shewed theron.

Deu. xxvii. a Iosu. viii. f

Gen. xii. e

¶ Temporall and cyuyle ordynaunces

The. xxi. Chapter.

A

Lawes Deut. xv. c Le. xxv. c Leui. xxv. f

THese are ỹ lawes which thou shalt sett before ỹ. * Yf thou bye a seruaūt ỹ is an hebru, syxe yeres he shal serue, & the seuenth he shall goo out free payeng nothing. Yf he came a lone, he shal goo oute alone. Yf he came mayed, his wyfe shal goo out with hym And yf hys mayster haue geuē hym a wyfe & she haue borne hym sonnes or doughters then that wyfe & hyr chyldren shalbe hyr maysters, & he shal go out alone. But & yf ỹ seruaunte saye I loue my mayster & my wyfe & my chyldren, I wyll not goo out free. Then let hys mayster bryng him vnto ỹ a‡ Goddes & sett hym too the doore or ỹ dorepost, & bore his eare thorow with a naule, & let him be his seruaūt for euer.

Yf a mā sell hys doughter to be a seruaunte: she shall not go out as the mē seruaūtes doo. Yf she plase not hyr maister so that he hath geuē her to no mā to wyfe then shal he let hyr go free: to sell her vnto a straunge nacyō shall he haue no power, because he despysed her. Yf he haue promised her vnto his sonne to wyfe, hee shal deale with her as mē do with their doughters. Yf he take him another wife, yet her fode, raymēt and duetye of martage shal he not mynisshe. Yf he doo not these thre vnto her, then shall she goo oute free and paye no money. * He that smyteth a man that he dye, shall be slayne for it. Yf a mā laye not awayt but god delyuer him into hys hād, thē I wyl poynt the a place whi

B

deut. xxi. c

whether he shal sle. Yf a mā come presūptuously vpon hys neyghbour, & slee hym with gyle, thou shalt take him from myne aultar that he dye. And he ỹ smyteth hys father or his mother, shall dye for it.

He that stealeth a man & selleth him (yf it be proued vpon hym) he shall be slayne for it. * And he that curseth hys father or mother, shal be put to death for it. Yf mē stryue together & one smyte another wyth a stone or with his fyste, so that he dye not but lyeth in bed: yf he ryse agayne & walke wythout vpon hys staffe then shall he that smote him go quite: saue only he shal beare hys charges whyle he laye in bedde and paye for hys healynge.

Yf a mā smyte his seruaūt or his mayde with a staffe ỹ they dye vnder his hād, it shalbe auēged. But & yf they cōtynue a day or two, it shall not be auēged for they ar his money. Whē men stryue & smyte a woman wyth chyld so that hyr fruyte departe frō her & yet no myschyefe followeth: then shall he be mersed, accordinge as the womās husband wyl lay to hys charge, & he shal paye as the dayes mē apoynt hym. But * and yf any mischyefe folow then shall he paye lyfe for lyfe, eye for eye toth for toth, hande for hand, fote for fote burninge for burninge, woūd for wound and stryppe for stryppe.

Yf a man smyte hys seruaunte or hys mayde in ỹ eye & put it out, he shall let thē go free for the eyes sake. Also yf he smyte out hys seruauntes or hys maydes tothe, he shal let thē go out free for the tothes sake. Yf an ore gore a man or a womā that they dye, thē the * ore shalbe stoned, & his flesche shall not be eaten: and hys mayster shall goo quyte.

Yf the ore were wont to runne at men in tyme past & it hath bene tolde his mayster, & he hathe not kepte hym, but that he hath kylled a mā or a womā: then the ore shalbe stoned & hys mayster shal dye also. Yf he be set to a summe of money, then he shall geue for the delyuerance of hys lyfe accordīg to al that is put vnto him. And whether he had gored a sonne or a doughter, he shalbe serued after the same maner. But yf it be a seruaunte or a mayde that the ore hath gored, then he shall geue vnto theyr mayster the sūme of .xxx. ♁ sicles and the ore shalbe stoned.

Yf a man open a well or dygge a pyt, & couer it not, but that an ore or an asse fall therin, the owner of the pytt shall make it good and geue money vnto theyr mayster and the dead beast shalbe hys.

Yf one mans ore hurt anothers that he dye: then they shal sell the lyue ore and deuyde the moneye, and the dead ore also they shal deuyde. But and yf it be knowē that the ore hath vsed to pusshe in tymes paste, then because thee mayster hathe not kepte hym, he shall paye ore for ore, and the dead shalbe hys owne.

The Notes

a ♁ Judges & princes ar called in the scripture ofte tymes goddes: because they receaue theyr office of god, as in Exo. xxii. b, which the apostle calleth thre mynisters of God. Roma. xiii. a.

* ♁ God so abhorreth murther, ỹ the vnreasonable beastes must dye therfore, & theyr flesh cast awaye.

b ♁ Sicle, after the Ebrues is an ounce: but after the grekes & latynes it is but the fourth parte of an ounce. And it cōteyneth xx. geras as in Exod. xxx. b, wych is ten pence sterlyng or ther about.

Soch lyke lawes as ar in the chapter aboue.

The. xxii. Chapter.

Yf a mā steale an ore or shepe & kyll it or sell it, he shal restore. v. ore for an ore, & .iiii. shepe for a shepe. Yf a theefe be foūd breaking vp & be smytē ỹ he dye, ther shall no bloud be shed for him: except the sun be vp when he is foūd then ther shalbe bloud shed for hym.

A theefe shal make restitucion: Yf he haue not wherewyth, he shalbe solde for hys theefte. Yf the theefe be foūd in hys hād alyue (whether it be ore, asse or shepe, he shal restore double. Yf a mā dohurt feld or vyneyarde, so that he put in his beast to fede in anothers mans felde: of the best of hys owne feld, and of the best of his owne vyneyarde, shall he make restitution.

Yf fyre breake out & catche in ỹ thornes so ỹ the stackes of corne or thee standinge corne or feld be cōsumed therwith: he that kyndled the fyre shall make restitution.

Yf a mā delyuer his neyghbour money or stuf to kepe, & it be stolē out of his house: Yf ỹ theefe be foūd, he shal pay double. Yf the theefe be not foūde, thē the goodmā of the house shalbe brought vnto the goddes and swere, whether he haue putte hys hand vnto hys neyghbours good.

And in al maner of trespace, whether it be ore, asse, shepe, rayment or any maner lost thing which another chalengeth to be his

thee cause of bothe parties shall come before the goddes. And whome thee goddes condemne: the same shall paye double vnto hys neyghbour.

Yf a mā delyuer vnto his neyghbour to kepe, asse, ore, shepe or whatsoeuer beastit be & it dye or be hurt or dryuē away & noo mā se it: thē shal ♁ an othe of the Lord go betwene thē, whether he haue put his hād vnto hys neyghbours good: & the owner of it shal take the othe, & the other shal not make it good. Yf it be stolē frō him, then he shal make restitucīō vnto ỹ owner. Yf it be torne with wylde beastes, thē let hym bring recorde of the tearinge: & he shal not make it good. Whē a mā borroweth ought of his neighbour yf it be hurt or els dye & yf the owner therof be not by, he shal make it good: Yf the owner therof be ther by he shal not make it good namelye yf it be an hyred thynge and came for hyre.

Yf a mā begyle a mayde that is not betrouthed & lye with her, he shal endote her & take her to his wyfe: Yf hyr father refuse to geue her vnto hym, he shal paye money accordyng to the dowrye of vyrgins.

Thou shalt not suffer a witch to lyue. Whosoeuer lyeth with a beast shalbe slayne for it. He that offreth vnto any goddes saue vnto the lord only, let him dye without redēptiō. * Vexe not a straunger neyther oppresse hym for ye were straungers in the lād of Egipt. * Ye shall trouble no wedow nor fatherlesse chyld. * Yf ye shal trouble thē: they shal crye vnto me, and I wyl surely heare theyr crye & thē wyll my wrath ware hoote & I wyl kyll you wyth the sweād, & your wyues shalbe wedowes and your chyldren fatherlesse.

Yf thou lende money to any of my people ỹ is poore by the, thou shalt not be as an vsurer vnto him, nether shalt oppresse hym with vsery. Yf thou take thy neyghbours raymēt to pledge, se ỹ thou delyuer it vnto him agayne by that the sunne goo downe. For that is his couerlet only: euen the raymēt for hys skynne wherein he slepeth: or els he wyl crye vnto me & I wyll heare hym, for I am mercyful.

Thou shalt not rayle vpō the goddes, nether curse the ruelar of thy people. Thy b ♁ frutes whether they be dryye or moyst, se thou kepe not backe. Thy fyrstborne sōne

thou shalte geue me: lykewyse shalt thou do of thyne ore & of thy shepe. Seuē dayes it shalbe wyth the dāme, & the .viii. day thou shalt geue it me. Ye shalbe holy people vnto me, & therfore shal ye eate no flesh that is tooren of beastes in the felde. But shal cast it to dogges.

The Notes

a ♁ In othe is the ende of stryfe & deuysyō, ỹ whiche is lawful to be done, whē it is ether to the glory of God or profyt of oure neyghbour or for the commyn wealth or els not, as Math. v. f.

b ♁ By thyther & fyrst frutes ar vnderstād geuing of thākes wherby ỹ harte knowledgeth & cōfesseth to haue receaued it of God, as in. i. Timo. iiii. a.

Here I set no some, because I wot al men shulde reade the chapter thorow out, and the two that ar next before also

The. xxiii. Chapter.

Thou shalt not accept a bayn tale, neyther shalt put thyne hand with thee wycked to be an vnryghteousse wytnesse. Thou shalt not folow a multitude to do euel: nether āswere in a mater of plee ỹ ỹ (woldest to folow many) turne a syde from the trouthe) nether shalte thou poynte a poore mans cause.

* Whē thou metest thyne enemies ore or asse goynge a straye, thou shalt bringe thē to hym agayne. Yf thou se thyne enemyes asse synke vnder his burthē, ỹ shalt not passe by and let hym alone: but shalte helpe hym to lyft hym vp agayne.

Thou shalt not hynder the ryght of the poore that are among you in theyr sure.

Kepe the ferre frō a false mater, & the innocent & righteous se thou sley not, for I wyll not iustifye the wicked. Thou shalte take no a ♁ gyftes, for gyftes blynd ỹ seyng & peruert the wordes of the ryghteous.

Thou shalt not oppresse a straūger, for I know the hart of a straūger, because ye were strāgers in Egipt. Sixe yeres thou shalt sowe thy lād & gather in the frutes therof: & the seuēth yere ỹ shalt let it reste & lye stil, that the poore of thy people may eate, & what they leaue, ỹ beastes of ỹ feld shall eate: In lyke maner thou shalt doo with thy vyneyard and thine olyue trees.

Syxe dayes thou shalt doo thy worke and the seuenth daye thou shalt kepe holye daye, that thyne ore & thyne asse maye rest & ỹ sonne of thy mayde, & the straunger may be refreshed. And in all thynges ỹ I haue sayde vnto you be circumspect.

And

A ♁ False witnesse.

Thefte.

Witches

Leuit. xix. g

Exod. xxii. b

Let all oppressers of the poore take heede to hys text

B

Pleges.

D

C

Deu. xxii. a

And make no reherſall of thee names of ſtraunge goddes, nether let any mā heare thē out of your mouthes.

Thre feaſtes thou ſhalt hold vnto me in a yere.* Thou ſhalt kepe the feaſte of ſwete breād that thou eate vnleuēd bred vii. dayes longe as I cōmaunded thee in the tyme apoynted of the moneth of Abib for in that moneth thou cameſt out of Egypt:*⁊ ſe that no man apeare before me emptye. And the feaſt of Herueſt, when ȳ reapeſt the fyrſte fruytes of thy laboures whych thou haſt ſowen in the felde. And the feaſt of ingatherynge, in the ende of the yeare: when thou haſt gathered in thy laboures out of the felde.

Thre tymes in a yeare ſhall all thy mē chyldrē appere before the Lord Iehouah. *Thou ſhalte not offer the bloude of my ſacrifice wyth leuended breād: nether ſhal the fatte of my feaſte remayne vntyll the morȝynge.

The fyrſte of the fyrſtfruytes of thy land thou ſhalt bryng into the houſe of ȳ lord thy god‡thou ſhalt alſo not ſethe a kydd in hys mothers mylke.

Behold, I ſend myne angel before the to kepe the in the waye, ⁊ to bryngе the in to the place whych I haue prepared. Beware of him ⁊ heare his voyce and anger hym not: for he wyll not ſpare your myſdedes, yea and my name is in hym. But ⁊ yf thou ſhalt herken vnto hys voyce and kepe all that I ſhall tell the, then I wylbe an enemye vnto thyne enemies and an aduerſarie vnto thyne aduerſaries. When myne angell goeth before thee and bathe broughte thee in vnto thee Amorites, Hethites, Pherezites, Cananites, Heuites ⁊ Iebuſytes, and I ſhall haue deſtroyed them, ſee thou worſhyppe not theyr Goddes, neyther ſerue them, neyther do after thee workes of them but ouerthrowe thē and breake downe the places of thē. And ſe that ye ſerue the Lorde your God, and he ſhall bleſſe thy breād and thy water, ⁊ I wyll take all ſyckenes awaye frome amonge you.

Moreouer there ſhall be noo woman chyldleſſe or vnfrutefull in thy land, and thee nombre of thy dayes I wyll fulfyll I wyll ſende my feare before thē and wyl kyll all the people whether thou ſhalt go. And I wyll make all thyne enemyes turne theyr backes vnto the, and I wyll ſende ‡hornettes before thee, and they ſhall dryue out the Heuites, the Cananites and the Hethytes before the. I wyll not caſte them oute in one yeare, leſt the land grow to a wylderneſſe: and the beaſtes of the felde multiplye vpon the. But a lyttle and a lyttle I wyll dryue them oute before the, vntyll thou be increaſed that thou mayſt enheret the lande. And I wyll make thy cooſtes from the red ſee vnto the ſee of the Philyſtynes and from thee deſerte vnto the ryuer. I wyl delyuer the inhabiters of the lande into thine hande, and thou ſhalt dryue thē out before the. *And thou ſhalt make none apoyntmēt wyth thē nor wyth theyr goddes. Neyther ſhall they dwell in thy land, leſt they make the ſynne agaynſt me: for yf thou ſerue theyr goddes*it wil ſurely be thy decaye.

The Notes.

a‡ By receauinge of gyftes is vnderſtande all thynge by whych one ſeketh hys owne profyte and honoure and not godes, as in deutero. xvi.d. xvii.d and Eccleſi. xx.d

*‡ That is: thou ſhalt not ſethe ſe ſo lōge as it ſouketh, or as ſome thynke: they ſhuld not kyl both the damme and the kydde.

b‡ A hornet is lyke a waſpe: ſe is of a more venemous nature and ſtyngeth moch ſorer, as in deutero. vii.e and Ioſue. xxiiii.c

¶ Moyſes aſſendeth vp to the mount and wryteth the wordes of the LORDE. The bloude of the conenaunt. The elders of Iſrael iudge the people.

The. xxiiii. Chapter

And he ſayde vnto Moyſes: come vnto ȳ lord: bothe thou and Aaron, Nadab ⁊ Abihu ⁊ the. lxx. elders of Iſrael, ⁊ worſhip a farre of. And Moſes went hym ſelfe alone vnto the Lorde, but they came not nye, neyther came thee people vp wyth hym. *And Moſes came ⁊ told the people al the wordes of the lord and all the lawes. And all the people anſwered wyth one voyce ⁊ ſayd: al the wordes whych the Lorde hath ſayde, wyll we doo. Then Moyſes wrote all the wordes of the Lord, ⁊ roſe vp early and made an aulter vnder the hyl, and. xii. pylers accordynge to the nombre of thee. xii. trybes of Iſrael, and ſent yonge men of the childrē of Iſrael to ſacrifyce burnteofferynges and

and to offre a‡ peaceoffringes of oxē vnto the Lord. And Moyſes toke halfe of the bloud ⁊ put it in baſens, and the other halfe he ſprenkled on the alter.

And he toke the boke of the apoyntmēt ⁊ red it in the audience of the people. And they ſayd. Al that the Lord hath ſayd, we wyll do and heare. And Moyſes toke the bloud and ſprynkeld it on the people and ¶ ſayde: beholde, thys is the bloud of the apoyntment which the Lord hath made vpon all theſe wordes.

Then went Moyſes ⁊ Aaron, Nadab and Abihu ⁊ the. lxx. elders of Iſrael vp, and b‡ ſawe the God of Iſrael, and vnder his feate as it were a bricke worke of Saphir and as it were thee facyon of heauen when it is cleare, and vpon the nobles of the chyldren of Iſraell he ſet not hys hande. And when they had ſene God they ate and dronke.

And the Lorde ſayd vnto Moyſes: come vp to me into the hyll and be ther, and I wyl geue the tables of ſtone and a law and commaundementes, whyche I haue wrytten to teache thē. Then Moyſes roſe vp ⁊ his miniſter Ioſua, ⁊ Moyſes went vp into the hyll of God, ⁊ ſayde vnto the elders: tarye ye here vntil we come agayn vnto you: And behold here is Aaron and Hur wyth you. If any mā haue any matters to do, let hym come to them. When Moſes was come vp in to the mounte, a clowde couered the hyll, ⁊ the ‡ glorye of thee Lorde abode vpon mounte Sinai, and the cloude couered it. vi. dayes. And the ſeuenthe daye he called vnto Moyſes out of the cloude. And the facyon of thee glorie of the Lorde was lyke conſumyng fyre on the toppe of the hyll in ȳ ſyght of the chyldren of Iſraell. * And Moyſes wente into the mountayne. And Moyſes was in the mounte fourtye dayes and. xl nyghtes.

The Notes

a‡ Peaceoffring is to reconcyle God to wardmen, to be at peace wyth them and to forgeue them theyr treſpaſſe: as ſome men ſaye for peace obtayned after victory in bataple, as afore in the. xx. chapter. d. and here after. xxxii. b.

b‡ They ſawe god: that is, they knewe certeynly that he was there preſente and they ſaw hym as in a viſion, not in hys godly maieſtie, but as it were by a certayn reuelacion

c‡ Of thys glorye is ſpoken afore in the. xvi Chapter c

¶ The Lord ſheweth moyſes the faſhion of the holy place and the thynges perteynynge therto

¶ The forme of the arke of wytneſſe ⁊ hys ſtaues and Cherubyns.

The. xxv. Chapter.

And thee Lorde talked wythe Moyſes ſayinge: ſpeake vnto the chyldren of Iſrael that they geue me an heue offring and of euery mā that geueth it willyngly wyth hys harte, ye ſhall take it.*And thys is the heueoffringe whyche ye ſhall take of them: gold, ſyluer ⁊ braſſe and Iacincte colour, ſcarlet, purpul, byſſe and gootes here, rāmes ſkynnes that are red, and the ſkynnes of tarus and ſethim wood, oyle for lyghtes, and ſpices for annoyntynge oyle and for ſwete cenſe: Onix ſtones and ſet ſtones for the*Ephod and for the breſtlappe.

And they ſhall make me a ſanctuarye that I maye dwell amonge them. And I ſhall ſhewe the, the facion of the habitacion and of all the ornamentes therof, euen ſo, ſe that ye make it in al thynges. And they ſhall make an arcke of ſethim wood, ii. cubytes ⁊ an halfe longe, a cubyte and an halfe breede and a cubyte and an halfe hye. And thou ſhalte ouerlaye it wyth pure golde bothe wythin and wythoute, and ſhalte make an hye vppon it a crowne of golde round about. And thou ſhalt caſte. iiii. rynges of gold for it, and put them in the. iiii. corners therof. ii. ringes on the one ſyde of it, ⁊. ii. on the other. And thou ſhalt make ſtaues of ſethim wood ⁊ couer thē wyth gold. and put the ſtaues in the rynges along by the ſydes of the arke. to bear it wyth all. And thee ſtaues ſhall abyde in thee rynges of thee arcke, and ſhall not be taken awaye. And thou ſhalte putte in the arcke, thee wytneſſe whyche I ſhall geue the.

Ephod (or garmēt lyke an. amyce.

¶ The table of ſhewbread wyth the loues of bread vpon it, and hys other veſſels.

And thou ſhalte make a mercyſeate of pure golde. ii. cubytes and an halfe longe and a cubyte and an halfe brode. And make. ii. Cherubyns of thycke golde on thee ii. endes of the mercyſeate: and ſet the one Cherub on the one ende, and thee other on the other ende of the mercyſeate, ſo ſe that thou make them on the twoo endes there-

of.

therof. And the Cherubyns shall stretche theyr wynges abrode ouer an hye, and couer the mercyseate wythe theyr wynges, & theyr faces shall loke one to another: euen to the mercyseate warde, shall the faces of the Cherubims be. And thou shalt put the mercyseate aboue vpon the arcke, & in the arcke thou shalt put the wytnesse whyche I wyll geue the.

There I wyl mete the and wyl comon with the frō vpon the mercyseate from be twene the two Cherubyns which are vpō the arke of wytnesse, & of al thing whyche I wyll geue the in cōmaūdemēt vnto the chyldren of Israell.

¶ Thou shalt also make a table of sethim wood of two cubytes longe & one cubyte brode and a cubytt and an half hye. And couer it wyth pure golde, & make therto a crowne of gold round aboute. And make vnto that an whope of .iiii. fingers brode, round about. And make a golden crowne also to ỹ whope round aboute. And make for it .iiii. rynges of golde & put thē in the corners that ar on the .iiii. fete therof: cuē harde vnder the whope shal the rynges be to put in staues to beare the table wythal. And thou shalt make staues of Sethym wood & ouerlaye them with gold, that the table may be borne wyth them. And thou shalt make hys dysshes, spones, pottes & flatpeces to poure out wythal, of fyne golde. And thou shalt sette vpon the table, ✠ shewebread before me al waye.

¶ The facion of the candelsticke, wyth his lampes snoffers and other necessarye.

And thou shalt make a candelstick of pure thicke golde with his shaft, brāches, bolles, knoppes and floures proceadynge ther out. Syxe braūches shal procede out of the sydes of the candelsticke. iii. oute of the one side & .iii. out of the other. And ther shalbe .iii. cuppes lyke vnto almondes wt knoppes & floures vpon euery one of the vi. braūches that procede out of the cādelsticke: & in the candelstick selfe. .iiii. cuppes lyke vnto almōdes wyth theyr knoppes & floures: that ther be a knop vnder euery .ii. braunches of the syxe that procede out of the cādelsticke. And thee knoppes and the braunches shalbe all together, one pece of pure thycke golde.

And thou shalt make .vii. lampes and put thē an hye theron, to geue lighte vnto the other syde that is ouer against it: with snoffers & fyne pannes of pure gold. And an hundred pounde weyght of fyne gold shall make it wyth all the apparell. ✠ And se that thou make thē after the facion that was shewed the in the mounte. Ex. xxv.

The Notes.

✠ Shewbread because it was alwayes in the presence and syghte of the Lorde.

¶ This chapter also describeth the thinges pertey nynge to the holy place

The .xxvi. Chapter.

And thou shalt make an habitacion wyth ten curtaynes of twyned * bysse, ✠ Jacynct scarlet and purpull, & thalte make them wyth Cherubyns of broderd worke. The length of a curtayne shalbe .xxviii. cubytes, and thee bredth .iiii. and they shalbe all of one measure: fyue curtaynes shalbe coupled together one to another: & the other fyue lykewyse shal be coupled together one to another. A * Byssus is a kynde of fyne lynen of Egipt

¶ The forme of the ten curtayns of the tabernacle wyth theyr Cherubins and fyftye loupes.

Then shalte thou make loupes of Jacincte coloure, a longe by the edge of thee one curtayne euē in ỹ selueedge of the couplinge curtayne. And likewyse shalt thou make in the edge of the vtmost curtayne that is coupled therwith on the other syde fyftye loupes shalt thou make in the one curtayne, & fyftye in the edge of the other that is coupled therwyth on the other syde: so that the loupes be one ouer agaynst another. And thou shalt make fyftye buttons of gold, and couple the curtayns together wyth the buttōs: that it may be an habitacyon.

And thou shalte make .xi. curtaynes of gotes here, to be a tente to couer the habitation. The lengthe of a curtayne shalbe .xxx. cubites, & the bredth .iiii. & they shalbe al .xi. of one measure. And thou shalt couple .v. by thē selues, & the other syxe by thē selues, & shalte double the sixte in the fore frōt of the tabernable. And thou shalt make fyftie loupes in the edge of the vtmost curtayne on the one syde, euen in the couplinge courtayne: & as manye in the edge of the couplinge curtayne on the other syde. And thou shalte make fyftye buttons of brasse and putt thē on the loupes, and couple

couple the tent to gether wyth all, that ther may be one couering.

And thee remnaunt that resteth in thee curtaynes of thee tente: euen thee bredeth of halfe a curtayn that resteth, shalbe lefte on the backe sydes of the habytacion: a cubyte on thee one syde and a cubyte on thee other syde, of that that remaynethe in thee length of the curtaynes of the tabernacles whyche shall remayne of ether syde of the habytacyon to couer it with all.

And thou shalt make another coueryng for the tent of rames skynes dyed red and yet another aboue all of taxus skynes.

And thou shalt make bordes for the habytacion of sethim wod to stonde vp right te: ten cubytes longe shall euery borde be and a cubyte and a halfe brode. Two fete shal one bord haue to couple thē to gether wythe all, and so thou shalt make vnto al thee bordes of thee habytacyon.

¶ The facyon of the bordes of the tabernacle wyth theyr fete, sockettes and barres

And thou shalt make .xx. bordes for the habytacyon on the southe syde, and thou shalt make .xl. sockettes of syluer and put thē vnder ỹ .xx. bordes, ii. sockets vnder euery bord for theyr .ii. fete. In lyke maner in the north syde of thee habytacyon there shalbe .xx bordes and .xl. sockettes of syluer: two sokettes vnder euery borde.

¶ The facion of the corner bordes wyth theyr fete sockettes and barres.

And for the west end of the habytacyō shalt ỹ make syxe bordes & .ii. bordes moo for ỹ two west corners of the habitacyon so that thes two bordes be coupled together beneth and lykewyse aboue with clāpes. And so shall it be in both the corners. And so there shalbe .viii. bordes in all āde xvi. sokettes of syluer .ii. sockettes vnder euery borde.

And thou shalt make barres of sethim wod fyue for the bordes of the syde of the tabernacle, and fyue for the other syde: ād fyue for the bordes of the west ende. And the mydle barr shall goo alonge thorowe the myddes of the bordes and barre them together from the one ende vnto the other. And thou shalte couer thee bordes wythe golde and make goldenrynges for them to put the barres thorow, and shalt couer thee barres wythe golde also. And rere vp the habitacion according to the facyon thereof that was shewed thee in thee mounte.

And thou shalte make a vayle of Jacincte, of scarlett, purpull & twyned bysse, and shalt make it of broderd worke & full of Cherubins. And hange it vpon .iiii. pylers of sethim wood couered wyth gold also and stond vpon .iiii. sockettes of syluer. And thou shalt hange vp the vayle wyth rynges, & shalt bring in wythin the vayle the arcke of wytnesse. And the vayle shall deuyde the holy frō the ✠ moste holy. And thou shalt put the mercyseate vpon the arke of wytnesse in the holyeste place. And thou shalte putte the table wythoute thee vayle and candelsticke ouer agaynste the table vpon the south syde of the habitatiō And put the table on the north syde.

And thou shalt make an hanginge for the dooze of the tabernacle: of Jacincte, of scarlette, of purpull and of twyned bysse wroughte wythe nedle worke. And thou shalte make for the hanging .v. pylers of sethim wood, and couer both them and theyr knoppes with golde, and shalte cast fyue sockettes of brasse for them.

The Notes.

✠ Jacynct is a floure that we call a vyolet: and it is also a precyous stone of the coloure therof: but here it is take only for the coloze of Jacinct of whi the coloure thee curtaynes shulde be of, as afore in the .xxv. a.

✠ The most holy place, was the secrett and inwarde place of the sanctuary, wherin stode the arke & the mercyseate, into which none but the prestes only myght come, and that but once a yeare. The figure of wyche thynge is declared in the Hebrewes ix. a. iii. Regum. vi. c

¶ The forme of the alter of the burntoffryng wyth hys hornes, ringes, staues, gredyernes & other ornamentes.

¶ yet mo thinges pertayninge to the holy place.

The .xxvii. Chapter.

And thou shalt make an aultare of sethim wood: fyue cubytes long & .v. cubites brode, that it be foure square, & iii. cubytes hye. And make it hornes procedig out in the .iiii. corners of it, and couer it with brasse. And make hys asshepannes, shoucls, basens, flesheh okes fyre pannes and all the apparel therof of brasse and thou shalte make a gredyern also lyke a nett, of brasse: vpon whose foure corners shalbe foure brasen rynges: and the gredyerne shall reache vnto the myd-

myddes of the altare. And thou shalt make staues for the altere of sethem wodde, and couer them wyth brasse, and let them be in rynges alonge by the sydes of the altare to beare it wall, ✠ make the aulter hollowe wyth bordes: euen as it was shewed the in the mount, so let them make it.

B And thou shalt make a ✠ courte vnto the habytacyon, whyche shall haue in the southe syde hangynges of twyned bysse, beyng an hundred cubytes longe, and. xx pylers therof wyth theyr. xx. sockettes of brasse: but the knoppes of the pylers and theyr whopes shalbe syluer. In lyke wyse on the northe syde there shalbe hangynges of an hundred cubytes longe and. xx. pylers wyth theyr sockettes of brasse and ẏ knoppes and thee whopes of syluer. And in the breadth of thee courte weste warde, there shalbe hangyngys of fyfftie cubytes longe, and. x. pylers wyth theyr. x. sockettes. And in the breathe of thee courte eastwarde towarde the rysynge of thee sonne shalbe hangynges of. l. cubytes.

C The figure of thee orderinge of the ornamentes whych must stande in the tabernacle.

C Hangynges of. xv. cubytes in the one syde of it wythe. iii. pylers ✠. iii. sockettes and likewyse on the other syde shalbe hanginges of. xv. cubites with. iii. pylers and iii. sockettes.

And in the gate of thee courte shalbe a vayle of. xx. cubytes: of iacincte, scarlet, purple and twyned bysse wrought wythe nedle worke, and. iiii. pilers with theyr. iiii sockettes. All thee pylers rounde about the courte shalbe whoped wyth syluer, and theyr knopes of syluer and their sockettes of brasse. The length of ẏ court shal be an hundred cubettes, ✠ the breadth
D l. and the heygh tyue. and the hangynges shalbe of twyned bysse, and the sockettes of brasse. And all the vessels of the habytacyon to all maner seruyce ✠ the pynnes therof, yee ✠ the pynnes also of the courte shalbe brasse.

And cõmaunde the chyldren of Israel that they geue the pure oyle olyue beaten for the lyghtes to poure all waye into the lampes. In thee ✠ tabernacle of wytnesse wythoute the vayle whyche is before the wytnesse: and Aaron and hys sonnes shall dresse it bothe euen and mornynge before thee Lorde: and it shalbe a dewtye ✠ for euer vnto youre generations after you: to be geuen of the chyldren of Israel

The Notes.

a✠ The court is ẏ whyche we call a churchyarde
c✠ It is called the tabernacle of witnesse because therin was cõtayned the couenaũt ✠ witnesse wherynto god wolde that the chyldren of Israel shulde trust, as Leuiticus. iii. c.
d✠ Luke in Geneſis. xliii. d.

C Aarons apparell, and hys sonnes.

The. xxviii. Chapter.

AND take thou vnto the Aarõ thy brother and hys sonnes I wyth hym, from amonge the childrẽ of Israel, that he may mynister vnto me, both Aarõ Nadab, Abihu, Eleazar, ✠ Ithamar Aarons sonnes. And thou shalte make holye rayment for Aaron thy brother, both honorable and glorious. Moreouer speake vnto all that are wyse harted, which I haue fylled with the spirite of wysdom: that they make Aarons rayment to consecrate him with, that he maye minister vnto me.

These are the garmentes whyche they shall make: a ✠ brestlap, Ephod, a tunicle a strayte cote, a myter and a gyrdell. And they shal make holy garmentes for Aarõ thy brother ✠ his sonnes that he may minister vnto me. And they shall take thetto golde, Iacinct, scarlett, purpull and bisse.
And they shal make the Ephod of golde, B
Iacinct scarlett, purpull, and whyte twyned bysse with broderd worke. The two sydes shal come together, closed vp in the edges thereof. And the gyrdell of thee Ephod shall be of the same workemanshyp and of the same stuffe, euen of golde, Iacincte, scarlette, purpull and twyned bisse.

And thou shalt take two Onix stones, and graue in thẽ the names of the chyldrẽ of Israel: sixe in the one stone, ✠ the other sixe in the other stone: according to the order of theyr birth. After the worke of a stone grauer, euẽ as signettes ar grauẽ, shalte thou graue the. ii. stones with ẏ names of the childrẽ of Israel, ✠ shalte make thẽ to be set in ouches of gold. And thou shalte put the two stones vpon the two shoulders of the Ephod, and they shalbe stones of remembraunce vnto the childrẽ of Israell. And Aaron shall beare theyr names before the Lorde vpon hys two shoulders C
for

for a remembraũce. And thou shalt make hokes of gold and two chenes of fyne golde: lynkewoorke and wrethed, and fasten ẏ wrethed cheynes to the hokes:

And thou shalt make the brestlappe of iudgement wyth broderd worke: euen after the worke of the Ephod shalt thou make it: of gold, iacyncte, scarlet, purple and twyned bysse shalte thou make it. Fore square it shalbe ✠ double *an hand brede
Exod. xxviii. d longe and an hand brede brode. And thou shalte fyll it with iiii. rowes of stones. In thee fyrst rowe shalbe a Sardyos, a Topas and *Smaragdus. The second row
Dyan∈me raude. *Some te de a carbũcle. a *Rubye, Saphyr dyamond. The thyrd Lygurpos an Achat and Amatyst. Thee fourth, a Turcas, Onyx and Jaspys. And they shalbe set in gold in theyr inclosers. And the stones shalbe grauen as signettes be grauen: with the names of thee chyldren of Israell euen wyth xii. names euerye one wyth hys name accordynge to the xii. trybes.

D And thou shalt make vpon the breyst lappe two fastening cheynes of pure gold ✠ wrethẽ worke. And ẏ shalte make lyke wyse vpon the brestlappe. ii. rynges of golde and put them on the edges of the brestlappe, and put thee. ii. wrethen cheynes of golde in the. ii. rynges whych are in the edges of thee brestlappe. And the. ii. endes of ẏ. ii. chenes thou shalt fastẽ in the. ii. ringes and put them vpon thee shulders of the Ephod on the forepside of it. And thou shalte yet make. ii. rynges of golde, and putt thẽ in the. ii edges of the brestlappe in the borders therof towarde thee inwarde of thee Ephod that is ouer agaynst it And yet. ii. other rynges of gold thou shalt make, and put thym on the. ii. sydes of the Ephod, beneth ouer agaynst the brestlappe alowe wher the sydes are ioyned to gether vpon the brodered gyrdell of the Ephod. And they shal bynde the brestlappe by hys rynges vnto the rynges of thee Ephod wyth a lace of iacynte, that it maye lye closse vnto the brodered gyrdel of the Ephod, that thee brestelappe be not loosed from thee Ephod.

And Aaron shall bere thee names of ẏ
E chyldren of Israel in the brestlapp of iudgement vpon his hert, when he goth in to the holy place for a remembraunce before the Lord alwaye. And thou shalt put in ẏ brestlappe of iudgemẽt ✠ vrim and Thumim: that they be euen vpon Aarons hert when he goeth in before the Lord and Aaron shall beare the ensample of the chyldren of Israell vpon hys harte before the Lord alwaye.

And thou shalt make the tunicle vnto the Ephod all together of Iacincte. And ther shalbe an hole for the head in the middes of it, and let ther be a bonde of wouen worke rounde aboute the coler of it (as it were the coler of a partlet) that it rent not. F
And beneth vpõ the hem, thou shalte make pongranates of Iacinct, of scarlet, and of purpull rounde aboute thee hem, and belles of golde betwene them rounde about: that there be euer a golden bell and a pomgranate, a golden bell and a pomgranate rounde aboute vpon the hem of the tunicle. And Aaron shall haue it vpon hym: when he mynystreth, that the sounde maye be herde when he goeth into the holy place before the Lorde and when he cometh out, that he dye not.

And thou shalte make a plate of pure golde, and graue thereon (as sygnettes ar grauen) b✠ The holynes of the Lord, and put it on a lace of Iacinct ✠ tye it vnto the myter, vnto thee forefronte of it, that it be vpon Aarons forehead: that Aaron beare the ✠ synne of the holy thinges whych the childrẽ of Israel haue halowed in al theyr holye gyftes. And it shalbe alwayes vpõ G
Aarons forehead, that they may be accepted before the Lord.

And thou shalt make an albe of bysse, and thou shalt make a myter of bisse, ✠ a gyrdell of nedle worke.

And thou shalt make for Aarõs sõnes also cotes, gyrdels and bonettes honourable and glorious, and thou shalt put them vpon Aaron thy brother and on hys sonnes wyth hym ✠ shalt anoynte them ✠ fyll theyr handes and consecrate thẽ that they maye mynistre vnto me. And thou shalte make them lynen breches to couer theyr pryuitties: from the loynes vnto the thyes shall they reache. And they shalbe vpon Aaron and his sonnes, when they go into the *tabernacle of wytnesse, or when they Luke in ✠. xxvii. d
go vnto the altare to mynistre in holynes that they beare no synne and so dye. And

it shalbe a lawe for euer vnto Aarō and hys sede after hym.

The Notes

a ¶ Brestlappe or brestlappe is soche a lappe as is in the brest of a cope.

a ¶ Urim and Thumin, ar Hebrue wordes: Urim signifieth light & Thumin perfectnes: & I thinke þ the one were stones that dyd glyster & had lyghte in thē, & the other clere stones as cristal. And the lyghte betokened the lyght of gods worde, & thee purenesse cleane lyuinge according to the same, & was therfore called the ensample of the childrē of Israel, because it put them in the remembraunce to seke Goddes worde and to doo there after.

b ¶ The holynes of þ lord, was a name of god, made with .iiii. lettres, which þ Hebrues durst not nesme for honour which they had to god, in stedewher of they sayde Adonay. Whyche we haue interpzete in Exod. vi. a by thys name Jehouah.

c ¶ The syn for þ offring made for syn as .xv. viii. a

d ¶ Loke in Gene. xlviii

C The consecration of Aaron and hys sonnes.

The.xxix. Chapter.

A THys is thee thinge that thou shalt do vnto them whē thou halowest them to be my prie-stes. Take one ore & two rāmes that ar without blemish and vnleuēded bzead, and cakes of swete bzed tēpered wyth oyle & wafers of swete bzed anoynted wyth oyle (of whetē floure shalt thou make thē) & put thē in a maūde and bzinge them in the maunde wyth the ore and the .ii. rammes.

And bzynge Aaron & hys sonnes vnto the doze of the tabernacle of witnesse, and washe thē with water, & take the garmentes, & put vpō Aaron: the strayte cote, and the tunicle of thee Ephod, and the Ephod and the brestlappe: & gyrd thē to him with the brodered gyrdell of the Ephod. And put the mytre vpon hys head and put the holye crowne vpon the myter. Then take the anoyntinge oyle and poure it vpō his head and anoynte hym. And bzynge hys sonnes and put albes vpon them, & gyrd them wyth gyrdels: as well Aaron as his sonnes. And put thee bonettes on thē that the prestes office maye be theyrs for a perpetuall lawe.

And fyl the handes of Aaron & of hys sonnes, and bzing the ore before the tabernacle of witnesse. * And let Aarō and hys sonnes put theyr handes vpō hys head & kyll hym before the lord in the doze of the tabernacle of wytnesse. And take of thee bloude of the ore & put it vpō the hoznes of the alter wyth thy fynger and poure al the bloude vpon thee botome of the alter, and take all thee fatte that coupereth thee inwardes, and thee kall that is on thee lyuer and thee .ii. kydneys with the fatt þ is vpon them: and burne them vpon thee alter: But the flesh of the ore & his skynne and hys donge shalte thou bourne wyth fyre wythout thee hoste. For it is a synne offerynge.

Then take one of the rāmes, & let Aarō and his sonnes put theyr hondes vpō the heade of thee rāme, and cause hym to be slayne and take of hys bloude and sprenkell it rounde aboute vpon the alter, and cutt the ram in peces ād wash the inwardes of him and his legges, and put them vnto thee peces & vnto his heed, & burne the hole ram vpō þ alter. For it is a burnt offerynge vnto the Lozde, and ¶ a swete sauoure of the Lozdes sacrifice.

And take the other ram and let Aaron and his sonnes put theyr hondes vpō his heed and let him than be killed. And take of hys bloude and put it vpon thee typpe of the ryght eare of Aarō and of hys sonnes, and vpon the thombe of theyr ryght handes and vpon thee greate too of theyr ryght fete and sprenkell the bloude vpon the alter rounde aboute.

Then take of the bloude that is vpon the alter and of the anoyntynge oyle, and sprenkell it vpō Aaron and his vestimentes, and vpon hys sonnes and vpon their garmētes also. Thē is he & his clothes holy & hys sonnes & theyr clothes holy also.

Then take the fatt of the ram and his rompe and the fat that coupereth the inwardes and the kall of the lyuer and the two kydneys and thee fatt that is vpon them and the ryght shoulder (for that ram is a full offrynig) and a cynnell of bzed and a cake of oyled bzed and a wafer out of the basket of swete bzed that is before þ lord and put all vpon the handes of Aaron & on the hādes of hys sōnes, & waue thē in & out a waueoffryng vnto þ Lord. Thē take it frō of theyr handes & burne it vpon thee aultar: euen vppon the burntoffrynge, to be a sauoure of swetnes before the Lozde. For it is a sacrifyce vnto thee Lozde. Then take thee brest of thee ram þ is Aarons fulloffrynge and waue it a waueofferynge before thee Lozde and lette that be thy parte. And sanctifie thee brest of the waueoffrynge and the shoulder

shoulder of the heueoffrynge whyche is waued and heued vp of the ram whche is the fulloffring of Aaron and of hys sonnes. And it shalbe Aarōs and his sonnes dutye for euer of the childrē of Israel, for it is an heueoffring. And the heueoffring shalbe thee Lozdes dutye of thee childzen of Israell: euen of thee sacrifyce of theyr peaceoffrynges which they heue vnto the Lozde. And the holye garmentes of Aarō shalbe hys sonnes after hym, to anoynte them therin, and to fyll theyr handes therin. And that sonne that is prest in hys stede after hym shall put them on seuen dayes: that he goo into the tabernacle of wytnesse, to mynistre in the holy place.

Then take the ram that is the full offryng and sethe hys flesh in an holi place And Aaron and hys sonnes shal eate the flesshe of hym, & the bzed that is in the basket: euen in the doze of thee tabernacle of wytnesse. And they shall eate them, because thee attonemente was made therwyth to fyll theyr handes and to * sanctyfye thē: but a straunger shal not eate ther of, because they are holye.

Lo. in se ussuil. a

If oughte of the flesh of the ful offrinages or of the bzed remayne vnto the morynge thou shalte burne it wyth fyre: for it shall not be eated, because it is holye. And se thou doo vnto Aaron and his sonnes, euen so in all thinges as I hauecommaunded the: that thou fyl theyr handes seuen dayes and offre euery daye an ore for a synne offrynge for to reconcyle with all. And thou shalt halowe the alter when thou reconcyleste it and shalte anoynte it to sanctifye it. Seuen dayes thou shalte reconcyle the alter & sanctyfye it þ it maye be an alter most holye: so that no mā maye touche it but they that be consecrate.

Thys is that whiche thou shalte offer vpon the alter. ii. lambes of one yere olde, daye by daye for euer the one thou shalte offer in thee morninge and the other at euen. And vnto the one lambe take a tenth deale of floure myngled wyth the fourth parte of an hin of beatē oyle, & the fourth parte of an hin of wyne, for a drynckeoffrynge. And thee other lampe thou shalte offer at euen and shalt doo therto accordynge to thee meatoffrynge and drynckeoffrynge in the morynge, to be an odour of a swete sauoure of the sacrifyce of the Lozde. And it shalbe a continuall burntofferynge amonge youre childzen after you, in the dooze of the tabernacle of wytnesse before the Lozd, where I wyll mete you to speake vnto you ther. Ther I wyl mete wyth the childzen of Israell, & wyl be sanctified in myne honour. And I wyl sanctifye the tabernacle of wytnesse & the alter: & I wyl sanctifye also bothe Aaron and hys sonnes to be my prestes. And no reouer I wyll dwell amonge the childzen of Israell & wyll be theyr God. And they shall knowe that I am the lord theyr god that brought them out of the lande of Egypt for to dwell amonge them: euē I the Lozde theyr God.

The Notes

a ¶ What a swete sauour is, ye shall fynde in Leuiticus. i. c, and Ezech. xx. f

C The forme of the altare of incense wyth all that belongeth vnto it

C Thee altare of incense. Thee brasen lauer. Thee anoyntynge oyle.

The.xxx. Chapter.

AND thou shalt make an alter to burne cense therin, of Sethim wod: a cubyte longe, & a cubyte brode, euē foure lquare shall it be &. ii. cubytes hye wyth hoznes proceading out of it, & thou shalt ouerlaye it wyth fyne gold both the rofte & the walles rounde aboute, and hys hoznes also, & shalt make vnto it a crowne of gold rounde about. &. ii. golden ringes on ether side, euē vnder the crowne, to put staues therein for to beare it withall. And thou shalt make the staues of sethim wod and couer thē with golde. And thou shalt put it before the vayle that hangeth before the arcke of wytnesse, & before the mercyseate that is before the wytnesse, wher I wyll mete the.

And Aaron shall burne thereon swete cense euery morning when he dresseth the lampes: and likewyse at euen when he setteth vppe the lampes he shall burne cense perpetually before the Lozde thorow out your generacions. Ye shall put no straunge cense thereon, neyther burnte sacrifyce nor meate offerynge, neyther poure anye drynke offerynge thereon.

And Aaron shal reconcyle vppon thee

bornes of it once in a yere, wyth ỹ bloud of the synne offerynge of reconcylynge: euen once in thee yere shall he reconcyle it thorow youre generacyons. And so is it most holye vnto the Lorde.

Num.i a And the Lorde spake vnto Moses sayinge:* when thou takest the summe of ỹ chyldren of Israel and tellest them, they shall geue euery man a reconcylynge of hys soule vnto the Lorde that there be no plage among them when thou tellest thẽ And thus moch shal euery man giue that goeth in the nombre: halfe a sycle, after Le.xxvii.d Num.iii.g Exo.xxx.b the sycle* of the sanctuarye: a sycle is.xx. geeras: and an halfe sycle shalbe the heue offrynge vnto thee Lord. And al that are nombred of them that are.xx. yere olde & aboue shall geue an heue offrynge vnto the Lorde. The ryche shall not passe, and the poore shal not goo vnder halfe a sicle when they geue an heue offrynge vnto the Lord for ỹ attonement of theyr soules And thou shalte take thee reconcylynge money of thee chyldren of Israel & shalt put it vnto ỹ vse of the tabernacle of wytnesse, and it shall be a memoryall of thee chyldren of Israell before the Lorde too make an attonement for theyr soules.

The figure of the lauer of brasse wyth hys fote

C Exodi.xl.d And the Lorde spake vnto Moses sayinge:* ỹ shalt make a lauer of brasse and hys fote also of brasse to washe with al. and shalt put it betwene the tabernacle of wytnesse and the alter* and put water therin: that Aaron and hys sonnes maye wash both theyr hãdes and theyr fete thee out, when they goo into the tabernacle of wytnes, or when they go vnto the altare to mynister and to burne the Lordes offring lest they dye. And it shalbe an ordinaunce for euer vnto him and hys seede amonge youre chyldren after you.

And the Lord spake vnto Moses sayinge take pryncypall spyces: of pure mirre fyue hundred sycles, of swete synamõ halfe so moch two hundreth and fyftie sycles: of swete calampte two hundred and l. Of cassia two hundred and l. after the holy sycle, and of oyle olyue an hyn. And make of thẽ a holy anoyntynge oyle eue an oyle compounde after the crafte of the apotycare. And noynt the tabernacle of wytnesse therewyth & the arke of wytnesse & the table wyth al his apparel & the candelsticke wyth all his ordinaunce, and the alter of incense, and thee alter of burntsacrifyce and all hys vessels, and thee lauer and hys foote. And sacrifye thẽ that they may be most holye: so that no man touche thẽ, but they that be halowed. And anoynt Aaron & hys sonnes and consecrate thẽ to D mynister vnto me.

And thou shalt speake vnto the childre of Israel sayinge: this shalbe an holy oyntyng oyle vnto me, thorow out your generacõs. No mãs flesh shalbe anoynted therwith: nether shall ye make any other after the making of it for it is holy, se therfore that ye take it for holy: whosoeuer maketh lyke that, or whosoeuer putteth ãye of it vpon a straunger, shal perysshe from amonge hys people.

And the Lord sayd vnto Moses: take vnto the, swete spices: stacte, onycha, swete galbanũ & pure frankencense, of etche lyke moch: & make cens of thẽ cõpounde after the crafte of the apoticarye, myngled together, ỹ it may be made pure & holy. And beate it to pounder, and putt it before the wyttnesse in thee tabernacle of wyttnesse, where I wyll mete the, but lett it be vnto you holy. And se that ye make none after the makyng of that, but let it be vnto you holy for the Lorde. And whosoeuer shall make lyke vnto that, to smell thereto shal perysshe from amonge hys people.

The Notes

a‡ This holy anoynting oyle doth figure the vertue of the holy goost declared or shewed by the worde of god: descendinge downe fyrst on the head of Aaron which is christ & consequently vpon the Apostles & al the faythful, as in Psalme.c xxiii.a

C The callinge of Bezaleel and Aholiab the worke men. The Sabboth is commaunded. Thee tables of stone are geuen Moyses.

The.xxxi. Chapter.

I Exo.xxxv.a And the lord spake vnto Moses sayinge: behold, *I haue called by name, Bezaleel the sonne of Ury, sonne too Hur of the tribe of Juda. And I haue fylled him wyth thee spyrete of God, with wysdom, vnderstanding & knowledge: euen in all maner worke, to fynd oute fotle feaytes, to worke in gold syluer and brasse and with the crafte to graue stones to set and to carue in tymbre and to worke in all maner workemanshypp. And beholde, I haue geuen him to be hys compaC nion Aholiab the sonne of Ahisamach of the tribe of Dan, & in ỹ hartes of all that are wyse harted I haue putte wysdom to make all that I haue cõmaunded the: the tabernacle of wytnesse, & the arke of wytnesse, and the mercy seate that is ther vpõ all the ornamentes of the tabernacle, & the table with hys ordinaunce, & the pure candelsticke wyth all his apparell, and the alter of incẽs, & the alter of burntoffrynges wyth all hys vessels, and the lauer wythe hys fote, and the vestimentes to mynister in, and the holy garmentes for Aaron the Preest, and the garmentes of hys sonnes too mynister in, and thee anoyntynge oyle and the swete cense for the sanctuarye: according to al as I haue cõmaunded the shall they doo.

C And the Lord spake vnto Moses sayinge: speake vnto the chyldren of Israell and saye: in any wyse see that ye kepe my *‡Sabboth, for it shalbe a sygne betwene me & you in your generacõs for to know that I the Lorde do sanctifye you. Kepe my Sabboth therfore, that it be an holye thinge vnto you. He that defyleth it shalbe slayne therfore. For whosoeuer worketh therein, the same soule shalbe rooted out from among hys people. Sixe dayes shall men worke, but the seuenthe daye is the Sabboth of the holye reste of the Lord so that whosoeuer doth any worke in thee Sabboth daye, shall dye for it: wherfore D lette the Chyldren of Israel kepe the Sabboth, that thei obserue it thorow out theyr generations, that it be an appoyntemente for euer. For it shalbe a sygne betwene me and the chyldren of Israell for euer.* *Gen.ii.b For in syxe dayes the Lorde made heaue and earth and the seuenthe daye he rested and was refreshed.

And when he had made an ende of comenynge wyth Moyses vpon the mount Exo.xxxiii.c and.xxxiv.b Sinai* he gaue hym two tables of wytnesse: which were of stone and writtẽ with the ‡fynger of God.

The Notes.

*‡ The Sabboth before that it serued to come and beare the worde of God, & to seke his wyll & to offer & reconcile thẽ selues vnto god. It was a signe vnto thẽ also & dyd put thẽ in remẽbraũce that it was god that sanctified thẽ with his holy spyrite & not they them selues wyth theyr holy workes.

‡ With the finger of god ỹ is: wyth the spirit of God, or wyth the power of god. as in Luk.xi.c

C The Israelites worship the golde calfe. Moyses prayeth for them, puttynge God in remembraunce of hys promyse. He breaketh the tables for ỹer. He chydeth Aaron. The idolaters are slayne. Moyses prayeth God to forgeue them, or to put hym out of the boke of lyfe.

The.xxxii. Chapter.

A And whẽ the people saw that it was long or Moses came downe out of the mountayn, they gathered thẽ selues together and came vnto Aaron & sayd vnto hym.* Up and make vs a god Actes.vii.c to go before vs: for of thys Moses the fellowe that brought vs out of the lande of Egypt, we wote not what is become.

And Aaron sayd vnto them: plucke of the golden earynges whych are in the eares of youre wyues, youre sonnes and of youre daughters: and bringe them vnto me. And all the people plucked of the golde earynges that were in theyr eares, and brought them vnto Aaron. And he* receaued them of theyr handes and facioned it Psa.cv.b wyth a grauer and made it a calfe of molten metall. And they sayde:* Thys is thy iii.reg.xii.c God O Israel, whych brought the out of the lande of Egypte.

And when Aarõ sawe that, he made an B alter before it, & made a proclamaciõ sayinge to morow shalbe holy daye vnto the Lord. And they rose vp in the morninge & offered burntoffrynges, and brought offringes of attonemẽt also.* And thã they i.Corin.x.b satt them downe to eate and drinke, & rose vp agayne to playe.

Then the Lord sayd vnto Moyses:* Deute.ix.b goo gett the downe, for the people whyche thou brought est out of the land of Egipt haue mared al, they are turned at once out Psal.cv.b,c of the waye which I cõmaũded thẽ:* and haue made thẽ a calfe of molten metall, & haue worshypped it & haue offred therto and haue sayd: Thys is thy god thou Israell, whych hath brought the out of thee land of Egypt. And the Lord sayde vnto Moses: behold,* I se this people ỹ it is a C Exo.xxxiii.a stYke necked people, & now therfore suffre me ỹ my wrath may ware hote vpon thẽ, and that I may consume thẽ: and thẽ wyll I make of the a myghty people.

Thẽ Moyses besought the Lorde his God and sayde: O Lorde, why shuld thy wrathe ware hote vpon thy people, whyche thou hast brought out of the lande of Egypte

Nū.xiiij.c of Egipt with great power & with a migh
ty hand: *wherfore shuld the Egyptians
speake and saye: For a myschefe dyd he
bringe the out: euen for to slee them in the
mountaynes, & to consume them from the
face of the earthe. Turne from thy fearfe
wrath, and haue compassion ouer the wyc
kednesse of thy people. Remēbre Abrahā,
Isaac and Israel thy seruauntes, to whō
thou swarest by thyne owne selfe and say
dest vnto them: *I wyll multiplye youre
sede as the starres of heauen, and all thys
lande whyche I haue sayde: I wyll geue
vnto youre seede: and they shall enheret it
for euer. And the lord refrayned hym selfe
from that euell, whyche he sayde he wolde
do vnto hys people.

Deu.xiiij.c
x.xv.b.xii.a

And Moyses turned hys backe & wēt
downe from the hyl, & the.ii. tables of wit
nesse in his hand: whyche were written on
both the leaues & were the worke of God,
and the writyng was the wryting of god
grauen vpon the tables. And whē Io.ua
herde the noyse of the people as they shou
ted, he sayd vnto Moyses: ther is a noyse
of warre in the hoste. And he said: it is not
the crye of them that haue the maistie, nor
of thē that haue the worse: but I do heare
the noyse of syngynge.

And as soone as he came nye vnto the
hoste and sawe the calfe and the daūsinge
hys wrath wared hote, and he cast the ta
bles out of hys hande, and brake thē euen
at the hyll fote. And he toke the calfe why
che they had made and burned it with fyr
re, and stampte it vnto powder and straw
de it in the water, and made the chyldrē of
Israell drynke. And than Moyses sayde
vnto Aaron: what dyd thys people vnto
the that thou hast brought so great a syn
vpon them.

And Aaron sayd: let not the wrathe of
my Lorde waxe fearse, thou knoweste the
people that they are euen set on mysche fe:
they sayde vnto me: make vs a god to go
before vs, for we wote not what is beco
me of Moyses thee felowe that brought
vs out of the lande of Egypt. And I said
vnto them: lett them that haue golde, take
and bringe it me: and I cast it into the fyr
re, and there of came out this calfe.

When Moyses sawe that thee people
were naked (for Aaron had made them na
ked vnto theyr shame when they made in
surrection) he wēt and stode in the gate of
the hoste & sayd: Yf any mā pertayne vn
to the Lorde, lett hym come to me. And all
the sonnes of Leui gathered them selues
together and came vnto hym. And he said
vnto them, thus sayth the Lord of Israel
*put euery man hys swerde by hys syde,
and go in and out from gate to gate thor
row out the hoste: and slee euery man hys
brother, euery mā his frend and euery mā
hys neyghbour. And the chyldrē of Leui
dyd as Moyses had sayde. * And there
were slayne of the people the same day, a
boute thre thousande men. Then Moy
ses sayd: fyl youre handes vnto the Lord
thys day, euery man vpon hys sonne and
vpon hys brother: to bringe vpon you a
blessynge thys daye.

Nū.xxv.a

1.Cor.x.

And on the morow, Moyses sayde vn
to the people: Ye haue synned a great syn
But now I wyl go vp vnto the Lord, to
wyte whether I can make an attonement
for your synne.

And Moyses went agayn vnto the lor
de & sayd: Oh, thys people haue synned a
great synne & haue made thē a god of gol
de: Yet forgeue them theyr synne I praye
the: Yf not at wype me oute of thy booke
whych thou hast wrytten. And the Lorde
sayd vnto Moyses: I wyll putt hym out
of my boke that hath synned agaynst me.
But go & bringe the people vnto the lāde
whych I sayd vnto the: beholde, myne an
gell shall go before the. Neuerthelater in
the day whē I vyset, I wyl bat vyset theyr
synne vpon the. And the Lord plaged the
people, because they made the calfe which
Aaron made.

The Notes.

a‡ To wype hym out of the boke, is to putte hym
oute of the nombre of the chosen and too caste hym
cleane out from god, as Roma.ix.a

b‡ To vyset theyr synne: is to haue theyr sinne in
remembraunce to punishe it as in Gene.l.d.

¶ The Lorde sendeth an angell before hys people. The Lorde denyeth to goo vp with the people. The people lamēt theyr synne. Moyses talketh wyth the Lorde and desyreth to se hys face: and is commaun ded to stande vpon the rocke

The.xxxiij. Chapter

And thee Lorde sayde vnto
Moyses: depart and go hen
ce: bothe thou and the people
which thou hast brought out
of the lād of Egipt, vnto the
lande whych I swore vnto Abrahā, Isa
ac & Jacob sayinge: vnto thy sede I wyll
geue it. * And I wyl sende an angel befo
re the, & wyll cast oute the Cananytes, the
Amorites, thee Hethites, thee Pherezites,
the Heuithes, & thee Jebusytes: that thou
mayst go into a lād that floweth with myl
ke and hony. But I wyll not go amonge
you my self, for ye are a stifnecked people
lest I consume you by the way. And whē
the people herde thys euel tydynges, they
sorowed: and no man dyd put on hys best
rayment.

Gene.xlv.

And the Lord spake vnto Moyses, say
vnto the chyldren of Israell: ye are a styf
necked people: I must come once sodenly
vpon you, and make an ende of you. But
now put your goodly rayment from you,
that I maye wete what too do vnto you.
And thee chyldren of Israell layde theyr
goodly rayment from them euē vnder the
mount Horeb.

And Moyses toke the tabernacle & pit
ched it without the hoste a farre of frō the
hoste, & called it the tabernacle of witnesse
And all that wold are any question of the
Lord, wēt out vnto the tabernacle of wyt
nesse whych was wythoute the hoste. And
when Moyses went out vnto the taberna
cle, all the people rose vp & stode euery mā
in his tent doze and loked after Moyses,
vntyll he was gone into thee tabernacle.
And as soone as Moses was entred into
the tabernacle, the cloudē pyler descēded &
stode in the doze of the tabernacle, & he tal
ked wyth Moyses. And when all the peo
ple sawe the clouden pyler stande in the ta
bernacle doze, they rose vp & worshipped:
euery man in his tent doze.

And the Lord spake vnto Moyses at
face to face, as a man speaketh vnto hys
frende. And whē Moyses turned agayne
into the hoste, the ladd Josua his seruaūt
the sonne of Nun departed not out of the
tabernacle. And Moses sayd vnto the lor
de: se, thou saydest vnto me: leade this peo
ple forth, but thou sheweste me not whom
thou wylt send wyth me. And haste sayde
moreouer: I know the by name and thou
hast also found grace in my syght: Now
therfore, yf I haue founde fauoure in thy
syghte, then shewe me thy waye & lette me
knowe the: that I may fynde grace in thy
syghte. And looke on thys also, howe that
thys nacion is thy people.

And he sayd: my presence shal go with
the, and I wyl geue the rest. And he sayd:
Yf thy presence go not wyth me, carye vs
not hense for howe shall it be knowē now
that bothe I and thy people haue founde
fauour in thy sight, but in that thou goest
wyth vs: that bothe I and thy people ha
ue a preemynence before all thee people
that are vpon the face of thee earthe. And
the Lorde sayde vnto Moyses: I wyl do
thys also that thou haste sayde, for thou
hast founde grace in my syght, & I know
the by name.

And he sayde: I beseche thee, shewe me
thy glorie: And he said: I wil make al my
good go before the, and I wyl be called in
thys name Jehouah before the, & wyl shе
we mercy to whom I shewe mercy, & wyll
haue compassion on whom I haue com
passion. And he sayde furthermore: thou
mayst not se my face, for ther shal noma
se me and lyue.

And the Lord sayd: beholde, there is a
place by me, and thou shalt stande vpona
rocke, and whyle my glorye goeth forth I
wyl put the in a clyfte of the rocke, & wyll
put myne hand vpō the whyle I passe by
And then I wyl take away myne hand, &
thou shalt se my backe partes: but my fa
ce shall not be sene.

The Notes.

a‡ To se God, or to speake to God face too face,
is: to haue a manifeste & a sure knowledge of hym,
as in Genesis.xxxij.g

b‡ Ther shal no man se my face and lyue. Not
the face of god, which is the face of lyfe, is the cause
of death to them that se it, for the sayntes that are
in heuē do in dede se it. But that none that lyueth
in the body can se nor cōprehend the maiestye of his
face: but must be fyrst purifyed by death, as Paul
declareth. i. Cor.xv.g

¶ The tables are renued. The mercye of God. To
haue felowshyp with the gentiles is forbidden, and
theyr idolatrye also. The feast of swete bread. The
fyrst begotte. The Sabboth. The feast of.vii. wekes.
The fyrst frutes. Moses fast. Moses face glystreth.

The.xxxiiij. Chapter

And the Lord sayd vnto Mo
ses: hewe the.ii. tables of sto
ne lyke vnto the fyrst & I may
wryte in the the wordes whych
were in thee fyrste .ii. tables,
whych thou brakest. And be redy agaynst
the morynge that thou mayeste come vp
earlye vnto thee mounte of Synay and
stand

stande me ther vpō the toppe of the moūt
But let no man come vp wyth the, nether
let any man be sene thoꝛowe oute all thee
mount, nether let shepe noꝛ oxen fede befo
re the hyll.

And Moyses hewed .ii. tables of stone
lyke vnto the fyꝛst & rose vp earlye in the
moꝛnynge and went vp vnto the mounte
of Sinai as the Lord commaunded him
and toke in hys hande the .ii. tables of sto
ne. And the Lord descended in the cloude
and stode wyth hym ther: and he called v-
pon the name of the Lorde. And when the
Lord walked befoꝛe hym, he cryed: Lord
Ier.xxxii.d *Lord God full of cōpassion and mercy,
whych art not lyghtely angrye but abun-
dant in mercy and trueth, and kepest mer
cy in stoꝛe foꝛ thousandes, and foꝛgeuest
wyckednesse, trespasse and synne (foꝛ ther
is no man innocent befoꝛe the) & vysytest
the wyckednesse of the fathers vpon thee
chyldren and vpon chyldrens chyldren, e-
uen vnto the thyꝛd and fourth generatiō
B And Moyses bowed hym self to the erth
quyckly, and woꝛshypped and sayde: Yf
I haue founde grace in thy syght o Lord
then let my Lord goo wyth vs (foꝛ it is a
stubburne people) & haue mercy vpon oure
wyckednes and our synne, and lette vs be
thyne enheritaunce.

And he sayd: behold, I make an apoynt
mente befoꝛe all thys people, that I wyll
doo maruelles: soche as haue not bene do
ne in all the woꝛlde, nether among any na
cyon. And all the people amonge whyche
thou art, shall se the woꝛke of the lord: foꝛ
it is a terryble thyng that I wyl do wyth
the: kepe all that I commaunde the thys
daye, and beholde: I wyll cast out befoꝛe
the: the Amoꝛites, Canaanites, Hethites,
Pherezites, Heuites, and Jebusites. *Ta
Deu.vii.a
xiii.reg.xi.a ke hede to thy self, that thou make no com
pacte wythe thee inhabyters of thee lande
whether thou goest, lest it be cause of ruy
ne amonge you. But ouerthꝛowe theyꝛ al
ters and breake theyꝛ pylers, and cut dow
ne theyꝛ groues, foꝛ thou shalt woꝛshippe
no straunge God. Foꝛ the Lord is called
gelous, because he is a gelous god: lest yf
thou make any agreement wyth the inha-
byters of the lande, when they go a who-
ynge after theyꝛ goddes and doo sacry-
fyce vnto theyꝛ goddes, they call thee and
thou eate of theyꝛ sacrifyce: and thou ta-
ke of theyꝛ doughters vnto thy sonnes,
and when theyꝛ doughters goo a whoꝛin
ge after theyꝛ goddes, they make thy son-
nes goo a whoozynge after theyꝛ goddes
also.

Thou shalt make the no goddes of me C
tall. The feast of swete bꝛead shalte thou
kepe, .vii. dayes thou shalt eate no vnle-
uended bꝛead (as I commaunded thee) in
the tyme apoynted in the moneth of Abid
foꝛ in ỹ moneth of Abid thou camest oute
of Egypt. a & All that breaketh vp the ma-
tryce shalbe myne, & al ỹ breaketh the ma-
tryce amōg thy cattel, yf it be male: whe-
ther it be oxe oꝛ shepe. But the fyꝛst of the
asse thou shalt bye out with a shepe, oꝛ yf
thou redeme hym not: se thou breake hys
necke. Al the fyꝛstborne of thy sōnes thou
must nedes redeme. * And se that no man Exod.
Ecclus.
Deut. appeare befoꝛe me emptye.

Syxe dayes thou shalt woꝛke, & the se-
uenth thou shalt rest: bothe frō earynge &
reapyng. * Thou shalt obserue the feaste Exod.
of wekes wyth the fyꝛst frutes of wheate
herueste, and thee feaste of ingatherynge
at the peres ende. Thꝛyse in a yere shal all
your men chyldren apeare befoꝛe the Lor
de Jehouah God of Israell: foꝛ I wyll
cast out the nacyons befoꝛe the & I wyll en-
large thy costes, so that no mā shal desyre
thy land, whyle thou goest vp to appeare
befoꝛe the face of the loꝛde thy god, thꝛyse
in the yeare.

* Thou shalt not offer the bloud of my D
sacrifyce wyth leuended bꝛed: nether shal mat.
xxvi.d
ought of the sacrifice of the feast of Passe
ouer, be left vnto the moꝛnyng. The fyꝛst
of the fyꝛstfrutes of thy lande, thou shalt
bynge vnto the house of the lord thy god
And se, that thou sethe not a kydd in hys
mothers mylke.

And the lord sayd vnto Moyses, wyte
these woꝛdes, foꝛ vpō these woꝛdes I, hau-
e made a couenaunt with the & wyth the
chyldrē of Israel. And he was there wyth mat.
the Lord .xl. dayes & .xl. nyghtes, and ney-
ther ate bꝛead noꝛ dꝛancke water. And he
wꝛote in the tables the woꝛdes of the coue
naunt: euen ten verses.

And Moyses came downe frō mount
Sinai & thee .ii. tables of wytnesse in hys
hande, & yet they wyst not that the skynne
of

of hys face shone wyth beames of his co-
mening wyth hym. And when Aaron and
all the chyldren of Israel loked vpō Mo
ses and sawe that the skynne of hys b & fa-
ce shone wyth beames, they were afrayde
to come nye hym. But he called them too
hym, and then Aaron and all thee chefe of
the company came vnto him, and Moyses
talked wyth them.

And at the last al the chyldrē of Israel
came vnto hym, and he commaunded thē
all that the Lorde had sayde vnto hym in
mount Sinai. And as soone as he hadde
made an ende of comeninge with them, he
put a couering vpon hys face. But when
he wente befoꝛe the Lorde to speake wyth
him, he toke the couering of vntil he came
out. And he came out and spake vnto the
chyldren of Israell that whych he was cō
maunded. And the chyldrē of Israel sawe
the face of Moyses, that the skinne of his
face shone with beames: but Moyses put
a coueringe vpon hys face, vntyl he went
in, to comen wyth hym.

The Notes'

a & All that breaketh vp the matryce, that is, all the fyꝛst borne, as in Gene. xxviii

b & The shynynge of Moyses face is expounded in .ii. Cozin. iii. d

C The Sabboth. The fyꝛst frutes are requyred. The
tithes of the people to offer. Bezaleel and Aholiab
are praysed of Moyses and sett to woꝛke.

The .xxxv. Chapter.

A AND Moyses gathered al the
cōpany of the chyldrē of Is-
rael together, and sayd vnto
thē: these are thynges whych
the Lord hath cōmaunded to
do: Sixe dayes ye shal woꝛke, but the se-
nenth daye shal be vnto you the holy Sa
both of the Lordes reste: so that whoso-
euer doth any woꝛke therin, shal dye. Mo-
reouer ye shall kyndle no fyꝛe thoꝛowe out
all youre habytacyons vpon the Sabboth
daye.

And Moyses spake vnto all the multi
tude of the chyldrē of Israel saying * this Exo.xxv.a
is the thing whych the Lorde cōmaunded
sayinge: Geue from among you an heue-
offringe, vnto the Lorde.

All that are wyllynge in theyꝛ hartes,
shall bynge heueoffringes vnto the Lord
gold, syluer, brasse, a & Jacinct, scarlet, pur
pull, bysse, and b & gootes hayre: rammes
skynnes redd and taxus skinnes and se
thim wood: and oyle foꝛ lyghtes and spi-
ces foꝛ ỹ anoyntynge oyle and foꝛ the swe
te cens: And Onix stones, and stones too
be sette foꝛ the Ephod, and foꝛ the brest-
lappe.

And let all thē ỹ are wyse harted amōg B
you, come & make all that the Lorde hath
cōmaunded: the habitacion & the tent ther
of wyth hys couering and his ringes, boꝛ
des, barres, pylers & sockettes: thee arcke,
and the staues therof wyth the mercyseat
and the vayle that couereth it: thee table &
hys staues wythall that pertayneth ther-
to & the shewebread: thee candelstycke of
lyght wyth hys apparell and hys lampes
and the oyle foꝛ the lyghtes: the cens altar
and hys staues, the annoyntyng oyle and
the swete cens and thee hangynge befoꝛe
the tabernacle dooꝛe: the alter of burntsa-
cryfyces and his brasen gꝛedyern that lō-
geth therto wyth hys staues & all hys oꝛ-
dynaunce and the lauer and hys fote, thee
hangynges of the courte wyth his pylers
and theyꝛ sockettes, and the hangynge to
the dooꝛe of the courte: the pynnes of thee
habytation, and the pynnes of the courte
wyth theyꝛ boꝛdes: the mynystynge gar-
mentes to mynyster wyth in holynes, and
the holy vestymentes of Aaron the Prest
and the vestimentes of hys sonnes to my
nyster in.

And all the company of the chyldrē of
Israel departed frō the presence of Moy C
ses. And they went (as many as theyꝛ har
tes coꝛaged thē and as many as theyꝛ spi
rites made them willinge) and broughte
heueoffeynges vnto the Lord, to the ma
kynge of the tabernacle of wytnesse & foꝛ
al his vses & foꝛ the holy vestimētes. And
the men came with the wemen (euē as ma-
ny as were willynge harted) and bꝛought
bracelettes, earynges, ryngs, & gyrdels
and al maner Jewels of golde. And all
thee men that waued wauceoffeynges of
gold vnto the Lorde, and euery mā wyth
whom was found Jacinct, scarlette, pur-
pull, & bysse oꝛ gootes hayre oꝛ reed skyn
nes, of rāmes oꝛ taxus skynnes, bꝛought
it. And all that howe vp golde oꝛ brasse,
bꝛought an heueofferinge vnto the Lord
And all men wyth whom was founde se-
thym wood mete foꝛ any maner woꝛke oꝛ
seruyce, bꝛought it.

And

And all the wemen that were wyse herted to wozke wyth theyr handes, spāne, & brought the spōne wozke, both of Jacinct scarlet, purpull and bysse. And all the wemē that excelled in wysdom of herte, span the gotes hayre. And the Lozdes brought Onix stones and set stones foz the Epod, and foz the brestlappe, and spyce and oyle both foz the lyghtes & foz the annoynting oyle & foz the swete cens. And the chyldrē
D of Israel brought wyllyng offrynges vn to the Lozd, both men & wemen: as many as theyr hartes made thē wylling to bryng, foz all maner wozkes whych the Lozd had commaunded too make by the hande of Moyses.

And Moyses sayde vnto the chyldren
Exo. xxxi. a of Israell: beholde, *the Lozd had called by name of Bezaleel the sonne of Ury the sonne of Hur of thee trybe of Juda, and hath fylled hym wyth thee spryte of God, with wysdomme, vnderstanding & knowledge, euen in all maner wozke, & to fynde out curious wozkes, to wozke in gold, syluer and brasse: and wyth grauinge of stones to sett, & wyth kerupnge in wood and to wozke in al maner of sotle wozkes. And he hath putte in hys harte the grace to teache: bothe hym and Ahaliab thee sonne of Ahisamach of the trybe of Dan hathe he fylled wyth wysdom of harte, to wozke al maner of grauen wozke: they are also bozderers & wozkers wyth nedle, in Jacinct scarlett, purple and bysse, and are weuers that can make all maner wozke, and cā de vyse sotle wozkes.

The Notes

a Jacinct is before in the .xxvi. c
b Gotes hayres that whych we cal chāblet.
c Bysse is fyne whyte, whether it be spricke oz lynen.

¶ The thynges that Bezaleel & Ahaliab made foz the holy place of the Lozde.

The .xxxvi. Chapter.

A Nd Bezaleel wroughte & Ahaliab & all wyse harted men to whom the Lozd hath geuē wysdom and vnderstanding to know how to wozke al maner wozke foz the holye serupce, in all that the Lozde cōmaunded. And Moyses called foz Bezaleel Ahaliab and all the wyse harted men in whose hartes the Lozd had put wysdom, euen as many as theyr hartes sozaged to come vnto ꝯ wozke to wozke it. And they receaued of Moyses al the heueoffrynges which the chyldren of Israell had brought foz the wozke of the holy serupce too make it wythall. And they brought besyde that wyllyng offerynges euery mozninge.

And all the wysemen that wrought al the holy wozke, came euery man from his wozke whych they made, and spake vnto Moyses saying: the people bryng to moch and aboue that is ynough to serue foz the werke which the Lozd hath commaunded to make. And Moyses gaue a commaundemēt, and they caused it to be proclamed thozow out the hoste sayinge: se that neyther man noz woman prepare any moare wozke foz the holy heueoffering, and soch people were fozbidden too brynge: foz the stuffe they hadd, was suffycient foz them vnto all the wozke, to make it & to moche.

And al the wyse harted men amōg thē that wroughte in the wozke of the habytacio made: euē .x. curtaynes of twined bisse Jacinct, scarlet and purple, and made thē full of Cherubyns wyth brodērd wozke. The lengthe of one curtayne was .xxviii. cubytes, and the bredthe .iiii. and were all of one syse. And they coupled fyue curtaynes by them selues, and other fyue by thē selues. And they made fyfty louppes of Jacincte a long by the edge of the vtmost curtayne, euen in the seluedge of the couplinge curtayne. And lykewyse they made on the syde of the vtmost coupling curtayne, on the other side, fyfty loupes they made in the one curtayne, and fyfty in the edge of the couplynge curtayne on thee other syde: so that the loupes were one ouer agaynst another.

And they made fyfty rynges of gold, and coupled the curtaynes one to another wyth the rynges: & so was it made a dwellynge place.

And they made .xi. curtaynes of gootes hayre to be a tente ouer the tabernacle. xxx cubites long a pece and .iiii. cubites brode and they all .xi. of one syse. And they coupled .v. by them selues, and .vi. by thē selues, and they made fyfty loupes alonge by the borde of the vtmost couplyng curtayne on the one syde, and fyfty in the edge of the couplynge curtayne on the other syde. And they made fyfty riges of brasse ¶

¶ to couple the tent together that it myghte be one. And they made a coueringe vnto the tente of rammes skynnes reedde, and yet another of taxus skynnes aboue all.

And they made bordes foz the dwellinge place of sethim wod that stode vpright euery borde ten cubytes longe and a cubyte and an halfe brode. And they made two fete to euerye borde of the dwellyng place toynynge one to another. And they made twentye bordes foz the southesyde of thee habytacion, and .xl. sockettes of syluer vnder the twentie boordes, two sockettes vnder euerye boorde, euen foz the two fete of of thē. And foz the other syde of the dwellinge towarde the northe, they made other twentye boordes wyth .xl. sockettes of syluer two sockettes vnder euery borde. And behynde in the ende of the tabernacle toowarde the weste, they made syxe bordes & two other bordes, foz the corners of the habytatiō behynde, & they were toyned closse
D bothe beneth and also aboue wythe clampes and thus they dyd to both the corners so they were in all eyght boordes and .xvi. sockettes, vnder euery borde .ii. sockettes.

And they made barres of Sethym wood fyue foz the bordes of thee one syde of the habytacion, and fyue foz the other, and fyue foz the boordes of the west ende of the habitacion. And they made the mid dell barre to shote thozowe the bordes: euē from the one ende to thee other, and ouerlayde thee bordes wythe golde, and made them ringes of golde to thrust the barres thozow, and couered the barres with golde. And they made an hangyng of iacinct of scarlet, purpull and twyned bysse with Cherubins of brodērd wozke. And made there vnto foure pylers of Sethim wod, and ouerlayde them wyth golde. Theyr knoppes were also of golde, and they cast foz them .iiii. sockettes of syluer. And they made an hangyng foz the tabernacle doze of Jacinct, scarlette, purpull and twyned bysse of nedle wozke, and thee pylers of it were fyue with theyr knoppes, and ouerlayde the heades of them and the whoppes with golde, wyth theyr fyue sockettes of brasse.

¶ The arke of wytnesse. The mercyseate. The table The candelsticke. The lyghtes. The altare and the incense.

The .xxxvii. Chapter.

A Nd Bezaleel made the arcke of sethem wodd two cubites A and an halfe long, and a cubyte and a halfe brode, and a cubyte, and a halfe hye and ouerlayde it wyth fyne golde bothe within and wythout, and made a crowne of golde to it rounde aboute, and cast foz it .iiii. rynges of golde foz the .iiii. cozners of it: two rynges foz the one syde and two foz the other, and made staues of sethym wodd and couered them with golde, and put thee staues in thee rynges alonge by by the syde of the arcke to bere it wyth al.

And he made thes‡ mercyseate of pure golde two cubytes and a halfe longe and one cubyte and a halfe brod, and made two Cherubyns of thycke gold vpon the ii. endes of ꝯ mercyseate: One Cherub on B thee one ende and a nother Cherub on the other ende of the mercyseate. And the Cherubyns spred out theyr wynges aboue an hye, and couered thee mercyseat therwith. And their faces were one to āother: euen to thee mercyseate warde, were thee faces of the Cherubyns.

And he made the table of sethem wodd two cubytes longe and a cubyte brode, & a cubite and a halfe highe, and ouerlayde it with fine golde, & made therto a crown of golde rounde about, and made therto an whope of an hande brede roūde about and made vnto thee whope a crowne of golde rounde aboute, and cast foz it .iiii. ringes of golde and put the ringes in the iiii. cozners by thee fete: euen vnder thee whope to put staues in to bere thee table with all. And he made staues of Sethim wodd & couered thē wythe golde to beare C the table with all, and made the vessels ꝯ were on the table of pure golde, the dysshes, spones, flatpeces & pottes to poure with all.

And he made the candelstycke of pure thycke golde: bothe the candelstycke and hys shafte: with braunches, bolles, knoppes and floures procedyng out of it. Six braunches procedynge oute of the sydes therof .iii. out of the one syde, and .iii. oute of the other. And on euerye braunche were .iii. cuppes lyke vnto almondes wt knoppes and floures thozow out the syxe

braunches that proceade out of the candel stycke. And vppon the candelstycke selfe were .iiii. cuppes after the facyon of almõdes wyth knoppes and flowres: vnder euery two braunches a knoppe. And the knoppes and the braunches proceded out of it, and were all one pece of pure thicke golde. And he made seuen lampes therto and the snoffers thereof, and fyre pannes of pure golde. An hundred weyght of pure golde, made bothe it and all that belonged therto.

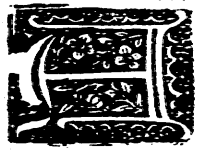
And he made the cens alter of Sethim wodd of a cubyte longe and a cubite brode: euē foure square, and two cubytes hye wyth hornes proceadinge oute of it. And he couered it wythe pure golde, bothe the toppe and the sydes round about and the hornes of it, and made vnto it a crowne of golde rounde about. And he made two rynges of golde vnto it, euen vnder the crown vpon ether syde of it, to put staues in for to beare it withal: and made staues of Sethimwodd, and ouerlayde thē with golde. And he made the holy anoyntynge oyle and thee swete pure incens after thee apotecaryes crafte.

The Notes'

of Mercyseate was the place where god spake vnto the chyldren of Israel, which was vpō the arke of witnesse figuringe Christe as it is sayde, Hebrues. ix.b

¶ The altare of burntoffrynges. The brasen lauer The somme of that the people offred to the buyldinge of the habytation of the Lorde.

The .xxxviii. Chapter.



And he made the burntofferynge alter of Sethim wodd. v. cubytes longe and fiue cubytes brode euē. iiii. square, & iii. cubytes hye. And he made hornes in thee .iiii. corners of it proceadinge oute of it, and ouerlayde it with brasse And he made al the vessels of the alter: the caudrons, shouels, basyns, fleshokes and colepānes al of brasse.

And he made a brasen gredyern of net worke vnto the alter rounde about alowe beneth vnder the compasse of the alter: so that it reached vnto halfe the alter, and caste .iiii. rynges of brasse for thee .iiii. endes of the gredyern to put staues in. And he made staues of Sethim wood and couered thē wyth brasse, & put the staues in the ringes alōge by the alter syde to beare it with al, and made the alter holowe with bordes. And he made the lauer of brasse & the fote of it also of brasse in the syghte of them that dyd watch before the doze of the tabernacle of wytnesse.

And he made the courte wyth hangynges of twyned bysse of an hundred cubytes longe vpon the southsyde, and .xx. pylers with .xx. sockettes of brasse: but thee knoppes of the pyllers and thee whopes were syluer. And on ỹ northsyde ỹ hāginges were an hundred cubytes longe with .xx. pylers and .xx. sockettes of brasse, but thee knoppes & the whopes of the pylers were of syluer. And on the west syde, were hangynges of .l. cubytes longe, and .x. pylers wyth theyr .x. sockettes, and the knoppes and thee whopes of thee pylers were siluer. And on thee east syde towarde thee sonne rysyng, were hāgynges .l. cubytes: the hangynges of the ouersyde of the gate were fyftene cubytes longe. and theyr pylers .iii. wyth theyr .iii. sockettes. And of the other syde of the court gate were hangynges also of: xv. cubytes longe, and theyr pylers .iii. wyth .iii. sockettes. Now all thee hangynges of thee courte rounde a boute, were of twyned bysse, and the sockettes of thee pylers were brasse: but thee knoppes and the whoopes of thee pylers were syluer, and ỹ heedes were ouerlayde wyth siluer, and all the pylers of ỹ courte were whoped aboute with siluer. And the hangynge of the gate of the courte was nedle worke, of iacinct, scarlet, purple and twyned bysse: xx. cubytes longe and fyue in the brodth according to the hanginges of the court. And the pylers were .iiii. with iiii. sockettes of brasse, and the knopes of syluer, and the heedes ouerlayde wyth syluer and whoped about with siluer, and al the pynnes of the tabernacle & of ỹ courte round aboute were brasse.

This is the summe of the habytacyon of witnesse, whych was counted at the cōmaundement of Moses: and was the office of the Leuytes by the hand of Ithamar sonne to Aaron the preast. And Beseleel sonne of Ury sonne to Hur of the tribe of Juda, made all that the Lord commaunded Moses and wyth hym Aholiab sōne of Ahisamach of ỹ tribe of Dan a cōpynge grauer and a worker of nedle worke in iacincte, scarlet purple and bisse

All the golde that was occupyed vpō al the worke of the holy place (which was the golde of the waueofferyng) was .xxix hundred weyght and seuen hundred and xxx. sycles, accordynge to thee holy sycle. And the summe of siluer that came of the multytude was .v. score hundred weyght and a thousande seuen hundred and .lxxv sycles of the holy sicle. Euery mā offring half e a sycle after the weyght of the holy sycle amonge them that went to be nombred from .xx. yere olde and aboue, amōg vi. hundred thousand and .iii: thousande and v. hundred and .l. men.

And the .v. score hundred weyght of syluer went to the castynge of the sockettes of the sanctuary and thee sockettes of the vayle: an hūdred sockettes of the fyue score hundred weight an hundred weight to euery sockette. And the thousand seuē hundred and .lxxv. sycles: made knoppes to the pylers, and ouerlayde the heedes & whoped them.

And the brasse of thee waueofferynge was .lxx. hundred weyght and two thousand: & .iiii. hūdred sycles. And therwyth he made the sockettes to thee doze of ỹ tabernacle of wytnes and thee brasen alter and the brasen gredyern that longeth therto, and all the vessels of the alter, and thee sockettes of thee courte rounde aboute, & the sockettes of the courte gate, and al the pynnes of the habytacyon, and all the pinnes of the courte rounde aboute.

¶ The makyng of Aaron and hys sonnes apparel All that the Lorde commaunded was offered.

The .xxxix. Chapter.

And of thee iacyncte, scarlet purple and twined bisse, they made the vestymētes of mynistracio to do seruice in that holy place, and made the holi garmentes that pertayned to Aaron, as the Lorde commaunded Moses.

And they made the Ephod of gold, iacincte scarlett, purple, and twyned bysse. And they dyd beate the golde into thynne plates, and cutte it into wyres: to worke it in thee iacincte, scarlet, purple and thee bysse, wt broderd worke. And they made the sydes come to gether, and closed them vp by the two edges. And the broderynge of the gyrdell that was vpō it, was of the same stuffe and after the same worcke of golde, Jacincte, scarlette, purpul and twyned bysse, as the LORD commaunded Moyses.

And they wrought Onix stones closed in ouches of golde and graued as signettes are grauen wyth the names of the chyldre of Israel, & putt thē on the shoulders of the Ephod that they shuld be a remembraunce of the chyldren of Israel, as thee Lord commaunded Moyses.

And they made thee brestlappe of conning worke, after the worke of the Ephod euen of golde, Jacinct, scarlett, purpull & twyned bysse. And they made it .iiii. square and double, an hand breadth long and an hande breadeth brode. And they fylled it with .iiii. rowes of stones (the fyrst rowe Sardios, a Topas and *Smaragdus: the seconde rowe, a ‡ Rubye, a Saphir & a Diamond: the thyrd rowe, Ligurios an Achat and an Amatist: the fourth rowe: a Turcas, an Onix and a Jaspis) closed in ouches of golde in theyr inclosers. And the .xii. stones were grauen as sygnettes wyth the names of the chyldren of Israel euery stone wyth hys name, accordinge to the .xii. trybes.

* Or an Emeraude.
‡ Or a carbūcle.

And they made vpon the brestlap, two fastenynge cheynes of wrethen worke and pure golde. And they made two hokes of gold and two golde ringes, & put the two ringes vpon the two corners of the brestlappe. And they putte the two cheynes of golde in the two ringes, in thee corners of the brestlappe. And the two endes of thee two cheynes they fastened in thee two hokes, and put them on the shoulders of the Ephod vpon the forefront of it.

And they made two other rynges of golde and put them on the two other corners of the brestlappe a longe vpō the edge of it, towarde the inside of the Ephod that is ouer against it. And they made yet two other gold rynges, and putt them on the two sydes of the Ephod, beneth on the forsyde of it: euen where the sydes go to gether, aboue vpon thee broderynge of the Ephod, and they straynch the brestlap by hys rynges vnto the rynges of the E-

phod, with laces of iacincte, that it might lye fast vpō the brodrynge of the Ephod and shulde not be lowsed frō the Ephod: as the Lorde commaunded Moses.

E And he made the tunycle vnto the Ephod of woué worke, and all together of iacinte, & the head of ỹ tunycle was in the middest of it as thee colet of a partlet, wt a bonde rounde aboute thee colet, that it shulde not rent. And they made beneth vpon the hem of thee tunycle: pongranates of iacinte, scarlet, purple and twyned bysse. And they made lytle belles of pure golde, and put thē amonge the pomgranates rounde aboute vpō the edge of the tunycle a bell and a pomgranate, a bell and a pomgranate rounde aboute thee hemmes of the tunicle to mynystre in, as the Lorde commaunded Moyses.

And they made cotes of bisse of woué worke for Aarō & hys sōnes, & a mytre of bisse, & goodly bonetes of bisse, & lyné breches of twined bisse, & a gyrdel of twined bisse, iacinct, scarlet & purple: euē of nedle worke, as the Lorde cōmaunded Moyses. F And they made the plate of the holye croune of fyne golde, and wrote vpon it wyth grauen worke, thee holynes of thee Lorde: and tyed it to a lace of iacincte to fasten it an hye vpon thee mytre, as thee Lorde commaunded Moses.

Thus was all the worke of the habytacyon of thee tabernacle of wytnesse fynysshed. And the chyldren of Israell dyd accordynge to all that the Lorde had cōmāded Moses. And they brought ỹ habytacyon vnto Moses: thee tent and all hys apparell therof: thee bottones, boordes, barres, pylers, pylers and sockettes, and G the couerynge of rams skynes red, and ỹ couerynge of tarus skynnes, and the hangyng vayle, and the arcke of wytnes with the staues therof, and the mercyseate: the table and all the ordynaunce therof, and the shewbred, and thee pure candlestycke, the lampes prepared there vnto wyth all the vessels therof, and thee oyle for lyghtes, and thee golden alter, and the anoyntynge oyle and the swete cens, and the hāgynge of thee tabernacle dooze, and thee brasen alter, and thee gredyren of brasse longyng thervnto wyth hys barres and al his vessels, and the lauer with his fote and the hangynges of the court with hys pylers and sockettes, and the hangyng to the courte gate, hys boordes and pynnes and all the ordinaunce that serueth to the habytacyon of the tabernacle of wytnesse and the mynistring vestimentes to serue in the holy place and the holy vestymentes of Aaron thee preast and hys sonnes raymentes to mynister in: accordynge to all that the Lorde commaunded Moses: euen so the chyldrē of Israel made all the worke. And Moses behelde al the worke: and se, they had done it euen as thee Lord commaunded: and then Moses & blessed them. Exod. 39.

¶ The tabernacle is reared vp. The glory of the lord appereth in a cloude couering the tabernacle

The. xl. Chapter.

AND the Lord spake vnto Moses sayinge: In the fyrst day of ỹ fyrst moneth shalte thou sett vp thee habytacyon of ỹ tabernacle of witnes and put therin the arcke of wytnesse, and couer the arcke wyth the vayle, and bryng in thee tabernacle and apparell it, and bringe in the candelstycke and put on his lampes, and sett thee cence alter of golde before the arcke of wytnesse, and put the hanging of the doze vnto the habytacyō. And set the burntoffryng alter before the doze of the tabernacle of wytnesse and set the lauer betwene ỹ tabernacle of wytnes and thee alter, and putt water therin, and make the court rounde about, and set vp the hangynge of the courte gate. Exod. 30.

And take the anoyntinge oyle and anoynte the habitacion and al that is there in, and halowe it and all that belongethe therto: that it maye be holy. And anoynte thee alter of thee burnt offrynges and all hys vessels, and sanctyfye thee alter that it may be moste holy. And anoynte also the lauer and hys fote, and sanctyfye it.

Than bryng Aaron and his sonnes vnto the doze of the tabernacle of wytnes and washe them wyth water. And putte vppon Aaron the holye vestymentes, and annoynte hym and sanctyfye hym that he maye mynister vnto me, that theyr anoyntynge maye be an euerlastyng preisthode vnto them thorowe oute theyr generatiōs Num. 25. And Moyses dyd accordynge to all that the

Lorde commaunded hym.

Thus was the tabernacle reared vp C the fyrst daye in the fyrst moneth in the seconde yere. And Moses reared vp the tabernacle and fastened hys sockettes, and set vp the bordes and put in theyr barres and reared vp the pyllers, & spred abrode the tent ouer the habytacyon, and put the couerynge of thee tent an hye aboue it: as the Lorde commaunded Moses.

And he toke and put the testymonye in the arcke, & set thee staues to the arcke, and put the mercyseate an hye vpon thee arcke, and brought the arke into the habytacyō and hanged vp the vayle and coue red the arcke of wytnesse, as the Lord cōmaunded Moses.

And he put the table in the tabernacle of wytnesse in the north syde of habytacyon with out the vayle, and set thee breade in order before the Lorde, euen as ỹ Lord had commaunded Moses.

And he put the candelstycke in the tabernacle of wytnesse ouer agaynst the table in the south syde of the habytacō, and set vp the lampes before the Lord: as the Lord commaunded Moses. And he put the golden alter in the tabernacle of wytnesse before the vayle, & brent swete cens theron as the Lorde commaunded Moyses. And set vp the hangynge in the doze of the habytacion, & set the burntoffryng alter before the doze of thee tabernacle of wytnesse, and offred burntoffrynges and meatoffrynges theron as the Lorde commaunded Moses.

D * And he set the lauer betwene thee tabernacle of wytnes and the alter, and poured water therin to wasshe wyth all. And both Moses, Aaron and his sonnes washed theyr handes and theyr fete therat: bothe when they went into the tabernacle of wytnesse, or when they wente to the alter, as the Lorde commaunded Moyses. And he reared vp the courte round about the habytacyon and the alter, and sett vp the hangyng of the court gate: & so Moyses fynysshed the worke.

Numb. 9. And the cloude coucred the tabernacle of wytnesse, and the glorye of thee Lorde fylled the habytacyō: so that Moses could not enter into the tabernacle of wytnesse, because the cloud abode therin, and the glorye of the Lorde fylled the habytacyō.

When thee cloude was taken vppe from of the habitacyon, the chyldren of Israell toke theyr iorneyes as ofte as they hadde iorneyed. And yf the cloude departed not, they iorneyed not tyll it departed: for the cloude of the Lorde was vpon the habitacion by day, and fyre by nyght in the sight of al the house of Israell in all theyr iorneyes.

¶ The ende of the secōd boke of Moyses.

A Prologe vpon the thyrd Boke of Moyses called Leuiticus.

The Ceremonies which ar described in the boke folowing, were chiefely ordeyned of God, (as I sayd in the ende of the Prologe vppon Exodi) to occuppe the mynides of that people the Israelytes, and to kepe them from seruinge of God after the ymagynacion of theyr blynde zele and good entente: that theyr consciences might be stablysshed & they sure that they pleased God therin, whych were impossyble, yf a man dyd of his owne head that whych was not commaūded of God nor depended of any appoyntmēt made betwene hym and God.

Soche Ceremonies were vnto them as an. A. B. C. to lerne to spelle and read, and as a nurse to fede them wyth mylke and pappe, and to speake vnto them after theyr owne capacyte and to lispe the wordes vnto them accordyng as the Babes and chyldren of that age myght sounde them agayne. For all that were before Christ were in the infancye and chyldhoode of the worlde, and sawe but some whych we se openlye, but thorowe a cloude and hadd but feble and weake ymaginacions of Christ. as chyldre haue of mennes dedes, a fewe Prophetes excepte whych yet described hym vnto other in sacrifices and Ceremonies, lykenesses, types Prouerbes, and darke and straunge speakinge vntyll thee full age were come that God woulde shewe hym openly vnto the whole worlde, and delyuer them from theyr shadowes and cloudelyghte, and the Hethen oute of theyr dead slepe of starcke blynde ignorancye. And as the shadowe vanysheth away at the commynge of the lyghte, euen so doo the Ceremonies and sacrifyces at thee commynge of Christe, and are henceforth noo more necessarye, then a token lefte in remembraunce of a bargayn is necessarye when the bargayne is fulfylled. And though they seme playne chyldish yet they be not all together fruyteles: as the popettes and twentye maner of tryfles whyche mothers permytte vnto theyr yonge chyldren, be not all in vayne. For al beit that soche phantasyes be permytted to satysfye the chylders lustes, yet in that they are the mothers gyfte, and be done in place and tyme at hyr commaundement, they kepe the chyldren in awe and make them know the mother, and also make them more apte agaynst a more stronger age to obaye in thynges of greater ernestc.

And moreouer thoughe sacrifyces and Ceremonies can be no grounde or foundacion to bylde vpon: that is, thoughe we can proue noughte wyth them: yet whē we haue once founde oute Christe and hys mysteryes, then we maye borowe fygures, that is to saye allegoryes, similitudes or examples to open Christe and the secretes of God hydde in Christe euen vnto the quycke, and to declare them more lyuely and sensibly wyth them than wyth all the wordes of the worlde. For similitudes haue more vertue and power wyth them than bare wordes, and leade a mans wyttes further in to the pythe and marye & spyrytuall vnderstandinge of the thinge, than all thee wordes that can be ymagyned. And thoughe also that all the Ceremonies and sacrifices haue as it were a sterrelyghte of Christe, yet some there be that haue as it were thee lyghte of the brode daye a lytte before the sonne ryslinge, and expresse hym, and the circumstaunces and vertue of hys death so playnly as yf we shulde playe hys passyon on

on a scaffolde or in a stage playe openlye before the eyes of the people. As the scape goote, the brasen serpente, the ore burnte wythoute the hoost, the passeouer lambe, &c In so moche that I am fullye persuaded, and cannot, but beleue that God had shewed Moyses the secrettes of Christe and the very maner of hys death before hande, and commaunded hym to ordeyne them for the confyrmacion of oure faythes whych ar now in the cleare day lyghte. And I beleue also that the Prophetes which folowed Moyses to confyrme hys prophesyes and to mayntayne his doctryne vnto Christes comynge, were moued by soche thynges to searche further of Christes secretes. And thoughe God wolde not haue thee secretes of Christe generallye knowen, saue vnto a fewe familyer frendes whyche in that infancye he made of mans witte to helpe the other Babes: yet as they hadde a generall promyse that one of the sede of Abraham shoulde come and blesse them, euen so they had a generall fayth that God wold by the same man saue them, thoughe they wiste not by what meanes as the verye Apostles when it was ofte tolde them yet they coulde neuer comprehende it, tyll it was fulfylled in deade.

And beyonde all thys theyr sacrifyces and Ceremonyes as farreforthe as thee promyses annexed vnto them extende, so farreforthe they saued them and iustyfyed them and stode them in the same steade as oure Sacramentes doo vs: not by the power of the sacrifyce or deade it selfe, but by the vertue of the faythe in thee promyse whyche the sacrifyce or Ceremonye preached. and whereof it was a token or sygne. For the Ceremonyes and sacrifyces were lefte wythe them and commaunded them to kepe the promyse in remembraunce and to wake vppe theyr faythe. As it is not ynough to sende manye on errandes and to tell them what they shall do: but they must haue a remembraunce wyth them and it be but a tynge of a ruthe about one of theyr fyngers. And as it is not ynough to make a bargayne wyth wordes onelye, but we muste putte thereto an othe and geue ernest to confyrme the fayth of the person with whom it is made. And in lyke maner yf a man promyse, what soeuer tryfull it be, it is not beleued excepte he holde vppe hys fynger also, soche is thee wyckednesse of the worlde. And therfore Christe hym selfe vsed ofte tymes dyuerse Ceremonies in cuttynge the seke, to sturre vppe theyr fayth wythall. As for an ensample it was not the bloude of the lambe that saued them in Egypte, when the angell smote the Egyptyans: but the mercye of God and hys truethe whereof that bloude was a token and remembraunce to sturre vppe theyr faythes wythall. For thoughe God made a promyse, yet it saueth none finallye but them that longe for it and praye God wythe a stronge faythe too fulfyll it for hys mercye and trueth onelye and knowledge theyr vnworthynesse. And euen so oure sacramentes (yf they be truelye mynystred) preach Christe vnto vs and leade oure faythes vnto Christe, by whych faythe oure synnes are done awaye and not by the deade or worke of the Sacrament.

For as it was impossible that the bloude of calues shoulde putte awaye synne: euen so is it impossible that the water of the ryuer shoulde washe oure hartes. Neuertheles the Sacramentes clense vs and absolue vs of oure synnes as the Prestes doo, in preachynge of repentaunce and faythe, for whych cause ether other of the were ordeyned, but yf they preache not, whether it be the Priest of the Sacrament, profyte they not.

And yf a man allege Christe, Iohan in the. iii. Chapter sayinge: Excepte a man be borne agayne of water and the holye goost, he cannot se the kyngdomme of God, and wyll therfore that the holye ghoste is present in the water and therfore the verye deade or worke dothe putt awaye synne: then I wyll sende hym vnto Paule, whych areth hys Galathyans whether they receaued the holye ghoste by the dede of the law or by preachynge of faythe, and there concludeth that the holye ghoste accompanyeth the preachynge of fayth, and wyth the worde of fayth, entreth the harte and purgeth it, whych thou mayeste also vnderstande by Saynte Paule sayinge: ye are borne a newe oute of the water thorowe the worde. So nowe yf Baptyme preache me thee

was thinge

walthynge in Christes blonde, so doth the holye goost accompanye it and that dede of preachynge thorowe faythe dothe putt awaye my synnes. For the holye ghoste is no domme God nor no God that goeth a mummynge. Yf a man saye of the Sacramēt of Christes bodye and blonde that it is a sacrifice as well for thee dead as for thee quycke, and therfore the verye dede it selfe iustifyeth and putteth awaye synne. I answere that a sacrifice is the sleynge of thee bodye, of a beaste or a man: wherfore yf it be a sacrifice, then is Christes bodye there slayne and hys blond there shed: but that is not so. And therfore it is properlye no sacrifice, but a Sacramente and a memorial of that euerlastynge sacrifice once for all, whych he offered vpon the crosse, now vpon a.xv.hundred yeares a goo, and preacheth onelye vnto them that are alyue. And as for them that be dead, it is as profytable vnto them as is a candell in a lanterne wythoute lyghte vnto them that walke by the waye in a darcke nyghte, and as the gospell songe in latyn is vnto them that vnderstande none at al, and as a sermon preached to hym that is dead and heareth it not. It preacheth vnto them that are alyue onelye, for they that be dead, yf they dyed in the faythe whych that Sacrament preacheth, they be safe and are paste all ieoperdye. For when they were alyue theyr hartes loued the lawe of God and therfore synned not, and were sorye that theyr mēbers synned and euer moued to synne, and therefore thorowe faythe it was forgeuen them. And nowe theyr synnefull members be dead, so that they can nowe synne nomore, wherfore it is vnto them that be dead neyther Sacramente nor sacrifice: But vnder the pretence of theyr soule health it is a seruaunte vnto oure spyrytualtyes holye couetousnesse and an extorcyoner and a bylder of Abbayes, Colleges, Chauntryes, and cathedrall Churches wyth falsse gotten good, a pyckepursse, a pollar, and a bottomlesse bagge.

Some man wolde happelye saye, that the prayers of the masse helpe moch: not the lyuynge onelye, but also the dead. Of the hote fyre of theyr feruent prayer whych consumeth faster then all the worlde is able to bringe sacrifice, I haue sayde sufficientlye in other places. Howebeit, it is not possyble to bringe me in beleefe that thee prayer whych helpeth hyr owne mayster vnto no vertue, shulde purchesse me the forgeuenesse of my synnes. Yf I sawe that theyr prayers hadde obtayned them grace to lyue sochе a lyfe as Goddes worde dyd not rebuke, then coulde I sone be borne in hande that whatsoeuer they axed of God theyr prayers shoulde not bee in vayne. But nowe what good can he wysshe me in hys prayers that enuyeth me Christe the foode and the lyfe of my soule? What good can he wysshe me whose harte cleeueth a sunder for payne when I am taughte to repente of my euell?

Furthermore because that fewe knowe the vse of the olde Testament, and thee moost parte thynke it nothinge necessarye but to make allegoryes, which they fayne euerye man after hys owne brayne at all wyldaduenture wythout anye certayne rule: therfore (thoughe I haue spoken of them in another place) yet lest the booke come not to all mennes handes that shall reade thys, I wyl speake of them here also a worde or twayne.

We hadde nede to take hede euerye where that we be not begyled wyth false allegoryes, whether they be drawne oute of the newe Testamente, or the olde, ether oute of anye other storye or of the creatures of the worlde, but namely in thys boke. Here a man hadde nede to putt on all hys spectacles and to arme hym selfe agaynste inuysyble spyrytes.

Fyrst allegoryes proue nothynge (and by allegoryes vnderstande examples or symptudes, borowed of straunge matters and of another thynge than that thou entreateste of) As though circumcysyon be a fygure of Baptyme, yet thou canste not proue Baptyme by circumcysyon, for thys argumente were verye feble, the Iraelytes were circumcysed, therfore we must be Baptysed. And in lyke maner though the offerynge of Isaac were a fygure or ensample of thee resurrection, yet is thys argumente noughte. Abraham wolde haue offered Isaac, but God delyuered hym from death, therfore we shall ryse agayne, and so forthe in all other.

But

But the very vse of allegoryes is to declare and open a texte that it maye be the better perceaued and vnderstand. As when I haue a cleare texte of Christ and of the Apostles, that I must be baptysed, then I maye borowe an ensample of cyrcumcysyon to expresse the nature, power and fruyte, or effecte of baptyme. For as circumcysyon was vnto them a commen bagge sygnyfyenge that they were all sodiars of God to warre hys warre and separatynge them from all other nacyons disobediente vnto God: euen so baptyme is oure commen bagge and sure earnest, and perpetual memorial that we pertayne vnto Christe, and are separated frome all that are not Christes. And as circumcysyon was a token certifyenge them that they were receaued vnto the fauour of God and theyr synner forgeuē them: euen so baptyme certyfyeth vs that we are washed in thee bloude of Christe, and receaued to fauoure for hys sake, and as circumcision signyfyed vnto them the cuttynge awaye of theyr owne lustes & sleynge of theyr free wyll, as they call it, to folowe the wyll of God, euen so Baptyme sygnyfyeth vnto vs repentaunce and the mortyfyenge of oure vnruly membres and body of synne, to walke in a newe lyfe and so forthe.

And lyke wyse thoughe that the sauing of Noe and of them that were wyth him in the shyppe, thorowe water, is a fygure, that is to saye an ensample and lykenesse of Baptyme, as Peter maketh it. i. Petri. iii. yet I cannot proue Baptyme therwyth, saue describe it onely, for as the shyppe saued them in the water thorowe fayth, in that they beleued God, and as the other that wolde not beleue Noe perysshed: euen so Baptyme saueth vs thorowe the word of fayth whych it preacheth whē al the world of the vnbeleuinge perysshe. And Paule. i. Corinthians. x. maketh the see and thee cloude a fygure of Baptyme, by whych and a thousande mo I myghte declare it but not proue it. Paule also in the sayde place, maketh the rocke (out of which Moyses brought water vnto the chyldren of Israel) a fygure or ensample of Christ, not to proue christ (for that were impossyble) but to describe Christe onelye: euen as Christe hym selfe Johannis. iii. borowеth a similitude or fygure of the brasen serpente to lead Nichodemus from hys erthy ymagination into thee spirituall vnderstandinge of Christe sayinge: As Moyses lyfted vppe a serpente in the wyldernesse, so muste the sonne of man be lyfted vppe, that none that beleue in hym perysshe: but haue euerlastinge lyfe by whych similitude the vertue of Christes death is better described then thou coulde declare it wyth a thousande wordes, for as those murmuras agaynste God as sone as they repented were healed of theyr deadely woundes thorowe lokynge on the brasen serpent onely: wythoute medycine or any other helpe, yea & wythout any other reason but that God hath sayde it shulde be so: and not to murmoure agayne, but to leue theyr murmurynge: euen so all that repent and beleue in Christe are saued from euerlastynge death, of pure grace wythout and before theyr good workes, and not to synne agayne, but to fyght agaynst synne, and henceforth to synne no more.

Euen so wyth the Ceremonies of thys boke thou canste proue nothinge saue describe and declare onely the puttinge awaye of our synnes thorowe the death of christ for Christe is Aaron, and Aarons sonnes and all that offer the sacrifice to purge synne. And Christ is all maner offringe that is offred, he is the oxe, the shepe, the gote, the kyd and lambe: he is the oxe that is burnt wythoute the hooste and the scapegote that caryed all the synne of the people awaye into the wyldernesse, for as they purged thee people from theyr worldlye vnclennesses thorowe bloude of thee sacrifices, euen so dothe Christe purge vs from the vnclennesses of euerlastynge death, wyth his owne bloude, and as theyr worldly synnes coulde no otherwyse be purged then by bloude of sacrifice, euen so can oure synnes be no otherwyse forgeuē then thorowe the bloude of Christ. All the deades in the worlde, saue the bloude of Christ, can purchase noo forgeuenesse of synnes: for oure dedes doo but helpe oure neyghboure and mortefye the flesshe and helpe that we synne nomore, but and yf we haue synned, it must be freelye forgeuen thorowe the bloude of Christe or remayne euer.

And

The Prologe

And in lyke maner of the lepers thou canst proue nothing: thou canst neuer confute our confession thense, howbeit thou hast an handsome example there to open the bindinge and lowsynge of oure Prestes wyth the kaye of Goddes word, for as they made no man a lepre euen so oures haue no power to commaunde anye man to be in synne or to go to purgatorye or hell. And therefore (in as moch as bindinge and lowsynge is one power) as those Priestes healed no man, euen so oures can not of theyr mussible and dommie power dryue any mans synnes awaye or delyuer hym from hell or fayned purgatory. Howbeit yf they preached Goddes worde purely wherby is the authorite that Christ gaue them, then they shuld bind and lowse, kylle and make alyue agayne, make vncleane and cleane agayne, and send to hell and fett thense agayne so myghty is Goddes worde, for yf they preached the lawe of God, they shuld binde the consciences of synners wythe the bondes of thee paynes of hell and bringe them vnto repentaunce. And then yf they preached them the mercye that is in Christe, they shulde lowse them and quiete theyr raginge consciences and certefye them of the fauoure of God and that theyr synnes be forgeuen.

Fynally beware of allegorye, for there is not a more handsome or apte a thing to begyle wyth al, then an allegorye, nor a more sotle and a pestilēt thing in the world to persuade a falce matter then an allegorye. And contrarye wyse there is not a better vehementer or myghtyer thynge to make a man vnderstande wyth al, then an allegorye. For allegoryes make a man quicke wytted and pryute wysdom in hym and maketh it to abyde, where bare wordes goo but in at the one eare and out at the other. As thys wyth soche lyke sayinges: putt salte to all your sacrifyces, in stede of thys sentence, do al youre deades wyth discretiō, greteth and byteth (yf it be vnderstande) more then playne wordes. And when I saye in stede of these wordes bost not youre selfe of youre good deades, eate not thee bloude nor the fatt of youre sacrifyce, there is as great difference betwene them as there is distaunce betwene heauen and earth. For the lyfe and bewtye of all good deades is of God, and we are but the caren leane, we are onely the instrument whereby God worketh onely, but the power is hys. As God created Paule a newe, poured hys wysdomme in to hym, gaue hym myght, and promysed hym that hys grace shuld neuer fayle him, &c. & all wythout deseruynges, excepte that nurteringe the Sayntes and makinge them curse and raple on Christe be meritorious. Nowe as it is death to eate the bloud or fatte of anye sacrifice, is it not (thinke ye) damnable to robbe God of hys honour, and to glorifye my selfe wyth hys honoure.

A M E N.

¶ The thyrde boke of Moyses called Leuiticus

¶ The order of burntofferinges, whether it be of smal or great cattell, or foules.

The fyrst Chapter.

A And the Lord called Moses, and spake vnto hym oute of the tabernacle of witnes saynge: Speake vnto the chyldrē of Israel, & say vnto thē whosoeuer of you shal bringe a gifte vnto the Lord, shal bringe it of the catel, euē of the oxen and of the shepe.

B Yf he bringe a burntoffringe of the oxen he shall bringe a male wythoute blemyshe, and shall bringe hym too the dore of the tabernacle of wytnesse, that he may be accepted before the Lorde. And let him ‡put hys hande vpon thee head of thee burntesacrifyce, and fauoure shalbe geuen hym to make an attonement for hym, and let hym kyll the oxe before the Lorde And let the prestes Aarons sonnes bryng the bloud and let them sprinkle it rounde about vpon the alter that is before the dore of the tabernacle of wytnesse. And lette the burntoffringes be stripped and hewed in peces. And then let the sonnes of Aarō the priest put fyre vpon the alter, and put wodd vpon the fyre, and let them laye the peces wyth the head and the fatt, vpō the wood that is on the fyre in the altar. But the inwardes & the legges they shal wash in water, and the Priest shall burne al together vpon the alter, that it be a burntsacrifyce & an offering of a ‡swete odoure vnto the Lorde.

C Yf he wyll offer a burntsacrifice of the shepe, whether it be of the lābes or of the gotes: he shall offer a male wythout blemyth. And lett hym kyll it on the northside of the alter, before the Lord And let the Priestes Aarōs sonnes sprinkle the bloud of it round about vpon the alter. And let it be cut in peces: euen wyth hys head and hys fatte, and let the Priest put them vpon the wodd that lyeth vpon the fyre in the alter. But lette hym washe the inwardes and the legges wyth water, and than bringe all together and burne it vpon the alter: that is a burntoffringe and a sacrifyce of a swete sauoure vnto the Lorde.

D Yf he wyll offer a burntofferyng of the fowles he shall offer eyther of the turtyll doues or of thee ponge pygeons. And the Priest shall bringe it vnto the alter, & wring the necke a sunder of it, and burne it on the alter, and let the bloud runne out vpon the sydes of the alter, and plucke awaye hys croppe and hys fethers, & caste them beside the alter on the easte parte vpon thee heape of asshes, and breake hys wynges, but plucke thē not a sundre. And then let the Priest burne it vpon the alter euen vpon the wodd that lyeth vpon thee fyre, a burntsacrifyce and an offeryng of a swete sauoure vnto the Lorde.

The Notes

a‡ Loke in Genesis. xviij. c

b‡ Thys swete odour is the sacrifyce of fayth & of pure affection, in whych god is delyted, as a mā is delyted in thee good sauoure of meates, as it is sayd of Noe genesis. viij. d

¶ The order of meatoffrynges, of swete cakes, of fyne flower, of frankencense, &c, wythoute leuen, & wythout hony, but not wythout salte.

The.ij. Chapter.

A Yf any soule wyl offer a meat offringe vnto the Lorde, hys offerynge shalbe fyne floure and he shal poure therto oyle and put frankencens theron, and shall bringe it vnto Aarons sonnes the Priestes. And one of them shall take there oute hys handfull of the floure, and of the oyle wythal ỹ frankencens, & burne it for a memoriall vpon the alter: an offeringe of a ‡swete sauour vnto the Lord. And the remnaunte of the meatoffringe shalbe Aarōs and hys sonnes, as a thyng most holy of the sacrifyces of the Lorde.

B Yf any man bryng a meatoffring that is baken in the ouen, lett hym bringe swete cakes of fyne floure myngled wyth oyle, and vnleuended wafers anoynted wythe oyle. Yf thy meatoffringe be baken in the frynge pan, then it shalbe of swete floure myngled wyth oyle. And thou shal mynce it smal, and poure oyle theron: and so it is a meatoffrynge.

C Yf thy meateoffryng be a thinge broyled vpon the gredyern, of floure myngled wyth oyle it shall be, And thou shalte bringe

bring the meatoffring that is made of these thinges vnto the lord, & shalt delyuer it vnto the preste, and he shal bringe it vnto thee aulter. and shall heue vppe parte of the meatoffringe for a memoriall, & shall burne it vppon thee alter: an offeryng of a swete sauoure vnto thee Lorde. And that whych is lefte of the meatofferyng shal be Aarons and hys sonnes, as a thinge that is mooste holy of the offerynges of the Lorde,

All the meateoffringes whych ye shall bringe vnto the Lord shalbe made without leuen. For ye shall neyther burne leuē nor hony in any offring of the Lord. Not withstandyng ye shall bring the fyrstlinges of them vnto the Lorde: but they shal not come vpon thee altar to make a swete sauoure.

All thy meatoffringes thou shalt salte wyth salt: nether shalte thou suffer the [a] salt of the couenaunt of thy God to be lacking frō thy meatofferinge: but vpon all thyne offringes thou shalt bringe salt:

Yf thou offre a meatoffring of ỹ fyrst fruytes vnto the Lord, then take that whych is yet grene, & dryue it by the fyre & beat it small and so offer the meatoffring of thy fyrst fruytes. And than poure oyle thereto, and put frankencens theron and so it is a meateoffryng. And the preest shal burne parte of thee beaten corne and part of that oyle wyth all the frankēcens, for a remembraunce. That is an offringe vnto the Lorde.

The Notes.

[a] Thys swete sauour figureth thee prayers of the meke and faythful, as it is interpretate in Apo. viii. a. the whych prayers do wythstande thee furye of the Lorde.

[b] All offringes must be salted wyth salt, which signifieth, that all our good workes must be dyrected after the doctryne of the Apostles & Prophetes for then shal they be acceptable in the syghte of thee Lord, yf the y sauer of the salte therof, and elles not.

¶ The order of peaceoffringes, whych were offred for the keppynge of peace, made of oxen, shepe, lābes and gootes.

The.iii. Chapter.

A Yf any man bring a *peaceoffringe of ỹ oxen: whether it be male or female, he shal bring soch as is without blemyshe, before the lord: & let him putt hys hand vpon the head of hys offeryng, and kyll it before the doze of the tabernacle of witnesse. And Aarōs sonnes the preestes shall sprynkle the bloud vpō the alter rounde aboute. And they shal offre of the peaceoffring to be a sacrifice vnto ỹ lord: B the fat that couereth the inwardes and al the fatt that is vpō the inwardes: and the two kydneys with the fatt that lyeth vpō the loynes: & the kall that is on thee lyuer they shall [a] take away wyth the kydneys And Aarons sonnes shall burne them vpon the alter wyth the burntsacrifice whyche is vpon the wood on the fyre. That is a sacrifyce of a swete sauoure vnto thee Lorde.

Yf a man bryng a peaceoffering vnto the Lord, from of the flocke, whether it be male or female, it shalbe without blemish Yf he offer a lambe, he shal bring it before the Lord, & put hys hand vpon hys offerynges head, and kyll it in the dooze of the tabernacle of wytnesse, & Aarons sonnes shall sprynckle the bloud therof rounde about the alter. C

And of the peaccoffring they shal bringe a sacrifyce vnto the Lord: the fat ther of and the rompe al together, whyche they shal take of, harde by the backe bone: and the fatt that coureth thee inwardes & all the fatt that is vppon the inwardes & the two kydneys wyth the fat that lyeth vpō them and vpon the loynes, & the kall that is vpon the lyuer he shall take away with the kydneys. And the Preeste shall burne them vpon the alter to fede the Lordes of frynge wyth all.

Yf the offryng be a gote, he shal bring it before the Lorde, & put hys hand vpon D the head of it, and kyll it before the tabernacle of wytnesse, and the sonnes of Aarō shall sprenkle thee bloude thereof vppon the alter round about. And he shall bring thereof hys offerynge vnto the Lordes sacrifyce: the fatt that coureth thee inwardes, and al the fat that is vpon the inwardes, and the two kydneys and the fat that lyeth vpon them and vpō the loynes, and the kall that is vpon the lyuer he shall take awaye with the kydneys. And the preest shall burne them vppon thee alter to fede the Lordes sacrifyce with all, and to make a swete sauoure. And thus shal al ỹ fat be the Lordes, and it shal be a lawe for euer amonge youre generacions after you in your dwellynge places: that ye eate neyther fat nor bloude.

The Notes.

[a] By the takyng awaye of the fatt, the inwardes: the two kydneis and the kall is signified vnto vs, that yf we wylbe a swete sacrifice vnto the lord we must cut of al concupiscences and noughtely desyres of the flesche, and the euell vse of all sore mem bres, and must subdue and mortyfye our affections and offer them to God, by the mortyfycation of the crosse, as sayth the Prophete. Psalm. xxv. a

¶ The offerynge made for synnes done of ignorāunce.

The.iiii. Chapter.

A And the lord spake vnto Moses: sayng: speake vnto ỹ children of Israel & say: whē a soule sinneth thorow ignorāce, & hath done any of those thynges which the lord hath forbiddē in his cō maūdemētes to be done: Yf the preist ỹ is anoynted synne, & make the people to do a mysse, he shal bringe for hys synne which he hath done: an oxe without blemish vntō the Lorde for a synneofferinge. And he shal bring the oxe vnto the doze of the tabernacle of wytnesse before the Lord, and shal [a] put his hand vpon the oxe head, & kyll hym before the Lord. And the Preest that is *anoynted shal take of ỹ oxe bloude, & bring it into the tabernacle of witnesse, & shall dyppe hys finger in the bloud & sprinkle therof. vii. tymes before the lord euen before the hanging of the holy place And he shal putt some of the bloud vpon the hornes of the alter of swete cens before the Lorde whych is in the tabernacle of wytnesse, & shal poure all the bloud of the oxe vpon the botome of the alter of burnt offrynges whyche is by the doze of the tabernacle of witnes And he shal take away all the fat of the oxe that is the synne offering: the fat that coureth the inwardes & all the fat that is about them, and the two kydneyes wyth the fatt that lyeth vppon them and vpon the loynes, & the kal vpō the lyuer lett thē take away also wyth the kydneys: as it was takē frō the oxe of ỹ peaceoffring & let the preest burne thē vpō the alter of burntoffringes. But the skynne of the oxe and all hys flesshe with hys heade hys legges, hys inwardes with hys dounge shall he carye all together oute of the hooste vnto a cleane place: euen where the asshes are poured out, and burne hym on wodd wyth fyre: euē vpō the heape of asshes. If the hole comenalte of ỹ chyldrē of Israel synne thorow ignoraunce, and the thyng be hyd from theyr eyes: so that they haue cōmytted any of these thynges whyche thee Lorde hath forbydden to be done in his commaundemētes, and haue offended, and the synne whyche they haue synned be afterwarde knowne, than shall they offre an oxe for a synne offerynge, D and shal bring hym before the tabernacle of wytnesse, and the elders of thee multytude shall put their handes vpō his head before the Lord. * And the Preast that is Leuit. iii. b anoynted shall bringe of hys bloude into the tabernacle of wytnes, and shal dyppe hys fynger in thee bloude, and sprencle it seuen tymes before the Lord: euen before the vayle. And shall put of the bloude vpon the hornes of the alter whych is before thee Lorde in thee tabernacle of wytnes, and shall poure all thee bloude vpon thee botome of thee alter of burntoffrynges whiche is by the doze of the tabernacle of wytnesse, and shall take all hys fatt from him, and burne it vpon the alter, and shal do wyth hys oxe as he dyd with the synne offryng oxe. And thee Preaste shal make E an atonement for thē, and so it shalbe for geuen thē. And he shall bringe the oxe wt out the host, and burne him as he burned the fyrste: so is thys the synneoffryng of the comenalte.

When a Lorde synneth and commytteth thorow ignoraunce any of these thynges whyche the Lorde hys God hath forbydden to be done in his commaundemētes and hath so offended: when his synne is shewed vnto hym, whyche he hath synned, he shall bringe for hys offrynge an he goote wythoute blemysh and laye hys hand vpon the head of it, and kyl it in the place where the burntoffrynges ar kylled before the Lord: thys is a synneoffrynge. Then let the Preast take of the bloud of the synne offryng wt hys fynger, & put it vpō ỹ hornes of ỹ burntoffrigalter, & poure hys bloud vpō the botome of the burnt offrynge alter and burne all hys fatt vpon the alter, as he doth the fat of the peace offrynges. And the Preast shal make an attonement for hym as concernyng hys synne, and so it shalbe forgeuen hym.

If one of ỹ comen people of the lande synne thorow ignoraunce and commytte any of the thynges whych the Lord hath forbidden in his commaundemētes to be

done and so hath trespased, when hys synne wherin he hathe synned is come too his knowledge, he shal bringe for hys offrynge a she gote wythout blemish for his synne which he hath synned, and laye his hande vpon the heade of the synneofferynge, and slee it in the place of burntofferinges.
Leuit.iii.d *And the Priestе shall take of the bloude wyth hys fynger, and put it vpon the hornes of the burntofferinge alter, and poure all the bloude vpon the bottome of the alter, and shall take away al hys fatt as the fatt of the peaceoffringes is take awaye. And the Priest shall burne it vpon the alter for a swete sauour vnto the Lord, and the Priestе shall make an attonement for hym, and it shalbe forgeuen hym.

G Yf he bring a lambe & offer it for a synofferynge, he shall bringe a female wythout blemyth, and laye hys hand vpon the head of the synneoffryng. and slee it in the place where the burntofferinges ar slayne And the Priest shall take of the bloude of the synneofferynge wyth hys fynger, and putt it vpon the hornes of the burntofferynge alter, and shall poure all the bloude
Leuit.iii.d therof vnto the botome of the alter. *And he shall take awaye all the fatte therof, as the fatte of the shepe of the peaceofferynges was taken awaye. And the Priest shall burne it vpon the alter for the Lordes sacrifyce, and the Priestе shall make an attonemente for hys synne, and it shal be forgeuen hym.

¶ Of oothes. The clensynge of hym that toucheth vncleane thynges. The purgatyon of an oth and of synne done by ignorauncе.

The.v.Chapter.

A When a soule hath synned & herde the voyce of cursyng & is a witnesse: whether he hath sene or knowē of it yf he haue not vttered it, he shall beare hys synne. Ether when a man toucheth any vncleane thing: whether it be the carkon of an vncleane beast or of vncleane cattell or vncleane worme, and is not warre of it he is also vncleane and hath offended. Ether when he touchethe any vnclennesse of man (what soeuer vnclennesse it be that a man is defyled wyth all) and is not warre of it and afterwarde cōmeth to the knowe-
B weledge of it, he is a trespaser. Ether whē a soule sweareth: so that he pronounceth wyth his lyppes to do euell or to do good (whatsoeuer it be that a mā pronounceth wyth an othe) and the thyng be out of his mynde and afterwarde commeth to thee knowledge of it, then he hath offended in one of these. Then whē he hath synned in one of these thinges, he shall confesse that wherein he hath synned, and shall bringe hys trespaceoffrynge vnto the Lorde for hys synne wherof he hath synned. A female from the flocke whether it be a lambe or a she goote, for a synneofferynge. And the Priest shal make an attonement for hym for hys synne. *But yf he be not able too
*Leui.v.d brynge a shepe, then lette hym bringe for his trespace which he hath synned two turtyll doues or two younge pygeons vnto the Lord, one for a synneofferinge and another for a burntoffring. And he shal bring them vnto the Priest wherof shal offer the synneoffering fyrst, and wringe the necke a sunder of it, but plucke it not cleane of. And let hym sprinkle of the bloude of the synneofferinge vpon the syde of the alter and let the rest of the bloude blede vppon the bottome of the alter, & thē it is a synne offeringe. And lett hym offer the seconde for a burntofferinge as the maner is: and
C so shall the Priestе make an attonemente for hym for the synne wherof he hath synned, and it shalbe forgeuen hym. And yet yf he be not able to bringe two tuttyl doues or two younge pygeons, then let hym bringe hys offerynge for his synne, *the tenth parte of an Epha of fyne floure for a synneoffering, but put none oyle therto neyther put any frankencens thereon, for it is a synne offerynge. And let him bring it to the Priest, and the Priestе shall take hys handfull of it, and burne it vpon the alter for a remembraunce to be a sacrifice for the Lord: that is a synneoffring. And let the Priest make an attonement for him for his synne (whatsoeuer of these he hath synned) and it shalbe forgeuen. And the remnaunte shalbe the Priestes, as it is in the meateofferynge.

And the lord comened vnto Moyses saynge: When a soule trespaceth & synneth throwe

throwe ignorauncе in any of the holy thynges of the Lorde, he shall bringe for hys trespace vnto the Lord a ram without blemyth out of the flocke valued at two sycles after the sycle of the sanctuatye, for a trespaceoffring. And he shall make amendes for the harme that he hath done in the holy thynge, & put the fyfte parte more to and geue it vnto the Priest. And the priest shall make an attonement for hym wythe the ramme of the trespaceoffrynge, and it shalbe forgeuen hym.

When a soule synneth & cōmitteth any of these thinges whych are forbidde to be done by the cōmaundemētes of the Lord: though he wist it not, he hath yet offēded & is in synne, & shall bringe a ram without blemishe out of the flocke that is esteemed to be worth a synneoffring, vnto the priest And the Priest shal make an attonemente for hym for the ignorauncе whych he dyd and was not ware, and it shalbe forgeuen hym. Thys is a trespace offerynge, for he trespaced agaynst the Lorde.

¶ The offringes for synnes which ar done wyttingly. The law of the burntoffringes. The fyre muste abyde euermore vpon the altar. The offrynges of Aaron and hys sonnes.

The.vi.Chapter.

A And the lord talked with Moses sayinge: whē a soule synneth & trespaceth agaynst ỹ Lord, & denyed vnto his neybour that whyche was taken hym to kepe, or that was putte vnder hys hand, or that whych he hath violently taken away, or that which he hath deceyued hys neyghboure of, wyth sotylte, or hathe found that whych was loste & denyeth it, & sweareth falsely, in whatsoeuer thinge it be ỹ a mā doth & synneth therin. Thē whē he hath sinned or trespaced, he shal restore the wronge whych he dyd, or that whyche was delyuered hym too kepe, or the looste thynge whych he founde, or whatsoeuer it be about whyche he hathe sworne falsely, *he shall restore it agayne in the whole sume, and shall adde the fyft part more ther to, & geue it vnto hym to whom it pertayneth, the same day ỹ he offreth for his trespace, & shall bringe for hys trespace offetinge vnto the Lord a ram wythoute blemyshe oute of thee flocke, that is esteemed worth a trespace offrynge vnto the priest.

And thee Priestе shall make an attōnemente for hym before the LORD B and it shall be for gyuen hym, in whatsoeuer thyng it be that aman doth and trespaceth therin.

And thee Lorde spake vnto Moyses saying: Commaunde Aaron and his sonnes saying: this is the Lawe of the burnt offryng. The burnt offrynge shall be vpon the harth of thee alter all nyght vnto the morynge, and thee fyre of the alter shal burne therin. And thee Preast shall put on hys lynen albe and his lynen breches vpon his flesh, and take away thee asshes which ỹ fyre of the burntsacrifyce in the alter hath made, and put thē beside the alter, and then put of his rayment and put on other, and carie ỹ asshes out with out the host vnto a clene place.

The fyre that is vpon thee alter shall burne therin and not go out. And ỹ priest shal put wodd on the fyre euery morning and put the burnt sacrifyce vpon it, and he shal burne theron the fatt of the peace offrynges. The fyre shall * euer burne
Iohe Gene xiii.d vpon the alter, and neuer go out.

Thys is the lawe of the meatoffrige: Aarons sonnes shall bringe it before the Lorde, vnto the alter: and one of thē shal take hys hande full of thee floure of thee meatoffrynge and of thee oyle wyth all thee franckencens whyche is theron, and shall burne it vnto a remembraunce vpō the alter to be a swete sauoure of the memoryall of it vnto the Lorde. And the rest therof, Aaron and hys sonnes shall eate vnleuended: it shalbe eaten in ỹ holy place geuen in the courte of thee tabernacle of wytnesse they shall eate it. C Theyr parte whych I haue geuen thē of my sacrifyce shall not be bakē with leue, for it is most holy, as is the sinneoffryng, and trespace offrynge. All the males amonge the chyldren of Aaron shall eate of it: and it shal be a dutye for euer vnto youre generacyōs of the sacrifyces of the Lorde, nether shall any man touche it, but he that is halowed.

And the Lorde spake vnto Moses saynge: thys is thee offrynge of Aaron and of hys sonnes which he shal offer vnto ỹ Lorde in thee daye when they are anoynted: the tenth parte of an Epha of floure, whych is a dayly meatoffryng ppetually

halfe in the morning & halfe at night: & in
ỹ frypege pan it shalbe made wt oyle. And
whē it is fryed, thou shalt bring it in, as a
bake meatoffring mynsed small, & shalt of
fer it for a swete sauour vnto the Lorde.
And that preest of his sōnes that is anoyn
ted in his stede shal offer it: & it shalbe the
lordes dutye for euer, & it shalbe burnt al
D together. For al ỹ meatoffringes of ỹ pre
estes shalbe burnt al together, & shal not be
eate. And the lord talked with Moses say
inge: speake vnto Aarō & vnto his sonnes
& say: This is ỹ lawe of the synneoffring
In the place wher ỹ burntoffryng is kylled,
shal the synneoffring be killed also be
fore the lord, for it is most holy. The preest
that offreth it shal eate it in the holy place
euē in the court of the tabernacle of wyt-
nesse. No mā shal touche the flesshe therof,
saue he that is halowed. And yf any rayn-
mēt be sprynkled therwyth, it shalbe was-
Leuit.xv.b shed in the holy place, * and the erthē pot
that it is sodē in, shall be broken. Yf it be
sodde in brasse thē the pot shalbe scoured
and rynesed in the water. All the males a-
mong the preestes shal eate therof, for it is
most holy. Notwythstanding no synneof
fryng that hath his bloude brought into
the tabernacle of witnesse to reconcyle with
all in the holy place shalbe eaten: but shal
be burnt in the fyre.

The Notes.

* Vnto my neyghbour pertayneth satisfaction
but vnto god repentaunce thē the sacrifice of chris
tes bloude is a full satisfaction and attonemēt and
a pleasing of all wrath.

a‡ Ther shal none touche it, but he that is halo-
wed, that is, but he that is dedicated, ordeyned and
apoynted to minister before the lord, as it is Ex.xl.c

¶ Trespaceoffringes. Synneoffringes, and peace-
offringes. The fat and the bloud may not be eaten.

The.viii. Chapter.

A Thys is the lawe of the a‡ tres
paceoffryngе wbych is most
holy. In the place where thee
burntoffryngе is kylled, thee
trespaceoffryngе shalbe kyl-
led also: and hys bloude shalbe sprinkled
rounde aboute vpon the alter. And al the
fatt therof shalbe offered: the rompe and
the fatte that couered thee inwardes, and
the two kydneys wyth the fatt that lyeth
on them, and vpon the loynes, & the kalon
the lyuer shalbe taken away wyth the kid
neys: & the Priest shall burne them vpon
thee altare, too be an offeryngе vnto thee
Lorde: this is a trespas offryngе.

All the males amonge thee preastes
shall eate therof in the holy place, for it is
most holy. As the synneoffryngе is so is ỹ
trespaceoffring, one law serueth for both:
and it shall be thee Preastes that reconcyl-
leth ther wyth. And the preast that offred
a mans burnt offeryngе, shall haue thee
skinne of the burntoffring which he hath
offered. And all thee meatoffrynges that
are baken in the ouen, and all that is dres-
sed vpon the gredyren and in the frypnge
pan, shalbe the preastes that offreth them
And al the meatoffrynges that are myn
gled wyth oyle or dryе, shall pertayne vn
to all thee sonnes of Aaron, and one shall
haue as moche as another. ¶ Thys is the B
lawe of ỹ peaceoffringes which shalbe of
red vnto ỹ lord. Yf he offer to geue thau-
kes, he shal bring vnto his thākoffring
swete cakes mingled wt oyle & swete wa
fers anoynted with oyle, & cakes mingled
wyth oyle of fyne floure fryed, & he shall
bryngе hys offeryngе vpon cakes made
of leuended bred vnto the thanckoffryng
of hys peaceoffringes, and of them al, he
shall offer one to be an heueoffring vnto
the Lord, and it shal be the Preastes that
sprynckleth the bloude of the peaceoffrin
ges. And the flesh of thee thankoffryngе
of hys peaceoffrynges shalbe eaten thee
same daye that it is offred, and ther shal
none of it be laide vp vntyl the morning.

Yf it be a bt bowe or a free willoff
ryng that he bryngeth, thee same daye ỹ
he offreth it, shalbe eaten, and that which
remayneth may be eaten on the morowe:
but as moch of the offered flesh as remay
neth vnto thee thyrde daye shalbe burnt
wyth fyre. For yf any of the flesh of thee
peaceoffrynges be eaten in ỹ thyrde day,
then shall he that offred it optayne no fa-
uoure, nether shal it be rekened vnto him
but shalbe an abompnacyō, and the soule
that eateth of it shal beare the syn therof.
The flesh ỹ toucheth any vnclene thynge
shal not be eatē, but burnt wt fyre: & all ỹ
be cleane in theyr flesshe, maye eate flesshe.
Yf any soule eate of the flesh of the peace
offeryngеs that pertayne vnto the Lorde
and hys vncleneſſe yet vpō him, the same
soule shall perysshe from amōge his peo
ple: Moreouer yf a soule touche any vn
cleans

cleane thinge, whether it be the vncleneſſe
of man or of any vncleane beast or any ab
hompnacion that is vncleane: & then eate
of the flesshe of the peaceoffringes wbych
pertayne vnto the Lorde, that soule shall
perysshe from hys people.

And the Lorde spake vnto Moyses:
saying: speake vnto the childrē of Israell
& saye: Ye shal eate no maner fat oxē, she-
pe or gootes: neuerthelater the fat of thee
beast that dyeth alone & the fat of ỹ which
is torne with wylde beastes, maye be occu
pyed in all maner vses: but ye shal in noo
wyse eate of it. For whosoeuer eateth thee
fatt of the beast of wbych men bryngе an
offryng vnto the Lord, that soule that ea-
teth it shall perysshe from hys people. Mo
reouer ye * shall eate no maner of bloude, Leuit.xvii.b
wherſoeuer ye dwell, whether it be of fou-
le or of beast. D Whatſoeuer soule it be that D
eateth any maner of bloud the same soule
shall perysshe from hys people.

And the Lord talked wyth Moses say
inge: speake vnto the childrē of Israell & C
saye: he that offreth his peaceoffryng vn-
to the Lorde, shall bringe hys gyfte vnto
the Lord of his peaceoffringes: his owne
handes shall bring the offring of the lord
euen the fat vpon the breſt he shal bringe
wyth the breſt to waue it a waueoffryngе
before the Lord. And the Priest shal bur-
ne the fat vpō the alter, and the breſt shal-
be Aarons and his sonnes. And the ryght
shoulder they shal geue vnto the priest, to
be an heueoffringe, of theyr peaceoffrin-
ges. And the same that offereth the bloud
of the peaceoffringes & the fat, amōg the
sonnes of Aarō shal haue the ryght shoul
der vnto hys parte, for the wauebreſt and
the heueshoulder I haue take of the chyl
dren of Israell, euen of theyr peaceoffrin
ges, & haue geuē it vnto Aaron the Priest
and vnto hys sonnes: to be a dutye for e-
uer of the chyldren of Israel.

Thys is the anoyntyng of Aaron & of
thee sacrifyces of thee Lorde, in the daye
when they were offred to the Priestes vn
to the Lorde, wbych the Lord cōmaunded
to be geuen them in the daye when he an-
noynted them, of the chyldren of Israell,
and to be a duetye for euer amonge theyr
generations. Thys is the lawe of burnte-
offringes: of meatoffringes, of synneof-
feringes, of trespaceofferinges, of fulof-
feringes, of peaceofferinges, wbych thee
Lord commaunded Moyses in the mount
of Sinai, in the daye when he commaun-
ded the chyldren of Israell to offer theyr
offerynges vnto the Lorde in the wilder-
nesse of Sinai.

The Notes

a‡ Trespaceoffring that is, an offring for treſs
pace. Trespace after the order of the scripture signi
fieth somtyme al the lyfe past, which, we haue liued
in infidelytie, being ignorant of the verite, not on-
ly in doynge opē synnes, but also whē we haue wal
ked in oure owne rygh tyousnes, as in thee Psalm.
xviii.d. and.li. Para.xxviii.c

b‡ Thy vowes are vnderstande the gyftes wbych
are accustomed to be offred and geuen to God by
any outwarde ceremonie, as it was to round theyr
beares, or to drynke no wyne, &c. Numer.vi.a

¶ The anoyntyng and consecracion of Aaron and
hys sonnes

The.viii. Chapter.

A And the lord spake vnto Mo A
ses sayinge: take Aaron and
hys sonnes wyth hym, & the
vestute & the anoynting oy-
le, and an ore for a synneoffe
ring and two rammes & a basket of swete
bread: & gether all thee comentye together
vnto the doore of the tabernacle of wytnes
And Moyses dyd as the Lorde commaū
ded hym, and the people gathered thē sel-
ues together vnto the doore of the taberna
cle of witnes. And Moyses sayd vnto the
people: thys is the thynge which the Lord
commaunded to doo.

And Moyses brought Aaron and hys
sonnes & washed them with water, & putt
vpon hym the albe & gyrded hym wyth a
gyrdell, & put vpon him the tunicle, & put
the Ephod theron, & gyrded hym with the
broderd gyrdell of the Ephod, & bound it
vnto hym therwyth. And he put the breſt-
lappe theron, & put in the breſtlappe, * Vri- Iohe in Exo
rxviii.e.a
nu.xxvii.d.
m and Thumim. And he put the myter
vpon hys head, & put vpon the myter eue B
vpon the forefront of it the golde plateof
the holye crowne, as the Lorde commaun
ded Moyses.

And Moyses toke the anoynting oyle
and anoynted the habitacio & al that was
therin and sanctified them, and sprinkled
therof vpō the alter seuē tymes, & annoyn
ted the alter, & all hys vessels, & the lauer
wyth hys fote, to sanctyfye them. And he
poured of thee annoyntynge oyle vppon
Aarons head, and anoynted hym to sanc-

ſanctifie hym. And he brought. Aarons ſonnes and put albes vpō them, and gyr ded them wyth gyrdels, and put bonettes vpon their hedes: as the Lord commaun ded Moſes.

And the ſynne offringe was brought. And Aaron and hys ſonnes put theyr hā des vpon the heed of the ore of the ſynne offringe. And when it was ſlayne, Moy ſes toke of the bloud, and put it vpō thee hornes of the alter rounde aboute wythe hys fynger, and purifyed it, and poured the bloud vnto thee botome of thee alter and ſanctifyed it and reconſyled it. And he toke all the fatt that was vpon the in wardes, and the kall that was on the ly uer and the two kydneyes with their fat, and burned it vpon the alter. But the ore the hyde, his fleſh and his odng, he burnt with fyre wythout the hoſte, as the Lorde commaunded Moſes.

D And he brought the ram of the burnt offringe and Aaron and his ſonnes putt theyr handes vpon thee head of thee ram and it was kylled. And Moſes ſprinkled the bloude vpon the alter rounde aboute, and cut thee ram in peces and burnt thee head peces & the fatt, & waſhed the in war des and thee legges in water, and burnt the ram euen white vpon the alter. That was a burntſacrifice of a ſwete ſauoure, and an offrynge vnto thee Lorde, as thee lorde commaunded Moyſes.

And he brought the other ram that was the conſecrynge, and Aaron and his ſonnes put theyr handes vpon thee head of the ram: and when it was ſlayne, Moſes toke of the bloude of it and put it vp on thee typpe of Aarons ryghte eare, and vpon the thombe of hys ryght hand and vpō the great too of his ryght fote. Thē E were Aarons ſonnes brought, and Moſes put of ỹ bloud on ỹ tippe of the ryght eare of thē and vpō thee thombe of theyr ryght handes, and vpon the greate tooes of theyr ryghte fete, and ſprynckled thee bloud vpon the alter rounde aboute.

And he toke the fatt and thee tompe and al the fatt that was vpon the inwar des, and the kall of thee lyuer, and the. ii. kydneyes with theyr fatt and their ryght ſhoulder. And out of the baſket of ſwete bread ỹ was before ỹ Lorde he toke one ſwete cake of oyled breede & one wafer, & put thē on the fat & vpon the ryght ſhoul der: & put altogether vpon Aarons hādes and vpon hys ſonnes handes, & waued it a waueoffering before the Lord. And thē F Moyſes toke thē frō of theyr handes a gayne, & burnte them vpon the alter, euen vpon the burntoffryng: These ar the ful offringes of a ſwete ſauoure & a ſacrifice vnto the Lord. And Moſes toke the breſt and waued it a waueoffrynge before thee Lord, of the ram of the conſecrynges: and it was Moyſes parte, as the Lorde com maunded Moyſes.

And Moyſes toke of the annoyntinge oyle and of the bloud which was vpō the alter, & ſprinkled it vpō Aarō & vpon hys veſtimētes & vpō his ſōnes & on theyr ve ſtimentes wyth him, & ſanctified Aaron & his veſtures & his ſonnes & hys ſōnes ve ſtures alſo. Thē Moſes ſayd vnto Aarō & his ſonnes: boyle the fleſhe in the doze of the tabernacle of witneſſe, & there * eate it G Exo. wyth the bread that is in the baſket of ſac offringes, as the Lord cōmaunded, ſayin ge: Aaron and hys ſonnes ſhall eate it and that whyche remaynyth of the fleſhe & of the bread, burne it wyth fyre

And ſe that ye departe not frō the doze of the tabernacle of wytneſſe ſeuen dayes longe vntyl the dayes of your conſecrynges be at an end. For. vii. dayes muſt you re handes be kylled, as they were this day euē ſo the Lord hath cōmaunded to do, to reconcyle you wyth all. See therfore that ye abyde in the doze of ỹ tabernacle of wit neſſe daye & nyght ſeuē dayes longe, & ke pe the watche of the lorde that ye dye not: for ſo I am cōmaunded. And Aaron and his ſonnes dyd al thinges whych the lord cōmaunded * by the hande of Moyſes

¶ The fyrſt offringes of Aarō, for him ſelf and for the people. Aarō bleſſeth the people. The glory of ỹ Lord is ſhewed. The fyre commynge from about cō ſumeth the ſacrifice.

The. ix. Chapter.

AND thee. viii. daye Moyſes called Aarō & his ſonnes, & ỹ I elders of Iſrael, & ſaid vnto Aarō: take a calfe for a ſinne offring, & a ram for a burnt offringe: both without bleminſhe, & bringe thē before the lorde. And vnto the childrē of Iſrael he ſpake ſaying: take ye an he goote for a ſynneoffryng, and a calfe & a lambe both two of a yere olde, & without bleminſhe for a burntſacrifice, & an ore & a ram for peaceoffrynges, to offer before the Lord, & a meatoffryng myngled with oyle, for to daye the Lord wyll appere vn B to you. And they brought that whyche Moyſes cōmaunded vnto the tabernacle of wytnes, and all the people came & ſtode before the Lord. And Moyſes ſayde: this is the thynge whych the Lord cōmaūded that ye ſhuld do: and thē the glorye of the Lord ſhall appeare vnto you. And Moy ſes ſayde vnto Aaron: goo vnto the alter and offer thy ſynneoffryng, and make an attonemēt for the and for the people, and then offer the offerynge of the people, and reconcyle them alſo, as the Lord commaū ded Moyſes.

And Aaron wēt vnto the alter, & ſlewe the calfe that was his ſynneoffryng. And the ſonnes of Aaron brought the bloude vnto hym, and he dypte hys fynger in the bloud & put it vpō the hornes of the alter, and poured the bloud vnto the botome of the alter. And the fatt & thee two kydneys wyth the kal of the lyuer of the ſynneoffe ring he burnt vpō the alter, as the lord cō maūded Moſes: but the fleſhe & the hyde, he burnt with fyre without the hoſte. Af terward he ſlewe the burntoffringe, & Aa C rōs ſonnes brought the bloud vnto hym, & he ſprinkled it rounde about vpō the alter And they brought the burntoffring vnto hym in peces & the head alſo, & he burnte it vppon the alter, and dyd waſſhe the in wardes and the legges, and burnt thē al ſo vpon the burntoffringe in the alter.

And then he brought the peoples offe ring & toke the gote that was the peoples ſynneoffrynge, and ſlewe it & offered it for a ſynneoffrynge: as he dyd the fyrſt. And then brought the burntoffrynge, & offred it as the maner was, & brought the meat offrynge and fylled his hande therof, and burnt it vpon the alter, beſyde the burnte ſacrifyce in the morynge.

Thē he ſlewe the ore & the ram that we re the peoples peaceofferinges, & Aarons ſonnes brought the bloud vnto hym, & he ſprinkled it vpon the alter rounde about, and toke the fat of the ore and of the ram the tāpe & the fat that couereth the inwar des and the kydneys and the ſkall of thee lyuer: & put thē vpō the breſtes and burnt it vpon the alter: but the breſtes and thee D ryght ſhoulders Aaron waued before the Lord, as the Lord cōmaunded Moyſes. And Aaron lyfte vp hys hande ouer thee people & bleſſed thē, & came downe frō of frynge of ſynneoffrynges, burntoffryn ges, and peaceoffringes. Thē Moyſes & Aaron went into the tabernacle of witnes and came out agayne and bleſſed the peo ple, and the glorye of the Lorde appeared vnto all the people. And there came a fyre out from before the Lord, and conſumed vpō the alter the burntoffring and the fat And al the people ſawe it, and ſhowted, & fell on theyr faces.

¶ Nadab & Abihu are ſlayne. Iſraell mourneth for them. The Prieſtes are forbidden wyne. The reſy dewe of the ſacrifice the Prieſtes eate.

The. x. Chapter.

AND a‡ Nadab & Abihu thee ſonnes of Aarō toke ether of thē his cenſor, & put fyre ther in, & put cens vpō, & brought ſtraūge fyre before the Lord whych he cōmaunded thē not, & ther went a fyre out from the Lord, & conſumed thē & they dyed before the Lorde. Thē Moy ſes ſayd vnto Aaron: this is that the lord ſpake ſaynge: I wyll be b‡ ſanctifyed in them that cōme nye me, & before al the peo ple I wylbe glorifyed. And Aaron helde hys peace. And Moyſes called Miſaell and Eliſaphā the ſonnes of Oziel the vn cle of Aaron, and ſayd vnto them: goo to B Luke in Ge and carye your * brethrē frō the holy pla ne. xlii. b. ce out of the hoſte. And they went to them and caryed them in theyr albes out of the hoſte, as Moyſes bad.

And Moſes ſayde vnto Aaron & vnto Eleazar & Ithamar his eldeſt ſonnes: vn couer not your head nether rent your clo thes, leſt ye dye & wrath come vpō al ỹ peo ple, let your brethē the hole houſe of Iſra ell bewepe the burninge wbych the Lorde hath burnt. But go ye not out frō the doze of the tabernacle of wytneſſe, leſt ye dye: for the annoyntynge oyle of the Lorde is vpon you. And they dyd as Moyſes bad

And the Lord ſpake vnto Aaron ſayin ge: drincke no wyne no ſtronge drinke, ne ther thou nor thy ſonnes wyth the: when ye goo into the tabernacle of wytneſſe, leſt ye dye. And let it be a lawe for euer vnto

youre

vnto your chyldre after you: that ye may put differēce betwene holy and vnholy, & betwene vnclene & clene, and that ye maye teache the chyldren of Israell all the ordinaunces which the Lord had cōmaunded them by the handes of Moyses.

And Moyses sayd vnto Aarō & vnto Eleazār & Ithamar hys sonnes that were left: take the meatoffring that remaynyth of the sacrifices of the lord, & eate it without leuen beside the alter, for it is most holy: eate it therfore in the holy place, because it is thy dutye and thy sonnes dutye of the sacrifice of the Lorde: for so I am cōmaunded. And the wauebreste and heueshoulder eate in a cleane place: bothe thou & thy sonnes & thy doughters with the. For it is thy dutye & thy sonnes dutie with the of the peaces offeringes of the chyldren of Israel. For the heue houlder & the wauebrest whych they bringe with the sacrifyces of the fatt, to waue it before the Lord, shalbe thyne and thy sonnes with the: and be a lawe for euer, as the Lord hath cōmaunded.

And Moyses sought for the gote that was the synneoffringe, & se it was burnt And he was angrye with Eleazār & Ithamar the sonnes of Aaron, which were left a lyue, sayinge: wherfore haue ye not eate the synneoffringe in the holye place, seynge it is moost holye: and for asmoche as it is geuen you to beare the synne of the people, and make agreemente for them before the Lorde: Beholde, the bloude of it was not brought in within the holy place therfore shoulde ye haue eaten it in thee holye place, as I cōmaunded. And Aaron sayd vnto Moyses: behold thys daye haue they offered theyr synneoffringe & theyr burnt offryng before the Lord, and it is chaūced me after this maner. Yf I shuld eate of the synneoffryng to day, wold the Lord be cōtent wythal? And whē Moyses heard that he was content.

The Notes

a Here ofe ye se the feute of a mans good entente wythout Goddes worde. As we maye do no lesse, so doth thys ensample teache that we maye do no more then is commaunded.

b God is sanctyfyed when we obeye hym, and mortyfye oure wyll to do hys.

c For euer, it is here taken for a tyme that hath an ende, and not euerlastynge as it is also in Gene. xiii, d. and Exodi, xii. c

Of beastes whych be cleane, and whych vncleane

The.xi.Chapter.

And the Lord spake vnto Moyses and Aarō saying: speake vnto the chyldren of Israell and saye, these ar the beastes whyche ye shall eate among all the beastes that are on thee erth: what soeuer hath hofe and deuyded it in to two clawes & cheweth cud among the beastes that shal ye eat. Neuerthelesse, these shall ye not eate of them that chewe cud & haue hookes. Thee camel, for he cheweth cud but he deuydeth not the hoofe in to two clawes therfore he shall be vncleane vnto you. And the conye for he cheweth the cud but deuydeth not the hooke in to two clawes, therfore he is vncleane to you. And thee hare, for he lykewise cheweth the cud, but deuydeth not the hooke in to two clawes, he is therfore vnclene to you. And the swyne, for though he deuyde the hoofe in to two clawes, yet he cheweth not thee cud, and therfore is vnclene to you. Of theyr flesh se that ye eāt not, & theyr carkasses se that ye touch not, for they ar vncleane to you.

These shall ye eate of all that are in the waters: what soeuer hath fynnes and skales in thee waters, sees & ryuers, that shall ye eate. And all that haue not fynnes and skales in thee sees and ryuers of all that moue and lyue in the waters shal ye abhorre. Se that ye eate not of theyr flesh, & also that ye abhorre theyr carkases: for al that haue no fynnes nor scales in the waters, shalbe abomynacyon vnto you. Thes are the foules whych ye shall abhorre and whych shall not be eaten, for they are an abhomynacyon. The egle, the gosshauke, the cormorāunte, the kyte, the bultur and all hys kynd, & all kynd of rauens, the estrich, the nyghtcrowe & cocow the sparowhauke, and all the kynde: the lytle oule, the storke, the great oule the backe, thee pellycane, the pye, the heron, thee iaye wythe thee kynde, thee lappewynge and the swalowe. And al foules that crepe and goo vpon all foure shalbe an abomynacyon vnto you.

Yet these maye eate of all the foules that moue & go vpon .iiii. fete euen those that haue no knees aboue vpō theyr fete to lepe wyth all vpon the erth, euen these of them ye maye eate: the Arbe and all hys kynde: thee Selaam with al hys kynde the Hargoll & all the kynde, the Hagab, & al his kynde. All other foules that moue & haue .iiii. fete, shalbe abhomynacion vnto you. In soch ye shalbe vncleane, whosoeuer touche the carkesse of thē shalbe vncleane vnto thee euen, and whosoeuer beareth the carkasse of thē, shal washe his clothes and so shalbe vncleane vntyll euen.

Amonge all maner beastes, that haue hookes & deuyde thē not in to two clawes or that chewe not the cud, shalbe vncleane vnto you: and all that touchethe thē shall be vncleane. And all that goeth vpon his handes among all maner beastes that go on all foure fete are vncleane vnto you: & as many as touche theyr carkasses, shalbe vncleane vntyl the euen. And he that beareth the carkasse of them, shall washe hys clothes and be vncleane vntyll thee euen, for soche are vncleane vnto you.

And these are also vncleane to you among the thynges that crepe vpō the erth the wesel, the mouse, the toode & al his kynde, the hedgehogge, stellio, the licerte, thee snaple and the moule: these ar vncleane to you among al that moue, & al that touche them when they be dead, shal be vncleane vntyll the euen. And whatsoeuer any of the dead carkasses of them fall vpon, shal be vncleane: whatsoeuer vessel of wood it be or raymēt, or skynne, or bagge, or what so euer thinge it be the any worke is wrought wythall. And they shall be plunged in the water, and be vncleane vntyll the euen, & then they shalbe cleane agayne.

Al maner of erthe vessel wher into any of them falleth is vncleane, wyth all that therin is: and ye shal breake it. Al maner meate that is eaten, yf any soch water come vpon it, it shal be vncleane. And al maner drinke that is drocke in al maner soch vessels shalbe vncleane. And whether it be ouen or kettell it shalbe broken. For they are vncleane & shalbe vncleane vnto you: Neuerthelater, yet the fountaynes & welles and pondes of water, shall be cleane styll. But whosoeuer touchethe theyr carkasses, shall be vncleane.

Yf the dead carkasse of any soch fal vpon anye sede vsed to sowe, it shall yet be cleane styll: but & yf any water be poured vpon thee sede and afterwarde the deade carkasse of them fall thereon, then it shalbe vncleane vnto you.

Yf any beast of whych ye may eate, dye, he that toucheth the dead carkasse shall be vncleane vntyll the euē. And he that eateth of any soch dead carkasse, shal washe hys clothes and remayne vncleane vntyl the euen. And he also that beareth the carkesse of it, shall washe hys clothes, and be vncleane vntyll euen.

All that scrauleth vpon the earth, is an abhomynacyon, and shall not be eaten And whatsoeuer goeth vpon the breaste, and whatsoeuer goeth vpon foure or mo fete amonge all that scrauleth vpon thee earth, of that se ye eate not: for they are abhomynable. Make not your soules abhomynable wyth nothinge that crepeth, neyther make your soules vncleane wyth thē that ye shuld be defyled thereby. For I am the Lorde youre God, * be sanctyfyed therfore that ye may be holy, for I am holy: and defyle not youre soules wyth any maner thynge that crepeth vpon the earth For I am the Lord that brought you out of the lande of Egypte to be youre God: be holy therfore, for I am holy.

Leuit. xix. d. i. Petr. i. d.

Thys is the lawe of beast and foule & of all maner thynge that lyueth and moueth in the water and of all thynges that crepe vpon the earth, that ye may put difference betwene vncleane & cleane, and betwene thee beastes that are eaten and thee beastes that are not eaten.

The Notes.

a Arbe, Selaam, Hargol, Hagab are kyndes of beastes that crepe or scraule on the grounde which the Hebrues thē selues do not nowe a dayes knowe.

Al lawe how women shulde be purged after theyr delyueraunce.

The.xii.Chapter.

And the Lord spake vnto Moyses, and sayde: speake vnto the chyldren of Israell and saye: when a woma hath conceaued, and hathe borne a man chylde, she shall be vncleane seuen dayes: euen in lyke maner as when she is putte a parte in tyme of her a natural diseale. And in the eyghte daye the flesshe of the chyldes foreskynne shall be cutte awaye. And she shall continue in the bloud of her purifyenge. xxxiii. dayes, she shall touche noo halowed thynge nor come into the sanctuarye, vntyll thes tyme of her purifyenge be oute. Yf she beare a mayde chylde, then she shall be vncleane

two weks, as when she hath hyr natural disease. And she shal cõtynue in the bloud of hyr puritenge. lxvi. dayes.

C *Luke. ii. b. *And when the dayes of hyr purifyeng are out: whether it be a sonne or a doughter, she shall bringe a lambe of one yeare olde for a burntoffring and a younge pygeon or a turtyll doue for a synneoffring vnto the dore of the tabernacle of wytnes vnto the Priest: which shal offer them before the Lord, and make an attonemẽt for her, and so she shalbe purged of hyr yssue of bloud.

D *leui. v. b. luke. ii. d. *This is the lawe of her that hath borne a child, whether it be male or female. But and yf she be not able to bring a shepe, then let her bringe two turtyls or two younge pygeons: the one for the burntoffringe, and the other for the synneoffring And the Priest shall make an attonemẽte for her, and she shalbe cleane.

The Notes.

a Some cal it the moneth disease, some the floures.

b The Priestes are appointed to iudge who are lepers.

The .xiii. Chapter.

A And the lord spake vnto Moses and vnto Aarõ saying: whether appeareth a a rysing in any mans flesh ether a scabbe or a glistring white: as though the plage of leprosye were in the skyn of hys flesh, then let him be brought vnto Aaron the Priest or vnto one of hys sonnes the Priestes, and let the priest loke on the sore that is in the skyn of his flesh. Yf the hayre in the sore be tourned vnto white, and the sore seme also to be lower then the skynne of hys flesh, then it is surely a leprosye, and let the Priest loke on him, and iudge him vncleane.

Yf ther be but a white plecke in the skin of his flesh, and seme not to be lower then the other skinne nor the hayre therof is tourned vnto white: then let the Priest shutte him vp seuẽ dayes. And let the Priest loke vpon him the. vii. day: yf the sore seme to him to abyde styll and to go no further in the skynne, then let the priest shut him vp yet. vii. dayes moo. And let the priest loke on him agayne the. vii. day. Then yf the sore be waxed blackeshe, and is not growen abroade in the skynne, lett the Priest make him cleane, for it is but a skyrf. And lette him washe his clothes, and then he is cleane But and yf the scabbe growe in the skyn after that he is sene of the Priest agayn. Yf the Priest se that the scabbe be growen abrode in the skynne, let him make him vncleane: for it is surely a leprosye.

Yf the plage of leprosye be in a mã, let him be brought vnto the Priest, and lett the B Priest se him. Yf the rysing apeare white in the skynne, and haue also made the hayre white, and there be rawe flesche in the sore also: then it is an olde leprosye in the skinne of hys flesche. And the priest shal iudge him vncleane, and shal not shutte him vp for he is vncleane.

Yf a leprosye breake out in the skynne and couer all the skynne from the head to the foote ouer all whersoeuer the Priest loketh, then let the Priest loke vpõ him. Yf the leprosye haue couered all hys flesche, let him iudge the disease clene: for in asmoch as he is all together white he is therefore cleane. But and yf ther be rawe flesch on him C whẽ he is sene, then he shalbe vnclene. Ther fore whẽ the Priest seeth the rawe flesshe, let him iudge him vnclene. For in asmoch as his flesche is rawe, he is vncleane and it is surelye a true leprosye. But and yf the rawe flesche depart agayne and chaũge vnto white then let him come to the priest, and let the priest se him: Yf the soore be chaũged vnto white, let the Priest iudge the disease cleane, and then he is cleane.

When there is a byle in thee skynne of any mans flesche, and is healed and after in the place of the byle ther appeare a whyte rysyng ether a shyning white somwhat readysshe. let him be sene of the priest. Yf whẽ the Priest seeth him it appeare lower thã the other skynne and the hayre therof be chaũged vnto whyte, let the Priest iudge him vncleane: for it is a verye leprosye, that is broken out in the place of the byle. But and yf (when the Priest loketh on it) ther be no whyte hayres therin nether the scabbe lower thẽ the other skynne, and be somwhat blackesh, then the Priest shall shutte him aparte seuen dayes. Yf it spreade abrode in the meane season, then let the priest iudge him vncleane: for it is a leprosye. But and yf the glystrynge whyte abyde styll in one place and go no further, then it is but the pynte of the byle, and the Priest shall D iudge him cleane.

When the skynne of any mãs flesche is burnt

burnte wythe fyre that it be rawe and there apere in thee burnyng a glystryng whyte ẽ is somwhat reddysh or altogether whyte let the Preaste loke vpon it. If the hayre in that brightnes be chaunged to whyte, and it also appeare lower then thee other skynne, then it is a leprosye that is broke out of the place of the burnyng. And thee Preast shal iudge him vncleane, for it is a leprosye. But and yf (when the Preaste loketh on it) he se that there is no whyte hayre in the brightenes, and that it is no lower then the other skynne, and that it is also blackesh, then let the preast shut him vp seuen dayes. And yf (when the Preast loketh on him ẽ seuenth daye) it be growne abrode in the skyn, let him iudge him vncleane: for it is a leprosye. But and yf that brightnesse abyde still in one place and go no further in the skynne and be blackesh then it is but a rysing in the place of thee burnyng, and the Preast shall make him cleane: for it is but the pynte of the burnyng only.

C When ether man or woman hath a breakyng out vpon the heed or the beerd, let the preast se it. And if it appeare lower than thee other skynne, and ther be therin golden hayres and thyn, let the Preaste iudge him vncleane, for it is a breakyng out of leprosye vpon thee heed or bearde. If (when the Preast loketh on the breakyng out) he se that it is no lower then the other skynne and that there are blacke hayres therin, let him shut him vp seuen dayes. And let the Preast loke on the disease the vii. daye: and yf ẽ breakyng out be gone no further nether be any golde hayres therin nether thee scabe be lower then thee other skynne, then let him be shauẽ, but lett him not shaue ẽ scabe: and lett ẽ priest shut him vp. vii, dãies mo. And let ẽ priest loke on the breakyng out the. vii. day agayn: Yf thee breakyng out be gone no further in the skynne nor more lower then the other skinne, then let the priest iudge him cleane and let him washe hys clothes, and then he is clene. Yf the breakyng out growe in skynne after that he is once iudged clene let thee Preast see him. Yf it be growne abrode in dede in the skynne, let the priest E seke no further for any golde hayres, for he is vncleane. But and yf he se that thee scabbe stande styll, and that there is blacke hayre growen vp therin, then thee scabbe is healed and he is cleane: and the Preaste shall iudge him cleane. Yf ther be found in the skynne of thee flesche of man or woman a glysterynge whyte, let the Priest se it. Yf there appeare in theyr flesche a glysterynge whyte somwhat blacke, then it is but frekels growen vp in the skynne and he is cleane.

Yf a mans hayre fall of hys head, the he is headbouldc and cleane. Yf hys hayre fal before in his forehead, thẽ he is fore headbalde and cleane. Yf there be in the bauldc head or bauldc forehead a redysh whyte scabbe, thẽ ther is leprosye sprounge vp in his bauldc head or bauldc forehead And let the priest se it: and yf the rysynge of the sore be reddysh whyte in hys bauld head or forehead after thee maner of a leprosye in the skynne of the flesche, thẽ he is a leper and vncleane: and the Preest shal iudge him vncleane, for ẽ plage of hys head And the leper in whom the plage is, shall G haue hys clothes rente and hys head bare and his mouth mofled, and shalbe called vncleane. And as longe as the dysease lasteth vpon hym, he shalbe vncleane: for he is vncleane, and shall therfore dwell alone, and euen wythout the hoofte shall hys habytacyon be.

¶ When the plage of leprosye is in a cloth: whether it be lyne or wolle, or whether it be in the warpe or wolfe of the lyne or of the wollen: ether in a skynne or anye thinge made of skynne, yf thee dysease be pale or somwhat reddysh in ẽ cloth or skyn whether it be in the warpe or wolfe or any thynge that is made of skynne, then it is a very leprosye, and muste be shewed vnto the prieste. And whẽ the priest seeth the plage, let him shut it vp. vii. dayes, and let him loke on the plage the. vii. daye. Yf it be increased in the cloth: whether it be in ẽ warpe or wolfe or in a skynne or in any thing that is made of skynne, then the plage is a freatynge leprosye, and it is vncleane: and that clothe shalbe burnte, eyther warpe or wolfe, whether it be wollen or lyne or any thynge that is made of skynne where in ẽ plage is, for it is a freatyng leprosye, and shalbe burnt in the fyre.

Yf ẽ priest see ẽ the plage hath freaten no further in the cloth: ether in the warpe

or

or wolfe or whatsoeuer thynge of skynne it be, then let the preest commaunde thē to washe the thinge wherin the plage is, and let him shut it vp. vii. dayes moo. And let the prieste loke on it agayne after that the plage is washed. Yf the plage haue not chaunged hys facion thoughe it be spred no further abrode, it is yet vncleane. And se that ye burne it in the fyre, for it is kept inward, whether in parte or in al together But and yf the preest se, that it is somwhat blackyshe after that it is washed, let hym rent it out of the clothe, or out of the skinne or out of the warpe or wolfe. But and yf it appeare anymore in the cloth ether in the warpe or in the wolfe or in any thinge made of skinne, thē it is a waringe plage. And se that ye burne that wyth fyre, wher in the plage is. Moreouer the clothe ether warpe or wolfe or whatsoeuer thynge of skynne it be, which thou hast washed and the plage be departed from it, shalbe washed once agayn: & then it is cleane. Thys is the law of ỹ plage of leprosie in a cloth whether it be wollē or linē: eyther whether it be in the warpe or wolfe, or in any thing made of skynnes, to iudge it cleane or vncleane.

The Notes

a‡ The lepre spryngeth properly mannes body tryne, whych spreadeth abrode lyke a canker: and to be shore all infection of vngoddelynes, therfore must the Leuytes geue dylygent hede thereto: for a lytel leuen soureth the whole lompe of doughe.

b‡ Couered al his flesshe. &c. Here is that called a leper whyche yet is none in deede, but semeth to be one: where as the rotnesse of humoures breakynge forth into the vtter partes al ỹ body ouer, is calles a leper, and yet must it be iudged to be cleane.

c‡ Of the leprosye of clothes whyche was vsed amōg the Iewes, let thē iudge. This is cuidēt that we in our tyme suffer ouer many leprosies in clothes

C The clēsing of ỹ leper. s of ỹ house that he is in

The. xiiii. Chapter.

A mat. viii. a. Marke. i. d Luke. v. c. & xvii. d

AND the lord spake vnto Moses saying: *thys is the lawe of a leper when he shalbe clēsed: He shalbe brought vnto ỹ Priest, & ỹ preest shal go out without the hoste & loke vpō hym. Yf the plage of leprosie be healed in the leper, thē shal the Priest cōmaūde ỹ ther be brought for hym that shalbe clensed two lyuing byrdes that are cleane, and cedar wodd, & a pece of purple clothe and ysope. And the Priest shal cōmaunde that one of the byrdes be killed in an erthen vessell with rennynge water. And the Priest shal take the lyuing byrde and the cedar wodd and the purple and the ysope, and shall dyppe thē and thee lyuinge byrde in thee bloude of the slayne byrde, and in the renninge water and sprinkle it vpon him that must be clensed of hys leprosye seuen tymes and clense hym, and shall let the lyuing byrde go free into the feldes.

And he that is clensed shall washe hys clothes and shaue of al hys hayre, & wash hym selfe in water, and then he is cleane. And after that he shal come into the hoste but shall tarye wythout hys tent. vii. dayes. When the seuēth daye is come, he shal shaue of al hys hayre both vpon his head and hys berde & on hys browes: & euē all the hayre that is on hym, shalbe shauē of. And he shal washe his clothes & hys flesh in water, and then he shalbe cleane.

And when the. viii. day is come, let him take two lambes without blemyshe and a ewe lambe of a yere old without blemish and thre tenthe deales of fyne floure for a meatoffryng myngled wyth oyle, and one logge of oyle. Thā let the Priest that maketh hym cleane, bringe the man that is made cleane wyth those thynges before ỹ Lorde vnto the dore of thee tabernacle of wytnes. And let the Priest take one of the lambes and offer him for a trespaceoffringe, & the logge of oyle: and waue them before the Lorde. And then lett hym slee the lambe in the place where the synneoffring and the burnteoffringe are slayne: euen in the holye place. For as the synneoffrynge is, euen so is the trespaceoffryng the priestes: for it is moost holye.

Then let the priest take of the bloude of the trespaceoffringe, & put it vpon ther typpe of the ryght eare of hym that is clēsed, & vpon the thombe of hys ryght hand and vpon the great too of his ryght foote. Then lett the Priest take of the logge of oyle and poure it into the palme of his lefte hande and dyppe hys ryghte fynger in the oyle that is in the palme of hys left hāde, and let hym sprinkle it with his fynger vii. tymes before the lord. And of the rest of the oyle that is in hys hande, shall the priest put vpō the typpe of the ryght eare of hym that is clensed, and vpon the thombe of hys ryght hand, and vpon the great too of his rightfote: euē vpō the bloud of the

the trespaceoffryng. And the remnaunte of the oyle that is in the Preastes hande, he shall poure vpon the heed of hym that is clensed: and so shall thee Preeste make an atonement for hym before the Lorde.

Then let the Preest offer the synneoffrynge and make an atonement for hym that is clēsed for his vnclennesse. And thē let the burntoffrynge be slayn, and let the preest put both the burntoffrynge & meate offringe vpon the alter: and make an attonement for hym and then he shalbe cleane. If he be poore and can not gette so moch, then let hym bringe one lambe for a trespaceoffrynge to waue it and to make an attonement for hym, and a tenth deale of fyne floure myngled with oyle for a meat offryng and a logge of oyle, and two turtyll doues or two younge pygeons whyche he is able to gett, and lette the one be a synne offryng & the other a burntoffring. And let hym bryng them the. viii. day for hys clensyng vnto the Priest to thee dore of the tabernacle of wytnesse before thee Lorde.

And let the Preyste take thee lambe that is the trespaceoffryng and the logge of oyle, and waue them before the Lorde. And when thee lambe of the trespaceoffrynge is killed, the Preest shall take of the bloud of the trespace offring, and put it vpon the typpe of hys ryghte eare that is clensed, and vpon thee thombe of hys ryght hand, and vpon thee greate too of his right fote. And ỹ priest shal poure of ỹ oyle in hys ryght hand, and shal sprynkle w hys fynger of the oyle ỹ is in hys left hand seuen tymes before the Lorde.

And the Priest shal put on the oyle ỹ is in hys hād vpō the typpe of the right eare of him ỹ is clēsed, and vpō the thombe of hys ryght hand, and vpō the great too of his right fote: euē in ỹ place where the bloud of the trespaceoffring was put And the rest of the oile that is in his hand he shal poure vpon the head of him that is clensed: to make an attonemēt for him before the Lorde. And he shall offer one of the turtyll doues or of the younge pygeons, soche as he can gett: the one for a synneoffryng and the other for a burnteoffryng vpon the alter. And so shall thee Preest make an atonemēt for him ỹ is clēsed before the Lorde. Thys is thee lawe of hym that hathe the plage of leprosye: whose hand is not able to gett that whych pertayneth to hys clensynge.

And the Lord spake vnto Moses and Aaron sayinge: when ye be come vnto the lande of Cānaā whych I geue you to possesse: yf I put the plage of leprosie in any house of the lād of your possessiō, let hym that dweth the house go & tel the preest sayingenne thinke that ther is as it were a leprosye in the house. And the Preest shal cōmaunde them to ryd all thynge out of the house, before the Preest go in to se the plage: that he make not all that is in the house vncleane, and then the priest shall go in and se the house.

Yf the preest se ỹ the plage is in ỹ walles of the house, & that ther be holowe strakes pale or redde which seme to be lower then the other partes of ỹ wall, thē let the preest go out at the house dores, and shut vp the house for. vii. dayes. And let the preest come agayne the seuenth day & se it: yf ỹ plage be increased in the walles of the house; let the Preest cōmaunde thē to take awaye the stones in whych the plage is, & lett thē cast thē in a foule place wythout the cytye and scrape the house within round about and poure out the dust wythout the cytye in a foule place. And let thē take other stones, & putt them in the places of those stones and other morter, & plaster the house with all. Yf now the plage come agayn & breake out in the house, after that they haue taken away the stones and scraped the house, & after that the house is playstered a new: let the Priest come and se it. And yf then he perceaue that the plage hath eate further in the house, then it is a freatinge leprosye that is in the house, and it is vncleane. Then they shall breake downe the house: both stones: tymber and al the morter of the house, & carye it oute of the cytye vnto a foule place. Moreouer he ỹ goeth into the house al the whyle that it is shutt vp, shalbe vncleane vntyll nyght. And he that slepeth in thee house shall washe hys clothes, and he also that eateth in the house shall washe hys clothes.

But and yf the Priestе come & see that ỹ plage hath spred no further in ỹ house after that it is newe playstered, thē let him make it cleane, for thee plage is healed. And let hym take to clense the house with

all:ii. bydes, cedar wood, & purple clothe and yſope. And let him kyl one of the bydes in an erthē veſſel with running water & take ȳ cedar wood, the yſope, the purple, & the lyuing bryde, & dyppe thē in ȳ bloud of the clayne bryde & in the running water & ſprinkle vpon the houſe ſeuen tymes, & cleanſe the houſe wyth the bloud of the bryde, & wyth ȳ running water, & with the lyuing bryd, & with the cedar wood, and the yſope, & the purple cloth. And he ſhal let ȳ lyuinge bryd flee out of the towne into the wyloe feldes, & ſo make an attonemēt for the houſe, and it ſhalbe cleane. This is the lawe of al maner plage of leprоſye & byſa kynge out, & of the leprоſye of clothe and houſe: and of ryſynges, ſcabbes and glyſtrynge whyte, to teache when a thynge is vncleane or cleane. Thys is the lawe of leprоſye.

The Notes

a ¶ A logge of oyle is a certeyn meaſure containynge fyue egges, in Greke Sextarius

b ¶ The leper of the houſes is any thyng thereto pertaynyng, wherby the dweller myght take harme in health of body, in hurtynge of hys goodes or otherwyſe as yf it ſtode in an euell ayre, etc.

C The maner of purging the vnclēnes both of men and wemen

The.xv. Chapter.

A ND the lord ſpake vnto Moſes & Aaron ſayinge: Speake vnto the chyldrē of Iſrael & ſaye vnto thē: euery man ȳ hath a runninge yſſue in hys fleſhe, is vncleane by the reaſon of his yſſue. And hereby ſhall it be knowen whēhe is vncleane. Yf hys fleſhe runne, or yf his fleſh congle by the reaſon of hys yſſue thē he is vncleane. Euery couche whereon he lyeth and euery thinge whereon he ſytteth ſhalbe vncleane. ☞ He that toucheth hys couche ſhall waſhe hys clothes, and bathe hym ſelfe with water, and be vncleane vntyll the euen.

☞ He that ſytteth on that whereon he ſat, ſhal waſhe hys clothes and bath him ſelf wyth water, and be vncleane vntyll the euenynge. And he that toucheth his fleſſhe ſhal waſhe hys clothes, and bath hym ſelf in water, and be vncleane vnto thee euen. Yf anye ſoche ſpyt vpon hym that is cleane, he muſte waſhe hys clothes, and bathe hym ſelfe in water, and be vncleane vntyl euen. ☞ And whatſoeuer ſadell that he rydeth vpon, ſhal be vncleane.

And whoſoeuer toucheth any thing that waa vnder him, ſhalbe vnclean vnto the euē. And he that bereth any ſoche thinges ſhall waſh hys clothes, and bathe hym ſelfe in water and be vncleane vnto the euen, and whoſoeuer he touchethe (yf he haue not fyrſt waſhed hys handes in water) muſt waſh hys clothes and bath him ſelfe in water, and be vncleane vnto thee euenynge. * And yf he touche a veſſell of erth it ſhalbe broken: & all veſſels of wod ſhalbe ryneſed in water. Leuitici. xi. and xv.

☞ When he that hath an yſſue is cleſed of hys yſſue, let hym nombre. vii. dayes after he is cleane, and waſhe hys clothes, and bathe hys fleſh in runnynge water, and then he is cleane. And thee. viii. daye let hym take two turyll doues or.ii. yōg pygeons, and come before the Lord vnto the doze of the tabernacle of witneſſe and geue thē vnto the Prieſt. And the Prieſt ſhal offer them: the one for a ſynneoffryng, and the other for a burnt offering: and ſo make an atonemente for hym before thee Lorde as concer nynge hys iſſue.

☞ If any mānes ſeed departe frō hym in hys ſlepe, he ſhal waſhe hys fleſh in water and be vncleane vntyll euen. And all the clothes or furres were on ſuche ſeede chanſeth ſhalbe waſhed with water and be vncleane vnto ȳ euē. And yf a woman lye wyth ſoche a one, they ſhall waſh thē ſelues wyth water and be vncleane vntill euen.

☞ When a womans naturall courſe of bloude runneth, ſhe ſhalbe put aparte vii. dayes: and whoſoeuer toucheth her ſhalbe vncleane vnto thee euen. And all that ſhe lyethe or ſytteth vpon as longe as ſhe is put a parte ſhalbe vncleane. And whoſoeuer toucheth her couch ſhal waſh his clothes and bathe hym ſelfe with water and be vncleane vnto thee euen. And whoſoeuer toucheth any thynge that ſhe ſatte vpon, ſhall waſhe hys clothes and waſhe hym ſelfe alſo in water, and be vncleane vnto the euen, ſoo that whether he touche her couche or anye thinge whereon ſhe hath ſytte, he ſhalbe vncleane vnto the euē, & yf a man lye wt her in the meane tyme, he ſhalbe put apart as well as ſhe & ſhalbe vnclene. vii. dayes, & all hys couch wherin he ſlepeth ſhalbe vncleane.

whē

D ☞ When a womās bloud runneth, long tyme: out of the tyme of her natural courſe: as long as her vnclennеſſe rūneth, ſhe ſhal be vncleane after the maner as whē ſhe is put a parte. All her couches whereō ſhe lieth as long as her yſſue laſteth) ſhal be vnto her as her couch whē ſhe is put a part. And whatſoeuer ſhe ſitteth vpō ſhal be vnclene as is her vncleneſſe whē ſhe is put a parte. And whoſoeuer toucheth thē ſhalbe vncleane, & ſhal waſſhe his clothes and bathe hym ſelfe in water & be vncleane vnto euen.

☞ But yf ſhe be cleane of hir yſſue, lett her counte her ſeuen dayes, after ȳ ſhe is clean. And the. viii. daye let her take two turtils or two yoūge pigeons & bryngе thē vnto the prieſt vnto ȳ doze of ȳ tabernacle of witneſſe. And the prieſt ſhal offer the one for a ſynneoffring, and ȳ other for a burnt offering: and ſo make an attonemēt for her before the Lord, as concerning her vncleane yſſue. ☞ Make ȳ children of Iſrael to kepe them ſelues from their vnclennеſſe, ȳ they dye not in theyr vncleanneſſe: when they haue defiled my habytacyon that is amonge them.

☞ This is the lawe of hym ȳ hathe a runnyng ſore, & of him whoſe ſeed rūneth frō him in his ſlepe & is defyled therwith & of her that hathe an yſſue of bloude as longe as ſhe is put aparte, and of whoſo euer hath a runnig ſore whether it be mā or woman, and of hym that ſlepeth wyth her that is vncleane.

C What Aarō muſt do or he enter into the holy place. The cleanſynge of the ſanctuarye or holye place. Of the feaſt of cleanſyng. Aaron cōfeſſeth the ſynnes of the chyldren of Iſrael ouer the lyue gote and put teth them vpon hys head.

The.xvi. Chapter.

A Leuit.16.a. AND the Lorde ſpake vnto Moſes * after ȳ deeth of the two ſonnes of Aaron, when they had offered before the Lorde & dyed: And he ſayde vnto Moſes: ſpeake vnto Aaron thy bro ther ȳ he go not at al tymes into the holy place, that is within the vayle that hangeth before the mercyſeate which is vpō ȳ arcke ȳ he dye not. For I wyll appeare in a * cloude vpon the mercyſeate.

By ȳ cloud vnderſtāde the ſmoke of the fyre.

But of this maner ſhall Aaron goo in to the holy place: wyth a bullock for a ſyn neofferyngе, and a ram for a burnteoffe- rynge. And he ſhal put the holy lynen albe vpō him, and ſhal hauc a lynen breche vpon his fleſh, and ſhal gyrde him with a lynē gyrdell, and put the linē mitre vpon his heede: for they ar holy raymētes. And he ſhal waſſhe his fleſh with water, & put them on. And he ſhal take of ȳ multitude of the children of Iſrael two he gootes for a ſinneoffring and a ram for a burnt offerynge. B

And Aaron ſhal offer the bullock for hys ſynne offeryng & make an attonemēt for hym and for his houſſe. And he ſhall take the two gootes & preſente thē before the Lorde in the doze of the tabernacle of witneſſe. And Aaron ſhal caſt lottes ouer the.ii. gootes: one lotte for the Lorde, & another for a ſcapegoote. And Aaron ſhal bryngе the goote vpon which the Lordes lotte fel, & offer him for a ſynne offering. But the goote on whiche the lotte fell to ſcape, he ſhall ſett, aliue before ȳ Lord to reconcyle with & to let hym goo fre into ȳ wyldderneſſe. And Aaron ſhal bryngе the bullocke of hys ſynne offryng, & recōcyle for hym ſelf and for his houſholde, and kyll him. C

And then he ſhall take a cenſer full of burnyng coles out of the alter that is before the lord, & his handful of ſwete cence beten ſmall & bryngе them within the vayle & put the cence vpon the fire before ȳ Lord: that the cloude of the cence may couer the mercy ſeate ȳ is vpon ȳ wytneſſe, that he dye not. * And he ſhall take of the bloude of the bullock & ſprynkle it wyth hys fynger before ȳ mercyſeate eaſtward euen. vii. tymes. Hebr. 9.c. and 10.a.

Then ſhall he kyll the goote that is ȳ peoples ſinne offring, & bryng his bloude within the vaile, & doo wythe hys bloude as he dyd with ȳ bloude of the bullock, & let him ſprynkle it towarde ȳ mercyſeate and before the mercyſeate: and reconcile ȳ holy place from the vnclenneſſe of ȳ chyldren of Iſrael, and from their treſpaces & al their ſynnes. And ſo let hym doo alſo vnto the tabernacle of wytnes that dwelleth wt them, euen amonge their vnclennеſſes. D

* And ther ſhalbe no body in the tabernacle of witneſſe, whēhe goeth into make an attonement in ȳ holye place, vntyll he Luke.1.d

L.ii. come

come out agayne. And he shall make an attonemēt for him self & for his housholde & for al ỹ multitude of Israell. Then he shal go out vnto ỹ alter ỹ stādeth before the Lorde, & reconcyle it, & shall take of ỹ bloud of ỹ bullocke & of ỹ bloude of the goote, & put it vpon ỹ hornes of the alta re round aboute, & sprynkle of thebloude vpon it wyth hys fynger seuē tymes, and clense it, & halow it from the vnclennesses of the chyldren of Israell.

And when he hath made an ende of re-
conc. conclynge the holy place & the tabernacle of witnesse & the alter, let him bring ỹ liue goote and let Aaron put both his handes vpon the head of the lyue goote, & cōfesse ouer him al the misdedes of the childrē of Israell, and theyr trespāces, and all theyr synnes: and lett hym putte them vpon the heade of thee goote, and sende hym awaye by the handes of one that is annoynted in the wyldernesse. And the goote shall beare vpon hym al theyr misdedes vnto the wil dernesse, and he shall let the goote go free in the wyldernesse.

And let Aaron goo into the tabernacle of wytnesse & put of the linen clothes whi che he put on whē he went in into the holy place, & leaue thē there. And let him wasche hys flesche wyth water in the holye place, & put on his owne rayment, & then come oute and offer hys burntoffrynge & the burne-offerynge of the people and make an atto nement for hym selfe and for the people, & the fatt of the synneofferyng let him burne vpon the alter. And let hym that carted
F forthe the scapegoote, wasshe hys clothes, and bathe hys flesche in water, & then come into the hoste agayne.

And the bullock of the synneoffryng & the goote of the synoffrynge (whose blou de was brought in to make an attonemēt in ỹ holy place) let one carye out wout the hoste & burne wyth fyre: both theyr skynnes, theyr flesche and theyr donge. And lett hym that burneth them, wash hys clothes and bathe hys flesche in water, & then come into the hoste agayne. And thys shalbe an ordynaunce for euer vnto you. And euen in the tenth day of the seuenth moneth, ye
take in the scripture. shal* humble your soules and shal do no worke at all: whether it be one of your selues or a straunger that sojourneth amōg you, for that daye shal an attonemēte be made for you to clense you from al youre synnes before the Lord, & ye shalbe clene,
G It shalbe a Saboth of rest vnto you, and ye shal humble your soules, and it shalbe an ordinaunce for euer.

And the preest that is anoynted & whose hād was fylled to minister in his fathers steade, shal make the attonement and shal put on the holy lynen clothes & holy vestī mētes, and reconcyle the holy sanctuary & ỹ tabernacle of witnesse & the alter, & shal make an attonemēt also for the preestes & for all the people of the cōgregation. And thys shalbe an *euerlasting ordinaūce vn leuit. xxiii
to you to make an attonement for the chyl dren of Israel for all theyr synnes once a yeare: and it was done euen as the Lorde commaunded Moyses.

¶ All sacrifice must be brought to the dore of the ta bernacle. To deuyls may they not offer. Bloud and all karen is forbidden them.

The .xvii. Chapter.

AND the Lorde talked wythe Moyses saying: speake vn-
I to Aarō & vnto his sonnes & vnto al the chyldrē of Israel and saye vnto them, thys is the thyng whych the lord charged saying: what soeuer he be of thee house of Israell that killeth an ore, lambe or goote in thee hoste or without of the hoste and bringeth thē not vnto the dore of the tabernacle of wytnesse, too offer an offerynge vnto thee Lorde before the dwellynge place of the LORDE, bloude shall be imputed vn to that man, as though had shedde bloud, and that man shall perysshe from among hys people.

Wherfore lett the chyldren of Israell bring theyr offriges that they offer in the wyde feld, vnto the Lord: euē vnto the do re of the tabernacle of witnesse & vnto the preest, & offer them for the peace offringes vnto the lord. And the preest shal sprynkle
J the bloud vpō the alter of the Lord in the dore of the tabernacle of witnesse, & burne the fatt to be a swete sauour vnto the lord And let them noo more *offer theyr offe-
rynges vnto deuyls, after whom they go an whorynge. And thys shalbe an ordi-
naūce for euer vnto you thorowe out youre generations.

And thou shalte saye vnto them: what soeuer

soeuer man it be of the house of Israell of the straungers that sojourne amonge you that offereth a burnt offerynge or a ny other offerynge and bringeth it not vn to the dore of the tabernacle of wytnesse to offer vnto the lord, ỹ selow shal perysh frō amōge his people. And whatsoeuer man it be of the house of Israel or of the
C straungers that sojourne amonge you ỹ
Sanctified *eateth any maner of bloude, I wyl sett my face agaynste that soule that eateth the bloude, & wyl destroy him from amonge his people, for the lyfe of the flesh is in ỹ bloude, and I haue geuen it vnto you vp on the alter, to make an attonemente for youre soules, for bloude shall make an attonemēt for the soule. And therefore I saide vnto the chyldren of Israel: se that no soule of you eate bloude, nor yet anye straunger that sojourneth among you.

What soeuer man it be of the children of Israell or of ỹ straūgers ỹ sojourne a mong you ỹ honteth & catcheth any beest or foule ỹ may be eatē, he shal poure oute the bloude & couer it with erth, for the life
D of al flesche is in the bloude, therfore I say de vnto the children of Israel *ye shal ea
Sanctified te the bloude of no maner of flesh, for the lyfe of al flech is in his bloud, and whoso euer therfore eateth it shal perysh. And whatsoeuer soule it be ỹ eateth that which dyed alone or that whych was torne with wilde beastes: whether it be one of youre selues or straunger he shall wasshe hys clothes and bathe hym selfe in water, & shalbe vncleane vnto thee euen, & then is he cleane. But and yf he wasshe them not nor wasshe his flesche he shal beare his synne.

The Notes

at He offereth vnto deuyls, that offereth vnto a ny other thynge then onely to god, or that doth hys offeringes after any other maner then God willeth hym to do, and the same goeth a whore hunting af ter the deuell as in Psalm. lxxiii. d

¶ What degrees of kynred may marye together & what not

The .xviii. Chapter.

AND the Lorde talked wythe
I Moyses saying: speake vnto the childrē of Israel, & say vn to thē, I am the Lorde youre God. Wherfore after ỹ doy-
nges of thee lande of Egypte wherein ye dwelte, see that ye doo not: neyther af-
ter the doynges of the lande of Cana-
an, whether I wyll bringe you, nether walke ye in their ordinaunces *but do af ter my iudgementes, & kepe my ordynaū ces, to walke therin: for I am the Lorde youre God. Kepe therfore myne ordynaū ces and my iudgementes whiche yf a mā doo he shal lyue therby: for I am the Lor de.

Roms. x. a Galat. iii. b Ezech. xx. b

☞ Se that ye go to none of your nyghe-
est kynred for to vncouer their secretes, for I am the Lorde. The secretes of thy father & thy mother, se thou vnhyll not: she is thy mother, therfore shalt thou not dis couer her secretes. The secretes of thy fathers wyfe shalt thou not discouer, for
B they are thy fathers secretes. Thou shalt not discouer ỹ preuite of thy syster, ỹ dau ghter of thy father or of thy mother: whe ther she be borne at home or wout. Thou shalt not vncouer the secrettes of thy son nes daughter or thy daughters daughter, for that is thyne awne preuite: Thou shalte not vncouer the secretes of thy fa-
thers wyues daughter, which she bare to thy father, for she is thy syster: thou shalt therfore not discouer her secrettes. Thou shalt not vncouer the secrettes of thy fa-
thers syster, for she is thy fathers nerte kynswoman. Thou shalt not discouer the secrettes of thy mothers syster, for she is thy mothers nerte kynswoman.

Thou shalt not vncouer the secre-
tes of thy fathers brother: ỹ is, thou shalt not go into hys wyfe, for she is thine awn te. Thou shalt not discouer the secretes of thy daughter in lawe she is thy sōnes wyfe: therfore vncouer not her secrets. Thou shalte not vnhyll thee secretes of thy bro-
thers wyfe, for that is thy brothers preuy te. Thou shalt not dyscouer the preuytes of the wyfe and her doughter also: nether C
shalte thou take her sonnes doughter or her doughters doughter, to vncouer theyr secretes, they ar her nerte kyn, it were ther fore wyckednesse. Thou shalte not take a wyfe and her syster therto, to vexe her that thou woldest open her secretes as long as she lyueth. Thou shalt not go vnto a wo-
man to vncouer her preuytye, as long as she is put a parte for her vnclennesse.

☞ * Thou shalt not lye wyth thy ney Leuit. xx b
bours wyfe, to defyle thy selfe wythe her. Thou shalte not geue of thy seede to of-

offer it vnto ‡ Moloch, that thou defyle not the name of thy god, for I am ỹ Lord ☞ Thou shalt not lye with mākynde as with womankynde, for that is abhominatiō. Thou shalt lye with no maner of beaste to defyle thy selfe therwith, nether shall any womā stōde before a beast to lye downe therto, for that is abhominacion. ☞ Defile not your selues in any of these thinges, for with al these thinges are these nacions defyled whyche I cast out before you: & the lāde is defyled, & I wyll vysyt the wickednesse therof vpon it, & the land shall spewe out her inhabyters. * Kepe ye therfore myne ordinaunces & iudgementes, & se that ye commit none of these abominatiōs: neither any of you nor any straūger that soiourneth amonge you (for all these abhominations haue the men of the land done whyche were ther before you, & the land is defyled) lest that the land spew you out whē ye haue defyled it, as it spewed out the nacyons that were there before you. For whosoeuer shall commyt any of these abhominatiōs, the same soules that commytt them shall perysche from among theyr people. Therfore se that ye kepe myne ordinaunces, that ye commytt none of these abhominable customes whych were committed before you: that ye defyle not your selues therwith for I am the Lord youre God.

The Notes

a‡ Thy sede, that is thy generation, thy sonnes thy doughters. &c.

b‡ Moloch loke in the .rr. Chap. of Leuit. a

¶ Repetycyon of certayn lawes pertayning to the x. cōmaundementes. A consyderation for the poore. How we ought to iudge righteously. Howe we ought not to be auenged. Wytchcraft is forbidden.

The .xix. Chapter.

AND ỹ Lord spake vnto Moses saying: speake vnto all ỹ multitude of the chyldren of Israell, & saye vnto them. * Be holy for I the lord your God am holy. Se that ye feare euery mā hys father and his mother, and that ye kepe my Sabbothes, for I am thee Lorde youre God. Ye shall not turne vnto ydolles nor make you goddes of metal: I am the Lorde your God.

When ye offer youre peacofferynges vnto thee Lorde, ye shall offer thē that ye maye be accepted. And it shalbe eaten the same day ye offer it, and on the morowe, but whatsoeuer is lefte on the thyrd day shalbe burnt in the fyre. Yf it be eate the thyrd day, it shalbe vncleane & not accepted. And he that eateth it shal bere his synne, because he hath defyled the halowed thinges of the lord, and that soule shal perysche from among hys people.

* Whē ye reape downe the rype corne of your land, ye shal not reape downe the vtmost borders of your feldc, nether shalt thou gather that whych is left behynde in thy harueste. Thou shalt not plucke in all thy vineyarde cleane, nether gather in the grapes ỹ ar ouerscaped. But thou shalte leaue them for thee poore and straunger. I am the Lord youre God.

Ye shall not steale neyther lye, neythee deale falsely one wyth another. * Ye shal not swere by my name falsely: that thou defylest not the name of thy God, I am ỹ Lorde. Thou shalt not begyle thy neyghbour wyth cauillacions, nether robbe him violently, nether shall the workemans labour abyde wyth the vntyll the morowe. Thou shalt not curse ỹ deafe, nether put a stombling blocke before the blynde, but shalt feare thy God. I am the Lorde. Ye shall do no vnrighteousnes in iudgemēt. * Thou shalt not fauour ỹ poore nor honoure thee myghtye, but shalte iudge thy neyghbour ryghteously.

Thou shalte not goo vp and downe a *preuy accuser amonge thy people, neyther shalt thou helpe to shed the bloud of thy neyghbour: I am the Lorde. * Thou shalte not hate thy brother in thyne harte but shalte in any wyse rebuke thy neyghbour: that thou beare not synne for his sake. * Thou shalt not auenge thy selfe nor beare hate in thy mynde agaynst the chyldren of thy people, but shalt loue thy neyghbour euen as thy selfe, I am the Lord.

Kepe myne ordinaunces. a‡ Lett none of thy catell gendre wyth a contrary kind nether sowe thy feldc with myngled sede, nether shalt thou put any garment of lynen and wollen.

Yf a man haue to doo wyth a woman that is bonde and hath bene medled wyth al of another man whych nether is bought nor fredomme geuen her, there shalbe a payne vppon it: but they shall not dye, because she was not made free. And he shall bringe

Leuit. 18, 27. D

A Leuit. 11, 45. 1. Pet. 1, d.

B

C

D

E

F Leuit. 19. d

G Exodus. 22. c

The Notes

a‡ Catel may not gendre with a contrary kynde agaynst the order of nature: muche lesse reasonable creatures made to the ymage of God as men & women.

¶ They that geue of their sede to Moloch shal dye therfore. Other goodly lawes necessarye to be vsed in common wealthes.

The .xx. Chapter.

AND ỹ Lord talked with Moses saying: tel the children of Israel whosoeuer he be of ỹ chyldren of Israell or of the straungers ỹ dwel in Israel that geueth of his sede vnto ‡ Moloch he shal dye for it: the people of the land shal stone him wyth stones. And I wyll sett my face vpon that felowe, and wyll destroie him frō amonge his people: because he hathe geuen of his seed vnto Moloch, for to defyle my sanctuary and to polute my holy name. And though that the people of the lāde hide their eies from that felowe, whē he geueth of his sede vnto Moloch, so that they kyll him not: yet I wyll put my face vpon ỹ man and vpō hys generation, and wyl destroye him and all ỹ goo a whoorynge wyth hym and commit horedome wythe Moloche from amonge their people.

☞ If any soule turne him to enchaūters or crpounders of tokens and goo a whoorynge after them, I wyll put my face vpon that soule & wyll destroy him frō amōge hys people. Sāctifye your selues therfore & be holye for I am the Lorde youre God. And se that ye kepe myne ordynaūces and doo them. For I am the Lorde whyche sanctifye you.

☞ Whosoeuer curseth his father or mother shal die for it, his bloud on his head, because he hath cursed hys father or mother. ☞ He that breaketh wedlock with another mans wyfe shal dy for it, because he hath broke wedlocke with hys neyghboures wyfe, and so shall the lykewyse.

☞ If a man lye wyth his fathers wyfe & vncouer his fathers secretes, they shal both dye for it, their bloude be vpō their heedes. ☞ If a mā lye wyth hys daughter in lawe they shall dye both of them: they haue wrought abhominaciō, theyr bloud vpon theyr heedes. ☞ If a man lye with mankynde after the maner as vnto woman kynde, they haue both cōmytted an abhominacyon & shall die for it. Their bloude be vpon theyr heades.

☞ If

☞ Yf a man take a wyfe and her mother therto, it is wickednesse. Men shall burne wyth fyre both hym and the, that there be no wickednesse amonge you. ☞ Yf a mā lye wyth a beaste he shall dye, and ye shall slee the beast.

C ☞ Yf a womā goo vnto a beaste and lye downe therto: thou shalt kyll the womā & the beast also, they shal dye, & theyr bloud be vpon theyr heades. Yf a man take hys syster, hys fathers doughter or hys mothers doughter, & se her secretes, & she see hys secretes also: it is a wycked thynge. Therfore lett them perysh in the syght of theyr people, he hath sene his sisters secretnes, he shal therfore bere his synne. ☞ Yf a man lye wyth a womā in tyme of her naturall dysease and vncouer her secretes & open her fountayne, and she also open the fountayne of her bloud, they shal both perysche from amonge the people.

☞ Thou shalt not vncouer the secretes of thy mothers syster, nor of thy fathers syster, for he that doth so, vncouereth hys nerte kynne: and they shall beare theyr iniquitie.

They shall dye immediatly & not tary the byth as Juda wold de haue burnt.

☞ Yf a man lye wythe hys vncles wyfe, he hathe vncouered hys vncles secrettes: they shall beare theyr synne, and shall dye childelesse.

☞ Yf a man take hys brothers wyfe, it is an vncleane thynge, he hath vncouered hys brothers secretes, they shalbe childelesse therfore.

Thamar bringe great with childe ge. xxxviii. f.

* So that ye kepe therfore al myne ordinaunces and all my iudgementes, and that ye do them: that the lande whether I bringe you to dwel therin, spewe you not out. And se that ye walke not in ỹ maners of the nacyons wyche I caste oute before you: For they commytted al these thinges and I abhorred them.

But I haue sayde vnto you ỹ ye shall enioye theyr land, & that I wyl geue it vnto you to possesse it: euē a lād that floweth wyth milke & honye. I am the Lord your God, which haue separated you frō other nacions: * that ye shuld put difference betwene cleane beastes and vncleane, and betwene vncleane foules and them that are clene. Make not your soules therfore abhominable wyth beastes and foules, and wyth all maner thynge that creepeth vpon the grounde, wheych I haue separated vnto you to holde them vncleane. Be holye vnto me, for I the Lorde am holy & haue seuered you frome other nacyons: that ye shulde be myne.

Leuitici xxi

* Yf there be a man or a woman that worketh wyth a spyrite or that expoundeth tokēs they shal dye for it. Men shal stone them wyth stones, and theyr bloude shall be vpon them. Deu. xviii. Leuit. xx.

The Notes.

a Moloch, vnder this name Moloch is forbidden all maner of ydolatrye, specyally the exercysyng of chyldren thereto for that is abhominable before the Lorde. Moloch was an Idoll, of the chyldren of Ammon, whose Image was bolowe hauynge in it seuen closettes, one was to offer therin fyne floure, another for turtell doues, the thyrde for a Sepe, the fourthe for a Ram, the fyfth for a calfe, the syxt for an Oxe. And for hym that wolde offer hys sonne was opened the seuenth closet. And the face of thys Idoll, was lyke the face of a calfe, hys handes made playne readye to receaue of them that shode by

The preest is forbidde to be at the deth of any of hys people, & fewe of his kynne except. Preestes may not be shaue nether on the head nor pet of the beard The preestes wyfe muste be a mayde. The Preestes doughter may not be no harlott.

The. xxi. Chapter.

AND the Lord sayd vnto Moses: speake vnto the Preestes the sonnes of Aarō & say vnto thē. A a Preest shall defyle hym self at the death of none of his people, but vpō his kyn ỹ is nye vnto him: as his mother, father, sōne dought ter & brother: & on hys syster as lōg as she is a mayde & dwelleth nye hym & was neuer geuē to man: on her he may defile hym self. But he shall not make hym selfe vncleane vpon a ruler of hys people to polute hym selfe wythal.

☞ They shal make thē no baldnesse vpō theyr heades or shaue of ỹ lockes of theyr beardes, nor make anye marckes in theyr flesshe. They shalbe holy vnto theyr God & not polute the name of their god, for the sacrifices of the Lorde and the breade of their God they do offer: therfor they must be holy.

☞ They shall take no wyfe that is an whoore or poluted, or put frome her husbande: for a preast is holy vnto his god. Sanctifie hym therfore, for he offereth vp the bread of God: he shal therfore, be holy vnto the, for I the Lorde which sanctifye you, am holy.

☞ Yf a preastes daughter fall to playe the whore, she polutethe her father: therfore she shalbe burnt wyth fyre.

☞ He that is the hye preest among his bre thē vpon whose head the anoynting oyle was poured & whose hande was fylled to put on the vestimentes, shall not vncouer hys head nor rent hys clothes, nether shal goo to any dead body nor make hym selfe vncleane: no not on hys father or mother, nether shal go out of the sanctuarye, that he polute not the holye place of hys God, for ỹ crowne of ỹ anoynting oyle of god, is vpon hym. I am the Lord. He shall take a mayde vnto his wyfe: but no wedow nor deuorsed nor poluted whore. But he shall take a mayde of hys owne people to wyfe, that he defyle not his sede vpon his people: for I am the LORDE whych sanctifye hym.

And the Lord spake vnto Moses sayinge: speake vnto Aaron and say: No mā of thy sede in theyr generatiōs that hathe any deformyte vpon hym, shall preace for to offer the bread of hys God: for none ỹ hath any blemish shal come nere: whether he be blinde, lame, snot nosed, or that hath any mysshappē membre, or broke footed or broken handed, or crooke backed, or petleyed, or gogeleyed, or maunge, or skauld, or hath hys stones broken.

No mā that is deformed of the sede of Aaron the preest, shal come nye to offer sacrifices of the Lord. Yf he haue a deformite, he shall not preace to offer the bread of hys God. Notwythstandyng he shal eate of thee bread of hys God: euen as well of the most holy, as of the holye: but shal not goo in vnto the vayle nor come nye the alter, because he is deformed that he polute not my sanctuary, for I am the Lord that sanctifye them. And Moyses tolde it vnto Aaron and to hys sonnes, and vnto all the Chyldren of Israell.

The Notes

a The Preestes be warned that they shall not come at the common waylynges and lamentacyons of the dead lest they shulde thereby be thē more vnapte to doo theyr sacrifyces whereunto they were properlye appointed, and lest they shoulde by theyr weppyng geue an occasion to destroye the beleue of the resurrection of the dead.

What maner persons ought to abstayne from eatyng the thinges that were offred. Howe, what, & when they shulde be offred

The. xxii. Chapter.

AND the Lorde comened with Moses sayinge: bydd Aaron A and hys sonnes that they abstaine from the halowed thinges of the chyldrē of Israell whiche they haue halowed vnto me, that they polute not my holy name: for I am the Lorde. Saye vnto them: whosoeuer he be of al your seed among youre generatiō after you, ỹ goeth vntothe halowed thinges which the childrē of Israel shal haue halowed vnto the Lorde, hys vnclenes shalbe vpon him: & that soule shal perysh frō out of my syghte. I am ỹ Lord.

None of the seed of Aaron that is a leper or that hath a runnyng sore, shal eate of the halowed thynges vntil he be clēane. And whosoeuer toucheth any vncleane soule or man whose seed runneth frō hym by nyghte, or whosoeuer touchethe any wo:me that is vncleane to him, or mā ỹ is vncleane to hym, what soeuer vnclēnesse he hath: the same soule that hath any soch thynge, shalbe vncleane vntyl euen, and shal not eate of the halowed thinges vntyl he haue washed hys flesshe wt B wāter. And then when the sonne is downe he shalbe cleane & shall afterwarde eate of the halowed thinges: for they ar his fode. * Of a beest ỹ dyethe alone or is rēte vp wylde beastes, he shal not eate, to defyle him selfe therwyth: I am the Lord. Exo xxii. d Exe. xliiii g

But let them kepe therfore myne ordinaūce, lest they layde synne vpon them & dye therin whē they haue defiled them selues for I am the Lord whych sanctify them.

There shal no straunger eate of ỹ halowed thinges, nether a gest of the preastes, or an hyred seruaunt. But yf ỹ preest by any soule with money he maye eate of it, & he also that is borne in his hōuse may eate of his bred. If ỹ preastes daughter be maryed vnto a straunger, she may not eate of the halowed heue offrynges. Not withstāding, yf the preastes daughter be a wedowe or deuorsed & haue no childe but is returned vnto her fathers house a gaine, she shal eate of her fathers bred as wel as she did in her youth. But ther shal no straunger eate therof. If a man eat of the halowed thinges vnwittingly, he shal put the fyfte parte there vnto, and make goode vnto the Preaste thee halowed thyng

wed thing. And let the prestes se, that they defyle not the halowed thinges of the chil dren of Israell whyche they haue offered vnto the Lorde, lest they lade them selues wyth myl doynge and trespace in eatinge theyr halowed thynges, for I am the lord whych halowe them.

And the Lord spake vnto Moses sayinge: speake vnto Aarō and his sonnes & vnto al the chyldren of Israel & say vnto thē, whatsoeuer he be of the house of Israel or straūger in Israel that wyl offer hys offryng: whatsoeuer vowe or frewyllofferinge it be which they wyll offer vnto thee Lord for a burntoffring to reconcyle thē selues, it must be a male without blemysh of the oxen, shepe or gootes, let them offer nothynge that is deformed for they shall gett no fauoure therwyth.

If a ma wyll offer a peaceoffring vnto the Lord & separate a vowe or a frewil offrynge of the oxen or the flocke, it muste be wythout deformyte, that it maye be accepted. Ther may be no blemyshe therein: whether it be blinde, broken, wounded, or haue a wen, or be maunge or scabbed, se ye offer no soche vnto the Lorde, nor putt an offerynge of any soche vpon thee alter vnto the Lorde.

An oxe or a shepe that hath any membre out of proporcion, mayst thou offer for a frewyllofferinge: but in a vowe it shall not be accepted. Thou shalt not offer vnto the Lorde that which is broosed broken, plucked out or cutt awaye, neyther shalt make any soch in your lande, nether of a straungers hand shal ye offer an offryng to your God of any soch. For they marre all in that they haue deformites in thē, & therfore cannot be accepted for you. And ỹ lord spake vnto Moyses saying: whē an oxe, a shepe or a gote is brought forth, it shalbe seuen dayes vnder the dāme. And frō the viii. daye forthe, it shalbe accepted vnto a gyfte in the sacrifice of the lord. And whether it be oxe or shepe, ye shall not kyll it, & her younge both in one daye.

When ye wyll offer a thankofferinge vnto the Lorde, ye shall so offer it that ye maye be accepted. And the same daye it muste be eaten vp, so that ye leaue none of it vntyl the morowe. For I am the lord kepe now my commaundemētes & do thē for I am the Lord. And polute not my holy name, that I maye be halowed amonge the chyldren of Israel. For I am the lord whych halowed you, & brought you oute of the lande of Egipt, to be your God: for I am the Lorde.

The Notes

Thankeoffrynge, that is, an offeryng of thankes geuing. Thankes geuinge is whē the benefytes of God are receyued, wherby the fayth to Godward is strengthened the more lastly to seke for the thing that we desyre of god. Ephe. v. a. i. Timo. iiii. a. i. b.

Of the holy dayes, as the Sabboth: Easter: Whytsontyde, the feaste of the fyrste frutes. The feaste of clensyng. The feast of trompettes. The feast of the tabernacles.

The. xxiii. Chapter.

And the lord spake vnto Moses sayinge: speake vnto the chyldrē of Israel, & saye vnto thē. These ar the feastes of the Lord whyche ye shall call holy feastes. Sixe dayes ye shal worke, & the seuēth is the Saboth of rest an holye feast: so that ye maye do no worke therein for it is the Saboth of the Lorde, wherso euer ye dwell. These are the feastes of the Lorde whych ye shall proclayme holye in theyr seasons. * The. xiiii. day of the fyrst moneth at euē is the Lordes * Passeouer And the. xv. daye of the same moneth is ỹ feast of swete bread vnto the Lorde seuen dayes ye must eate vnleuēded bread. The fyrst daye shalbe an holy feast vnto you, so that ye maye doo noo laborious worke therin. But ye shall offer sacrifyces vnto the Lorde. vii. dayes, & the seuenth day also shalbe an holye feast, so that ye may do no laborious worke therein.

And ỹ Lord spake vnto Moyses sayinge: speake vnto the children of Israel & say vnto thē: whē ye be come into the land which I geue vnto you & repe downe your harueste ye shal bring a sheke of ỹ first frutes of your harueste vnto ỹ priest, & he shal waue the sheke before the lorde to be accepted for you: & euen the morowe after the Saboth ỹ priest shall waue it. And ye shal offer ỹ daye whē he waueth ỹ sheke, a lambe without blemish of a yere olde for a burntoffryng vnto the Lord: & the meat offringe therof, two tenthe deales of fyne floure mengled wyth oyle to be a sacrifice vnto ỹ lord of a swete sauour: & the drink offringe therto, the fourth deale of an hyn of wyne. And ye shall eate neyther bread nor

nor parched corne, nor frumentye of newe corne: vntil the self same day that ye haue brought an offring vnto your God. And this shalbe a lawe for euer vnto your chyldren after you, wher soeuer ye dwell.

And ye shall coūte frō the morow after the Sabboth: euen from the daye that ye brought the sheke of the waueoffring. vii. wekes cōpletere vnto the morow after ỹ vii. weke ye shal nōbre. l. dayes. And then ye shal bryng a newe meatoffring vnto ỹ Lord. And ye shall bringe out of your habitatiōs two waue loaues made of two tenthdeales of fyne floure leuended & baken, for the fyrst frutes vnto the Lorde. And ye shall bringe wyth the bread seuen lābes without deformite of one yere of age, & one younge oxe and. ii. rammes, whych shall serue for burntoffringes vnto ỹ Lord, wyth meatoffringes & drynkeoffringes longinge to the same, to be a sacrifice of a swete sauour vnto the Lord.

And ye shal offer an he goote for a synneoffring: and two lābes of one yere olde for peaceoffringes. And the Priest shall waue thē with the bred of the fyrst frutes before the Lorde, & wyth the two lambes. And they shalbe holy vnto the Lord, & be the Priestes. And ye shall make a proclamation thee same daye that it be an holye feast vnto you, and ye shal doo no laborious worke therin: And it shalbe a law for euer thorowe out all your habitations vnto your chyldren after you.

Leui. xix. d * Whē ye repe downe your harueste, ỹ shalt not make clene ryddaūce of thy feld, nether shalt ỹ make any after gatheringe of thy harueste: but shalte leaue thē vnto ỹ poore and the straunger. I am the Lorde youre God.

And the Lord spake vnto Moses sayinge: speake vnto the chyldren of Israell and saye. The fyrst daye of the seuēth moneth shalbe a rest of remembraunce vnto you, to blowe hornes in an holye feaste it shalbe, and ye shall do no laborious worke therin, and ye shall offer sacrifyce vnto the Lorde.

And the Lord spake vnto Moses sayinge: also the tenth daye of the self seuēth moneth, is a daye of an attonemēt, & shall be an holy feast vnto you, and ye shall afflict humble your soules & offer sacrifice vnto the lorde. Moreouer ye shall do no worke the same daye, for it is a day of attonemēt to make an attonement for you before the lorde youre God. For whatsoeuer soule it be that humbleth not him selfe that day he shalbe destroyed from amonge his people. And whatsoeuer soule do any manr worke that daye, the same I wyl destroye from amonge hys people. Se that ye doo no manr worke therfore. And it shalbe a lawe for euer vnto youre generations after you in all your dwellynges. It shall both of rest it shall be vnto you, & ye shall humble your soules. The tenthe daye of the moneth at euen and so forthe from euen too euen agayne, ye shall kepe youre Sabboth.

And the lord spake vnto Moses sayinge: speake vnto the chyldren of Israell and saye: the. xv. daye of the same seuenth moneth shall be the feaste of the tabernacles seuē dayes vnto the lorde. The fyrste daye shalbe an holy feast, so ỹ ye shal doo no laborious worke therin. Seuē dayes ye shall offer sacrifice vnto the lord, & the viii. daye shalbe an holy feast vnto you, & ye shall offer sacrifice vnto the lord. It is the ende of the feast, and ye shall do no laborious worke therin.

These are the feastes of the lord which ye shall proclayme holy feastes, for to offer sacrifyce vnto the lorde, burntoffrynges, meatofferynges, and drynkeofferynges euerye daye: besyde the sabbothes of thee Lorde, and besyde youre gyftes, and all youre vowes, and all youre freewyll offerynges whyche ye shall geue vnto the lorde.

Moreouer in the fyftene daye of the seuenthe monethe after that ye haue gathered in the fruytes of the lande, ye shall kepe holye daye vnto the LORDE seuen dayes longe. The fyrste daye shalbe a daye of reste, and thee eyghte daye shall be a daye of reste. And ye shall take you the fyrst daye, the fruytes of goodly trees and the braunches of palme trees and the bowes of thycke trees, and wylowes of the broke, and shall reioyse before the lorde seuen dayes. And ye shall kepe it holye daye vnto the LORDE seuen dayes in the yeare. And it shalbe a lawe for euer vnto your chyldren after you, that ye kepe that feast in the seuenth monethe. And

ye

ye shal dwell in boothes seuen dayes: euē all that are Israelytes borne, shall dwell in boothes, that youre chyldren after you maye knowe howe that I made the chyldren of Israell dwell in boothes, when I brought them out of the lande of Egypte for I am the Lord your God. And Moyses tolde all the feastes of the Lord vnto the chyldren of Israell.

The Notes.

a‡ The fyrste frutes & tythes were ꝑ tygnes of ꝑ myght knowlegynge to haue receaued theyr goodes and catell of the lorde, as it is sayde, Exod. xxii. & and. xxiii. c

b‡ To humble the soule is, to chastyce the bodye by abstinēce & affliction, as is sayd, Esay. lviii. a

c‡ Sabbothes, feastes, & newe mones sygnifye the Ioye and gladnes of the conscience, the renewynge of man and the rest wherin we rest from oure awne workes, not doynge oure wylles but goddes, which worketh in vs thorow hys Gospel and glad tydinges whyle we stedfastly beleue it. Ezech. xx. b.

C The ople for the lampes and lyghtes, of the brede of remembraunce or shewebred. He that curseth must be stoned, He that killeth shalbe killed, &c

The. xxiiii. Chapter

A Nd the lord spake vnto Moses sayinge: commaunde the chyldren of Israell that they bringe vnto the pure ople dlyue beaten for lyghtes too poure into the lampes alwaye, wythoute the vayle of wytnesse wythin the tabernacle of wytnesse. And Aaron shal dresse the both euen & mornynge before the Lord alwayes. And it shalbe a lawe for euer amōge youre chyldren after you. And he shall dresse the lāpes vpon the pure candelstick before the Lord perpetually.

And thou shalt take fyne floure & bake xii. a‡ wastels therof, ii. tenth deales, shall euery wastell be. And make two rowes of them, syre on a rowe vpon the pure table before the Lorde, and put pure frankēces vpon the rowes. And it shalbe bread of remembraunce, and an offryng to the Lord Euery Sabboth he shal put thē in rowes B before the lord euermore, geue of the chyldren of Israell, that it be an euerlastinge couenaunt. And they shalbe Aarons and hys sonnes, and they shal eate them in the holy place. For they are moost holy vnto hym of the offrynges of the Lorde, & shall be a dutye for euer.

And the sonne of an Israelitysshe wyfe whose father was an Egyptian, went out among the chyldren of Israell. And thys sonne of the Israelytysh wyfe and a man of Israel stroue together in the hoste. And the Israelytysshe womans sonne blaspheme the *name and cursed, & they brought hym vnto Moyses. And hys mothers name was Salomyth, thee doughter of Dibry of the trybe of Dan: and they putt hym in warde, that Moyses shulde declare vnto them what the Lord sayd therto.

*The tetragrammaton ꝑ is to say, ꝑ foure lettres about the name

C And the Lorde spake vnto Moyses saying bryng hym that blaspheme with oute the hoste, and lett all that herde hym, put theyr handes vpon hys head, and lett all the multitude stone hym. And speake vnto the chyldren of Israel saying. Who soeuer b‡ curseth hys God, shall beare his synne: And he that blaspheme the name of the Lord, shall dye for it: all the multitude shal stone hym to death. And ꝑ straūger as wel as the Israelyte yf he curse the name, shal dye for it.

He that killeth any man, shall dye for it, but he that killeth a beast shall pay for it beaste for beaste. Yf a man mayme hys neyghbour, as he hathe done, so shall it be done to hym agayne: broke for broke, eye for eye, and toth for tothe: euen as he hath mayned a man, so shall he be mayned agayne. So nowe he that killeth a beaste, D shal paye for it: but he that killeth a man shall dye for it. Ye shall haue one maner of lawe amonge you: euen for the straunger as wel as for one of your selues, for I am the Lorde youre God.

And Moyses told the chyldren of Israel, that they shulde bringe him that had cursed, out of the hoste, & stone hym wyth stones. And the chyldren of Israel dyd as the Lord commaunded Moyses.

The Notes.

a‡ Wastels. The shewebreades or thee halowed loaues.

b‡ Curseth: he curseth god and blasphemeth the name of God, that despyseth and defyeth gods ordynaunces statutes and commaundemētes, or that magnifyeth mennes traditions & lawes aboue gods or that setteth as moch therby, as by the preceptes of the most mercyful god.

C The Sabboth of the. vii. yeares and of the yere of iubelie, otherwyse called the fyfty yeare

The. xxv. Chapter

A Nd the lord spake vnto Moses in mount Sinai saying, 1 speake vnto thee chyldren of Israell and saye vnto them. Whē ye be come into the lād whych I geue you, let the land rest a Sabboth Sabbothe vnto the Lorde. Sixe yeres ꝑ shalte sowe thy felde, and syxe yere thou shalte cut thy vynes & gether in thy frutes. But the seuenth yere shall be a Sabboth of rest vnto the lande. The Lordes Sabboth it shalbe and thou shalt nether sowe thy felde, nor cut thy vynes.

The corne that groweth by it selfe thou shalt not repe, nether gether the grapes ꝑ growe without thy dressynge: but it shalbe a Sabboth of rest vnto the land. Nevertheless the Sabboth of the lande shal be meate for you: euen for the and thi seruaunte and for thy mayde and for thy hyred seruaunte & for ꝑ straunger that dwelleth wyth the: and for thy catell and for ꝑ beastes that are in thy lande, shall all the encrease therof be meate Then nombre seuē a wekes of yeres, that is seuen tymes seuē yere: and the space of the seuē wekes of yeres wyll be vnto the. xlix. yere. And then thou shalte make an horne blowe: euen in the tenth daye of the seuenth moneth whych is the daye of attonemēt. And then shall ye make the horne blowe, euen thorowe out all youre land. And ye shall halowe the fyftieth yere, & proclayme lybertye thorowe out the lande vnto all the habyters therof. It shalbe a yere of b‡ iubelye vnto you & ye shall returne: euery man vnto hys possessiō, & euery man vnto hys kynred agayne. A yere of iubelye shal ꝑ fyftieth yere be vnto you. Ye shall not sowe nether repe the corne that groweth by it selfe, nor gether the grapes that growe wythout thy laboure. For it is a yere of iubelie and shalbe holy vnto you: how be it, yet ye shall eate of the encrease of the felde. And in thys yere of iubely ye shal returne, euery man vnto hys possessyon agayne.

C When thou sellest oughte vnto thy neyghboure or byest of thy neyghboures hande, ye shall not oppresse one another: but accordynge to the nombre of yeres after ꝑ c‡ iubelye yere ꝑ shalt bye of thy neyhbour, & accordig vnto ꝑ nōbre of frute yeres, he shall sell vnto the. Accordyng vnto the multytude of yeres, thou shalt encrease the pryce therof and accordynge to the fewnesse of yeres, thou shalte mynyshe the pryce: for the nombre of frute he shall sell vnto to the. And se that no man oppresse hys neyghboure, but feare thy God. For I am the Lorde your God Wherfore do after myne ordinaūces and kepe my lawes and do them, that ye may dwell in thee lande in safetye. And thee lande shall geue her frute, and ye shall eat your fylle and dwel therein in safety.

If ye shall saye, what shall we eate the seuenth yere in as moche as we shall not sowe nor gether in oure encrease. I wyll sende my blessynge vpon you in the syxte yere, and it shal bryng forth frute for thre yeres: and ye shall sowe the eyghte yere & eate of olde frute vntyll thee. ix. yere. & euen vntyll her frutes come, ye shall eate of olde store. Wherfore the lande shall not be solde for euer, because that the lāde is myne, & ye but straungers and soiourners wyth me: and ye shall thorowe oute all the lande of youre possession, lette the lande go home fre agayne.

*When thy brother is wared poore & hath solde away of hys possession: yf any of hys kyn come to redeme it, he shall bye oute ꝑ whych hys brother solde. And though he haue no man to redeme it for hym, yet yf his hand can get sufficient to bye it out agayne, thē let him counte how longe it hath bē solde, and delyuer the rest vnto hym to whom he sold it, & so he shal returne vnto hys possessyon agayne. But and yf hys hande can not gett sufficient to restore it too hym agayne, then that whyche is solde shall remayne in the hand of hym that hathe boughte it, vntyll the iubelye: and in the yeare of Jubelye it shall come oute, and he shall retourne vnto hys possessyon agayne. *Ruth. iiii. a

Yf a mā sell a dwelling house in a walled cytye, he may bye it out agayn any tyme wythin a hole yere after it is solde: & ꝑ shalbe the space in which he maye redeme it agayne. But & yf it be not bought oute agayne within the space of a full yere, thē ꝑ house in ꝑ walled citte shalbe stablished for euer vnto him that bought it & to hys successours after hym, & shall not go oute in the yeare of iubelye. But the houses in vyllages which haue no walles round aboute them, shalbe counted lyke vnto the feldes of the countrey, & may be boughte out againe at any season, and shal go out free in the yere of iubelye.

M.i. Not-

Notwythstandynge the cytyes of the leuytes and the houses in the cities of their possessyons the leuytes maye redeme at all seasons. And yf a mā purchase nought of the Leuites: whether it be house or cytye ꝑ they possesse the bargayne shall go out in the yere of iubely for the houses of the cytyes of the leuytes, are their possessyons among the chyldren of Israel. But ꝑ feldes that lye rounde aboute theyr cytyes, shall not be bought: for they are theyr possessyons for euer.

Deut.xxiiij.c
Deut.xxiiij.c
Exo.xxii.b

If thy brother be wared poore and fall in decaye wt the, receaue him as a straūger or a soiourner, & let him liue by ꝑ.*

And thou shalt take none vsury of hi, nor yet vantage. But shalt feare thy God, ꝑ thy brother may lyue with the. Thou shalte not lende hym thy money vpon vsurye or lende hym of thy fode to haue auauntage by it: for I am the Lorde youre god whyche broughte you out of the lande of Egypte, to geue the ꝑlād of Canaan and to be youre God.

If thy brother that dwelleth by the ware poore and sell hym selfe vnto the, thou shalt not let hym laboure as a bondeseruaunt doeth: but as an hyred seruaunt & as a soiourner he shalbe wyth the, & shall serue the vnto ꝑ yere of iubely, & thē shal he departe frome the, bothe he and hys chyldren wyth hym, and shall retourne vnto hys owne kynred agayne and vnto the possessions of his fathers: for they ar my seruauntes whiche I brought of the lande of Egypte, and shal not be solde as bondmen. Se therfore that thou raygne not ouer hym cruellye, but feare thy God. If thou wylt haue bondseruauntes and maydens, thou shalt bye them of the heythē that are round aboute you, and of the chyldren of youre straungers that are soiourners among you, & of the generatiōs that ar wt you, whych they begate in your lande. And ye shal possesse them & geue them vnto your children after you, to possesse them for euer: and they shallbe your bondmen.* But ouer youre brethren the chyldren of Israel, ye shal not raygne one ouer another cruelly.

Lit.Res.fr.e

When a straunger & a soiourner wareth rich by the & thy brother that dwelleth by hym wareth poore and sell hym selfe vnto the straunger that dwelleth by the or to any of the stranngers kyn: after ꝑ he is solde he maye be redemed agayne: one of hys brethren may by him out: whether it be hys vncle or hys vncles sonne, or anye that is nye of kynne vnto hym of his kynred: ether yf his hande can get so moch he maye be loosed. And he shal rekē with hym that bought hym, from the yere that he was solde vnto the yere of iubelye, and the pryce of hys byeng shalbe accordynge vnto the nombre of yeres, & he shalbe wythe hym as a hyred seruaunte. Yf ther be yet many yeres behynde, accordinge vnto them he shal geue agayne for hys delyueraunce, of thee moneye that he was solde for. Yf there remayne but fewe yeares vnto the yere of iubelye, he shall so counte wyth hym, & accordinge vnto hys yeares geue hym agayne for hys redēption, & shalbe with hym yere by yeare as an hyred seruaūt & the other shal not raygne cruelly ouer hym in thy syghte. Yf he be not bought free in the meane tyme, thē he shall go out in the yere of iubelye and his chyldren wyth hym: for the chyldrē of Israell ar my seruauntes which I brought out of the lande of Egypte.

The Notes

a‡ A weke is sometyme taken for the nōbre of vii dayes, as before. xxiii.c, sometyme for thee nombre of seuen yeres, as here and in Daniel. ix. b and. g.

b‡ Iubelye of hys Hebrue word iobel, wheych in Englysche signifieth a trumpett, A yeare of singuler myrth and ioye and of moche rest, wherin they sowne and all theyr fruytes came forth wythout sowinge, tyllinge, or any other laboures.

c‡ By thys iubelye is signified the restoryng of all thynge vnto hys perfection, whyche shalbe after the generall iudgement in that slorychinge worlde, when the chosen shalbe admytted into ybertye frō all wretchednes, powerty, anguysche and oppressyon when al shalbe fully restored agayne in Christ, that thorowe the synne of the fyrst mā was take away.

Images are forbidde. Blessed ar they that kepe those thinges that god bideth and most cursed ar they that kepe them not.

The.xxvi.Chapter.

I Am the Lord youre God. Ye shal make you no ydoles nor grauen ymage, neyther reare you vppe any pyller, neyther ye shall set vp any ymage of stone in youre lande to bowe youre selues therto: for I am the Lorde your God: kepe my Sabbothes and ‡ feare my sanctuary: for I am the Lord.

Ye

If ye shal walke in myne ordynaunces & kepe my commaundementes & do them, then I wyll sende you rayne in the ryght season & your land shal yelde her encrease and the trees of the felde shall geue theyr frute. And ꝑ threshing shal reache vnto wyne harueste, & the wine harueste shal reache vnto sowyng tyme, and ye shall eate youre breade in plentousnes, & shal dwel in your lande peasably. And I wyll send peace in youre lande, that ye shall slepe, and no man shall make you a frayde.

And I wyll rydd euell beastes out of your lande, and there shal no swerde goo thorow out youre lande. And ye shal chace youre enemyes, & they shall fall before you vpon the swerde. And fyue of you shall chace an hundred, & an hundred of you shall put .x. thousande to flyght, and youre enemyes shall fall before you vpō the swerde. And I wyll tourne vnto you and encrease you and multyply you, and sett vp my testamente wythe you. And ye shall eate olde stoare, and cast out the old for plenteousnes of the newe.* I wyl make my dwellynge place amonge you, and my soule shall not lothe you. And I wyll walke amonge you and wylbe your God, and ye shalbe my people. For I am the Lorde youre God, whyche broughte you out of the lande of ꝑ Egyptyās, that ye shulde not be their bondemen, and I brake the bowes of your yockes, and made you go vpryght.

B

H.Cor.vi.d
Ecclesi.xl.g

Deu.xxviii
Ismala.iiii.d

*But and yf ye wyll not harken vnto me nor wyll do al these my cōmaundemētes, or yf ye shall despyse my ordynaunces other yf your soules refuse my lawes, so that ye wyll not do al my commaundementes, but shall breake myne appoyntment: then I wyll do thys agayne vnto you: I wyll vysete you wyth veracions, swelling and feuers, ꝑ shall make youre eyes dasell, & vt sorowes of herte. And ye shall sowe youre seed in vayne, for youre enemyes shall eate it. And I wyll set my face agenste you & ye shal fal before youre enemyes, & they that hate you shall rayne ouer you, and ye shal flee whē no mā followeth you.

C

And yf ye wyll not yet for all this herken vnto me, then wyll I punysche you seuē times more for youre synnes, and wyl breake the pryde of youre strengthe. For I wyll make the heuen ouer you as hārde as yron, and youre lande as harde as brasse. And so your laboure shalbe spēte in vayne. For youre lande shall not geue her encrease, nether the trees of the lande shall geue their frutes.

*‡ And yf ye walke contrarye vnto me & will not herken vnto me. I will bryng seuen tymes moo plages vpon you accordinge to youre sinnes. I will sende in wilde beastes vpon you, whiche shall robbe you of youre chyldren and destroye youre catell, and make you so few in nombre that youre hye wayes shal grow vnto a wildernesse.

D

And yf ye will not be lerned yet for all this but shall walke contrarye vnto me, then wil I also walke contrarie vnto you and will punnisshe you yet b‡ seuen times for youre sinnes. I will sende a swerde vpon you, that shall auenge my testamēt with you. And when ye are fled vnto youre cytyes, I will send the pestilence amōg you, ye shall be delyuered in to thee handes of youre enemyes. And when I haue ‡ broken the staffe of youre bread: that .x. wyues shal bake youre breade in one ouē and men shall deliuer you your bred againe by weyghte, then shall ye eate and shal not be satisfied.

And yf ye will not yet for all this herken vnto me, but shall walke contrarie vnto me, then I will walke contrarye vnto you also wrathfully and will also chastyce you seuen times for youre sinnes: so ꝑ ye shall eate the fleshe of youre sonnes & the flesh of youre daughters. And I will destroie your alters bilte vpon hie hilles and ouerthrowe youre ymages, and cast youre carkasses vpon the bodies of your ydolles, and my soule shall abhorre you. And I wyll make youre cities desolate, & bryngē youre sanctuaryes vnto noughte and wyll not smell the sauoures of youre swete odoures.

E

And I wyll bryngē the lande vnto a wyldernesse: so that youre enemies which dwell therin shal wondre at it. And I wil strawe you amonge the Hethen, and wyll drawe oute a swerde after you and youre lande shalbe wast and youre cytyes desolate. Thē the land shal reioyse in her Sabbothes, as longe as it lyeth voyde and ye

F

in your enemies lande: euen then shal the lande kepe holye daye and reioyse in her Sabbothes. And as longe as it lyethe boyde it shall reste, for that it coulde not reste in youre Sabbothes, when ye dwelt therin.

And vpon them that are lefte alyue of you I wyll sende a fayntnesse in to theyr hertes, in the lande of theyr enemyes: so ỹ the sounde of a leef that falleth, shall chace them and they shall flee as though they fled a swerde, and shal fall no man folowynge them. And they shall fall one vpon another, as it were before a swerde euen no man folowynge them, and ye shall haue no power to stande before youre enemies: And ye shall perish amonge the hethē, and the lande of youre enemyes shall eate you vp.

And they that are left of you, shall pyne awaye in their vnryghteousnes, euen in their enemyes land, and also in the misdedes of their fathers shal they consume. And they shall confesse theyr mysdeades & the mysdeades of theyr fathers in theyr tresspaces whyche they haue tresspaced agaynst me, and for that also ỹ they haue walked cōtrary vnto me. Therfore I also will walke contrari vnto them, and wil bryngе them into the lande of theyr enemyes. And then at the leest waye their vncircumcysed hertes shall be tamed, & then they shall make an attonemente for theyr mysdeades.

Mercy is neuer denyed vnto hym ỹ repenteth

And I wyll remembre my bonde with Jacob and my testamente wyth Isaac, & my testament withe Abraham, and wyll thynke on the lande. For the lande shalbe lefte of thē and shall haue pleasure in her Sabbothes, while she lieth wast without them, & they shal make an attonemēte for their misdedes, because they despised my lawes and their soules refused myne ordinaunces. And yet for al that when they

Deut. xxx.a

be in the lande of their enemye, * I wyll not cast thē away for my soule shal not so abhorre them, that I wyll vtterly destroy them and breake myne apoyntment with them: for I am the Lorde their God. I wyll therfore remembre vnto them ỹ fyrst couenaunt made when I brought out of the lande of Egypt in the syght of the hethen to be theyr God: for I am the Lord.

These ar the ordinaunces, iudgemets & lawes whych the Lorde made betwene hym and the children of Israel in mount Sinai by the hande of Moses.

The Notes

a‡ To feare the sanctuary is, diligently to perfor me the true worshippinge & seruice of God, to leaue of nothinge, to obserue and kepe the purenes bothe of bodye and mynde, vercelye and not ypocrytelyke to beleue that he knoweth, beholdeth, doth and iudgeth all thynges: to beware of offendinge hym & with all feare and diligence to walke in the pathes of his lawes

*‡ God beginneth and augmenteth hys plages more and more as thee people harden theyr hartes agaynst hym.

b‡ Seuen tymes: by that nombre vnderstande al tymes, as in thys Chapter C.

c‡ To breake the staffe of theyr bread, is, to bryse the strength therof and to minische it so that they shalbe not haue ynough to lyue by.

Of diuerse vowes and the redeming of the same Of tythes.

The.xxvii. Chapter.

AND ỹ Lord spake vnto Moses sayinge, speake vnto the Chyldrē of Israel and saye vnto them: If any man wyll geue a syngular vowe vnto the Lorde accordynge to the value of his soule, then shal the male from.xx. yere vnto.lx. be set at fyfty ye*sycles of syluer, after the sicle of the sanctuary, & the female at.xxx. sycles. And from.v. yeres to.xx. the male shalbe set at.xx. sicles, and the female at.x. sicles. And from a moneth vnto.v yere, the male shalbe set at.v. sicles of syluer, and the female at thre. And thee man that is.lx. & aboue, shall be valued at.xv. sicles, and the womā at.x. Yf he be to poore so to be set, then let him come before the Priest: and lette the priest value hym, accordinge as the hand of hym that vowed is able to gett.

Yf it be of the beastes of whych men bryng an offring vnto the Lord: al that any man geueth of soch vnto the lord: shal be holy. He may not alter it nor chaūge it: a good for a bad, or a bad for a good. Yf he chaunge beast for beast, thē both the same beast & it also wherwith it was chaunged shalbe holy. Yf it be any maner of vncleane beast of whiche men maye not offer vnto the Lord, let him bringe the beast before the Priest and let the Priest value it And whether it be good or badde as thee priest setteth it, so shal it be. And yf he will bye it agayne, lett hym geue the fyfte part more to that it was set at.

Ye

If any man dedycate his house, it shal be holy vnto the Lorde. And the preaste shall set it, whether it be good or bad, & as the preaste hath set it, so it shalbe. If he ỹ sanctyfied it wyll redeme hys house, lette hym geue the fyfte parte of moneye that it was iudged at therto, and it shalbe his.

If a man‡ halowe a pece of hys enheryted lande vnto the Lord, it shalbe set accordynge to ỹ it beareth. If it beare an homer of barlye, it shalbe set at fyfty sycles of syluer. If he halowe hys feld immedyatly from ỹ yere of iubely, it shalbe worth accordynge as it is esteemed. But and yf he halowe hys feld after the trompet yere the preast shall recke the pryce wyth him accordynge to the yeres that remayne vnto the trompet yere, and there after it shal be lower sett.

If he that sanctifyed the feld wyll redeme it agayne, let hym put the fyfte part of the pryce that it was set at there vnto, & it shallbe hys, yf he wyll not it shalbe redemed nomoare. But whē the felde goeth out in the yere of iubelye, it shalde holye vnto the Lorde: euen as a thynge dedycated, and it shallbe the preastes possession.

Numer.

If a man‡ b sanctyfye vnto the Lorde a feld, whych he hath boughte and is not of hys enheryptaunce, then the preast shall reken wyth hym what it is worth vnto thee yeare of iubelye, and he shall geue the pryce that it is sette at thee same daye, and it shalbe holye vnto * thee lorde. But in the yere of iubelye, the felde shall returne vnto hym of whome he boughte it, whose enheritaunce of lande it was.

D b lohe Ge xxiiii.a

And al settyng shalbe accordynge to ỹ *holy sicle. One sicle maketh.xx. Geras

But the fyrstborne of the beastes that pertayne vnto thee Lorde, maye no man sanctyfye: whether it be oxe or shepe, for they are the Lordes all redye. If it be an vncleane beast, then let hym redeme it as it is sett at, and geue the fyfte parte moare therto. If it be not redemed, then let it be solde as it is rated.

Notwythstaudynge no dedycated thinge that a man dedycateth vnto the Lord, of all hys good, whether it be man or beaste or lande of hys enheryptaunce, shalbe sold or redemed: for all dedycate thynges are moste holye vnto the Lorde. No dedicate thynge therfore that is dccate of mā may be redemed, but muste nedes dye.

All these tythes of the lande, whether it be of the corne of ỹ feld or frute of ỹ trees shalbe holy vnto the Lorde. If any man wyll redeme ought of hys tythes, let hym adde ỹ fyfte parte moare therto. And the tythes of oxē and shepe: & of al that goeth vnder the herdemans keppynge, shalbe holy tythes vnto the Lord: Men shal not loke yf it be good or bad or shal chaunge it. If any man chaunge it thē both it and that it was chaunged withal, shal be holy & maye not be redemed.

These arethe commaundementes whiche The Lord gaue Moses in charge to geue vnto the chyldren of Israel in mount Sinai.

The Notes

a‡ To halowe and too sanctyfye are bothe one what sanctifyeng is loke Gene. xii. a

*‡ Holye sycle, or sycle of thee sanctuarye, they be bothe one.

¶ The ende of the thyrd boke of Moyses.

The Prologe vpon the fourth Boke of Moyses/called Numeri.

IN the fecond & thyrde boke they receaued the lawe. And in thys .iiii. they begynne to worke and to practyse. Of whyche practy|nge ye fee manye good enfamples of vnbeleffe & what free wyll dothe, when fhe taketh in hand to kepe the lawe of her owne power wythoute helpe of fayth in the promyfes of God: howe fhe leaueth her mayfters carkeffes by thee waye in the wilderneffe and bringeth them not in the lande of reft. Why could they not enter in? Becaufe of theyr vnbeleffe. Hebre. iii. For had they beleued, fo had they bene vnder grace, and theyr olde fynnes had bene forgeue the, and power fhulde haue ben geuen them to haue fulfylleth the lawe thenceforth and they fhuld haue bene kept from all temptacions that had bene to ftronge for them. For it is wrytten Johan. i. He gaue them power to be the fonnes of God, throwe beleuinge in hys name. Nowe to be the fonne of God is to loue God and hys commaundementes & to walke in his waye after the enfample of hys fonne Chrift. But thefe people toke vppon them to worke wythout fayth as thou feeft in the .xiiii. of thys boke, where they wolde fyght and alfo dyd, wythout the worde of promyfe euen when they were warned that they fhoulde not. And in the .xvi. agayne they wolde pleafe god wyth theyr holy fayth|leffe workes (for where gods worde is not ther can be no fayth) but the fyre of god cōfumed theyr holy workes as it dyd Nadab and Abihu Leuit. x. And from thefe vnbeleuers turne thyne eyes vnto the pharefyes whych before the commynge of chrift in hys flefh, had layde the foundacion of freewyll after the fame enfample, Wherevpon they bylde holye workes after theyr owne ymagynation wythout fayth of the worde, fo feruently that for the greate zeale of them they flewe the kynge of all holy workes and the Lorde of free wyll whych onely throwe hys grace maketh the wyll free and loofeth her from bondage of fynne, and geueth her loue and luft vnto the lawes of god, and power to fulfyll them. And fo throwe theyr holye workes done by the power of free wyll, they exclude them felues out of the holye reffe of forgeueneffe of fynnes by fayth in thee bloude of Chrift.

And then loke on oure ypocrites whych in lyke maner folowing the doctryne of Ariftotle and other Hethen paganes, haue agaynft all the fcripture fette vpp freewyll agayne, vnto whofe power they afcrybe the keppnge of the commaundemetes of god. For they haue fett vp freewyll pouertye of another man, then any is commaunded of god. And the chaftite of matrimony bitterly defyed, they haue fet vp another wylfull chaftite not requyred of God, which they fwere, vowe & profeffe to geue god, whether he wyll geue it them or no and compell all theyr difciples ther vnto, fayinge that it is in the power of euery mans frewyl to obferue it, contrarye to Chriftc, and hys Apoftle Paule.

And the obedience of God and man excluded, they haue bowed another wilfull obedience condempned of all the fcripture whych they wyll yet geue God whether he wyll or wyll not.

And what is become of theyr wylful pouertie, hath it not robbed the whole world and brought al vnder the? Can ther be ether Kynge or Emperoure or of whatfoeuer degree it be, except he wyll hold of them & be fworne vnto them to be theyr feruaunte, to go and come at theyr luft and to defend theyr quarels be they falfe or true? Theyr wylfull pouertye hath all ready eaten vppe the whole worlde and is yet full gredyar then euer it was in fo moche that ten worldes moo were not ynoughe too fatisfye the honger therof.

Moreouer befydes dayly corruptinge of other mens wyues and open whoredome, vnto what abominacions to fylthye to be fpoken of hath theyr voluntarie chaftite brought them?

And as for theyr wylful obedience what is it but the difobedience & the diffiaūce both of all the lawes of god & mā in fo moch that yf any prince begine to execute any lawe of mā vpō the, they curfe him vnto the botom of hell, & proclayme hym no ryght

kynge & that his Lordes ought no lenger to obeye hym, and interdite hys comen people as they were Hethē Turkes or Saracenes. And yf any man preache them Gods lawe hym they make an hereteyke, and burne hym to aſhes. And in ſtreade of Goddes lawe and mans, they haue fett vp one of theyr owne ymagynacyon whych they obſerue wyth diſpenſations.

And yet in theſe workes they haue ſo greate confidence that they not onely truſt to be ſaued ther by and to be hyer in heauen then they that be ſaued throwe Chriſt: but alſo promeſſe to all other forgeueneſſe of theyr ſynnes throwe the merites of the ſame. Wherein they reſt and teache other to reſt alſo, excluding the whole world frō the reſte of forgeueneſſe of ſynnes throw fayth in Chriſtes bloud.

And now ſeyng that fayth only letteth a man in vnto reſt & vnbeleue excludeth him, what is the cauſe of this vnbeleffe? verely no ſynne the world ſeyth, but a pope holyneſſe & a righteouſnes of theyr owne ymagination as Paul ſayth. Rom. x. They be ignorāce of the righteouſnes wherwith god iuſtifieth & haue ſet vp a righteouſnes of theyr owne making throwe which they be diſobedient vnto the righteouſnes of god. And Chriſt rebuketh not phareſyes for groſſe ſynnes which the world ſawe, but for thoſe holy dedes whych ſo blered the eyes of the world the they were take as Gods reuē for log prayers, for faſting, for tithing ſo diligētly the they left not ſo moch as theyr herbes vntithed, for theyr cleneſſe in waſhig before meat & for waſhig of cuppes, diſhes, & al maner veſſels, for buylding the prophetes ſepulchres, & for keping the holy daye and for turning the hethen vnto the fayth, and for geuing of almes. For vnto ſoche holy dedes they aſcribed righteouſnes, and therfore when the righteouſneſſe of God was preached vnto them they could not but perſecute it, the deuyll was ſo ſtronge in them. Wyth whych thinge Chriſt well deſcribeth Luke. xi. ſayinge that after the deuyll is caſt out he cometh agayne and fyndeth his houſe ſwepte and made gaye and then taketh ſeuen worſe then hym ſelfe and dwelleth therein, and ſo is thee ende of that man worſe then the beginninge. That is, when they be a litle cleanſed frō groſſe ſinnes wht the the world ſeyth and then made gaye in theyr owne ſyght with the righteouſnes of traditions, then cometh ſeuen, that is to ſay the hole power of the deuyl, for ſeue with the Hebrues ſignifieth a multitude without nombre & the extremite of a thing & is a ſpeache borowed (I ſuppoſe) out of leuiticus where is ſo oft mencion made of ſeuen. Where I wold ſay: I wyll puniſhe the that all the worlde ſhall take an enſample of the, there the Jewe wold ſaye: I wyll circumciſe the or baptyſe the. vii. tymes. And ſo here by ſeuen is ment all the deuyls of hell & all the myght & power of the deuyl. For vnto what further blindneſſe coulde all the deuels in hel bringe the, then to make the beleue that they were iuſtified throwe theyr owne good workes. For when they once beleued that they were purged from theyr ſynnes, & made ryghtuouſe throwe theyr owne holy wyrkes, what rowme was ther left for the righteouſnes that is in chriſtes bloud ſhedding. And therfore whē they be falle into thys blindneſſe they cannot but hate & perſecute the light. And the more cleare & cuidently theyr dedes be rebuked the furiouſſer & malicteuſſer blind are they vntill they breake out into open blaſphemye and ſynning agaynſt the holy gooſt, whych is the malicious perſecuting of the cleare trouth ſo manifeſtly proued that they cannot once hyſſhe agaynſt it. As the phareſies perſecuted Chriſt becauſe he rebuked theyr holy dedes. And when he proued his doctryne with the ſcripture & myracles, yet though they coulde not improue hym nor reaſon agaynſt hym they tought that the ſcripture muſt haue ſome other meaning becauſe his interpretacion vndermyned theyr foundation & plucked vp by the rootes thee ſettes whych they had planted, & they aſcribed alſo his myracles to the deuell. And in lyke maner though oure Jpocrytes cannot denye but thys is thee Scripture, yet becauſe there can be none other ſens gathered therof, but that ouerthroweth theyr bylldynges, therefore they euer thynke that it hathe ſome other meanynges that as thee worde ſounde and that noo man vnderſtandethe it or vnderſtode it ſens thee tyme of thee Apoſtles. Or yf they thynke that ſome wrote vppon it ſence thee Apoſtles vnderſtonde it: they yet thynke that we in lyke maner as we vnderſtonde not the text

not the text it selfe, so we vnderstand not the meaning of the wordes of that Doctour. For when thou layest the iustifieng of holy workes & denyest the iustifyenge of faith howe canst thou vnderstande sayntt Paule, Peter, Johan and the Actes of the Apostles or anye scripture at all, seynge the iustyfyenge of faythe is all moost all, that they entende to proue.

Fynally, concernynge vowes whereof thou readest Chapter. xxx. there maye be many questyons, whereunto I answere shortely that we ought to put salt to all oure offerynges: that is, we ought to mynister knowledge in all oure workes and to do no thynge wherof we coulde not geue a reason out of Gods wordes. We be nowe in the daye lyghte, and all the secretes of God and all hys counsell and wyll is opened vnto vs, and he that was promysed shulde come and blesse vs, is come alreadye and hathe shed hys bloude for vs and hath blessed vs wyth all maner blessynges and hathe obtayned for vs, and in hym we haue all. Wherfore god hence forth wyll receaue nomore sacrifices of beastes of vs, as thou readest Hebre. x. Yf thou burne vnto God thee bloud or fatt of beastes, to obtayne forgeuenesse of synnes therby or that god should the better heare thy request, then thou doest wronge vnto the bloude of Christ, & Christe vnto the is dead in vayne. For in hym god hath promysed not forgeuenesse of synnes onely, but also whatsoeuer we are to kepe vs from synne and temptation wythal And what yf thou burne frankencens vnto hym, what yf thou burne a candel, what yf thou burne thy chastite or virginite vnto him for the same purpose, doest thou not lyke rebuke vnto Christes bloude? Moreouer yf thou offer golde, syluer or any other good for the same entent, is there any difference? And euen so yf thou go in pylgrimage or fastiste or goest wolwarde, or sprinkleste thy self wyth holy water or els whatsoeuer dede it is, or obserueste whatsoeuer Ceremonie it be for lyke meanynge, then it is lyke abhominacion. We must therfore bringe the salt of the knowledge of gods word wyth all oure sacrifices, or els we shall make no swete sauoure vnto God thereof.

Thou wilt are me, shall I vowe nothinge at all? yes, Gods commaundemente whych thou hast vowed in thy baptyme. For what entent? Verely for the loue of christe whych hath bought the with his bloud and made the sonne and heyre of god with hym, that thou shuldest wayte on hys wyll and commaundementes and puryfye thy membres according to the same doctryne that hathe purifyed thyne harte. For yf thee knowledge of goddes worde haue not purified thyne hart, so that thou consentest vnto the lawe of God, that it is righteous and good and forowest that thy members moue the vnto the contrarye, so hast thou no parte wyth christ. For yf thou repent not of thy synne, so it is impossible that thou shuldest beleue that Christe had delyuered the from the daunger therof. Yf thou beleue not that Christ hath deliuered the, so is it impossible that thou shuldest loue gods commaundementes. Yf thou loue not the commaundementes, so is Christes spirete not in the whyche is the earnest of forgeuenesse of synne and of saluation.

For scripture teacheth, fyrst repentaunce: then faythe in Christe, that for hys sake synne is forgeuen to them that repent: then good workes, which are nothing saue the commaundeinent of god only. And the cōmaundemētes are nothing els saue the helpynge of oure neyghbours at theyr nede and the tamynge of oure members that they myghte be pure also as the harte is pure thorowe hate of vyce and loue of vertue as Gods word teacheth vs whych workes must procede out of fayth, that is, I must do the for the loue whych I haue to God for that great mercy whych he hath shewed me in Christ, or els I do them not in the syght of god. And that I fayne not in the payne of the seynge of synne that is in my flesh, myne helpe is the promyse of ỹ assistence of the power of god and the comforte of the reward to come whych reward I ascribe vnto the goodnesse, mercy & truth of the promyser that hath chosen me, called me, taught me and geuen me the eares thereof, and not vnto the merites of my dopinge or sufferinges

sufferinges. For al that I do & suffre is but the way to the rewarde & not the deseruinge thereof. As yf the Kynges grace shuld promyse me to defend me at home in myne owne realme yet the way thyther is thorowe the see wherin I myghte happely suffer no litle trouble. And yet for all ỹ, yf I myght lyue in rest whe I come thyther, I wold thinke & so wold other saye, that my payenes were well rewarded: which reward & benefyte I wold not proudly ascribe vnto the merites of my paynes takinge by ỹ way but vnto the goodnesse, mercyfulnes & cōstaunt truth of the kinges grace whose gift it is & to whom the prayse & thanke therof belongeth of duety and right. So now a rewarde is a gyft geuē frely of the goodnes of the geuer and not of the deseruynges of the receauer. Thus it appereth, that yf I bowe whatsoeuer it be, for any other purpose then to tame my membres and to be an ensample of vertue & edifienge vnto my neyghbour, my sacrifice is vnsauery and cleane without salt and my lampe without oyle and I one of the folysh vyrgyns and shalbe shut oute from the feast of the brydegrom when I thynke my selfe most sure to enter in.

Yf I bowe voluntary pouerty, this must be my purpose, that I wyll be cōtent with a competent lyuing which cometh vnto me ether by succession of myne elders or whych I gett truly with my labour in ministringe & doynge seruice vnto the comenwelth in one office or in another, or in one occupatiō or other, because that ryches and honour shall not corrupte my mynde and drawe myne harte from God, and to geue an ensample of vertue and edifieng vnto other & that my neyghbour maye haue a lyuing by me as wel as I, yf I make a cloke of dissimulatiō of my bowe, layng a net of fayned beggerye to catche superfluous aboundaunce of ryches & hye degree and authorite and thorow the estimation of false holinesse to fede and mayntayne my slouthfull ydelnesse with the sweate, labour, landes, and rentes of other men (after the ensample of oure spiritualtie) robbinge them of theyr faythes and God of his honoure turninge vnto myne ypocrisie that confidence, which shoulde be geuen vnto the promises of God only, am I not a wylie fore and a raueninge wolfe in a lambes skynne and a paynted sepulchre fayre without and fylthy within? In like maner thoughe I seke no worldlye promotion thereby, yet yf I do it to be iustified therwith and to gett an hyer place in heauen, thinkinge that I do it of myne owne naturall strengthe and of the natural power of my free wyll, & that euery man hath myght euen so to do and that they do it not is theyr faute & negligence & so with the proud phareseye in cōparison of my self despise the sinfull publicanes: what other thing do I then cate the bloud & fat of my sacrifice deuouring that my self which shuld be offred vnto god alone and his christ. And shortly whatsoeuer a man doeth of his naturall giftes, of his naturall witte, wisdom, vnderstanding, reason, will, & good entent before he be other wyse & cleane cōtrary taught of goddes spirete & haue receaued other wyt, vnderstanding, reason, & wyl, is flesshe, worldly & wrought in abhominable blindnesse, with whiche a man can but seke him selfe, his owne profyte, glory & honour, euē in very spiritual matters. As yf I were alone in a wildernesse where no mā were to seke profyt or prayse of, yet yf I wold seke heuē of god there, I coulde of myne owne naturall gyftes seke it none other wayes then for thee merites and deseruynges of my good workes and to enter therin by another waye thē by the doore Christ, which were very theefte for Christ is lord ouer all and whatsoeuer any man will haue of God, he must haue it geuen hym frely for Christes sake. Nowe to haue heauen for myne owne deseruinge, is myne owne prayse and not Christes. For I cannot haue it by fauoure and grace in Christ and by myne owne merytes also: For fregeuinge and deseruinge cannot stonde together.

Yf thou wilt bowe of thy goodes vnto god thou must put salt vnto thys sacrifice that is thou must minister knowledge in this dede, as Peter teacheth. ii. petri. i. Thou must put oyle of gods worde in thy lāple and do it accordinge to knowledge, yf thou wayte for the comminge of the brydegome to entre in with hym into his reste. Thou

wilte

wylt hange it aboue the ymage to moue men to deuocō. Deuotō is a feruēt loue vn tō Gods cōmādemētes & a desyre to be wyth God & wyth hys euerlastīg promyses. Now shal the sight of soch ryches as ar shewed at S. Thomas shryne or at walsingham moue a man to loue the cōmaundemētes of god better and to desyre to be loosed from hys flesshe and to be wyth god, or shall it not rather make hys poore herte syghe because he hath no soch at home and to wysshe parte of it in another place? The Priest shall haue it in gods stede. Shall the preest haue it? Yf the Priest be bought with chri stes bloude, thē he is christes seruaunt & not his owne & ought therfore to feade christes flocke with Christes doctrine & to minister christes sacramētes vnto thē purelye for very loue & not for kelchy lucres sake or to be lord ouer thē as Peter teacheth. i. pe tri. v. & Paule. Actes. xx. Besyde this christ is oures & is a gyfte geuen vs, and we be heyres of christ & of al that is christes. Wherfore the Priestes doctrine is oures & we heyres of it, it is the fode of our soules. Therfore yf he minister it not truly & frely vn to vs without selling, he is a theefe & a soule murtherar: & euen so is he yf he take vpō him to fede vs & haue not wherwith. And for a lyke cōclusion because we also withal that we haue be christes, therfore is the Priest heyre with vs also of all that we haue receaued of god, wherfore in asmoch as the Priestes wayteth on the worde of god & is our seruaunt therin, therfore of right we are his detters & owe him a sufficient liuing of our goodes, & euen therto a wife of our doughters owe we vnto him yf he require her. And now whē we haue appoynted him a sufficient liuing, whether in tithes rētes or in perelye wages, he ought to be contēt & to require no more nor yet to receaue any more, but to be an ensample of sobernesse & of dispising worldly thinges vnto the ensample of his parisheoners.

Wilt thou bowe to offer vnto the poore people that is pleasaunte in the sighte of god, for they be left her to do our almes vpon in Christes steade and they be the right heyres of all oure abundaunce & ouerplus. Moreouer we must haue a scole to teache goddes word in (though it neded not to be so costly) and therfore it is lawful to bowe vnto the buylding or mayntenaunce therof & vnto helping of all good workes. And we ought to bowe to paye costume, tolle, rente and all maner duties and whatsoeuer we owe: for that is gods cōmaundemente.

Yf thou wilt bowe pilgrimage, thou must put salt therto in lyke maner yf it shal be accepted, yf thou bowe to go & viset the poore or to heare gods worde or whatsoeuer edifieth thy soule vnto loue & goodworke after knowledge or whatsoeuer god cō mādeth, it is wel done & a sacrifice that sauoreth wel ye wil happely say, ye wil go to this or that place because god hath chose one place more thē another & wil heare your peticion more in one place thē another. As for your praier it must be according too goddes worde. Ye may not desire god to take vengeaunce on him whom gods worde teacheth you to pitie and to praye for. And as for the other glose, that god will heare you more in one place thē in another, I suppose it sai infarnatum, salt vnsauerie, for yf it were wisdom how could we excuse the death of steuē. Actes. vii. which dyed for ỹ articles ỹ god dwelleth not in tēples made with hādes, we ỹ beleue in god are ỹ tēple of god sayth paul, yf a mā loue god & kepe his word, he is ỹ tēple of god & hathe god presently dwelling in him, as witnesseth christ. Joha. xiiii. saying: Yf a mā loue me he wyll kepe my worde, & then my father wyll loue hym and we wyl come vnto him and dwell wyth hym. And in the. xv. he sayethe: yf ye abyde in me & my wordes also abyde in you, then aske what ye wyll and ye shall haue it. Yf thou beleue in Christ & hast the promyses whych God hathe made the in thyne harte, then goo on pilgrymage vnto thyne owne harte and there praye and God wyll heare the for hys mercy and truthes sake and for hys sonne Christes sake, and not for a fewe stones sake. What careth God for the temple: The very beastes in that they haue lyfe in them be moche better then an heape of stones couched together.

To speake of chastite, it is a gyfte not geuen vnto all persones, testifieth bothe Christ and also hys Apostle Paule, wherfore all persones maye not bowe it. Moreouer ther be causes wherfore many persons maye better lyue chast at one tyme thē at another. Many maye lyue chast at twentye and thertye for certayn colde diseases following them, whych at. xl. when theyr health is come, cannot do so. Many be occupyed wyth wylde phantasyes in theyr youth that they care not for mariage whych same whē they be ware sad shalbe greatly delyroused, it is a dangerous thinge to make syn where none is, and to forswere the benefyte of God & to bynde thy selfe vnder payne of dāpnation of thy soule that thou woldeste not vse the remedye that God hath created yf nede required. Another thynge is this, beware that thou gett the not a false fayned chastite made wyth the vngodly perswasyons of Sayncte Hieromie or of Ouyde in hys fylthy boke of the remedye agaynst loue, lest when thorowe soch ymaginacions thou hast vtterly despysed, defyed and abhorred all womankynd, thou come in to soche cause thorowe the fyrye wrath of God, that thou canste neyther lyue chaste nor kynde in thy harte to marye and so be compelled to falle in to thee abhominacion of the Pope agaynst nature and kynde.

Moreouer God is a wyse father and knowethe all the infyrmyties of hys chyldren and also mercyfull, and therfore hath created a remedye wythout synne and geuen therto hys fauour and blessyng. Let vs not be wyser then God with our ymaginacions nor tēpte hym, for as godly chastite is not euery mās gyfte: euē so he ỹ hath it to day hath no power to cōtinue it at his owne pleasure, nether hath god promysed to geue it him still & to cure his infirmities without his naturall remedye nomore thē he hath promised to slake his honger without meat, or thyrst wythout drynke. Wherfore other let al thinges byde free as wyse God hath created them & nether bowe that whych God requyreth, nor not forswere that whych God permytteth the wyth his fauoure and blessynge also: or els yf thou wylt nedes bowe, thē bowe godly and vnder a condition, that thou wylt continue chast, so long as God geueth the the gyft and as long as nether thyne owne necessyte nether cheryte toward thy neyghbour nor the authorite of thē vnder whose power thou arte, dryue the vnto the contrarye.

The purpose of thy bowe must be salted also with the wisdō of god. Thou mayst not bowe to be iustified therby or to make satisfactiō for thy symnes or to wynne heauē nor an hyer place: for then diddest thou worshippe vnto the bloud of Christ & thy bowe were playn Idolatrie & abhominable in ỹ sight of God. Thy bowe must be only vnto the furtherance of the cōmaundemētes of God, which are as I haue sayd nothing but the taminge of thy mēbres & the seruice of thy neyghbour: ỹ is yf thou thinke thy backe to weake for the burthen of wedlock & ỹ thou canst not rule thy wyfe, chyldren seruauntes & make prouision for thē godly & without ouermoch busyeng & vnquietinge thy self & drowning thy self in worldly busynesse vnchristely or that thou canst serue thy neyghbour in some office better beyng chast then maried. And thē thy bowe is good & lawful. And euē so must thou bowe abstinēce of meates & drinkes so farre forth as it is profytable vnto thy neyghbours & vnto the taming of thy flesshe: But ỹ mayst bowe nether of thē vnto ỹ sleyng of thy body. And Paul cōmaundeth thy mother to drinke wyne & no more water because of his diseases. Thou wilt say ỹ Timothy had not happely forsworne wyne. I thinke the same, & that the apostles forsware not wedlocke though many of thē lyued chast nother yet any meate or drinke, though they abstayned frō thē, & that it were good for vs to folowe theyr ensample. Howbeit though I bowe & swere & thinke on none exception, yet is the breaking of gods cōmaundemētes except & all chaunces that hāge of god. As yf I swere to be in a certayne place at a certayn houre to make a loue daye without exception, yet yf the kynge in the meane tyme cōmaunde me another waye, I must goo by gods cōmaundemēt and yet breake not myne oth. And in lyke case yf my father & mother be seke & require my presence, or yf my wyfe, chyldē or household be visyted ỹ my assistence be required, or yf my neyghbours house be a fyre at the same houre & a thousande soche chaunces: in whych all I breake myne oth & am not forsworne & so forth. Read gods worde diligently and with a good hence & it shal teache the all thynges.

The nõbre of the armye of Israell.

¶ The fourth Boke of Moyses called Numeri.

¶ All that are apt for batell are nombred. The trybe of Leuy is appointed to mynister to the tabernacle.

The. j. Chapter.

A ND the LORD spake vnto Moyses in the wildernes of Sinai in the Tabernacle of witnesse, the fyrst daye of the seconde moneth, & in the second yeare after they were come oute of Exod.xxv.b Mayntenance. thee lande of Egypte sayinge: * take ye thee summe of all thee multytude of thee chyldren of Israell, in theyr kynredes and housholdes of theyr fathers and nombre them by name all that are males, polle by polle, from.xx. yeare and aboue: euen all that are able to go forthe in to warre in Israell, thou and Aaron shal nõbre them in theyr armeyes, and wyth you shalbe of euery trybe an headman in thee house of hys father.

And these are the names of the mẽ that shal stand with you: of Ruben, Elizur the sonne of Sedeur: of Simeon, Selumiel the sonne of Suri Sadai: of the trybe of Juda, Nahesson the sonne of Aminadab of Israchar, Nathanael ỹ sonne of Zuar: of Zabulõ, Eliab the sonne of Helon. Amonge the chyldren of Joseph: of Ephzaim, Elisama the sonne of Aminhud: of Manasse, Gamaliel the sonne of Pedazur: of Ben Jamin, Abidan the sonne of Gedeoni: of Dan, Ahiezer thee sonne of Ammi Sadai: of Aser, * Pagiel the sonne of Ocran: of Gad, Eliasaph ỹ sõne of Deguell: of Nephthali, Ahira the sonne of Enan. Of Phegiel.

B These were the councelers of thee congregation and Lordes in thee trybes of theyr fathers & captarnes ouer thousãdes in Israell. And Moyses and Aaron toke these mẽ aboue named and gathered all the cõgregatiõ together, the fyrst day of the second moneth, and rekened thẽ after theyr byrth and kynredes & houses of theyr fathers by name from. xx. yere and aboue hed by hed, as the Lord commaunded Moyses. euen so he nombred them in the wylderneſſe of Sinai.

Of Ruben. And the chyldren of Ruben Israels eldest sonne in theyr generations, kynredes & houses of theyr fathers, whẽ they were nombred euery mã by name, all that were males from.xx. yere and aboue, as many as were able to goo forthe in warre: were nombred in the trybe of Ruben, xlvi. thousand and fyue hundred.

Of Simeon. Among the chyldre of Simeon: theyr generacion in theyr kynredes and houses of theyr fathers (when euery mans name was tolde) of all the males from.xx. yeres & aboue, whatsoeuer was mete for ỹ warre: were nombred in the trybe of Simeon lix. thousande and. iij. hundred.

Of Gad. Among the chyldren of Gad: theyr generacyon in theyr kynredes and houshoC ldes of theyr fathers, when they were told by name from.xx. yere and aboue, all that were mete for the warre: were nombred in the trybe of Gad. xlv. thousand, syxe hundred and fyftye.

Of Juda. Among the chyldren of Juda: theyr generacion in theyr kynredes and houses of theyr fathers (by the nõber of names) frõ xx. yere & aboue, al that were able to warre, were tolde of the trybe of Juda. lxxiiij, thousande and syxe hundred.

Of Issa. Among the chyldren of Israchar: theyr generacion in theyr kynredes and houses D of theyr fathers (when theyr names were counted) from. xx. yere and aboue, whatsoeuer was apte for warre, were nombred in the trybe of Israchar. liiij. thousand and iiij. hundred.

Of Zabu. Among the chyldren of Zabulõ: theyr generacion, in theyr kynredes and houses of theyr fathers (after ỹ nõbre of names) xx. yere & aboue, whosoeuer was mete for the warre: were coũted in the trybe of Zabulon. lvij. thousand and. iiij. hundred

Of Ioseph. Among the chyldren of Joseph: fyrste amonge thee chyldren of Ephzaim: theyr generation, in theyr kynredes and houses of theyr fathers (when thee names of all that were apte to the warre, were told) frõ xx. yeares and aboue: were in nombre in ỹ trybe of Ephzaim. xl. thousande, and syxe hundred.

Of Manas. Among the chyldre of Manasse: theyr generation, in theyr kynredes and houses E of theyr fathers (whẽ the names of al that were apte to warre were tolde (frõ. xx. and aboue were nombred in the trybe of Manasse. xxxij. thousande and two hundred.

Of Ben Jamin. Amõg the chyldre of Bẽ Jamin: theyr generacion in theyr kynredes and houses of theyr fathers (by thee tales of names) frõ. xx. yere & aboue, of all that were able to warre, were nõbred in the trybe of Ben Jamin. xxxv. thousande & .iiij. hundred.

Of Dan. Amonge thee chyldren of Dan: theyr F generation, in theyr kynredes and houses of theyr fathers (the summe of names) of al that was apte for to warre: from. xx. yere & aboue, were nombred in the trybe of Dan. lxij. thousand and. vij. hundred.

Of Aser. Amonge thee chyldren of Aser: theyr generation, in theyr kynredes and houses of theyr fathers (when they were summed by name) from. xx. yeares and aboue: all that were apte to warre, were nombred in thee tribe of Aser. xli. thousande and fyue hundred.

Of Nephthali. Amonge the chyldren of Nephthali: theyr generacyon, in theyr kynredes and houses of their fathers (when their names were tolde) from. xx. yeares and aboue, what soeuer was mete to watre: were nombred in the tribe of Nephthali thre and.lxij. thousand and. iiij. hundred.

G These are the nombres which Moyses and Aaron nombred with thẽ. xij. princes of Israel: of euery house of their fathers a man. And all the nombres of the chyldren of Israell, in the houses of theyr fathers, from twenty yere and aboue, what soeuer was mete in the warre in Israell, euewe vnto the summe of syxe hundred & thre thousande, fyue hundred and fyftye. But the Leuites in the trybe of theyr fathers were not nombred among them.

And the Lord spake vnto Moyses sayinge: only se that thou nombre not the trybe of Leui, neither take the summe of them amonge the chyldren of Israel. But thou shalt appoynte the leuites vnto the habitacyon of wytnesse, and to all the appatell therof, and vnto all that longethe therto. For they shal beare the tabernacle and al the ordynaunce therof, and they shal mynyster it and shall pytche theyr tentes rõde about it. And when the tabernacle goethe forthe the leuytes shall take it down: & when thee tabernacle is pitched, they shall sett it vp: for yf any straunger come nere, he shall dye. And the chyldren of Israel shall pytch their tentes, euery man in his owne companye and euery mã by his owne standert thorow oute all theyr hostes. But the leuites shall pytch round aboute the habytacyon of wytnesse, ỹ ther fall no wrath vpon the congregacyon of ỹ chyldre of Israel, and the leuytes shall waite vpon the habitacion of wytnesse. And the chyldren of Israel dyd accordig to all that the lorde commaũded Moyses.

¶ The order of the pytchyng of the tẽtes rounde about the tabernacle of witnes, The heades and the chefe Lordes of the kynredes of Israel are named.

The. ij. Chapter.

A ND the Lord spake vnto Moyses and Aaron sayinge: The chyldren of Israel shal pitch euery man by his owne standert with ỹ armes of their fathers houses, a waye from the presence of the tabernacle of wytnesse. A

On the eastsyde the cõpany of Juda Issachar & Zabulon

On the eastsyde to warde the rysynge of the sonne, shall they of the standert of the host of Juda pytch with their armes: And Nahesson thee sonne of Aminadab shalbe captayne ouer the sounes of Juda. And his hoste and the nombre of them. lxxiiij. thousande and. vj. hundred. And next vnto hym shall the trybe of Issachar pytch and Nathanel the son of Zuar captayne ouer the chyldren of Issachar, hys hoste and the nombre of them. liiij. thousande and. iiij. hundred.

And then the trybe of Zabulon: with Eliab the sonne of Helon, captayne ouer the chyldren of Zabulon and hys host in the nombre of them. lvij. thousande and iiij. hundred. So that al they that pertayne vnto the hoste of Juda, are an hundred thousande. lxxvj. thousand and. iiij. hundred in theyr companyes: and these shall goo in the forefronte, when they iourney. B

On ỹ southsyde the cõpany of Ruben Simeon and Gad

And on thee southsyde, the standert of the hoste of Ruben shall lye wyth their cõpanyes and the captayne ouer the sonnes of Ruben, Elizur the sonne of Sedeur, & hys hoste and the nombre of them. xlvi. thousande, and. v. hundred. And faste by hym shall the trybe of Symeon pytche, and the captayne ouer the sonnes of Simeon, Salumiel ỹ sõne of Zuri Sadai

and his hoste and the nombre of them.lix thousande .C.iii.hundred. And the tribe of Gad also: And ꝑ captaynes ouer ꝑ sonnes of Gad. Eliasaph the sonne of Deguel & hys hoste & the nombre of them.xlv.thousande.vi.hundred and .l. So that all the nombre that pertaine vnto the host of Ruben, are an hundred thousande .k. thousād iiii hundred and fyfty, wythe theyr compaynes, and they shall be the seconde in ꝑ iourney.

¶ The Ieuites with the tabernacle in the middes.

And the tabernacle of wytnesse with ꝑ hoste of the Ieuites shal go in the middes of the hostes: as they lye in their tentes, euē so shall they procede in ꝑ iourney, euery man in his quarter aboute ꝑ standert.

On the west syde ꝑ cōpanye of Ephraim Manasse and Ben Iamin.

On the west syde, the standerte and the host of Ephraim shal lye with their companyes, And the captayne ouer the sonnes of Ephraim, Elisama the sonne of Ammihud: and his hoste & the nombre of thē. xl. thousande and .v. hundred.

And fast by hym, the trybe of Manasse and the captayne ouer the sonnes of Manasse, Gamaleel the sonne of Peda Zur and hys hoste and the nombre of them. xxxii. thousande and .ii. hundred. And the trybe of Bē Iamin also: and the captaine ouer the sonnes of Ben Iamin, Abidan the sonne of Gedeoni, and hys hoste and the nombre of them. xxxv. thousande and iiii. hundred. All the nombre that perteyned vnto the hoste of Ephraim, were an hundred thousande viii thousand and an hundred in their hostes: and they shall be the thyrd in the iourney.

On ꝑ north syde the company of Dā Asser & Nephthali.

And the standert and the host of Dan shall lye on the northsyde wyth ther companyes: and the captayne ouer the childrē of Dan, Ahiezer the sonne of Ammi Sadai: and his hoste & the numbre of them lxii. thousande & vii. hundred. And fast by him shal the tribe of Aser pytch: & the captayne ouer the sonnes of Aser Pagiel the sonne of Ocran: and his host & the nōbre of them. xli. thousande & v. hundred. And the tribe of Nephtali also, & the captayne ouer the chyldren of Nephtali: Ahira the sonne of Enan: & his hoste and the numbre of them. liii. thousande and .iiii. hundred. So that the hole numbre of al that pertayned vnto the hoste of Dan, was an hundred thousande. lvii. thousande and vi. hundred. And they shall be the laste in the iourney vnto their standertes.

These are the summes of the childrē of Israel in the houses of their fathers: euē all the numbres of the hostes withe their companyes. vi. hundred. M. iii. M. v. hundred and fyfty. And yet the Leuites were not nōbred amōge the chyldrē of Israel, as the Lord cōmaunded Moses. And the chyldren of Israell dyd accordynge to al that the Lorde cōmaunded Moses, & so they pytched withe theyr standertes, & so they iourneyd euery man in hys kinred, & in the housholde of his fathers.

¶ The Leuites are not nombred to go to batel, but to minister to the holy place of Sanctuary. They must also pytche theyr tentes nere to the habitation.

The. iii. Chapter.

A These are the generacyons of Aarō & Moses, whē the lord spake vnto Moses in mouṫ Sinai, and these are the names of the sonnes of Aaron Nadab the eldest sonne, & Abihu, Eleazar and Ithamer. These are the names of the sonnes of Aaron whych were Preastes anointed & their handes filled to mynistre but * Nadab & Abihu dyed before the lorde, as they brought straunge fyre before the Lorde in the wylderneste of Sinai, & had no chyldren. And Eleazar and Ithamar mynystred in the sight of Aarō their father.

Leuites Numy.

B And the Lorde spake vnto Moses saynge: bryng the trybe of Leui, and set thē before Aaron the preaste, & let them serue him & wayt vpō him & vpō al the multitude, before ꝑ tabernacle witnesse, to do the seruyce of the habytacyon. And they shal wayte vpon all the appparell of the tabernacle of witnes, & vpō the childrē of Israel, to do the seruice of the habitation. And thou shalt geue the Leuites vnto Aaron, and his sonnes, for they ar geuē vnto him of the childrē of Israel. And thou shalte appoynt Aaron & hys sonnes to wayt on theyr Priestes office: & the straunger that cometh nye, shal dye for it.

C Exod. Numb.

And the Lord spake vnto Moses saynge: beholde * I haue taken the Leuites from amōge the chyldrē of Israel, for all the fyrstborne that openeth the matrice amōg ꝑ childrē of Israel, so ꝑ the Leuites shalbe mine: because al the fyrstborne are myne: for ꝑ same daye that I smote al the fyrste fyrst borne in the lande of Egypte, I halowed vnto me all ꝑ fyrstborne in Israel both man and beast, and myne they shalbe: for I am the Lord.

And the Lorde spake vnto Moses in the wylderneste of Sinai saying: Nōbre the children of Leui in the houses of their fathers and kynredes. all that are males from a moneth olde and aboue. And Moses nombred them at the word of the Lorde as he was commaunded. And these are the names of the chyldren of Leui: Gersō Cahath and Merari. And these are ꝑ names of the chyldren of Gerson in their kinredes: Libni & Semei. And the sonnes of Cahath in their kynredes were Amram, Iezhar, Hebrō & Oziel. And the sōnes of Merari in their kynredes were Mahely and Muli. These are the kynreds of Leui in the houses of their fathers.

D The Gersonites pytch on the west syde.

And of Gerson came ꝑ kynred of the Libnites and the Semeites, whych are ꝑ kynredes of the Gersonytes. And ꝑ sume of them (when all the males were told) frō a moneth olde and aboue, were. vii. thousande and fyue hundred. And the kynredes of the Gersonytes pytched behynde ꝑ habitacyon west warde. And the captaine of the most auncient house amōg the Gersonytes, was Elyasaph the sōne of Lael. And ꝑ offyce of the chyldren of Gerson in the tabernacle of witnesse was to kepe the habitatiō & the teinte with the couerynge therof and the hangynge of the doze of ꝑ tabernacle of witnesse and the hangynges of the courte, and the curtayne of the doze of the courte: whyche courte wente round aboute the dwellynge, and the alter, and the cozdes that perteyned vnto all the seruyce therof And of Cahath came the kinred of the Amramytes and the kynred of the Iezcharytes & of the Hebronites and of the Ozielites: And these are the kynredes of the Cahathites. And ꝑ nombre of all the males from a moneth olde and aboue, was. viii. thousande and syxe hundred: which waited on the holy place. And the kynred of the chyldren of Cahath, pitched on the southesyde of the dwellynge. And the captayne in the moste auncient housse of the kynredes of the Cahathites, was Elisaphan the sonne of Oziell, and their offyce was to kepe the arcke, ꝑ table

The Cahathites are assigned to southside

the candelstyck, and the alter, & the holye vessels to mynystre vnto and the vayle with al that serued therto. And Eleazar the sonne of Aaron the preast, was captayne ouer all the captaynes of the Leuites, & had the ouer syghte of them that wayted vppon the holy thynges.

E The Merarites assygned on the northsyde

And of Merari came the kynredes of the Mahelytes and of the Musites: and these are the kynredes of the Merarytes And the nombre of them (when al the males frō amoneth olde & aboue was told) drewe vnto. vi. thousande, and two hundred. And the captayne of the moste auncient housse among the kynredes of the Merarites, was Zuriel the sonne of Abihael whych pitched on the north syde of the dwellyng. And the office of the sonnes of Merari was to kepe the bozdes of the dwellyng & the barres, pylers with ꝑ sockettes therof, and al the instrumentes therof & al that serued therto: and the pylers of the courte rounde aboute & theyr sockettes with their pynnes & cozdes.

Moses and Aarō their sonnes on ꝑ eastsyde.

But on the forefrōte of the habitacyon & before ꝑ tabernacle of witnesse eastwarde shall Moses & Aaron & hys sonnes pytch & wayte on the sanctuary in the steade of the chyldren of Israel. And the straunger that cometh nye, shall dye for it. And the summe of ꝑ Leuites whych Moses & Aaron nombred, at the cōmaundement of the Lord throwout their kynredes, euen of al the males of a moneth olde & aboue, was. xxii. thousande.

F

And the Lord sayd vnto Moses: Nōber al the fyrst borne that ar males amōg the chyldrē of Israel, frō a moneth olde & aboue & take the nomber of theyr names. And thou shalte appoynte the Leuites to me the lorde, for all the fyrstborne among the childrē of Israel, & the catel of the Leuites for the fyrstborne of the chyldren of Israell. And Moses nombred as the lorde cōmaunded hym, al the fyrstborne of ꝑ chyldren of Israel. And al the fyrstborne males in the summe of names, from a moneth olde & aboue, were nombred. xxii. M. iii. hundred and. lxxiii.

G

And the lord spake vnto Moyses saynge: take the Leuites for al the fyrstborne of the chyldrē of Israel, & the catel of ꝑ Leuites for theyr catell: and thee Ieuytes

shalbe myne whyche am the Lorde. And for the redemynge of the two hundred & lxxiii. whych are moo then the Leuites in the fyrstborne of the chyldren of Israell, take .v. sycles of euery pece, after* the sycle of the holye place .xx. gerás the sycle. And geue the money wherwyth the odde nombre of them is redemed, vnto Aaron and his sónes. And Moses toke the redé pcyon money of the ouerplus that were moo then the Leuites, amonge the fyrste borne of the chyldren of Israell: and it came to a thousande .iii. hundred and .lxv. sicles, of the holye sicle. And he gaue that redemptió money vnto Aaró & his sónes at the worde of the Lord, euen as the Lorde commaunded Moses.

*Exo.xxx.b. Leui.xxvii.d. Nume.xiii.d

The Notes

at Leuyte cómeyne sygnyfyeth onelye a mynister or seruaunt, as hereafter, and Exaye.lxvi.g.

¶ The offyces of the Leuites, euery one after the stocke that he came of.

The.iiii. Chapter.

AND the Lord spake vnto Moses and Aaron, and bad them take the summe of the chyldren of Cahath from amóg the sonnes of Leui, in theyr kinredes and houses of their fathers, from .xxx. yere & aboue vntyll fyfty yre, al that were able to warre, for to do the worke in the tabernacle of witnesse. This shalbe the offyce of the chyldren of Kahath in the tabernacle of witnes which is moste holy. And when the hoste remoueth Aaron and hys sonnes shall come and take downe the vayle, and couer the arcke of wytnesse there wyth & shall put theron a couerynge of tarus skinnes, & shal spred a cloth that is altogether of iacynct aboue al, and put the staues therof in. And vpon the shewtable, they shal spred abroade a clothe of iacynct and put theron the dishes, spones, flat peces, & pottes to poure with, & the daylye bread shalbe theron: & they shal spreade vpon the a couerynge of purple, and couer the same with a couerynge of tarus skinnes, and put the staues therof in.

And they shall take a cloth of iacinct & couer the candelsticke of light & her lampes and her snoffers, & fyre pannes, and al her oyle vessels whiche they occuppye about it, and shall put vpon her and all her instrumentes, a couerynge of tarus skynnes, and put it vpon staues. And vpon the goldé alter they shal spred a cloth of Iacincte, and put on her staues. And they shall take all the thynges which they occuppye to ministre with in the holy place, & put a clothe of Iacynct vpon them and couer them wythe a couerynge of tarus skynnes and put them on staues. And they shall take awaye the asshes oute of the alter, and spred a scarlet cloth theron: and put about it, the fyre pannes, the flesh hoke, the shouels, the basens and all that belongethe vntó the alter, and they shall spred vpon it a couerynge of tarus skinnes, put on the staues of it. And when Aaron and his sonnes haue made an ende of couerynge thee sanctuarye and all thee thynges of the sanctuarye, agenste that the hoste remoue, then the sonnes of Cahath shall come in for to beare, & so let the not touche the sanctuary least they dy. And this is the charge of the sónes of Cahath in the tabernacle of witnes. And Eleazar the sonne of Aaron the preast, shall haue the charge to prepare oyle for the lightes & swete cens, and the dayly meateoffring & the anoyntynge oyle, and the ouer syghte of al the dwelling and of al that therin is both ouer the sanctuarye and all that pertayneth therto.

And the Lorde spake vntó Moses & Aaron sayenge: destroye not the trybe of the kynredes of the Cahathites, from amóg the Leuites. But thus do vnto them that they maye lyue and not dye, when they go vnto the moost holy place. Aaron and his sonnes shal go in and put them euery mán vnto his seruyce and vntó hys burthen, But let them not not go in to se whé they couer the sanctuary, lest they dye.

And the Lorde spake vntó Moses sayenge Take the summe of the chyldern of Gerson, in the houses of their fathers & in theyr kinredes: from .xxx. yere and aboue, vntyll .l. all that are able to goo forth in warre, for to do seruyce in the tabernacle of witnesse. And this is the seruice of the kynred of the Gersonites, to serue & to beare. They shal beare the curtaynes of the dwelling & the rouffe of the tabernacle of witnesse and his couerynge and the couerynge of tarus skynnes that is an hye aboue vpon it, and the hangynge of the doore of the tabernacle of wytnesse: and the hangyng of the court and the hangynge of the gate of the courte that is rounde about the dwellyng & the alter, and the cordes of the, and all the instrumentes that serue vnto them and all that is made for them. And at the mouth of Aaron and his sonnes, shall al that seruice of the childern of the Gersonites be done, in all their charges & al their seruyce, and ye shall appoynte them vnto al their charges that they shal waite vpon. And this is the seruice of the kinred of the childrē of the Gersonites in the tabernacle of witnesse, & their wayte shalbe in the hande of Ithamar the sonne of Aaron the Preast.

And thou shalte nombre the sonnes of Merari in their kynredes & in the houses of theyr fathers, from .xxx. yeres and aboue vnto .l. All that is able to go forthe in warre, to do the seruyce of the tabernacle of wytnesse. And this is the charge of they muste wayte vppon in all that they must serue in the tabernacle of wytnesse. The bordes of the dwelling, & the barres, pylers, & sokettes therof and the pilers of the court round aboute, and their sokettes, pines & cordes wyth al that pertayneth and serueth vnto them. And by name ye shall reken the thynges that they muste wayte vpó to beare. This is the seruice of the kinreds of the sónes of Merari in al their seruice in the tabernacle of wytnesse by the hand of Ithamar the sonne of Aaró the preast.

And Moses and Aaron and the princes of the multitude nombred the sonnes of the Cahathites in theyr kynredes and houses of theyr fathers, from .xxx. yere & aboue vnto fyfty, all that were able to go forthe in the hoste and to do seruyce in the tabernacle of wytnesse. And the nombre of them in theyr kynredes were two thousande, seuen hundred and .l. These are the nombres of the kynredes of the Cahathytes, of al the dyd seruice in the tabernacle of witnesse, which Moses & Aaró did nombre at the cómaundement of the Lorde by the hande of Moses.

And the sonnes of Gerson were nombred in their kiredes and in the houses of their fathers, fró .xxx. yere vp vnto fyfty, all that were able to go forth in the host for to do seruyce in the tabernacle of witnesse. And the nombre of thé in theyr kynredes, & in the houses of their fathers, was two thousand fyre hundred and .xxx. This is the nombre of the kynredes of the sonnes of Gerson, of all that dyd serupce in the tabernacle of witnesse, whych Moses and Aaron dyd nombre at the cómaundemente of the Lorde.

And the kynredes of the sonnes of Merari were nombred in their kynredes and in the houses of theyr fathers, from .xxx. yere vp vn to fyftye: all that were able to go forth with the host, to do seruyce in the tabernacle of wytnesse. And the nombre of them was in theyr kynredes, thre thousande and two hondred. Thys is the nóbre of the kynredes of the sonnes of Merari, whych Moses and Aaron nombred at the byddynge of the Lorde, by the hande of Moses.

The whole summe which Moses, Aaron and the lordes of Israell nombred amonge the leuytes in theyr kynredes and householdes of theyr fathers, from .xxx. yere vp vnto .l. euerye man to do hys office and seruyce and to beare hys burthé in the tabernacle of witnesse: was .viii. thousand, fyue hundred and .lxxx. whych they nombred at the commaundemente of the Lorde by the hande of Moses euery mán vnto hys seruice and burthen: as the lord commaunded Moses.

¶ Who they be that ought to be cast out of the hoste. The knowleging of synne. The cleansynge of synne done of ignorāce. The lawe of the fyrste fruytes. & of gelousye.

The.v. Chapter.

AND the Lord spake vnto Moses sayenge: commaunde the chyldren of Israel that they put out of the host, all the lepers & al that haue yssues & al that are defiled vpon the deed whether they be males or females ye shall put thé out of the hoste, that they defyle not the tentes amóg which ye dwel. And the chyldren of Israel dyd so, & put them out of the host euen as the Lorde cómaunded Moses, so dyd the children of Israel.

And the Lorde spake vnto Moses sayenge: speake vnto the children of Israel: whether it be man or woman, when they haue synned any maner of synne whych a man doeth where wythe a man trespaseth a-

gest the Lord, so that the soule hath done amysse then they shal knowledg their sinnes which they haue done and restore again the hurte that they haue done in ỹ hole, and put the fyfte parte of it moare therto and geue it vnto him whō he hath trespased agenste. But and yf he that maketh the amendes haue no mā to do it to, then the amendes that is made shalbe the Lordes and Preastes, beside the ram of the attonement offeryng wherwith he maketh attonement for him selfe. And all heue offerynges of all the halowed thinges which the chyldren of Israell bringe vnto the preaste, shalbe the preastes, & euery mans holowed thynges shalbe hys owne but whatsoeuer any man geueth the preaste, it shalbe the preastes.

And ỹ Lord spake vnto Moses sayeg Speake vnto the children of Israel, and say vnto thē. If any mās wyfe go a side and trespase against him, so that another man lye with her fleshly and the thyng be hyd from the eyes of her husband and is not come to light ỹ she is defiled (for there is no wytnesse agenst her) in as moche as she was not take with the maner, and the spirite of ỹ gelousy cometh vpon him & he is gelouse ouer his wyfe and she defiled, or happely ỹ spyret of gelousy cometh vpō him, & he is gelouse ouer his wife and she yet vndefiled. Then let her husbād bring her vnto the preaste and bringe an offeringe for her: the tenthe parte of an Epha of barly meele, but shall poure none oyle there vnto, nor put frankencens therō: for it is an offeringe of gelousye, and an offeringe that maketh remembraūce of sinne.

And let the preast bringe her & sett her before the Lord, and let him take holy water in an erthen vessel & of the dust that is in the flooze of the habytacyon and put it in to the water. And the preast shal set the wife before the lord and vncouer her heade, and put the memoryall of the offeryngē in her handes whyche is the gelousye offeryng, and the preaste shall haue bytter and cursynge water in his hande, and he shall conjure her and shal say vnto her If no man haue lyen with the nether hast gone a syde, and defyled thy selfe behynde thy husbande, then haue thou no harme of thys bytter cursynge water.

But & yf thou hast gone aside behynd thyne husband and art defyled and some other man hath lyen wyth the beside thyne husband (and let the priest conjure her wyth the conjuracion of the curse and say vnto her) the Lord make the a curse and a conjuration among thy people: so that the Lorde make thy thye rotte, and thy belye swell and thys bitter cursynge water goo into the bowels of thy, that thy bely swell and thy thye rotte, and the wyfe shall saye & Amen, Amen.

And the preaste shall wryte thys curse in a byll and washe it out in the bytter water. And when the cursinge water is in her that it is bitter, then let the priest take the gelousye offeringe out of the wyfes hande, & waue it before the Lorde, and bringe it vnto the alter: and he shal take an hand full of the memoriall offringe and burne it vpon the alter, and thē make her drinke the water, and whē he hath made her drinke the water, Yf she be defyled and haue trespased agaynst her husband, then shall the cursynge water go in to her & be so bitter, that her belye shall swell and her thye shall rotte, and she shalbe a curse amonge her people. And yf she be not defyled but is cleane, thē she shall haue no harme, but that she maye conceaue.

Thys is the lawe of gelousye, when a wyfe goeth a syde behynde hyr husband & is defyled, or when the spirite of gelousye cometh vpon a mā, so ỹ he is gelouse ouer his wyfe thē he shal bringe her before the Lord, and the priest shal minister al thys lawe vnto her, and the man shalbe giltles, and the wyfe shall beare her synne.

The Notes.

a ¶ Thys text is to be vnderstanded of soch trespaces wherwith we hurt our neyghbours in worldly goodes, as they cal thē, and therfore must ỹ hurt be restored and the fyfte part moze therto: If the partye remayned not to whō the restitucion was due, nor any of hys lawful heares, then must it be the preastes wages, whych at that tyme had none other lyuelode.

b ¶ The hole lawe of gelousy semeth to be a testre & a certayn nourture of wyues, that they shoulde be obedient to their husbādes, chaste, manerly & faithfull, & soch as geue no occasiō to be suspected: wherto serued this lawe whyle it kept thē vnder & gaue thē no licens to renne at large whereby they might haue come in some suspecte & so haue come to this greate shame before the congregation.

c ¶ Amen is an Hebrew word & signifieth, euen so be it, or be it fast and sewer, approuynge and alowing the sentence goinge before: and whē it is doubled it augmenteth the confyrmation, as in many Psalms, and Joh. en. v. and. vi.

The

¶ The lawe of thē that take vpon them abstinence The maner of blessing the people.

The. vi. Chapter

And ỹ Lord spake vnto Moses sayinge: speake vnto the chyldren of Israel & saye vnto thē: whē ether man or woman apoynteth a vowe a vowe of abstinēce for to abstayne vnto ỹ Lord, he shall abstayne frō wyne & stroge drincke, & shal drynke no vineger of wyne or of stroge drynke, nor shal drinke whatsoeuer is pressed out of grapes: & shal eat no fresh grapes nether yet dryed as longe as his abstinence endureth. Moreouer he shal eate nothing that is made of the vine tree no not so moch as the cornels or ỹ huske of the grape.

And as longe as the vowe of his abstinēce endureth, ther shal no rasure nor sheres come vpon hys head, vntyl hys dayes be out which he fasteth vnto the Lorde, & he shalbe holy & shall let the lockes of hys hayre grow. As longe as he abstayneth vnto the Lord he shal come at no dead body: he shal not make hym selfe vncleane at the deathe of hys father, mother, brother or syster: for ỹ abstynence of hys God is vpō hys head. And therefore as longe as hys abstynence lasteth, he shall be holye vnto the Lorde.

And yf it fortune ỹ any man by chaūce dye sodenly before him, & defyle the heade of hys abstinence, then must he shaue hys head the daye of his clensing: euen the seuenth daye he shall shaue it. And the eyght daye he shal bringe .ii. turtels or .ii. younge pigeons to the priest, vnto the doze of the tabernacle of wytnes. And the priest shall offer the one for a synneoffringe & ỹ other for a burntoffring & make an attonemēte for him, as cōcerning that he synned vpō the dead, & shal also halowe his head ỹ same daye, & he shal abstayne vnto the Lord the tyme of his abstinencie, & shal bryng a lambe of an yere olde for a trespace offeryngē: but the dayes that were before are lost, because hys abstinencie was defyled.

¶ Thys is the lawe of the abstaynyer, whē ỹ tyme of his abstinence is oute he shall be brought vnto thee doze of ỹ tabernacle of wytnesse & he shall bringe hys offeryngē vnto the lord: an he lābe of a yere old with out blemishe for a burntofferinge & a shelambe of a yere olde without blemishe for a synoffring, a ram without blemish also for a peaceoffringē, and a basket of swete bread of fyne floure mingled withe oyle & wafers of swete bred anoynted with oyle wyth meatofferinges & drinkofferinges that longe thereto.

And the preast shal bringe him before ỹ Lord & offer his synoffringe & hys burnt offering, & shall offer the ram for a peaceoffring vnto the Lord with the basked of swete bread, and the prieste shal offer also his meatoffring & his drinkeoffring. And the abstayner shal shaue his head in ỹ dore of the tabernacle of witnes & shall take the hayre of his sober head & putt it in the fyre whych is vnder ỹ peaceoffring. Thē the preest shal take the sodden shoulder of the ram & one swete cake out of the basket & one swete wafer also, & put thē in the hāde of the abstayner after he hath shauē his abstinēce of, & the priest shal waue thē vnto the Lord, which offring shal be holy vnto the preest with the wauebreest & heue shoulder: & then the abstayner may drinke wyne This is the lawe of the abstayner whyche hath vowed hys offrynge vnto the Lorde for hys abstynence, besydes that his hand can gett, And accordyng to howe whyche he vowed, euen so he must do in thee lawe of hys abstinence.

And the Lord talked wyth Moses sayinge speake vnto Aaron & his sonnes saynge: of this wise ye shal blesse the childrē of Israel saying vnto them.

The Lord blesse the and kepe the.

The Lord make hys face shyne vpō the & be mercyful vnto the.

The Lord lyft vp hys countenaūce vpon the, and geue the peace. For ye shall put my name vpon the chyldrē of Israel, that I maye blesse them.

The Notes

a ¶ Here it apperyth what a vowe is after ỹ old testament, whych was a fygure of the vowe that a Christen man ought to do, geuinge and dedicating hym selfe to God as it is spoken Roma. xii. a.

b ¶ To haue the abstinence of God vpon hys head is, to shew a token of refusing the care of bodely thinges by that he setteth not by the hayre of hys head, or by the trimmynge of hys bushe or beard, which thing the world so greatly esteemeth.

c ¶ To make hys face to shyne is to geue a toke of hys louing kyndnes.

¶ The offring of the Lordes and heades of Israel when the tabernacle was sett vp.

The. vii. Chapter.

And

A AND whē Moyses had ful set vp the habytatiō & anoynted it & sanctified it and al the ap parel therof, & had anoynted & sanctified the alter also and all the vessels therof: then the princes of Israel heades ouer the houses of theyr fa thers which were the Lordes of the tribes & stode & nōbred, offered & brought theyr giftes before the Lorde, sixe couered cha rettes and .xii. oxen: two and two a charet and an oxe euery man, & they brought thē before the habitacion.

And the lord spake vnto Moyses say inge: take it of thē & let thē be to do the ser uice of the tabernacle of witnes, and geue them vnto the Leuites, euery man accor dinge vnto hys office. And Moyses toke the charettes & the oxen, & gaue them vn to the Lenites. ii. charettes and .viii. oxē he gaue vnto the sōnes of Gerson accoding vnto theyr office. And .iiii. charettes and eyght oxen he gaue vnto the sonne of Me rari accordinge vnto theyr offices, vnder the handes of Ithamar thee sonne of Aa ron the Preest. But vnto the sonnes of Ca hath he gaue none, for the offyce that per tayned thē was holy, & therfore they must beare vpon shoulders.

B And the princes offred vnto the dedica ting of the alter in the daye that it was a noynted, and brought theyr gyftes before the alter. And the Lorde sayd vnto Moy ses: let the princes bringe theyr offringes euery daye one prynce, vnto the dedycatin ge of the alter.

The offring of Nahesson He that offered hys offeringe the fyrst daye, was Nahesson the sonne of Amina dab of the tribe of Juda. And hys offrin ge was: a syluer charger, of an hundred & xxx. sycles weyght: & a syluer boule of. lxx sycles of the holy sycle, both of thē full of fyne wheten floure mingled with oyle for a meatoffrynge: & a spone of. x. sycles of golde full of cens: and a bullock, a ram & a lambe of a peare olde for burntoffryn ges, and an he goote for a synneoffringe: and for peaceoffringes two oxen and fiue rāmes. v. he gootes and. v. läbes of a yere olde, & this was the gyft of Nahesson the sonne of Aminadab.

The offring of Nathanael The second daye, dyd Nathaneel offer the sōne of Zuar, captayne ouer Issachar And hys offringe whych he brought was a syluer charger of an hundred and. xx. sycles weyghte: and a syluer boule of. lxx. sycles of the holye sycle, and bothe full of fyne floure myngled with oyle for a meat offringe: and a golden spone of. x. sycles, ful of cens. And a bullock, a ram & a läbe of a peare old for burntoffringes, and for peaceofferyages. ii. oxen. v. rammes, fyue he gootes and fyue lambes of one peare olde. And thys was the offeringe of Na thaneel the sonne of Zuar.

The thyrd day, Eliab the sonne of He lon the chefest among the chyldren of Za bulon, brought his offeringe. And hys of feringe was a syluer charger of an hun dred and. xxx. sicles weyghte, and a syluer boule of. lxx. sycles of the holye sycle, and both ful of fyne floure mingled wyth oyle for a meatoffring: and a goldē spone of. x sycles ful of cens: and an oxe and a ram & a lambe of a yere olde for burntoffringes and an he goote for a synneofferinge: and for peaceofferinges two oxen. v. rammes C v. he gootes and. v. lambes of one peare olde. And thys was the offerynge of Eli ab the sonne of Helon. The offrig of Eliab

The fourthe daye, Elizur the sonne of Sedeur, chefe lorde amonge the chyldren of Ruben, brought his offering. And his gyfte was a siluer charger of an hundred and. xxx. sycles weyght, and a syluer bou le of. lxx. sycles of the holy sycle, and both full of fyne floure myngled wyth oyle for a meatoffringe: and a golden spone of. x. sycles full of cens: and a bullock, a ram & a lambe of a yere olde for burntoffringes and an he goote for a synneoffringe: & for peaceofferinges. ii. oxen. v. rammes. v. he gootes and. v. lambes of a yere olde. And thys was the offeringe of Elizur the sonne of Sedeur. the offring of Elizur

The fyfth day, Selumiel the sonne of Zuri Sadai, chefe Lord among the chyl dren of Simeon, offred, whose gyfte was a syluer charger of an hundred & .xxx. sy cles weyghte: and a syluer boule of. lxx. sy cles of the holy sycle: and both full of fy ne floure myngled wyth oyle for a meate offring: & a goldē spone of. x. sycles ful of cens. And a bullock, a ram, & a lambe of a yere olde for burntoffringes, & an he gote for a synoffring: & for peaceoffringes. ii. oxen

oxen. v. rammes. v. he gotes & v. läbes of a yere olde. And this was the offeringe of Selumiel the sonne of Zuri Sadai.

D The syxte daye, Eliasaph the sonne of the offring of Eliasaph Deguell the chefe Lorde among the chyl dren of Gad, offered: whose gyfte was: a syluer charger of an hundred and .xxx. sycles weyghte: and a syluer boule of. lxx sycles of the holy sycle, both of thē full of fyne wheten floure mingled with oyle for a meatoffrynge: & a spone of. x. sycles of golde full of cens: and a bullock, a ram & a lambe of a peare olde for burntoffryn ges, and an he goote for a synneoffringe: and for peaceoffringes two oxen and fiue rāmes. v. he gootes and. v. läbes of a yere olde, & this was the gyft of Eliasaph the sonne of Deguel.

the offring of Elisama The seuenthe daye, Elisama the son ne of Amiud, the chefe Lord of the childre of Ephraim, offered. And hys gyfte was a syluer charger of an hundred and. xxx. sycles weyghte: and a syluer boule of. lxx. sycles of the holye sycle, and bothe full of fyne floure myngled with oyle for a meat offringe: and a golden spone of. x. sycles, ful of cens. And a bullock, a ram & a läbe of a peare old for burntoffringes, and for peaceofferyages. ii. oxen. v. rammes, fyue E he gootes and fyue lambes of one peare olde. And thys was the offeringe of Eli sama the sonne of Amiud.

the offringe of gamaliel The eyghte daye, offered Gamaliell thee sonne of Pedazur, the chefe L O R D E of the chyldre of Manasse. And his gyfte was a syluer charger of an hun dred and, xxx. sicles weyghte, and a syluer boule of. lxx. sycles of the holye sycle, and both ful of fyne floure myngled wyth oyle for a meatoffring: and a goldē spone of. x sycles ful of cens: and an oxe and a ram & a lambe of a yere olde for burntoffringes and an he goote for a synneofferinge: and for peaceofferinges two oxen. v. rammes v. he gootes and. v. lambes of one peare olde. And thys was the offerynge of Ga maliel the sonne of Pedazur.

the offringe of Abidan. The nenthe daye, Abidan the sonne of Gedeoni thee chefe Lorde amonge thee chyldren of Ben Jamin offered. And hys gyfte was a siluer charger of an hundred and. xxx. sycles weyght, and a syluer bou le of. lxx. sycles of the holy sycle, and both full of fyne floure myngled wyth oyle for a meatoffringe: and a golden spone of. x. sycles full of cens: and a bullock, a ram & a lambe of a yere olde for burntoffringes and an he goote for a synneoffringe: & for peaceofferinges, ii. oxen. v. rammes. v. he gootes and. v. lambes of a yere olde. And thys was the offryng of Abidā the sonne of Gedeoni.

The offeryng of Ahiezer. The tenthe dāye, Ahiezer thee sonne F of Ammi Sadai, chefe Lorde among the childrē of Dan offred. And his gyft was a syluer charger of an hundred &. xxx. sy cles weyghte: and a syluer boule of. lxx. sy cles of the holy sycle: and both full of fy ne floure myngled wyth oyle for a meate offring: & a goldē spone of. x. sycles ful of cens. And a bullock, a ram, & a lambe of a yere olde for burntoffringes, & an he gote for a synoffring: & for peaceoffringes. ii. oxen. v. rammes. v. he gootes & v. lambes of a yere olde. And thys was the offring of Ahiezer the sonne of Ammi Sadai.

the offering of pagiell: Of phegiel The. xi. dāy, * Pagiel the sonne of O cran the chefe Lord among the chyldrē of Aser offered. And hys gyfte was a syluer charger of an hūdred & .xxx. sicles weyght a syluer boule of. lxx, sycles of thee holye sycle and both ful of fyne floure mingled wyth oyle for a meatoffrynge: and a gol den spone of. x. sycles, full of cens. And a bullocke, a ram and a lambe of one yeare olde, for burntoffringes, & an he goote for a synneoffring: and for peaceoffringes. ii oxen, fyue rāmes. v. he gootes & v. läbes of one yeare olde. And thys was the offe rynge of Pagiel the sonne of Ocran.

the offering of Ahira The. xii. day, Ahira the sonne of Enan chefe Lord amōg the chyldrē of Nephtha li offred. And hys gyft was a syluer char ger of an hundred & .xxx. sycles weyght: a syluer boule of. lxx. sycles of the holy sycle both ful of fyne floure myngled with oyle for a meatoffringe: & a goldē spone of. xx. sycles, ful of cens. And a bullock, a ram & a lambe of one yere olde for burntoffringe: and for peaceoffringes, two oxen fiue rāmes. v. he gootes and. v. lambes of one yere olde. And this was the offryng of Ahira, the sonne of Enan.

Of this maner was thee dedication of G the alter, when it was anoynted vnto thee whyche was brought of the Princes of Israell, xii. chargers of syluer. xii. syluer boule,

boules and .xii. spones of gold: euery charger contaynynge an hundred and .xxx. sycles of syluer, & euery boule .lxx. so that al the syluer of al the vessels, was two thousande and .viii. hundred sicles of the holye sycle. And the .xii. golden spones whyche were full of tense, contayned ten sycles a pece of the holye sycle: so that all the golde of the spones, was an hundred and twentye sycles.

All the oxen that were brought for the burntoffringes were .xii. & the rāmes .xii. & the lābes .xii. of a yere olde a pece, with ỹ meatoffringes: with he gootes for synneoffringes. And al the oxē of the peaceoffringes were .xxiiii. the rāmes .lx. the gotes lx. and lambes of a yere old a pece .lx. and this was the dedicatiō of the alter, after ỹ it was anoynted.

And whē Moses was gone into the tabernacle of witnesse to speke with hym, he harde ỹ voyce of one spekinge vnto him frō of the mercyseat that was vpō ỹ arke of witnesse: euē frō betwene the two cherubyns he spake vntō hym.

¶ The disposition and order of the lampes. The fourme of the candelstick. The cleanlinge & offeringe of the Leuites. The age of the same.

The .viii. Chapter.

A Exo. xxv. d. AND the lord spake vnto Moses sayng: speake vnto Aarō & say vnto him: * when thou puttest on ỹ lampes se ỹ they light all seuē vpon the foze front of the candelstick. And Aarō dyd euē so & put the lāpes vpō the foze front of the candelstick, as the Lorde cōmaunded Moses. and the worke of the candelsticke was of stiffe golde: both ỹ shafte & the floures therof. And accordyng vnto the vision which the Lord had shewed Moyses euē so he made the candelsticke.

And the Lord spake vnto Moses sayinge: take the Leuites frō among the chyldren of Israel, & clense them. And thys do vnto them whē thou cleansest them, sprynkle water of purifienge vpon them & make a rasure to runne alonge vpon all the B flesshe of them, and lette them washe theyr clothes, and then they shall be cleane. And let them take a bullocke and hys meatofferinge, fyne floure myngled wythe oyle: and another bullocke shalt thou take too be a synneoffringe.

Then bringe the Leuites before the tabernacle of witnesse & gether the hole multitude of the chyldren of Israell together. And bringe the Leuites before the Lord, and let the chyldren of Israell putte theyr handes vpon the Leuites. And let Aaron heue the Leuites before the Lorde, for an heueoffryng geuen of the chyldren of Israell, & then let thē be appoynted to wayte vpon the seruice of the Lorde.

And let the Leuites put theyr handes vpō the heades of the bullockes, & thē offer thē: the one for a synneoffring and the other for a burntoffring vnto the Lord to make an attonemēte for the Leuites. And make the Leuites stand before Aarō and hys sonnes, & heue them to be an heueoffringe vnto the Lord. And thou shalt separate the Leuites from among the chyldrē of Israell, that they bee myne: & after that let them go and do the seruice of the tabernacle of wytnesse.

Clense thē & waue thē, for they ar geuē C vnto me frō among the chyldrē of Israel for * I haue taken thē vnto me for all the Numilij. fyrstborne that open any matrice among the chyldren of Israel.

* For al the fyrstborne among the chyldren of Israel are myne both man & beast Exodi xiii. because the same tyme ỹ I smote the fyrstborne in the lande of Egypte, I sanctifye them for my selfe: and I haue taken the Leuites for all the fyrstborne amōg the chyldrē of Israell, & haue geuen thē vnto Aaron and his sonnes from amonge the chyldren of Israel to do the seruice of the chyldren of Israel in the tabernacle of witnes and to make an attonemente for the chyldrē of Israel, that ther be no plage amōg the chyldrē of Israel, yf they come nye vnto the sanctuary.

And Moyses & Aaron and al the con- D gregation of the chyldren of Israell dyd vnto thee Leuytes accordynge vnto all that the Lorde commaunded Moyses. And thee Leuytes purifyed them selues, and washed theyr clothes. And Aaron waued them before thee Lorde and made an attonement for them to cleane them. And after that they went in to do theyr seruyce in the tabernacle of wytnesse before Aarō and his sonnes. And accordyng as the lorde had cōmaunded Moyses as cōcerning the

the Leuites, euen so they dyd vnto them.

And the lord spake vnto Moyses sayinge: this shalbe the maner of the Leuites Numer. viii. c. *frō .xxv. yere vpward they shall go in to wayte vpō the seruice in the tabernacle of witnes, & at fyftie they shal ceasse waytinge vpō the seruice therof, & shal labour no more: but shal minister vnto theyr brethrē in the tabernacle of witnes, & ther wayte, but shal do nomore seruice. And se that ỹ do after thys maner vnto thee Leuites in theyr wayting tymes.

¶ The ester or passeouer offeing of the cleane & vncleane. A cloude coueting the tabernacle leadeth the hoost.

The .ix. Chapter.

A AND the lord spake vnto Moses in the wildernes of Sinai in the fyrste moneth of the second yere after they * were come out of the land of Egipte saying: let the chyldrē of Israel offre Passcouer in his season: euen the .xiiii. daye of thys moneth at euen they shall kepe it in hys season, accordynge to al the ordinaunces and maners therof. And Moyses bad the chyldren of Israel that they shuld offer Passeouer, and they offred Passeouer the .xiiii. daye of the fyrst monethe at euen in the wyldernesse of Sinai: and dyd accordynge to al that the Lorde commaunded Moyses.

Exodi xii. d. Leui. xxiii. d Nu. xxviii. Deu. xvi. a.

And it chaunced that certaynme which were defyled wythe a dead corse that they myght not offer Passeouer the same daye came before Moyses and Aaron the same B tyme, and sayde: We are defyled vpon a dead corse, wherfore are we kepte backe ỹ we may not offer an offring vnto the lord in the due season, amonge the chyldren of Israell? And Moyses sayde vnto them: tary, that I maye heare what thee Lorde wyll commaunde you. And the Lord spake vnto Moyses saying: speake vnto the chyldren of Israel and saye. Yf any man amonge you or youre chyldren after you be vncleane by thee reason of a corse or is in the way ferre of, yet lett hym offer Passeouer vnto thee Lorde: thee .xiiii. daye of the second moneth at euen, and eat it with swete bread and soure herbes, and lett the leaue none of it vnto thee morninge nor breake anye boone of it. And accordyng to all the ordinaunce of thee Passeouer lette them offer it.

But yf a man be cleane and not let in a iourney, & yet was negligēt to offer a Passeouer the same soule shal perishe frō his people, because he brought not an offering vnto the Lorde in his due season: & he C shall beare his synne. And whē a straūger dwelleth amōge you and wyl offer Passeouer vnto the Lord, accordyng to the ordinaunce of Passeouer & maner therof shal he offer it. And ye shal haue one law both for the straunger & for him that was borne at home in the lande.

And the same daye that the habitacion was reared vp, a cloude coucred it an hye vpon the tabernacle of witnesse: and at euen ther was vppon thee habitacion, as it were the similitude of fyre vntyl the morninge. And so it was alwaye, that the cloude couered it by day, AND the similitude of fyre by nyght. And when thee cloude was taken vp from of the tabernacle, then thee chyldren of Israell iourneyed: & wher the cloude abode ther the chyldren of Israell pitched theyr tentes. At the mouthe of the Lord the chyldren of Israell iourneyed, & at the mouth of the lord they pitched. And as long as the cloude abode vpon the habitacion, they laye styl, & when the cloude taryed styl vpon the habitactō long tyme D the chyldren of Israell wayted vpon thee Lorde and iourneyed not.

Yf it chaunced that thee cloude abode any space of tyme vpon the habitactō, the they kepte theyr tentes at thee mouth of ỹ Lorde: and they iourneyed also at the cōmaundement of the Lorde. And yf it happened that the cloude was vpon the habitacion from euen vnto morning and was taken vp in the morninge then they iourneyed. Whether it was by daye or by nyght that the cloude was taken vp, they iourneyed. But when the cloud taryed * two dayes or a moneth or a longe season vpon the habitacion, as longe as it taryed theron, the chyldren of Israel kepte theyr tentes and iourneyed not. And as soone as the cloude was takē vp, they iourneyed. At the mouth of the Lorde they rested, and at the cōmaundemēt of the lord they iourneyed. And thus they kept the watche of the Lorde, at the commaundemente of the Lorde by the hande of Moyses.

The Notes

¶ In lyke maner is it with vs in our spirituall warfare. Whosoeuer doth not reuerentlye beleue the redemption of mankynde whych was the soule lyke shed in offeringe of the true lambe christ and amendeth not hys lyfe, nor turneth from vyce to vertue in the tyme of thys mortall lyfe shal not be longe vnto the glorye of resurrection, whych shalbe geuen vnto the true worshippers of Christ: but shal be casted out from the company of the saynctes.

¶ After thre Grekes tetrayne dayes, a fewe or elles dayes.

¶ The trumpettes of syluer & the vse therof. Thee Israelites departe frō Sinai. The captaynes of the hoste are nōbred. Hobab refuseth to go with Moses

The.x. Chapter.

1 AND the lord spake vntō Mō ses saying: Make the.ii. trō pettes of beaten syluer, that thou mayst vse thē to cal the cōgregation together, & whē the hoste shal iourney. When they blowe with them, all the multytude shall resorte to the, vntō the doore of the tabernacle of wytnesse. Yf but a one trumpet blow onlye, then the princes whyche are heades ouer the thousandes of Israell shall come vnto the. And when ye trompe thee fyrste tyme, the hoostes that lye on the eastе partes shall goo forwarde.

And when ye trompe the seconde tyme then the hostes that lye on the southe syde shall take theyr iourney: for they shall trō pe whē they take theyr iournеyes. And in gatheringe the congregation together, ye shall not blowe and not trōpe. And the sonnes of Aaron the prieستes shall blowe the troupettes & shall haue them and it shalbe a lawe vnto you for euer and amonge youre chyldren after you.

2 And when ye shal go to warre in youre land agaynst your enemies that vexe you ye shal trompe with the trompettes & ye shalbe remēbred before the lord your god & saued from youre enemyes. Also when ye be mery in your feast dayes & in the fyrst dayes of your monethes, ye shall blowe the trōpettes ouer your burnte sacrifices and peaceoffringes, that it maye be a remembraūce of you before your God. I am the Lorde youre God.

And it came to passe the.xx. day of the second moneth in the secōd yere, the clou de was take vp from of the habitation of wytnesse. And the chyldren of Israel toke theyr iourney out of the desерte of Sinai and the cloude rested in the wyldernes of Pharan. And they fyrste toke theyr iourney at the mouth of the lord by the hand of Moyses: euen thee standerte of the hoode of Juda remoued fyrst wyth theyr armyes, whose captayne was Nahalson the sonne of Aminadab. And ouer the hoste of the trybe of the children of Issachar, was Nathanael the sonne of zuar. And ouer the hoste of the trybe of thee chyldren of Zabulon, was Eliab the sonne of Helō. And the habitacion was taken downe: and the sonnes of Gerson and Merari wēt forth bearynge the habitacion.

Then the standert of the hoste of Rubē went forth with theyr armyes, whose cap tayne was Elizur thee sonne of Sedeur. And ouer the hoste of the trybe of the chyl dren of Simeō, was Salamiel the sonne of Suri saddai. And ouer the hoste of the trybe of the chyldren of Gad, was Eliasaph the sonne of Deguel. Then the Cahathites went forwarde and bare the holy thin ges, and the other dyd set vp the habytacion agaynst they came.

Then the standert of the hoste of thee chyldren of Ephraim wēt forth with theyr armeyes whose captayne was Elisama the sonne of Amiud. And ouer the hoste of the trybe of the sonnes of Manasse, was Gamalyel thee sonne of Pedazur. And ouer thee hoode of thee trybe of thee sonnes of Ben Jamin, was Abydan thee sonne of Gedeoni.

And hyndemost of all the hoste came the standert of the hoste of the chyldren of Dan wyth theyr armyes: whose captayne was Ahiezer the sōne of Ammi Saddai. And ouer the hoste of the trybe of the chyldren of Aser, was *Pagiel the sonne of Ochyā And ouer the hoste of the trybe of the chyl dren of Nephthali, was Ahira thee sonne of Enan, of this maner were the iourneyes of the chyldren of Israell, wyth theyr armyes when they remoued.

And Moyses sayd vntō Hobab the sonne of Raguel the Madianite, Moses father in lawe: we goo vntō thee place of whych the Lord sayde I wyl geue it you Go with vs and we wyll do the good, for the Lord hath promysed good vntō Israell. And he sayd vntō him: I wyll not, but wyll go to myne owne lande & to my kyn red. And Moyses sayd: oh naye, leaue vs not, for thou knowest wher is best for vs to pytche in the wildernes, and thou shalt be our

Hobab

eyes. And yf they go wt vs loke what goodnes the Lord sheweth vpō vs, the same we wil shewe vpō the. And they departed frō the mount of the lord. iii. dayes iourneye, & the arke of the testamēt of the Lord wēt before thē in the. iii. daies iourney to serch out a re stige place for thē, & the cloud of the lord was ouer thē by day, whē they wēt out of the ten tes. And whē the arke wēt forth, Moses say de: Ryse vp lord & let thine enemies be sca tered, & let thē that hate the flee before the. And whē the arke rested, he sayd retourne lord vntō the many thousandes of Israell.

The Notes.

a¶ To blowe wyth one trūpet is, to shew the word of helth synglye after the vnytee of the fayth.

b¶ The comen people must they teache playnely and wythout curiosytye.

c¶ In tyme of warre must they trompe with trō pettes: which sygnifieth whē most nede is at hande then must fayth prayer and lyfting vp of the mynd to God be chefely exercysed.

d¶ Hobab is the same whych before is called Je thro eué as Balamō is called in some places Job and as Osias is also called Azarias. He was the son of Raguel & father to zephora Moyses wyfe: al beit that in the second of Exod. Raguell be called her fa ther, not because he was so in dede, but because he was her fathers father: which maner of speakinge is not a fewe tymes vsed in the scripture

¶ The people murmureth & is punished with fyre. They desyre fleshe. They loath mānā. The murmu ring and wauering fayth of Moses. The Lord dy uideth the burdē of Moses to seuentie of the auncy entes, and they prophesie. Eldad & Medad doo also prophesye in the hoste. It rayneth quayles. The flesshe rauenors are punished.

The.xi. Chapter.

1 AND the people * cōplayned & it displesed the eares of the lord, & whē the lord herd it he was wroth & the fyre of the lord burn te amōg thē & cōsumeth the vt termost of the hoste. And the people cryed vnto Moses, & he made intercessiō vntō the lord & the fyre quēched. And they called the name of the place * Thaberah because the fyre of the Lord burnt amonge them.

2 And the rascal people that was amōg thē fel a lusting. And the chyldren of Israel al so wēt to & wept & sayd, who shal geue vs flesshe to eate. we remēbre the fysh which we shuld eat in Egipt for nought & of the Cucū ber & melons, lekes, onions & garleke. But now our soules are dryed away, for our ey es loke on nothinge els, saue vpō Mānā.

The Mānā was as it had bene coriander sede, & to se to lyke Bedellion. And the people wēt about & gathered it, & ground it in milles or bet in mortars & baked it in pānes and make kakes of it. And the tast of it was lyke vnto the tast of an oyle ka ke. And whē the dewe fel about the host in the nyght, the Manna fel therwith.

And whē Moses herde the people wepe in theyr housholdes euery mā in the doze of his tent, thē the wrath of the Lord wared hote excedingly: & it greued Moses also. And Moses said vnto the lord: wherfore dealest thou so cruelli vō thy seruaūt: wherfo re do I not find fauour in thy syght seing the thou puttest the weyght of this people vpō me. haue I cōceaued al this people, or hau ue I begott thē, that thou shuldest say vnto me, carie thē in thi bosome (as a nurse beareth the sucking child) vnto the lād which thou swarest vnto theyr fathers. wher shuld I haue flesshe to geue vnto all thys people? For they wepe vnto me sayinge: geue vs flesshe that we may eat. I am not able to bere all this people alone, for it is too heuy for me. Wherfore yf thou deale thus wt me, kyll me, I pray the, yf I haue found fauour in thy syght & let me not se my wretchednes.

16 And the lord sayd vntō Moses: gether vnto me. lxx. of the elders of Israel, which thou knowest they ar the elders of the people & officers ouer thē, & bringe thē vnto the ta bernacle of wittnesse, & let thē stand ther wt the. And I wyll come downe & talke wt the ther, & take of the spirit which is vpō the & put vpō the & vpō thē and they shal beare wt the in the burthē of the people, & so shalt not bere alone. And say vntō the peo ple: halow your selues against to morowe & ye may eat flesh for ye haue whyned in the eares of the lord sayinge: who shal geue vs flesh to eat, for we were happy whē we were in Egipt. therfore the lord wil geue you flesh, & ye shal eat: Ye shal not eat one day only ether. ii. or. v. daies, ether. x. or. xx. day es: but euē a moneth longe, & until it come out at the * nostrels of you, that ye be ready to parbrake: because that ye haue cast the lord a syde which is amōg you, & haue wept be fore hi saying: why came we out of Egipt

And Moses sayd: vi. C. M. fotemē ar ther of the people amōg which I am. And thou hast sayd: I wyl geue thē flesshe and they shal eat a moneth long. Shal the she pe & the oxe be slayne for thē to find thē e ther shal al the fysh of the see be gethered together to serue thē. And the Lord sayde vnto Moyses, is the lordes hande wared short. Thou shalt se whether my worde * shal come to passe vnto the or not.

And Moses wēt out & tolde the people

Ouer

Of wared disceaued, for mery me did wekenly.

Thaberah signifyeth, kindling in flaming fyre

Ophyra

That is I wil enspyre the wyth the same spirite

Or monethes.

After the gre ke is shalbe: Some, of what va lue it shalbe

the sayenge of the Lorde, and gethered the.lxx.elders of the people, and set them F
rounde aboute the tabernacle. And the Lorde came doune in a cloude & spake vn to him, and toke of the spyet that was vp on hym, and putte it vpon the.lxx. elders. And as ỹ spyryte rested vpō thē, they ✠pro phecyed and did nought els. But ther remayned .ii. of the men in the hoste: the one called Eldad, & ỹ other Medad And the spirite rested vpō thē for they were of them that were writtē, but they went not out vnto the tabernacle: and they prophesied in the hoste.

And there ran a young man & told Mo ses and sayed: Eldad & Medad do prophe cy in the host. And Josua the sone of Nū the seruaunt of Moses which he had chosen out answered and sayed: master Mo ses, for byd them. And Moses sayed vn him: enuyest thou for my sake? wold god ỹ al the lordes people coulde prophecye, & ỹ ỹ Lord wolde put his spirite vpon thē. And thē both Moses and ỹ elders of Is- G
rael, gat thē into the hoste.

An there went forth a wynde from ỹ Lorde and brought quayles from the see and let them fall about the hoste, euen a dayes iourney rounde aboute on euerye syde of the hoste and .ii. cubites hye vpon the erth. And the peo ple stode vp all that day & al that night & on the morow, & ge- thered quailes. And he that gethered the lest, gethered .x. homers ful. And they kylled them rounde aboute the hoste.

And whyle the flesche was yet betweene their teeth, yet it was chewed vp, the wra- th of the Lord waxed whott vpon the peo ple, & the Lorde slewe of the people an ex- That is the graues of lust. ceadynge myghtye slaughter. And they called the name of the place *kibzath ha- thauah: because they buryed the people that lusted there.

And the people toke theyr iourney frō kibzath hathauah vnto hazeroth, and bo de at hazeroth.

The Notes.

b✠ I wyl come downe, loke Gene.fr.a

c✠ To prophecye is other to preache the worde to the people as it is.i. Corint.xiiii.a, or to shew the wonderful workes of God, or to shewe thinges to come: but prophecye and do nought elles is here to rule the people of God according to the spyryte & to gouerne theyr subiectes wythe iudgemente Justyce and truthe

Aaron and Mir Jam grudge agaynste Moyses. Mir Jam was stryken with the lepre & healed at ỹ prayer of Moyses.

The.xii. Chapter.

AND Mir Jam & Aarō spake agēst Moses, because of his I
wyfe of Inde which he had take: for he had take to wife one of Inde. And they sayde doth the Lord speake onlye thorow Mo- ses: doth he not speake also by vs? And ỹ Lord herde it. But Moses was a verye meke mā aboue al the men of ỹ erth. And the Lord spake attonce vnto Moses vn to Aaron and Mir Jam: come out ye .iii. vnto ỹ tabernacle of wytnesse: and they came out all thre.

And the lord ✠came doune in the piler of the cloude and stode in the dore of the Luke Gen xiii. tabernacle and called Aaron and Mir J B
ain. And they wēte both out of thē. And he sayede heare my wordes. If there be a prophet of ỹ lordes among you, I wyll shewe my selfe vnto him in a visiō & wyll speake vnto him in a dreame. But my ser uaunt Moses is not so, which is faithful in al myne house. Unto hym I speake ✠ mouth to mouth & he seith the syghte and the faction of the Lord, and not thorow ry dels. Wherfore thē were ye not afrayed C
to speake agenst my seruaunte Moses?

And the Lorde was angry with them and went his way, and the cloude depar- ted frō of the tabernacle. And beholde Myr Jam was become leprous, as it we re snow. And whē Aarō loked vpon Mir Jam and sawe that she was leprous, he sayde vnto Moses: Oh I beseche the my Lorde, put not the synne vpon vs whych we haue folishly commytted and synned Oh, let her not be as one that came dead out of his mothers wombe: for halfe her flesche is eaten awaye.

And Moses cried vnto ỹ Lord sayēg: Oh god heale her. And ỹ Lord said vnto B
Moses: If her father had✠ spitte in her face, shuld she not be ashamed. vii. dayes let her be shutte out of the host. vii. daies, & after that let her be receaued in agayne. And Mir Jam was shutt out of ỹ hoste. vii. dayes & the people remoued not, tyll she was braught in agayne. And after warde they remoued from Hazeroth, and pitched in the wildernesse of Pharan.

Mouth

The Notes.

a✠ Mouth to mouth, that is, I speake not to him in dreames, but by manyfest tokes and vysyble ly- nes and vndoutedly geue I hym knowledge of my mynde: here is no bodely mouth meant.

b✠ To spyet in her face is, to punische her & cause her to se her offence. The Lorde is a father & punyc- theth his chosen not to vtterly thē, but to correct and feare thē, & to driue thē to ernest repentāce. After se- uen dayes was she receaued agayne into the hoose so after repentaunce had must we be receaued into the congregation.

C Certen are sent to searche the lande of Canaan: wyych bringe wyth them a clouster of grapes for a figure of fertylytye and fruytefulnes.

The.xiii. Chapter

AND ỹ Lord spake vnto Mo I
ses saying: * Send men out to serche the land of Canaan whych I geue vnto the chyl- dre of Israell: of euery trybe of theyr fathers a mā & let thē all be sothe as at ruelars among thē. And Moses at the cōmaundemēt of the Lorde sent forth out of the wildernesse of Pharan: soch mē as were all heades among the chyldren of Israell, whose names are these.

In the trybe of Ruben, Sammua the sonne of Zacur: In the trybe of Simeō, Saphat the sonne of Hori. In the tribe of Juda, Caleph the sonne of Jephune. In the trybe of Issachar, Igeal thee sonne of Joseph. In the trybe of Ephraim, Hosea the sonne of Nun. In the trybe of Bē Ja- min, Palthi the sonne of Raphu. In ỹ trybe of Zabulon, Gadiel the son of So di. In the trybe of Joseph, ỹ was of Ma nasse, Gaddi the son of Susi. In ỹ trybe of Dan. Amiell the sonne of Gemalt. In the trybe of Aser, Sethur ỹ sonne of Mi- cheel. In the trybe of Nephthali: Nahebi the sonne of Waphsi. In the tribe of Gad Guel ỹ sonne of Machi. These ar the na- mes of the mē which Moses sente to spye out the land. And Moses called the name of ✠ Hosea the sonne of Nun, Josua.

And Moses sent thē forth to spie oute the land of Canaan, & sayd vnto thē: gett you southward & go vp into ỹ hie cōtrey & se that lāde what maner thing it is & the people that dwelleth therin: whether they be stronge or weake, ether fewe or many, & what thee lande is that they dwell in: whe- ther it be good or bad, & what maner of cy ties they dwell in, whether they dwel in tē- tes or walled townes, and what maner of lande it is: whether it be fatt or leane, and whether there be trees therein or not.

And be of a good courage, and bringe of the frutes of the lande. And it was about the tyme that grapes are fyrst rype. C

And they wēt vp and searched out the lande from the wylderneſſe of Zin vnto Rehob, as mē go to Hemath, and they as- cended vnto the south and came vnto He bron, where Ahiman was & Sesai and Thalmiai the sonnes of ✠ Enacke. Hebrō Luke Judic. i.d. was bilt. vii. yere before * Zoā in Egipte * Otherwy se Tanis, af- ter ỹ chalde And they came vnto ỹ riuer of Escol and they cutt doune ther a braunch wt one clo uster of grapes & bare it vpō a staffe bet- wene twayne, and also of the pomgrana- tes and of the fygges of the place. The ryuer was called ✠ Nehel Escol, because of the clouster of grapes which ỹ childre of Israel cutt doune there.

And they turned back agayne frō sear ching the land, at .xl. daies ende. And they D
went and came to Moses and Aarō & vn to all the multytude of the children of Is- raell, vnto the wylderneſſe of Pharan: re- uen vnto Cades, and broughte them wor de and also vnto all the congregacyon, & shewed them the frute of the lande. And they tolde hym sayinge: we came vnto ỹ lande whether thou sendest vs, and sure- ly it is a land that flowyth with mylke & hony & here is of the frute of it. Neuerthe lesse the people be strong that dwel in the land, and the cytyes are walled and exce- dynge greate, and moreouer, we sawe the chyldren of Enack there. The Amalec- kes dwell in the south contre, and the He chites, Jebusites and the Amorites dwel in the mountaines, & the Cananites dwell by the see & a longe by the cost of Jordā,

And Caleb stylled the murmur of the people agēst Moses saying, let vs go vp and conquer it, for we be able to ouercom it. But the men that went vp wythe hym sayde: We be not able to go vp agaynste the people, for they are stronger then we: And they brought vp an euel reporte of the lād which they had serched vnto ỹ chil dren of Israel sayinge: The land which we haue gone to serch it out, is a lande ỹ deuoureth vp the inhabiters therof, and the people that we saw in it are men of statu re. And there we sawe also geauntes, the chyldren of Enack which are of the geau- tes. And they semed in oure syght as it

D.ii. were

were grethoppers, and so we dyd in theyr syght.

The Notes.

¶ Hosea or Osee, signifieth sauing or sauioure. Iosua or Iehosua signifieth the saluatiō of the lord

¶ Methel Escol signifieth by interpretation the cluster of the grape or as some wyl the valeye of the clouster.

¶ Floweth with milke and hony that is, full of good pastures, herbes, bees, cattell, wynes, trees, pleasaunt woodes. so that vnder heauē there was not a moare chosen pece of grounde for abundance and plenteousnes.

¶ Eateth vp, &c. that is, suffereth them not to lyue, but wyth battell and vyolēce of geauntes consumeth them.

¶ The people displeasing of coming to the land pro mysed, do murmur agaynst God, & wold haue stoned Caleb and Iosue. The Searchers of the land dye. Amalech kylleth the Israelites.

The. xiiii. Chapter.

A Nd all thee multitude cryed out, & thee people wepte throwe out that nyght, & al the chyldrē of Israel murmured agaynst Moses and Aaron, And the whole congregation sayde vnto thē: wold God that we had dyed in the lād of Egypt: ether we wold that we had died in this wildernesse. Wherefore hath the Lorde brought vs vnto thys lande to fal vppon the swerde, that both oure wyues, and also oure chyldren shulde be a praye: is it not better that we retourne vnto Egypte agayne. And they sayde one to another: let vs make a captaine and retourne vnto Egipte agayne.

B And Moyses & Aaron fel on theyr faces before al the congregatiō of the multitude of the chyldrē of Israel. And Iosua the son of Nun, & Caleb the sonne of Iephune which were of thē that serched thee land a rent their clothes & spake vnto all the cōpanie of the childrē of Israel saynge: The land which we walked thorow to searche it, is a very good land. Yf the lord haue lust to vs he will bring vs into thys land and geue it vs, which is a lande that floweth with milke and hony. But in any wyse rebel not agaynst the Lord, Moreouer feare ye not the people of the land, for they are but bread for vs. Their chylde is departed frō them, and the Lorde is wyth vs: feare them not therfore.

And all the whole multitude bade stone them with stones. But the glorie of the Lord appeared in the tabernacle of wittenes, vnto al the chyldren of Israell. And

C thee Lorde sayde vnto Moyses: Howe longe shall thys people prayle vpon me, & how long will it be yer they beleue me, for al my signes which I haue shewed among them? I wyl smite thē wt the pestilēce and destroy thē, and will make of the a greater nacyon & a mightyer then they.

And Moses saide vnto the Lord: then ỹ Egiptiās shal heare it, for thou brought este thys people wyth thy myghte from amonge them. And it wylbe told to the inhabiters of this lāde also, for they haue herde likewise, that thou the Lorde arte a mōg this people, & that thou arte sene face to face, & that thy cloude standeth ouer them & that thou goest before thē by ỹ dai tyme in a piler of a cloude and in a pyler of fyre by nyght. If thou shalt kil al this people as they were but one mā thē the naciōs which haue herde the fame of the, will speake sayeng: because the Lord was not able to bryng in thys people into the land which he sware vnto thē, therfore he slew them in the wyldernesse.

So nowe let the power of my Lorde be greate, accordynge as thou hast spoke saying: the Lorde is long yer he be angry and ful of mercy, and suffereth sinne and trespace, and leaueth no man innocente, & vysytethe the vnryghtuousnesse of the fathers vpon the children, euē vpō the third and fourth generation. be mercyful I beseche the therfore vnto the synne of thys people accordynge vnto thy greate mercye, and accordynge as thou haste forgeuen thys people from Egypte euen vnto thys place.

And the Lorde sayde: I haue forgeuē it, accordinge to the requeste. But as truly as I lyue, al the erth shalbe fylled with my glorye. For al those men wych haue sene my glorye & my myracles wyych I dyd in Egipt and in the wildernesse, & yet haue tēpted me now this. x. tymes & haue not herkened vnto my voyce, there shall not one se the land whiche I sware vnto theyr fathers, nether shall any of them ỹ called vpō me, se it. But my seruaunt Caleb: because there is another maner spirit with him, & because he hathe followed me vnto the vtmost: him I wyll brynge into the land which he hath walked in, and his sede shall conquere it, and also the Amalechites and Cananites which dwel in the lowe

E lowe cōtres. To morow turne you & get you in to the wyldernesse: euen the waye towarde the redd see.

And the Lord spake vnto Moses and Aaron sayinge: how longe shal this euell multitude murmure agaynst me? I haue herd ỹ murmurynges of the childrē of Israel which they murmure agaīst me. Tell them, that the Lord saieth. As truly as I

F liue, I will do vnto you euē as ye haue spokē in mine eares Your carkesses shal ly in this wildernesse, nether shal anye of these nōbres which were nombred from. xx. yere & aboue of you which haue murmured

Exod vi. b against me come into the lād ouer which * I lyfted mine hād to make you dwel therin, saue Caleb the sonne of Iephune, and Iosua the sonne of Nun.

And your childrē which ye saide shuld be a pray, them I wil bring in, & they shal know the lande which ye haue refused, & your carkesses shall ly in this wildernes. And your childrē shal wandre in this wildernesse. xl. yeres & suffre for your ¶ whoredome vntil your carkesses be wasted in the wildernesse, after ỹ nombre of ỹ daies in which ye serched out ỹ land. xl. daies, & euerye daye a yeare: so ỹ they shall beare your vnrighteoulnes. xl. yere, & ye shal fele my vengeaunce I the Lord haue sayed that I will do it vnto all thys euel cōgregacyon that are gethered together against me: euē in this wyldernesse ye shal be consumed, and here ye shal dye.

And the men which Moses sent to serch the lād, & which (when they came agayne) made all the people to murmure agēst it in that they brought vp a sclaunder vpon ỹ lande dyed for theyr bringinge vp ỹ

G euel sclaūder vpō it, & were plaged before the Lord. But Iosua the sonne of Nun & Caleb ỹ sonne of Iephune which were of the men that went to serche the land, liued styl. And Moses tolde these sayenges vnto al the children of Israell, and ỹ people toke greate sorowe,

Blind reason wyych yet whyle wold not let thē beleue in gods word, teacheth thē howe too trust their owne wyzdes.

And they rose vp yerly in the morning & gatt them vp into the toppe of ỹ mountaine sayeng: lo we be here, & wil go vp vnto the place of which ỹ lord said, for we haue synned. And Moses sayd: wherfore wyll ye go on thys maner beyond the word de of the Lorde? it wyll not come well to passe go not vp for the Lord is not amōg you that ye be not slayne before your enēmies. For the Amalechytes and the Cananytes are there before you, and ye wyl fal vpon the swerde because ye are turned awaye from the Lorde, & therfore the Lord wyll not be wyth you.

But they were blinded to go vp into ỹ hyl toppe: Neuerthelater, the arcke of thē testament of the Lord & Moses departed not out of the hoste. Thē the Amelechites & the Cananites wyych dwelt in that hyl, came downe & smote thē & hewed thē: euen vnto Horma.

The Notes

¶ Rent theyr clothes, lyke Genesis. xxxvii. f

¶ To rayle vpon the Lorde, to prouoke hym, to resyst, wythstand or stryue agaynst hym all soch maners of speache where ye fynd them, do synnyge no thinge elsbut not too beleue hys wordes as in thee Psalm. v. c and. xx. f

¶ That he wyll haue the earth fylled wyth hys glorye is, that he wyl be magnified, preached spoke of, honoured & praysed, throwoute the earth. Psal. xxii. d.

¶ Whoredom for infidelitie or Idolatrye as in iiii. Regum. xx. e. and Sapiens. xiii. b.

¶ The drinkofferinges of thē ỹ enter into the land & the punishmente of hym that synneth of arrogance or pryde. The man is stoned that gethered stickes on the Sabboth. Gardes must be made vpō the quarters of theyr garmentes.

The. xv. Chapter.

A Nd the lord spake vnto Moses, sayinge: speake vnto the chyldren of Israel & saye vnto them: whē ye be come into the lande of your habitacion whyche I geue vnto you, and wyll offre an offeryng vpon the fyre vnto the Lord, whether it be a burntofferinge or a specyall vowe or freewyll offeryng or yf it be in your principyall feastes to make a swete sauoure vnto the Lorde, of the oxen or of the flocke.

Then let him that offereth hys offring vnto the Lord, bringe also a meatoffring of a tenthe deale of floure myngled wythe the fourth parte of an hin of oyle, and the fourth parte of an hin of wyne for a drinkeoffringe and offer with the burntoffringe or any other offring when it is a lambe

B And vnto a ram thou shalt offer a meate offeryng of. ii. tenth deales of floure, mingled with the thyrd part of an hin of oyle, and to a drinkoffring thou shalt offer the thyrde part of an hin of wine, to be a swete sauoure vnto the Lord.

When thou offerest an oxe to a burntofferynge or in any specyall vowe or peace

peaceoffcrynge vnto ỹ Lozde, then thou
shalt bzyng vnto an ore, a meateoffering
of .iii. tenth deales of floure mingled with
halfe an hin of oile. And thou shalt bzing
foz a dzinke offering halfe an hin of wine
that is an offerynge of a swete sauour vn
to the Lozde. This is the maner that shal
be done vnto one ore, one rā a lambe oz a
kyd. And accozdynge to the nōbze of soch
offerynges, thou shalte encrease the meate
offerynges and the dzynkofferynges.

All that are of youre selues shal do the
se thynges after thys maner, whē he offe-
reth an offerynge of swete sauoure vnto
ỹ Lozd And yf there be a straunger with
you oz be amonge you in your generacy-
ons and will offer an offeryng of a swete
sauoure vnto ỹ Lozde: euē as ye do, so he
shal do. ¶ One ozdinaūce shal serue both
foz you of the congregacion, and also foz
the straunger. And it shalbe an ozdynaū-
ce foz euer amōge youre childzē after you
that the straunger and ye shalbe lyke be-
foze the Lozd. One lawe and one maner
shal serue both foz you and foz the straun
ger that dwelleth wyth you.

And the lozd spake vnto Moses saiēg:
speake vnto the childzen of Israel & say
vnto them When ye be come into the lāde
whether I will bzinge you, thē whē ye wyl
eate of the bzead of the lād, ye shal geuean
heue offeringe vnto the Lozd. Ye shal ge
ue a kake of the fyzst of youre dowe vn-
to an heuecofferyng: as ye do the heucoffe
rynge of the barne, euen so ye shall heue
it. Of the fyzst of youre dowe ye muste
geue vnto thee Lozde an heue offeryng,
throzow out youre geueracyons:

If ye ouer se your selues & obserue not
al these commaundemēts which the Loz
de hath spoken vnto Moses, & al that the
Lozde hath cōmāded you by the hand of
Moses, from the fyzst day forwarde that
the Lozd commaūded amōg your genera
cyon: when oughte is committed ignozan
tly befoze the eyes of the congregaciō, thē
al ỹ multitude shal offer a calfe foz a bur
nt offerynge to be a swete sauoure vnto ỹ
Lozde, and the meateofferynge and thee
dzinkoffring therto, accozdinge to the ma
ner: and an he goote foz a synne offering
And the preaste shall make an attone-
mente foz all the multytude of the childzē
of Israel, and it shall be forgeuē thē foz it
was ignozaūce. And they shal bzing theyz
giftes vnto the offering of the Lozd, and
theyz synoffryng befoze the lozd foz theyz
ignozaunce. And it shalbe forgeuen vnto
al the multitude of the childzen of Israel
& vnto the straunger that dwelleth amōg
you: foz the ignozaūncle pertayneth vnto
al the people. Yf any one soule synne tho-
row ignozaūce he shal bzing a she gote of
a yere olde foz a synoffring And the pzieſt
shal make an attonemēt foz the soule that
synned ignozauntly wyth the synoffringe
befoze the Lozd and reconcyle him, and it
shalbe forgeuen him. And both thou that
art bozne one of the childzē of Israel and
the straunger that dwelleth amonge you
shall haue bothe one lawe yf ye synne tho
rowe ignozauncye.

And the soule ỹ doth oughte pzesump-
tuously e. whether he be an Israelyte oz a
strāger, the same hath despysed the Lozd.
And ỹ soule shalbe destroyed frō amonge
his people, because he hath despised ỹ woz
de of the Lozd & hath bzoken his cōmaun
dementes, that soule therfoze shal perishe
and his synne shalbe vpon hym.

And whyle the childzen of Israel wēt
in the wildernesse, they found a man bzge
therynge stickes vpon the Sabothe daye.
And they that founde hym gatheryng stic
kes, bzoughte hym vnto Moyses and Aa
ron and vnto all thee congregatyon: and
they putt hym inwarde, foz it was not de-
clared what shuld be done vnto him. And
the Lozd sayd vnto Moyses: the mā shal
dye, let al the multitude stone him with sto
nes without the hoste. And al the multitu
de bzought him wythout the hoste and sto
ned hym wyth stones, and he dyed as thee
Lozd commaunded Moyses.

And ỹ lozd spake vnto Moses saying
speake vnto the childzē of Israel and bid
them: that they make thē gardes vpō thee
quarters of theyz garmētes throzowe out
theyz generacyōs, and lette thē make the
gardes of rybaundes of Jacincte. And the
garde shalbe vnto you too loke vppon it,
that ye remembze all the commaundemen
tes of the Lozde and do them: that ye seke
not a way after your owne hartes, and af
ter youre owne eyes, foz to go a whozyng
after thē, but ỹ ye remēbze & do al my com
maun

maundemētes & be holy vnto your God,
foz I am ỹ lozd your god which bzought
you out of the land of Egipt foz to be you
re God, I am the Lozde God.

The Notes

a¶ This cōmaundemēt was a foze token of gethe
ring the gentiles and the hebzues into one churech of
Christe, Johan. x.c. Wherin there is no differēce be-
twene the hebzue oz Jewe, and the grecian, ryche &
poore, cytezen and straunger oz forener

b¶ Necessytie dzoue him not to gather stickes &
therfoze was he wozthye thys cruell deathe, foz as
moche as he despysed to heare the wozd of the lozde
where vnto he was so straytely cōmaunded to gene
eare on the Sabothe daye.

c¶ Soche gardes shulde the chzysten haue depe
ly fixed in theyz hartes, consyderinge what they are
bounde to the Lozd, of what God what a seruice they
haue taken vpon them: that they myght wythal di-
ligence and circumspection fulfyl that, whyche they
haue promysed. &c.

¶ The rebellyon and resystaunce of Cozah Da
than and Abiram. The erth opened and swalowed
them vp.

The .xvi. Chapter.

a Dothe wyl
te Cozah ỹ
son of Jsa
char.

b Come wyp
te Abiram.

AND* Cozah the sonne of Je
sechar the sonne of Cahath ỹ
sonne of Leui and Dathan
& Abiram the sonne of Eli-
ab, and On the sonne of Pe-
leth, the sonne of Ruben: stode vp befoze
Moyses, wyth other of the childzen of Is
rael .ii. hundzed & fyftie, heades of the cō-
gregacion, and councelers, and men of fa-
me, and they gathered thē selues together
agaynst Moyses and Aaron & sayd vnto
them: ye haue done ynough. Foz al ỹ mul
titude are holy euerye one of them, and the
Lozd is among them. Why therfoze heue
ye oure selues vp aboue the congregatyō
of the lozde.

Whē Moses heard it, he fel vpon hys
face & spake vnto Cozah, and vnto al his
cōpanye saying: to mozowe the lozde wyll
shewe who is his & who is holye, and wyll
take them vnto hym, and whom soeuer he
hathe chosen, he wyl cause to come to him.
This do: take fyzepannes, thou Cozah &
al thy companye, and do fyze therin & put
cens thereto befoze thee lozde to mozowe.
And then whō soeuer the lozd doth chose,
the same is holy. Ye make ynough to doo
ye chyldzen of Leui.

And Moses sayde vnto Cozah: heare
ye chyldzē of Leui. Seemeth it but a smal
thynge vnto you, that thee God of Jsrael
hathe separated you frome the multitude
of Jsracll to bzynge you to hym, to do the
seruyce of the dwellynge place of the lozd
and too stande befoze thee people too my-
nyster vnto them: he hathe taken thee too
hi & al thy bzethzē ỹ sonnes of Leui wyth
the, and ye seke the office of the pzeast also
Foz which cause both thou and al thy cō-
panye are gathered together againste the
Lozde: foz what is Aaron, that ye shulde
murmure agaynst hym.

And Moses sent to cal Dathan & Abi-
ram the sonnes of Eliab, & they answered
we wyl not come. Seemeth it a smal thing
vnto the that ỹ hast bzought vs out of a
lande ỹ floweth with mylke and honye, to
kyl vs in the wildernesse. But that thou
shuldest raygne ouer vs also? Moreouer
ỹ hast bzought vs vnto no land that flow
eth with mylke & hony, nether hast geuen
vs possessyons of feldes oz of vynes. E-
ther wilt ỹ pul out the eyes of these men:
we wyll not come.

And Moses wared very angry & said
vnto ỹ Lozd: Turne not vnto their offri
ges. I haue not taken so moch as an asse
from thē neyther haue hurted any of them
Then Moses sayd vnto Cozah: Be ỹ &
al thy companye befoze the Lozd both ỹ
they & Aaron to mozow. And take euerye
man his censer & put cens in them, and co
me befoze the lozde euery man with his cē
ser: two hundzed & fifty censers, and Aa-
ron with his censer. And they toke euery
man his censer and put fyze in the & laied
cens theron, and stode in the dooze of the
tabernacle of witnesse, & Moyses and Aa
ron also. And Cozah gethered al the cōgre
gation agaynst thē vnto the dooze of the ta
bernacle of witnesse.

And the glozye of thee lozde appea-
red vnto al the congregatiō. And the lozd
spake vnto Moyses and Aaron sayinge:
seperate youre selues from this congrega
cyon, that I maye consume them atonce.
And they fell vpō theyz faces & sayd* O
most myghty god of the spirits of al flesh
one man hath synned, & wylt thou be wzo
th withal the multitude. And the lozd spa
ke vnto Moses sayinge: speake vnto the
congregacyon and saye: Gett you awaye
from aboute the dwellyng of Cozah, Da
than and Abiram. And Moses rose vp &
went vnto Dathā and Abiram, and the
elders of Jsrael folowed him. And he spa
ke vnto the congregacyon sayenge depar
te from the tentes of these weked men and
touche nothyng of theires: lest ye perysche
in all

Num. xxvii.

in all their synnes. And they gate them from the dwellynge of Cozah, Dathan and Abiram on euery side. And Dathã & Abirame came out & stode in doze of their tentes with theyr wyues, ther sonnes and theyr chyldzen.

And Moses sayd: Here by ye shal know we ỹ the Lozd hath sent me to do all these wozkes, & that I haue not done thẽ of mine owne minde: If these men dy ỹ comen deth of all men oz yf they be* visyted after ỹ visitacyon of al men, thẽ the lozd hath not sent me. But and yf the Lozd make a new thing, and the erth open hir mouth & swalow them and al that pertaine vnto them, so that they go downe a quick in to hel: then ye shall vnderstand, that these men haue rayled vpon the Lozde.

*that is punished w the punishment.

And as sone as he had made an ende of speakyng al these wozdes, ỹ grounde clouen a sonder that was vnder them, & the erth opened her mouth & swalowed them & their houses and al the mẽ that were with Cozah & al their goodes. And they and al that pertayned vnto them, wẽte downe a liue vnto hel, & the erth closed vpon them, & they perysshed from amonge the congregacyõ. And al Israel that were about thẽ fledd at the cry of thẽ. For they sayd: The erthe myghte happelye swalowe vs also.

And ther came oute a fyre from the Lozde and consumed the two hundzed & fifty men that offered cens.

And the Lozd spake vnto Moses sayenge: Speake vnto Eleazar the sonne of Aaron the preaste and let him take vpthe censers oute of the burning, & scatter the fyre here and there, for thee b‡ censers of these synners ar holowed in their deathes & let them be beaten into thyn plates and fastened vpon the altare. For they offred them before the Lozde, and therfore they are holy and they shalbe a signe vnto the chyldzen of Israell.

And Eleazar the preast toke the brase cẽsers which they that were burnt had offered, & beate them & fastened them vpon the altare, to be a remembraunce vnto the chyldzen of Israell, that no straũger whych is not of the sede of Aaron, come nere to offer cens before the Lozde, that ye be not made lyke vnto Cozah and hys companye as the Lozd saide vnto hym by the hande of Moses.

And on the mozow al the multitude of the chyldzen of Israel murmured agaynst Moyses and Aaron, sayinge: ye haue kylled the people of the Lozde. And when the multytude was gathered agaynst Moyses and Aaron they loked towarde the tabernacle of witnesse. And behold, the cloud had couered it and the glozy of the Lozde appeared. And Moyses & Aaron went before the tabernacle of witnesse. And the Lozd spake vnto Moyses sayinge: Gett you from thys congregation, that I may consume them quyckly. And they fel vpõ theyr faces.

And Moses sayd vnto Aarõ: take a cẽser and put fyre therin oute of the alter, & poure on cẽs, & go quickly vnto the cõgregatiõ and make an attonement for them. For ther is wrath gone out from the lozd, and ther is a plage begõne. And Aarõ toke as Moyses cõmaũded him, & ran vnto the cõgregation: & behold, the plage was begon among the people, and he putte on cens, & made an attonemẽt for the people. And he c‡ stode betwene ỹ dead, and thẽ ỹ were a lyue, and the plage ceased. And the nõbze of them that dyed in the plage, were xiiii. thousand & seuẽ hundzed: besyde thẽ that dyed about ỹ busines of Cozah And Aarõ wẽte agayne vnto Moses vnto the doze of the tabernacle of witnesse, and the plage ceased.

The Notes;

a‡ To go downe quicke oz a lyue in to hell, is, to perysshe by sodayne death and too be ouerwhelmed wyth the earth.

b‡ Thee censers were halowed in theyr deathes, because that by them was geuen an ensample vnto other to feare.

c‡ Aaron is here a fygure of Christ which is the mediatour betwene god and the church whiche restrameth the Just vengeaũce of God for the synnes of the wozlde, whych helpeth the chosen whẽ theybe in Jeopardye.

¶ Aarons rodde buddeth and beareth blossomes.

The. xvii. Chapter.

AND ỹ Lozd spake vnto Moses sayinge: speake vnto the childzẽ of Israel and take of thẽ, for euery principall house a rod, of theyr princes ouer ỹ houses of theyr fathers: euen. xii. roddes, and wryte euery mãs name vpon hys rod And wryte Aarons name vpon the staffe of Leui: for euery head man ouer the houses of theyr fathers shall haue a rod. And putte them in the tabernacle of wittenesse where I wyll mete you. And hys rodde whom I chose, shall blossome: So I wyl make cease from me the grudgyns of the chyldzen of Israel whych they grudge agaynst you.

And Moyses spake vnto the chyldzen of Israel, & al the princes gaue him for euerye pryncе ouer theyr fathers houses a rod: euen. xii. roddes, and the rod of Aarõ was among the roddes. And Moses put the roddes before the Lozd in the tabernacle of witnesse. And on the mozowe, Moyses went into the tabernacle: and behold* the rodde of Aaron of thee house of Leui was budded and bare blossomes & almondes. And Moyses brought out al the staues from before the Lozd, vnto al the chyldzen of Israel, and they loked vpon them and toke euerye man hys staffe.

*Exod. xx. b.

And the Lozd sayd vnto Moses: bringe Aarons rod agayne before the wytnes to be kepte for a token vnto thee chyldzen of rebellyõ, that theyr murmuringes may cease fro me, that they dye not. And Moyses dyd as the Lozd cõmaũded hym. And the childzen of Israel spake vnto Moses sayinge: behold, we ar destroyed & al come to nought: for whosoeuer cometh nye thee dwelling of the Lozd, dyeth. Shal we vtterly consume awaye?

¶ The office of the Leuytes. The tythes and fyrste fruytes must be geuen them. Aarons heritage.

The. xviii. Chapter.

AND the Lozd sayd vnto Aaron. Thou and thy sonnes & thi fathers house with ỹ, shal beare the faute of that which is done amysse in thee * holye place. And thou and thy sonnes wyth the, shal beare the faute of that which is done amisse in youre priesthode. And thy brethren also thee trybe of Leui, thee trybe of thy father take wyth the, and lett them be ioyned vnto the & minister vnto thee. And thou and thy sonnes wyth thee shal minister before the tabernacle of witnesse. And let thẽ wayte vpon the & vpõ al the tabernacle: only let thẽ not come nye ỹ holy vessels & the alter, that both they & ye also die not. And let thẽ be by thy, and wayte on ỹ tabernacle of witnes, and on al the seruice of the tabernacle, and let no straunger come nye vnto you.

Modernall bysy take not hede ỹ it be not to vched

Wayte therfore vpon the holye place & vpõ the altar, ỹ there fall no moze wrathe vpõ the childzẽ of Israel: behold, I haue takẽ youre brethrẽ the Leuites frõ amõg the childzen of Israel, to be youres, as gifftes geuẽ vnto the Lozde to do the seruyce of the tabernacle of wytnesse. And se that both thou and thy sonnes with the take hede vnto your preastes office, in althinges that perrayne vnto the altar and wythin the vayle. And se that ye serue, for I haue geuen youre preastes office vnto you for a gyft to do seruyce: and the straunger ỹ cometh nye, shall dye.

And the Lozde spake vnto Aaron: beholde I haue geuen the keppynge of mine heue offerynges in all the halowed thynges of the chyldzen of Israell. And vnto the I haue geuen them vnto anoyntyng & to thy sõnes: tõ be a duty for euer. This shalbe thyne of moste holy sacrifyces, All their gyftes, thozow out al their meate offerynges & sinne offeringes and trespace offeringes which theybring vnto me. They shalbe most holy vnto the & vntõ thy sonnes. And ye shal eate it in ỹ most holy place: all that are males shall eate of it for it shalbe holy vntõ the.

And this shalbe thyne: the heue offerinｇes of their gyftes, thozow out al the wauecofferynges of the chyldzen of Israell, for I haue geuẽ thẽ vnto the & thy sõnes, & thy daughters wythe the to be a dutye for euer: & al ỹ ar cleane in thy house shal eate of it, al the fat of the oyle of the wine & of the corne: their fyrst frutes which they geue vnto the Lozd that haue I geuẽ vnto the. The fyrst frutes of al ỹ is in theyr landes whych they bringe vnto the Lozd shalbe thyne: and al that ar cleane in thyne, house shall eate of it.

All dedicate thinges in Israel, shalbe thyne. Al ỹ breaketh the matrice of al flesh that mẽ bryng vnto the Lozd, both of mã and beast, shalbe thine, Neuertheiater ỹ firstborne of man shalbe redemed, and the fyrste borne of vncleane beastes shall be redemed. And theyr redemptions shall be at a moneth old, valued at. v. sycles of syluer, of thee holye syete. A sycle maketh twentye Geras. But the fyrst borne of oxen, shepe and gootes shall not be redemed. For they are holye, and thou shalte sprynkle theyr bloud vppon the alter, and shalt burne

burne theyr fat to be a sacrifice of a swete sauoure vnto the Lorde. And the flesshe of them shalbe thyne, as the wauebreste & all the ryght shoulder is thyne al the holy heueoffringes which the chyldren of Israel heue vnto the Lorde, I geue thee and thy sonnes and thy doughters wyth the to be a duetye for euer. And it shalbe a *salted couenaũt for euer, before the Lorde: vnto the and to thy sede wyth the.

And the Lord spake vnto Aaron: thou shalt haue none enheritaũce in theyr lande nor part among them. For I am thy part & thy enheritaunce among the chyldren of Israel. And behold I haue geuẽ the chyldrẽ of Leui, the tenth in Israel to enherite for the seruice whiche they serue in the tabernacle of witnesse, that the chyldren of And the Leuites shal do the sernice in the tabernacle of witnesse. & beare, theyr syn, & Israell hencefor the come not nye the tabernacle of wytnesse, & beare synne & dye. D it shalbe a law for euer vnto your chyldrẽ after you: But among the chyldrẽ of Israel they shal enherete none enheritaunce. For the tithes of ỹ chyldrẽ of Israel why che they heue vnto the Lord, I haue geuẽ the Leuites to enherit. Wherfore I haue sayd vnto thẽ: Among the chyldren of Israell ye shall enherite none enheritaunce.

And the Lord spake vnto Moses saynge: speake vnto the Leuites & saye vnto thẽ: when ye take of the chyldrẽ of Israel the tythes whych I haue geuẽ you of thẽ to your enheritaunce, ye shal take an heue offring of that same for the Lord, euẽ the tenth of that tythe. And it shal be reckened vnto you for youre heuoffringe, euen as though ye gaue corne out of the barne or a fulloffrynge from the wyne presse.

And of this maner ye shall heue an heueoffring vnto the Lord, of al your tithes whych ye receaue of the chyldren of Israell, & ye shal geue therof the Lordes heue offringe vnto Aarõ the preest. Of al your gyftes, ye shal take out the Lordes heueoffring: euen the fat of all theyr halowed thynges.

And thou shalt saye vnto thẽ: when ye haue takẽ away the fat of it frõ it, it shall be counted vnto the Leuites as the encrease of corne & wyne. And ye shal eate it in al places bothe ye & youre housholdes, for it is your reward for your seruice in the tabernacle of witnesse. And ye shal beare no synne by the reason of it, when ye haue takẽ frõ it the fat of it: nether shal ye vnhalowe the halowed thynges of the chyldren of Israell, and so shall ye not dye.

The Notes

a‡ Salted couenaunt for a syme suer and stable couenaunt.

C Of the redde kowe. The lawe of hym ỹ dyeth in the tabernacle: and of hym also that toucheth the anye vncleane thinge

The .xix. Chapter.

AND ỹ Lord spake vnto Moses & Aaron saying: this is ỹ ordinaũce of the lawe whych the Lord cõmaũdeth saying: speake vnto thee chyldren of A Israell and let them take the redde kowe without spot wherein is no blemyche and which neuer bare yocke vpon her. And ye shal geue her vnto Eleazar the preest & he shal bringe her wythout the hoste & cause her to be slayne before hym.

And Eleazar the preest shal take of her bloude vpõ hys fynger, & sprinkle it streyght toward the tabernacle of witnesse, vii tymes. And he shal cause thee kowe to be burnt in hys syghte: both skyn, flesshe and bloud, with the dounge also. And let thee preest take Cedar wood and Isope & purple cloth, and cast it vpon the kowe as she burneth. And let ỹ preest washe his clothes and bathe his flesshe in water, & then come into the hoste, and the preest shalbe vncleane vnto the euen.

And he that burneth her, shal wash his clothes in water & bathe hys flesshe also in B water, & be vncleane vntyl euen. And one that is cleane, shall go and take vp the asshes of the kowe, and put thẽ without the hooste in a cleane place, wher they shall be kepte to make sprinklinge water for thee multitude of the chyldren of Israel: for it is a synneoffring. And let hym that gathe red the asshes of the kowe, washe hys clothes, & remayne vncleane vntil euen. And thys shalbe vnto the chyldren of Israel & vnto the straunger that dwelleth among them, a maner a‡ for euer.

He that teacheth any dead person, shal be vncleane seuen dayes. And he shall purifye hym selfe wyth the asshes the thyrde daye and then he shal be cleane the seuẽth C daye. And yf he purifye not hym selfe the thyrde daye, then the seuenth daye, he shall not be cleane. Whosoeuer toucheth anye persone that dyeth and sprinkleth not him selfe selfe, defyleth the dwellinge of the Lord: & therfor that soule shalbe b‡ rooted out of Israell, because he hath not sprynkled ỹ sprynklynge water vppon him he shalbe vncleane, and his vncleanesse shall remaine vppon hym.

This is the lawe of the man that dyeth in a tent: al that come into the tent and all ỹ is in the tente, shall be vncleane. vii. dayes. And al ỹ vessels that be opẽ which haue no lyd nor couerynge vpon them, are D vncleane. And whoso toucheth one ỹ is slaine with a sword in the feldes, or a deed person, or a bone of a deed man, or a graue: shall be vncleane. vii. dayes.

And they shal take for an vncleane persone of the burnt asshes of the synoffering & put runnynge water therto in to a vessel. And a cleane persone shal take Isope & dippe in the water, and sprynkle it vpon ỹ tent & vpon al the vessels & on ỹ soules that were there, and vpõ him that touched a boone or a slayne persone or a deed body or a graue. And the cleane persone shal sprinkle vpõ the vncleane the thyrde daye and the seuenth day. And ỹ seuenth day he shal purifye hym selfe and washe his clothes and bath him selfe in water, & shalbe cleane at euen.

If any be cleane and sprynkle not him selfe the same soule shalbe destroyed frõ amõg the cõgregaciõ: for he hath defiled ỹ holy place of the Lorde & is not sprynkled wt sprinkling water therfore is he vncleane. And this shalbe a perpetuall lawe vnto them. And he that sprynkleth ỹ sprynklynge water, shal wassh his clothes.

And he that toucheth the sprynklyng water, shalbe vncleane vntyl euen. And whatsoeuer the vncleane person toucheth shalbe vncleane. And the soule that touchethe it, shallbe vncleane vntyll the euen.

The Notes.

a‡ For euer: loke genesis. xiii. d.

b‡ As they were defyled wyth the touchynge of the dead, so ar the soules of the Christẽ defyled whẽ they commytte deadly synne, whych is clensed with Christes sacrefyce and merytes onely: and that clensynge obtayned by the Passion and death of Christ oure Lorde, whosoeuer conteyned hys soule shal be rooted out from among the chosen.

C Wt Iam dyeth The people Murmur. They haue water euẽ out of ỹ rocke. Edom denieth the Israelites passage thorowe his realme. The death of Aaron in whose roume Eleazar succedeth.

The .xx. Chapter.

AND the whole multitude of the chyldren of Israel, A came into the desert of Sin, in thee fyrste moneth, and the people dwelt at Cades. And ther dyed Mir Iam and was buried ther. Moreouer ther was no water for the multitude, wherfore they gathered thẽ selues together agaynst Moses & against Aarõ And the people chode wyth Moyses and spake sayinge: wolde god that we had perished when our brethren perished before the Lorde. Why haue ye brought the congregaciõ of the lord vnto this wildernes, that both we and our catel shulddye here? Wherfore brought ye vs out of Egipt to bring vs into this vngracious place, which is no place of sede nor of fygges nor vynes nor of põgranates, neyther is ther any water to drinke? B

And Moyses & Aaron went frõ the cõgregatiõ vnto the doze of thee tabernacle of witnesse, & fel vpõ theyr faces. And the glorye of the Lorde appeared vnto them. And the Lord spake vnto Moses saying take the staffe, & gether thou & thi brother Aarõ the congregatiõ together, & saye ye vn to the rocke before theyr etes, that he geue forth his water. And thou shalt bring the water out of the rocke, and shalt geue the company drinke and theyr beastes also.

And Moyses toke the staffe frõ before the Lorde, as he commaunded hym. And Moyses and Aarõ gethered the cõgregacion together before the rocke, and he saide vnto thẽ heare ye rebellious, muste we fet you water out of this rocke? And Moses lyfte vp hys hãde wyth hys staffe and smote the rocke. ii. tymes, and the water came out abundantly, & the multitude dranke and theyr beastes also. C

And the Lorde spake vnto Moyses and Aaron: because ye beleued me not, to a‡ sanctifye me in the eyes of the chyldren of Israel, therfore ye shal not bryng this congregacyon into the land whych I haue geuen hym. Thys is the water of stryffe, because the chyldren of Israel stroue wyth the Lorde, & he was sanctyfyed vpon them.

And Moses sente messengers from Cades vnto the kynge of Edom. Thus saieth thy brother Israel: Thou knowest all

all the trauell ỹ hath happened vs, howe oure fathers wente downe in to Egypte and howe we haue dwelte in Egypte a longe tyme, and how the Egyptians vexed both vs and our fathers. Then we cryed vnto the Lorde and he herde our voyces, and set an angel ꝛ hath fett vs out of Egypte. And beholde we are in cades a citie hard by the borders of thy coũtre let vs goo a good felowshippe thorowe thee
Num.xxi.e countre* we wyll not goo thorowe the feldes nor thorow ỹ vineyardes, nether wyl we drynke of the water of the fountaines but we wyl go by the hie way and nether turne vnto the tyght hãde nor to ỹ lefte, vntill we be past thy countre. And Edõ answered him: Se ỹ come not by me, lest
D I come out agẽst ỹ, w the sword. And the chyldre of Israel saide vnto him: we wil go by the beaten way: and yf ether we or oure catell drynke of thy water, we wyll paye for it, we will do no moare but passe thorow by fote only And he saide: ye shal not go thorowe. And Edom came oute agaynst him with moch people and wyth a mighty power. And thus Edom denyed to geue Israel passage thorow his coũtre And Israel turned a waye from him.

And the chyldren of Israel remoued frõ Cades and went vnto mount Hor wyth all the congregacion. And the Lord spake vnto Moses ꝛ Aaron in mounte Hor harde vpõ the costes of the lãd of Edom sayenge: let Aarõ be put vnto his people for he shall not come in to the land which I haue geuen vnto the childre of Israel becau se ye disobeyed my mouth at ỹ water of stryffe. Take Aaron and Eleazar his sonne, and bryng them vp in to moũt Hor and stryppe Aarõ out of his vestimẽtes and put them vpon Eleazar his sõne, and let Aaron be put vnto hys people ꝛ dye ther.

And Moses dyd as the Lorde cõmaũded: and they went vp into mount Hor in the syghte of all the multitude. And Moses toke of Aarons clothes and put them vpon Eleazar his sonne, and Aaron dyed there in ỹ topp of the mount. And Moses and Eleazar came doune oute of the moũt And all the house of Israell mourned for Aaron. xxx. dayes.

The Notes
at Sanctyfye here is, to shew and declare to be holy, as in Math. vi.b

C Israel vanquisheth king Arad. The fyerye serpentes stinge them but when they loked at thee brasen serpent which the Lord cõmaũded Moyses to lyfte vp, they ar healed. The kynges, Sehon and Og are ouercome in batell

The. xxi. Chapter.

A
And when kyng Arad the cananite which dwelt in ỹ south partyes, harde tell that Israell came by ỹ way that the spies had founde out he cam ꝛ fought wyth Israel ꝛ toke some of the preſoners. Thẽ Israel vowed a vow vnto the Lord and sayde: yf thou wilt geue this people into our hãdes, we wyll destroye theyr cyties. And the Lorde herde the voyce of Israell and deliuered thẽ the Cananites. And they destroied both them B
ꝛ theyr cytyes, ꝛ called thee place Horma.

Then they departed from mount Hor toward the redd see: to compasse the land of Edom. And the soules of the people faynted by thee waye. And thee people spake against god ꝛ agaist Moses: wherfore hast thou brought vs out of Egypt for to dye in the wilderneſſe for here is nether brede nor water, and our soules lo
After ỹ cõmẽt trallacy Chaldee hath ỹ Hor, wil berattle. of lothe this wyght
ther this* lyght bread.

Then the Lord sente fyerie serpẽtes a The pu
monge the people, which stonge them: so geof th
that moch people dyed in Israel. And the peares.
people came to Moses and sayd: we haue synned, for we haue spokẽ agaynst the Lord and agaynst the, make intercession to the Lorde, that he take awaye the C
serpentes from vs. And Moses made intercession for the people. And the Lord saide vnto Moses: make the a serpente and hãge it vp for a sygne, and lett as manye as are bytten loke vpon it and they shall lyue. And Moses made a serpente of brasse and set it vp for a sygne. And when ỹ serpentes had bytten anye man, he went and behelde the serpente of brasse and recouered.

And the chyldren of Israel remoued ꝛ pitched in Oboth. And they departed frõ Oboth and laye at Egebarim in the wilderneſſe whiche is before Moab in the east side And they remoued thence, and pitched vpon the riuer of Zarad. And they departed thẽce and pitched on the other side of

Arnon, whych ryuer is in the wildernes and cometh out of the costes of the Amorites: for Arnon is the border of Moab, betwene Moab ꝛ thee Amorites. Wherfore it is spoken in the* boke of the warre of ỹ Lord: go with a violẽce both on the ryuer of Arnon and on the ryuers head, whyche
D Some thin ge is no doubt be the boke of wages.
choteth dowme to dwell at Ar, and leaneth vpon the costes of Moab.

And frõ thẽce they came to Beer, which is the wel wherof ỹ Lord spake vnto Moses: gether the people together, ỹ I maye geue them water. Thẽ Israell sange thys song: Arise vp wel, synge therto: The wel whych the rulers digged ꝛ the captaynes of the people with the helpe of the lawe gueer and with theyr staues.

E
And frõ this wilderneſſe they wente to Mathana, ꝛ from Mathana to Nahaliell, ꝛ from Nahaliel to Bamoth, and from Bamoth too the valaye that is in the feldes of Moab in the top of* Phasgah whych boweth toward Jesimon. And Israel sente
After ỹ cõmẽt trallacy Chaldee hath Jere. wil berattle. messengers vnto Sehõ, king of ỹ Amorites saying: let vs go thorow thy lande, we wyl not turne into thy feldes nor into thy vineyardes, nether drinke of the water of the welles: but we wyl go along by the comen way, vntil we be past thy coũtre. And Sehõ wold geue Israel no licence to passe thorow his countre, but gethered all hys people together ꝛ wẽt out agaynst Israel into the wilderneſſe. And he came to Jahaza and fought wyth Israel.

F
And Israel smote him with the edge of the sword ꝛ cõquered hys land, frõ Arnõ vnto Jabock: euẽ vnto the childrẽ of Ammon. For the borders of the chyldren of Ammon ar stronge. And Israell toke all these cyties ꝛ dwelte in al the cyties of the Amorites: in Hesbon ꝛ in al the townes ỹ longe therto. For Hesbon was the citie of Sehon the kyng of the Amorites whych Sehon had fought before wyth the king of the Moabites, and had take al hys lãd out of hys hande, euẽ vnto Arnon. Wherfore it is a prouerbe, goo to Hesbon ꝛ lette the cytie of Sehon be bylt ꝛ made readye for ther is a fyre gone oute of Hesbon ꝛ a flame from the cytie of Sehon ꝛ hath consumed Ar of the Moabites and the men of the hylles of Arnon. Woo be to the Moab
Chamos is ỹ name of a certen image
D people of* Chamos ye ar vndone. His sonnes are put to flyght ꝛ hys daughters G
brought captyue vnto Sehon kynge of the Amorites. Theyr lyght is oute from Hesbon vnto Dibon and we made a wildernesse euẽ vnto Nopha whych reacheth vnto Mediba. And thus Israel dwelt in the lãd of the Amorites. And Moses sent to serche out Jaezer, and they toke the townes belongyng therto ꝛ conquered the Amorites that were there.

And thẽ they turned ꝛ wẽt vp towarde Basan. And Og the king of Basan came out agaynst them, both he and all hys people, to warre at Adrei. And the lord sayde vnto Moyses: feare hym not, for I haue delyuered him into thy handes with al his people ꝛ his land. And thou shalt dõ with him as thou dydest with Sehon the kinge of the Amorites which dwelt at Hesbõ. And they smote him ꝛ hys sonnes and all his people, vntyll ther was nothinge lefte hym. And they conquered hys lande ꝛ the chyldren of Israell remoued and pytched in thee feldes of Moab, on the other syde of Jordane, by Jericho.

C Kyng Balac sendeth for Balam, to thintent that he shuld curse Israel: but Balam can do nothing agaynst the wyll of the Lord. Balãs asse speaketh to hym in the ware.

The. xxii. Chapter.

A
And Balac the son of Ziphor sawe all that Israell had done to the Amorites, ꝛ the Moabites were sore afrayed of ỹ people, becau se they were many, and abhorred the chyldren of Israell: And Moab sayd vnto the elders of Madian, now shal this cõpanye licke vp all ỹ are round aboute vs, as an ore licketh vp the grasse of the feld. And Balac the son- B
ne of Ziphor was kynge of the Moabites at that tyme.

And he sent messengers vnto* Balam Deut. xxiii a
the sonne of Beor, the interpreter whyche dwelt vpõ the ryuer of the land of the children of hys folke, to call hym sayinge: behold, ther is a people come out of Egypte which couereth the face of the erth ꝛ lyeth euẽ harde by me. Come nowe a felowshyp and curse me this people, For they are too myghtye for me, so peraduenture I myght be able to smyte them and dryue them out of the lande. For I wote that whom thou blessest shall be blessed and whome thou

curseſt shalbe cursed.

And the elders of Moab went wythe the elders of Madian, and the reward of the sothe sayenge in their handes. And they came vnto Balam, and told him the wordes of Balac. And he sayde vnto the tarye here all nyghte and I wyll bringe you worde, euen as the Lorde shall saye vnto me. And the lordes of Moab abode wyth Balam.

And God came vnto Balam: and ℭ sayd: what men are these which are withe the? And Balā sayd vnto god: Balac the sonne of Ziphor kynge of Moab hathe sent vnto me sayenge: beholde, there is a people come out of Egypt and couereth ȳ face of the erthe: come nowe therfore and curse me thē, that so peraduenture I may be able to ouercome thē in batel, & to dryue thē out. And God sayde vnto Balam: thou shalt not go wyth them, nether curse the people, for they are blessed.

And Balam rose vp in the morynge and sayde vnto the Lordes of Balac: get you vnto youre lande, for the Lorde wyl not suffre me to go with you. And the lordes of Moab rose vp & went vnto Balac and sayd Balā wolde not come wyth vs. And Balac sēt agayne a greater cōpanie of lordes & more honorable thē they. And they came to Balā and tolde him: Thus sayeth Balac the sonne of Zipbor: oh, let nothynge let the to come vnto me, for I wyl greatly promote the vnto greate honoure, and wil do whatsoeuer thou sayest vnto me, come therfore I praye thee, curse me thys people.

D Nu. xxiiii. c And Balam answered and sayde vnto ȳ seruaūtes of Balac. * If Balac wolde geue me his housful of syluer and golde, I can go no further then the worde of the lord my God, to do lesse or moare. Neuertheles tarie ye here all nyght: that I may wete, what the Lorde wyll saye vnto me once moare. And God came vnto Balam by nyghte and sayde vnto him: If ȳ men come to fett the, ryse vp and go with them: but what I saye vnto the, that only thou shalt do.

And Balam rose vp early and sadelde his asse, & went with the lordes of Moab. But God was angry because he wēt. And the angel of the Lord stode in ȳ way againste him. And he ryd vpon his asse & two seruauntes with him. And when the asse saw the angell of the Lord stand in ȳ way & his swerde drawen in his hand, she turned a syde oute of the way & went out in to the felde. And Balam smote the asse to turne her into the waye.

And the angel of the Lord went and stode in a path betwene ȳ vineyardes, where ℭ was a wall on the one syde & another on the other. When the asse saw the angel of the Lorde, she wrenched vnto the walle & thrust Balams fote vnto the wall, and he smote her agayne. And ȳ angel of the lord wēte forther and stode in narowe place, where was no waye to tourne, ether to the ryghte hande or to the lyfte. And when the asse saw the angel of the Lord, she fel downe vnder Balam: & Balā was wrath & smote the asse with a staf. And the lorde opened the mouth of the asse, & she sayde vnto Balam: what haue I done vnto the, ȳ thou smitest me thus. iii. times? And Balam sayde vnto the Asse: because thou hast mocked me? I wold ȳ I had a swerd in myne hand, that I mighte now kyll ȳ. And the asse sayd vnto Balam: am not I thyne Asse whiche thou hast rydden vpō sence thou waste borne vnto thys daye? Was I euer wont to do so vnto the? And he sayde, nay.

And the Lord opened the eyes of Balā ȳ he sawe the angel of the Lord standing in the waye, withe his swerde drawen in his hande. And he bowed him selfe & fell flat on his face. And the angel of the Lorde sayde vnto him. Wherfore smitest ȳ thyne asse thus. iii. tymes? behold I came out to resyst the, for the waye is contrary vnto me, & the asse sawe me and auoyded me thre tymes: or else (had she not turned fro me) I had surely slaine the and saued her a lyue. And Balam sayd vnto the angel of the Lord: I haue sinned for I wist not that thou stodest in the waye against me. Now therfore yf it displease thine eyes, I wil turne againe. And ȳ angel sayd vnto Balā, go with the men: but in anye wyse, what I saye vnto the, that say. And Balam wente with the lordes of Balac.

And when Balac herde that Balam was come he wēt out against him vnto a ℭ cytye

cytie of Moab that stode in the border of Arnon, which was the vtmost part of hys countre. And Balac sayd vnto Balā: dyd I not send for the, to call the? wherfore camest thou not vnto me? thinkest thou that I am not able to promote the vnto honoure? And Balā sayd vnto Balac: Lo I am come vnto thee. But I can saye nothinge at all saue what God putteth in my mouthe that must I speake. And Balam went wyth Balac, & they came vnto the * large cytie. And Balac offred oxen & shepe and sente for Balam and for thee Lordes that were wyth hym.

* Ebre. of places or of feeres. So me full of people in ȳ feeres.

ℭ Balam blesseth the people, wher he was required to curse them & prophesyeth that they shalbe a great people.

The. xxiii. Chapter.

A ND on the morning Balac toke Balam & brought him vp into thee hye place of Baall, and thence he sawe vnto thee vttemost parte of the people. And Balam sayde vnto Balac: bylde me here seuē alters & prouide here seuē bullockes & seuen rammes. And Balac dyd as Balam sayd. And Balac & Balam offred on euery alter a bullock & a ram. And Balam sayd vnto Balac: stand by the sacrifice, whyle I go to wete whether the Lorde wyll come & mete me, & whatsoeuer he sheweth me, I wyll tel the, and he went forth wyth. And God come vnto Balam, & Balam sayd vnto hym: I haue prepared. vii alters, and haue offered vpon euery alter, a bullock, and a ram. And the Lorde put a sayinge in Balams mouth and sayd: go agayne to Balac & say on this wyse. And he went agayne vnto hym and lo, he stode by hys sacrifyce, both he and all the Lordes of Moab. And he began hys parable and sayd: Balac the kyng of Moab hath fet me frō Mesopotamia out of the mountaynes of the easte saying: come and curse me Jacob, come & defye me Jsrael. Howe shal I curse whō God curseth not & how shal I defye whom the Lord defieth not? from the toppe of thee rockes I se hym & from the hylles I behold hym: loo, the people, a shall dwell by hym self and shal not be * rekened among other nacions. Who can tell the dust of Jacob and the nombre of the fourth part of Jsrael. I praye god that my soule, maye dye thee death of thre

B

* After the shall destroyed

of the ryghtuouse, and that my laste ende maye be lyke hys. And Balac sayde vnto Balam, what hast thou done vnto me? I fett the to curse myne enemyes: and behold de, thou blessest thē. And he answered and sayde: must e I not kepe that and speake it, whych the Lord hath put in my mouth And Balac sayd vnto hym: Come I pray the wythe me vnto another place whence thou shalt se them, and shalt se but the vtmoste parte of them and shalt not se them all and curse me them there. And he brought hym into a playne felde where men myghte se farre, euē to the toppe of Phasgah, and bylte seuen alters and offered a bullock and a ram on euerye alter. And he sayde vnto Balac: stande hereby thy sacrifyce whyle I goo yonder. And thee Lorde mett Balam and putte wordes in hys mouthe and sayde: goo agayne vnto Balac and thus saye. And when he came too hym: beholde, he stode by hys sacrifyce, and thee Lordes of Moab wythe hym. And Balac sayde vnto hym: what sayeth the Lorde?

And he toke vp his parable & sayde: ryse vp Balac & heare, & herkē vnto me thou sonne of Zipbor. The Lord is not a man that he can lye, neyther the sonne of a man that he can repent: shulde he saye and not do, or shoulde he speake and not make it good? beholde, I haue begonne to blesse & haue blessed, and can not goo backe there fro. He beholdeth no wyckednesse in Jacob nor sawe Idolatrie in Jsrael: The lorde hys God is wyth him. & the * triumphe of a king amonge thē. God that brought thē out of Egipt, is as the strength of an vnicorne vnto thē, for there is no sorceter, in Jacob, nor sothsayer in Jsraell. When the tyme cometh, it wil be sayd of Jacob & of Jsrael, what God hath wrought. Beholde, the people shall ryse vp as a lyonesse and heue vp him self as a lion, and shal not lye downe agayne, vntyll he haue eaten of the praye and dronke of the blonde of them that are slayne.

D Chal habitation dwelling place or cou. &c.

And Balac sayd vnto Balam, neyther curse them nor blesse them. And Balā answered & sayd vnto Balac: tolde not I the sayinge: all ȳ the Lorde biddeth me, that I must do? And Balac sayd vnto Balā: come I pray the, I wyl bringe the yet vnto

another place: so peraduēture it shal please God, ꝑ thou mayst curse thē there. And Balac brought Balā vnto the top of Peor, that boweth toward ꝑ wyldernes. And Balā sayd vnto Balac: make me here. vii. alters, & prepare me here. vii. bullockes, & seuē rammes. And Balac dyd as Balam had sayd, and offred a bullocke and a ram on euery alter.

The Notes.

a‡ To dwell by hym selfe is, to lyue in lybertie wythout trouble and out of the subiection of other people as in Deutero. xxxiii. d.

b‡ Ther is no people without lynne, nether yet Israel, but god loketh not on hit he wareth not angrye in the ende, he auengeth it not accordyng as it deserueth, but amendeth it by hys grace.

¶ Balam prophesieth of the kyngdō of Israel and of the comynge of christ. Balac is angrye wyth Balam. The destruction of the Amaleckites and of the Kenytes.

The. xxiiii. Chapter.

A VHē Balam sawe that it pleased the lord that he shuldbless Israell, he wente not as he dyd twyse before to fet sothsayinge, but sett hys face towarde the wylderneſſe, and lyfte vpp hys eyes and loked vppon Israell as he laye wyth hys trybes, and the spyrite of God came vppon him. And he toke vp hys parable and sayde: Balam the sonne of Beor hath sayde, and thee man whose eye is open hath sayde: he hath sayde whych heareth the wordes of God and seeth the visions of the almyghtye, whych falleth downe and hys eyes are opened.

Howe goodlye are the tentes of Jacob and thyne habitacion a‡ Israel, euē as the brode valeyes and as gardens by the ryuers syde, as the tentes whych thee Lorde hath pitched & as cypers trees vppon the water. The water shal flow out of his bouket & hys sede shalbe many waters, & hys
B king shalbe hyer thē Agag, And his kingdome shal be exalted. God that broughte hym out of Egypte hys strength is as the strenght of an vnicorne, & he shall eate the naciōs ꝑ ar his enemies & breake theyr bones & perce thē thorow wyth hys arowes. He couched hym self and laye downe as a lyon and as a lyones, who shal sterre him vp: blessed is he that blesseth the, and cursed is he that curseth the.

And Balac was wroth with Balam & smote hys hādes together, and sayd vnto hym: I sent for the to curse myne enemies and beholde, thou haste blessed them thys thre tymes, and now gett the quyckly vnto thy place. I thought that I wold promote the vnto honour, but the Lord hath kept thy backe from worshipe. And Balā sayd vnto Balac: tolde I not thy messengers which thou sendest vnto me sayinge? Num. xxii. b
Yf Balac wold geue me his house ful of siluer and gold, I cannot passe the mouth of the Lorde, to doo eyther good or bad of myne owne mynde. What the lord sayth that must I speake. And now beholde, I go vnto my people: come let me shewe the what thys people shal doo to thy folke in the latter dayes. And he began his parable and sayd: Balam the sonne of Beor hath sayd, & the man that hath hys eye opēhath sayde, and he hathe sayde that heareth the wordes of God & hathe the knowledge of the most hye & beholdeth the vision of the almighty, and whē he falleth downe hath his eyes opened I se him but not now, I beholde hym but not nye. There shal come a starre of Jacob and ryse a scepter of Israel, whych shall smyte the coastes of Moab and vndermyne al the childrē of Seth And Edom shalbe hys possession, and the possession of Seir shalbe theyr enemyes, and Israel shal do manfully. And out of Jacob shal come he that shal destroye the remnaunt of the cytics.

And he loked on Amaleck & began his D
parable & sayd: Amaleck is the fyrste of ꝑ nacions, but his latter ende shal perish vtterly. And he loked on the Kenites & toke his parable and sayd: stronge is thy dwellynge place & putte thy nest vpon a rocke, Neuerthelater thou shalt be a burning to Kain, vntyl Assur take the prisoner: And he toke his parable & said: Alas, who shal lyue when God doeth thys? The shippes shal come out of the coste *‡ of Chittim & Chaldy in cōmē trall. Italy
subdue Assur and subdue *Eber, and he hym selfe shal perishe at the last. And Balā rose vp & went & dwelt in his place: and Balac also went hys waye.

The Notes.

a‡ By all these similitudes wolde Balā declare the felycytie of the people of Israel whych came of God, as ye haue in the Psalm. lxxx. and Jere. xxii. b

*‡ That is the Hebrues or those that ar beyonde the floude of Euphrates.

¶ The people committeth fornication with the doughters of Moab. Phinches killeth Zamri & Cozbi. God cōmaundeth to kyll the Madianites.

The. xxv. Chapter.

And

A AND Israel dwelt in Sittim, & the people began to cōmit whoredome wt ꝑ daughters of Moab, which called ꝑ people vnto ꝑ sacrifyce theyr gods. And thee people ate & worshypped their goddes, and Israell coupled him self vnto Baal Peor. Then the Lord was angrie with Israell, and sayd vnto Moses: take al the hedes of ꝑ people, & ad hāge them vp vnto the Lord against the sōne, that the wrath of the Lorde maye tourne awaye from Israel. And Moses sayde vnto the iudges of Israel: goo and slee
B those men that ioyned them selues vnto Baal Peor.

And beholde, one of the children of Israel came & broughte vnto hys brethen, a Madianitisshe wyfe euen in the syghte of Moses & in the syght of all ꝑ multytude of ꝑ chyldren of Israell, as they were weppynge in the doze of the tabernacle of witnesse. And whē Phinches ꝑ sonne of Eleazar ꝑ sonne of Aaron the preast sawe it, he rose vp out of the companie and toke a wepon in his hand, & wēt after the man of Israel in to the hozehouse, and thrust them thozow both the man of Israel and also the womā euen *‡ thozow the bely of her. And the plage ceased frō the children of Israell. And there dyed in the plage xxiiii. thousande.

And the Lorde spake vnto Moses say
C enge Phinches the sonne of Eleazar the sonne of Aaron the preaste, hath tourned myne anger away from the chyldrē of Israel, because he was gelous foz my sake among them, ꝑ I had not consumed ꝑ children of Israel in my gelousie. Wherfore say: behold I geue vnto him my couenaūte of peace, & he shall haue it and his seed after him, euē the couenaunt of the preastes office foz euer because he was gelous
D foz hys Goddes sake and made an attonement foz the chyldren of Israel. The name of ꝑ Israelite which was smittē wt ꝑ Madianityth wife, was Zamri ꝑ sōne of Salu, a lorde of an auncient house a mōg the Simconites. And ꝑ name of the Madianitish wife, was Cozbi the daughter of Zura a heed ouer the people of an auncient house in Madian.

And ꝑ lord spake vnto Moses saying vere the Madianites & smyte the, foz they haue troubled you wt theyr wyles wyth ꝑ which they haue begiled you, thozow Peor & thozow theyr sister Cozbi ꝑ doughter of a lord in Madian which was slayne in the daye of the plage foz Peors sake.

The Notes

a‡ To hang agaynst the sonne is, to be put to execution openly before all people.

*‡ After the Chald. The Gree & the cōmen text. thozow the shamefle of kythy mēbres, some reade euen in the stewes

¶ The chyldrē of Israell are nōbred agayne when they shuld enter into the land of Canaan.

The. xxvi. Chapter.

AND after the plage, the Lord spake vnto Moyses & vnto Eleazar thee sonne of Aaron the prieſt saying: take the nōber of al the multitude of the
B chyldren of Israel from. xx. yere & aboue thozowoute theyr fathers houses, all that are able to goo to warre in Israell. And Moyses & Eleazar the prieste tolde them in thee feldes of Moab, by thee Jozdane faste by Jericho, from. xx. yeare and aboue, as the Lorde commaunded Moyses. And the chyldren of Israel that came out of Egypt were.

Ruben the eldeſt sonne of Israel. The chyldren of Rubē were Hanoch, of whom cometh the kinred of the Hanochites: & of Palu, cometh the kynred of the Paluites And of Hesron, cometh the kynred of thee Hesronites: and of Carmi, cometh the kinred of the Carmites. These are the kynredes of the Rubenites, whych were in nombre. xliii. thousande. vii. hundred and. xxx. And the sonnes of Palu were Eliab. And the sonnes of Eliab were: Nemuell, Dathan and Abiram. The kired of Ruben.

This is that Dathan and Abirā counCelers in the congregation, which *stroue B
agaynst Moyses and Aaron in the cōpa- Num. xvi. a.
nye of Corah, when they stroue agaynste the Lord. And the erth opened her mouthe and swalowed them and Corah also, whē the multitude dyed, what tyme the fyre cōsumed. ii. hundred and fyftye men, & they became a signe: Notwithstāding, the chyldren of Corah dyed not.

And the chyldren of Simeon in theyr The kired of Simeon
kynredes were: Nemuel, of whō cometh the kynred of thee Nemuelites: Jamin, of whō cometh the kynred of the Jaminites

Jachin, of whō cometh the kynred of the Jachinites: Zareh, of whom cometh the kinred of the Zarehites: Saul, of whom cometh the kynred of ỹ Saulites: These ar the kynredes of the Simeonites: in nō bȝe. xxii. thousande and. ii. hundȝed.

The kired of Gad. And the chyldȝen of Gad in their kynredes were: Zephon, of whom cometh the kinred of the Zephonites: and of Haggi cometh the kynred of the Haggites: and of Suni, cometh the kynred of the Sunites: and of Asni, cometh the kinred of the Asnites: & of Eri cometh the kynred of the Erites: and of Arod cometh the kinred of the Arodites: and of Ariel comethe the kynred of the Arielites. These are the kinredes of ỹ chyldȝē of Gad, in nombȝe xl. thousands and. v. hundȝed.

C The kired of Juda. The chyldȝē of Juda: Er & Onan, whych dyed in the lande of Canaan. But the chyldȝen of Juda in theit kynred were: Sela of whom cometh the kynred of the Selanites: and of Phares comethe the kinred of ỹ Pharelites: and of Zareh cometh the kinred of the Zarehites. And ỹ chyldȝen of Phares were Hesron, of whō cometh the kinred of the Hesronites: & of Hamul cometh the kynred of the Hamulites. These are the kynredes of Juda, in nombȝe. lxxvi. thousand and. v. hundȝed.

The kired of Isachar And the children of Isachar in theit kinredes were: Thola, of whom comethe the kynred of the Tholaites: and Phuua, of whom cometh the kynred of the Phuuaites: and of Jasub cometh the kynred of the Jasubites: and of Symron cometh the kynred of the Simronites. These ar the kynredes of Isachar in nombȝe. lxiiii thousand and. iii. hundȝed.

The kired of Zabulon D The chyldȝen of Zabulon in theit kinredes were: Sered, of whom cometh the kynred of the Seredites: and Elon, of whom cometh the kynred of the Elonites and of Jaheliel, cometh the kynred of the Jahelelites. These are the kynredes of Zabulon: in nōbȝe. lx. thousande and. v. hundȝed.

The kired of Joseph. The chyldȝen of Joseph in theit kinredes were: Manasse & Ephraim. The chyldȝen of Manasse: Machir, of whome cometh the kinred of Machirites. And Machyr begat Galaad, of whome comethe the kynred of the Galaadites. And these are the chyldȝē of Galaad: Hieser, of whō cometh the kynred of thee Hieserites: & of Helech cometh the kinred of ỹ Helechites: and of Asriell the kinred of the Asrielites and of Sichem cometh the kynred of the Sichemites, and of Simida cometh thee kynred of the Simidites: & of Hepher cometh the kynred of thee Hepherites. And Zelaphead the sonne of Hephera had no sonnes but daughters. And the names of the doughters of Zelaphead were: Mahela, Noa, Hagla, Milcha, & Thirza. These are the kynredes of Manasse, in nōbȝe lii. thousande and seuen hundȝed.

C the kynred of Ephraim These are the chyldȝen of Ephraim in theyr kinredes: Suthelah, of whō cometh the kynred of the Suthelahites: & Becher of whom cometh the kynred of the Becherites: and of Thehen cometh thee kynred of the Thehenites. And these are the chyldȝē of Suthelah: Eran, of whom cometh the kynred of the Eranites. These are the kynredes of thee chyldȝen of Ephraim in nombȝe. xxxii. thousande and. v. hundȝed. And these are thee chyldȝen of Joseph in theyr kynredes.

the kynred of Benjamin These are the chyldȝen of Ben Jamin in theyr kynredes: Bela, of whom cometh the kynredes of the Belaites: & of Asbell cometh the kinred of the Asbelites: and of Ahiram, the kynred of thee Ahiramites: & of Suphaim the kinred of the Suphamites: and of Huphā the kynred of the Huphamites. And the chyldȝen of Bela were Ard & Naamā fro whence come the kynredes of the Ardites & of ỹ Naamites. These are the chyldȝen of Ben Jamin in theyr kynredes, and in nombȝe. xlv. thousande and syxe hundȝed.

the kynred of Dan These are the chyldȝē of Dan in theyr kynredes: Suham, of whom cometh thee kynred of the Suhamites. These are the kynredes of Dan in theyr generatyons. And all thee kynredes of thee Suhamites were in nombȝe. lxiiii. thousande and. foure hundȝed.

the kynred of Aser Thee chyldȝen of Aser in theyr kynredes were Jemna, of whom cometh the kinred of the Jemnites: and Jesui, of whom cometh the kynred of the Jesuites: and of Bzia cometh ỹ kynred of the Bzites. And the chyldȝen of Bzia were Heber, of whō cometh the kynred of thee Heberites: & of Malchiel came the kinred of the Malchielites. And ỹ daughter of Aser was called Sarah. These ar the kynredes of Aser in nombȝe. liii. thousand &. iiii. hundȝed. The

the kynred of Nephthali chyldȝen of Nephthali in theyr kynredes were: Jahezel, of whō came the kynred of the Jahezielites: & Guni, of whom came ỹ kynred of the Gunites: & of Jezer, came the kynred of ỹ Jezerites: and of Selem the kinred of the Selemites. These are the kynredes of Nephthaly in their generac̄ons in nombȝe. xlv. thousande and iiii. hundȝed. These ar the nombȝes of the chyldȝē of Israel: syxe hundȝed thousand

G the nōber of the Israelites. & a thousande. vii. hundȝed and. xxx.

And the Lōrd spake vnto Moses saying: vnto these the lande shalbe deuided to enheret, accordyng to the nombȝe of names: to many thou shalt geue ỹ moare enheritāce and to few to lesse: to euery tribe shal the enheritaunce be geuen accordyng to the nombȝe therof. Notwithstādyng, ỹ lande shalbe deuided by lott, & accordyng to ỹ names of the trybes of their fathers, they shall enherette: and accordynge too their lott thou shalte deuyde theyr lande, both to the many and to the fewe.

These ar the summes of the leuites in their kinredes: of Gerson, came the kynred of ỹ Gersonites: and of Cahath came ỹ kinred of the Cahathites: and of Merari came the kinred of ỹ Merarites. These are the kinredes of Leui: ỹ kinred of ỹ libnites, the kinred of ỹ Hebronites, the kinred of the Mahelites, the kynred of the Musites, the kinred of the Karahites. Kahath begate Amram, and Amrams wyfe was called Jochebed a daughter of Leui whych was borne him in Egypt. And she bare vnto Amram, Aaron Moses & Mir Jam theyr syster. And vnto Aaron were borne, Nadab, Abihu, Eleazar & Ithamar But Nadab & Abihu dyed, as they offered straunge fyre before ỹ lord. And ỹ nō bȝe of them was. xxiii. thousande, of al ỹ males from a month old & aboue for they were not nombȝed amōg the chyldȝen of Israel, because ther was no inheritāunce geuen them amonge the chyldȝen of Israell. These are thee nombȝes of the chyldȝen of Israel which Moses and Eleazar ỹ preast nōbȝed in the feldes of Moab, fast by Jordā ny to Jericho. And amonge these there was not a man of the nōbȝe of ỹ chyldȝen of Israel which Moses & Aarō tolde in the wildernesse of Sinai. For the Lōrd said vnto thē, that they shuld dye in the wyldernesse and that ther shulde not be lefte a man of them, sauc Caleb the sonne of Jephune and Josua the sonne of Nun.

C The lawe of the heritage of the doughters of Zelaphead. The land of promesse is shewed vnto Moses, in whose rede is appoynted Josua.

The. xxvii. Chapter.

A num. xxvi. & Nu. xxxvi. & Josu. xvii. AND thee doughters of* Zelaphead the son of Heber, ỹ son of Gilead, the sonne of Machir the sonne of Manasse, of the kinredes of Manasse the sonne of Joseph (whose names were Mahela, Noha, Hagla, Melcha & Thirza (came & stode before Moyses & Eleazar, the preest & before the lōrdes & al the multitude in the dore of the tabernacle of witnesse saying: our father dyed in the wyldernes, & ** was not amōge the chyldȝē of thē that Num. xvi. gethered thē selues together agaynste the Lord in the congregation of Corah: But dyed in his owne synne, & had no sonnes. B Wherfore shuld the name of our fathers be taken away from amonge hys kynred, because he had no sonne: ** Geue vnto vs Nu. xxvi. a possession among the brethrē of our father. And Moses brought theyr cause before the Lōrd. And the Lorde spake vnto Moyses sayinge: The daughters of Zelaphead speake ryght: thou shalt geue them a possession to enherite, amonge theyr fathers brethren, and shalte tourne the enheritaunce of theyr father vnto them. And speake vnto thee chyldȝen of Israell saynge: Yf a man dye and haue no sonne ye shall tourne hys enheritaunce vnto hys doughter. If he haue no daughter, ye shal geue hys enheritaunce vnto hys brethren. Yf he haue no brethren, ye shal geue hys enheritaunce vnto hys fathers brethren. Yf he haue no fathers brethren ye shal geue his enheritaunce vnto him that is next to hym of hys kynred, & let him possesse it. And this shalbe vnto the chyldȝē of Israell an ordinaunce, and a lawe, as the Lorde hath commaunded Moyses. C

And

And the Lord sayd vnto Moyses: get the vp into this mount Abarim, & behold, the land which I haue geue vnto the childrē of Israel. And whē thou haste sene it, thou shalt be gethered vnto thy people also, as Aarō thy brother was gethered vnto his people. For ye were disobedient vnto my mouth in the deserte of Sin in the stryfe of the cōgregatiō that ye sanctified me not in ỹ water before their eyes. That is the water of stryfe in Cades in the wyldernesse of Zin. And Moyses spake vnto the Lorde sayinge: let the Lord God of the spirites of all fleshe: sett a man ouer the congregatiō, which may go atin & out before thē, and to leade thē in & out that the congregatiō of the Lord be not as a flock of shepe without a shepārde. And ỹ lorde sayde vnto Moses: take Josua the sonne of Nun in whom ther is a spirite, and put thyne handes vpon hym, and set hym before Eleazar the priest & before all the cōgregation and geue him a charge in their syghte. And putt of thy prayse vpon hym that all the cōpanye of the chyldren of Israel maye heare. And he shal stand before Eleazar the priest which shal aske coūcell for him after the iudgemēt of Urim before the Lorde: And at the mouth of Eleazar shal both he and al the chyldren of Israell wyth hym and all the congregacion, goo in and out.

And Moyses dyd as the Lord cōmaūded hym, and he toke Josua and sette him before Eleazar the priest and before al the congregation, and put hys handes vpon hym and gaue hym a charge, as the Lorde commaunded thorowe the hande of Moyses.

The Notes.

at To go in and out before them is to gouerne teache, comforte, leade, and defende them. &c.

bt After the iudgemēt of Urim, that is, after ỹ iudgemēt of lyght loke Exod. xxviii. c. It is very like that in the Ephod was some hyghstone, where in the hye Priest loked and sawe the will of God, as it appeareth in the Psalmes of Dauid.

¶ What must be offred on euery feast daye.

The. xxviii. Chapter.

A And the lord spake vnto Moses saying: Geue the chyldren of Israel a charge & saye vnto thē, ỹ they take hede to offer vnto the offerynge of my * bread in thee sacrifyce of swete sauoure, in hys due season. And saye vnto thē. This is the offering which ye shal offer vnto the lord. ii. lambes of a yere olde with out spot day by day to be a burntofferynge perpetually. One lambe thou shalt offer in the mornyng, & the other at euen. And therto the. x. parte of an Epha of floure for a meatoffring mingled with beaten oyle, the fourthe parte of an hin: whych is a daylye offerynge ordeyned in the mount Sinay vnto a swete sauoure in the sacrifyce of the Lorde. And the drynkoffryng of the same: the fourth parte of an hin vnto one lambe, & poure the drynkofferyng in ỹ holy place, to be good B drynke vnto the Lorde. And the other lābe thou shalt offer at euen, wyth the meat offerynge and the drynkofferynge after the maner of the mornynge: a sacrifice of a swete sauoure vnto the Lorde. And on the Sabboth day. ii. lambes of a yere old a pece & wythout spot, and two tenth deales of floure for a meatofferynig mingled with oyle, and the drynkofferynge therto (Thys is ỹ burntofferyng of euery Sabbothe, besyde the daylye burntofferynge and hys drynkofferynge.

And in the fyrst day of your monethes ye shall offer a burntofferynge vnto the Lorde: two young bullockes, and a ram, and. vii. lambes of a yere olde wythoute spott, and. iii. tenth deales of floure for a meatofferynge myngled wyth oyle vnto one bullocke, & ii. tēthdeales of floure for a meatofferynge mingled wyth oyle vnto one ram. And euer moare, a tenthe deale of floure mingled wyth oyle, for a meate offerynge vnto the lambe. (That is a burntofferynge of a swete sauoure in the sacrifyce of the Lord. And theyr drynkofferynges shalbe halfe an hin of wyne vnto one bullocke, and the thyrde part of an hin of wyne vnto a ram & the fourth part of an hin vnto a lambe. This is the burnt offerynge of euery moneth thorowe oute al the monethes of a yere, and one he goote for a synneofferyng vnto the lord, why che shalbe offered with the daylye burnt offeryng and hys drynkofferyng. * And Exod. xii. Leui. xxiii. Deu. xvi. the. xiiii. daye of the firste moneth shall be ỹ passeouer vnto the lord And the. xv. day of the same moneth shalbe a feast, in why che. vii. daies men muste eate vnleuēded breade. The firste daye shall be an holy feast, so that ye shall do no maner of labourynous worke therin. And ye shal offer a burntofferynge vnto the Lord. ii. yonge bullockes, & one ram, & vii. lambes of a yere olde without spot, & their meatoffrynge of floure mingled with oyle. iii. tenthdeales vnto a bullock, & ii. tēthdeales vnto a ram, and euermoare one tēthdeale vnto a lambe, thorowe out the. vii. lambes: & an he goote for a synofferyng to make an attonement for you.

And ye shall offer these, besyde ỹ burntofferyng in the mornyng ỹ is alway offered. And after thys maner ye shall offer thorow out the. vii. dayes, the fode of the sacrifice of a swete sauoure vnto the Lorde. And it shall be done besyde the daylye burntofferynge and hys drynkofferyng. And the seuēth day shalbe an holy feaste vnto you, so that ye shal do no laborious worke therin. And the daye of your fyrste frutes whē ye bryngе a newe meatofferyng vnto ỹ Lord in your wekes, shalbe an holy feast vnto you so ỹ ye shal do no laborious worke therin. And ye shal offer a burntoffryng of a swete sauoure vnto ỹ Lorde. ii. younge bullockes, & a ram & vii. lambes of a yere olde a pece, wt their meatofferynges of floure mingled wt oyle. iii. tēthdeales vnto a bullock. ii. tēthdeales to a rā, & euermore one tēth deale vnto a lābe thorow out ỹ. vii. lābes, & an he goote too make an attonement for you. And this ye shal do besydes ỹ dayly burntofferyng, & his meatoffrynges they shalbe wt out spot, wt their drynkoffringes.

¶ What must be offred the. viii. fyrste dayes of the seuenth mone.

The. xxix. Chapter.

A And the first day of ỹ. vii. moneth shalbe an holy feast vnto you * & ye shal doo no labo Leui. xxiii. rious worke therin It shalbe a day of tropet blowing vnto you. And ye shal offer a burntofferyng of a swete sauour vnto the Lord: one yonge bullock & one ram & vii. lābes of a yere olde a pece ỹ ar pure And their meatoffriges of floure mingled wyth oyle. iii. tenth deales vnto ỹ bullocke, & ii. vnto ỹ rāme, and one tenthe deale vnto one lambe thorowe the. vii. lambes. And an he goote for a sinoffrig to make an attonement for you besyde the burntofferynge of the moneth and his meatofferynge besyde the daylye burntofferynge & his meatoffering, & the drynkofferinges of the same: accordynge vnto ỹ maner of thē for a sauour of swetnesse in ỹ sacrifyce of the Lorde.

* The tenthe daye of that same seuenth moneth shalbe an holy feast vnto you, Leuit. xvi. & xxiii. c. & ye shal humble youre soules and shall B do no maner worke therin. And ye shall offer a burntofferynge vnto the Lord of a swete sauoure: one bullocke & a ram, & vii. lambes of a yere olde a pece, without faute and their meatoffrynges of floure mingled with oyle. iii. tēth deales to a bullock, and. ii. to a ram and alwaye a tenthe deale vnto a lambe, thorowe out the. vii. lambes. And one he goote for a sinofferynge, besyde the synneofferynge of attonement and the dayly burnteofferyng, & the meate and drynkoffrynges that long to the same. * And the. xv. daye of the. vii. Leui. xxiii. c. moneth shalbe holy day & ye shall do no laborious worcke therin, and ye shall kepe a feast vnto the lord of. vii. dayes lōg. And ye shall offer a burntoffrynge of a swete sauour vnto the lord, xiii. bullokes ii. rammes and. xiiii. lambes which are ye relynges & pure, with oile. iii. tenthdeales vnto euery one of ỹ. xiii. bullockes. ii. tēth deales to ether of the rāmes & one tēthdeale vnto eche of ỹ. xiiii. lambes. And one he goote vnto a synofferynge, besyde the dayly burntoffrynge with his meate and drynkoffrynges.

And the seconde day. xii. young bullockes ii. rammes & xiiii. yerelyng lambes wt out spot: & their meatoffringes & drinkoffrynges vnto the bullockes, rāmes & lābes accordynge to the nombre of them & after the maner. And an he goote for a sin offerynge, besyde the dayly burntoffring & his meate and drynkofferynges. And ỹ thyrde daye. xi. bullockes. ii. rāmes & xiiii yerelyng lambes wout spot: & their meate & drynkofferinges vnto the bullockes, rāmmes & lābes, after the nombre of thē and accordynge to the maner. And an he goote for a synneoffrynge, besyde the dayly burntoffrynge and hys meate and drynkoffrynges.

And the fourthe daye. x. bullockes

two rãmes and.xiiii.lambes yerelynges pure, theyr meate and drynckofferynges vnto the bullockes rammes & lambes, accordyng to ỹ nombre of thẽ and after the maner. And an he goote for a synncofferynge, besyde the dayly burntofferynge & hys meate and drynckofferynges. And ỹ fyfte daye, xi. bullockes two rammes & xiiii lambes of one yere old a pece without spot. And their meate and drynkofferinges vnto the bullockes, rammes and lambes, accordynge too thee nombre of them and after the maner. And an he goote for a synneofferinge, besyde the daylye burnt offerynge and hys meate and drynkofferynges. And the syxte day. xii. bullockes. ii. rammes and. xiiii. yerelynge lambes with out spot. And theyr meate & drynkofferinges vnto the bullockes, rammes and lambes, accordyng to the maner. And an he goote for a synncofferinge, beside the dayly burntofferynge and hys meate and drinckofferynges. And the seuẽth daye. vii. bullockes. ii. rãmes and xiii. lambes that are yerelynges & pure. And their meate & drynkofferinges vnto the bullockes, rammes and lambes, accordynge too their nombre and to the maner. And an he goote for a synncofferynge, besyde the dayly burnteofferynge and hys meate and drinkeofferynges.

And the eyghte daye shalbe the conclusion of ỹ feast vnto you, & ye shall do no maner laborious worcke therin. And ye shall offer a burntoffrig of a swete sauour vnto the Lord: one bullocke, one ram and vii. yerelynge lambes without spott. And the meate & drynk offerynges vnto ỹ bullocke, ram & lãbes, accordynge to theyr nõbres and accordyng to the maner. And an he goote for a synneofferynge besyde the daylye burntofferynge and hys meate & drynkeofferynges.

These thynges ye shal do vnto the Lorde in youre feastes: beside youre vowes & free wyll offerynges. in youre burntofferynges meateofferynges drynkeofferynges and peace offrynges. And Moses tolde the chyldrẽ of Israel, accordynge to al that the Lorde cõmaunded him.

¶ Of vowes when they shalbe kept or when not.

The.xxx. Chapter.

AND Moses spake vnto the heades of the tribe of ỹ chil- A
dren of Israell sayeng: this is the thing which the Lorde cõmaunded. ‡ If any mã vowe a vow vnto the lord or swere an othe & bynd his soule, he shal not go backe ẅ his worde: but shal fulfill al that proceadeth out of hys mouth.

If a damsell yowe a vowe vnto the Lorde and bynde her selfe byinge in her fathers house and vnmaryed. If her father heare her vowe and bonde which she hath made vpon her soule, & hold his peace therto: thẽ al her vowes & bõdes which she hath made vpon her soule shal stande in effecte. But & yf her father forbyd her B
the same daye ỹ he heareth it, none of her vowes nor bondes whych she hath made vpon her soule shalbe of value, & the Lorde shall forgeue her, because her father forbade her.

If she had an husband whẽ she vowed or pronounced oughte out of her lyppes wherwith she bond her soule, and her husbande hearde it & helde his peace there at the same daye he hearde it. Then her vowes and her bondes wherwith she bounde her soule, shall stande in effecte. But & yf her husbande forbade her the same daye that they heard it, then hathe he made her vowe which she had vpon her of none effecte, & that also which she pronounced ẅ her lyppes wherwyth she bound her soule, & the Lord shall forgeue her.

The vowe of a wedowe and of her that is deuorced, and all that they haue bound C
de their soules with all, shall stande in effecte with them.

If she vowed in her husbandes house or bound her soule with an oth, & her husbande hearde it and helde his peace and forbad her not: thẽ all her vowes & bõdes wherẅ she bound her soule, shal stãd But yf her husbãde disanulled them the same daye that he hearde them, then nothige that proceded out of her lippes in vowes & boundes wherwithe she bounde her soule shal stande in effecte: for her husbãd hath loused them. And the Lorde shal forgeue her.

All vowes & othes that bynd to humble the soule, maye her husband stablysh D
or breake. But yf her husbãd hold his peace frõ one day vnto another, thẽ he stablisheth al her vowes & bõdes which she hath vpõ her, because he held hys peace ỹ same day ỹ he hearde thẽ. And yf he afterwarde breake thẽ, he shal beare her syn him selfe.

These are the ordinaunces whiche the Lorde cõmaunded Moses, betwene a mã and hys wyfe, & betwene the father & hys daughter, beinge a damsell in her fathers house.

The Notes.

‡ This vowe here is that which a mã voweth for a certayn space, whether it be to fast or to chastise the body, or any other thinge, as it is sayde. Leui. vii. D

¶ The Madianites & Balam are slayne. The praye was brought to Moses & equally deuided. A present of Israel because none of theyr mẽ were slaine

The.xxxi. Chapter.

AND the lord spake vnto Mo- A
ses sayeng: *auenge the chyl- Num.xxv.b
drẽ of Israel of the Madianites, & afterward be gathered vnto thy people. And Moses spake vnto the folke sayeng: Harnesse some of you vnto warre, & let thẽ go vpon the Madianites & auenge the lorde of the Madianites. Ye shal send vnto the warre a thousande of euery tribe thorow out all the tribes of Israell. And ther were take out of the thousãdes of Israel. xii thousande prepared vnto warre, of euery tribe a thousande. And Moyses sent thẽ a thousand of euery tribe, with Phinees the sonne of Eleazar the preste to warre, & the holy vessels & the trompettes to blowe Iudicũ.vi in his hande.

*And they warred agaynst the Madianites, as the Lord cõmaunded Moses, & slewe al the males. And they slewe the kynges of Madian amonge other that were slayne: Eui, Rekem, Zur, Hur & Reba: fyue kinges of Madian. And they slewe Balam the sonne of Beor with ỹ sword. And the chyldrẽ of Israel toke all the wemẽ of B
Madian prisoners and theyr childrẽ. and spoyled all theyr catel, theyr substaunce & theyr goodes. And they burnt all theyr cytyes wherin they dwelt, & all theyr castels with fyre. And they toke al the spoyle and al they could catche, both of mẽ & beastes. And they brought the captyues and that which they had take and all the spoyle vnto Moyses and Eleazar the priest and vnto the companye of the chyldren of Israel euen vnto the hoste, in thee feldes of Moab by Jordan nye to Jericho.

And Moyses and Eleazar the Priestes and all the Lordes of thee congregatyon went oute of the hoste agaynst them. And Moyses was angrye with the officers of the hoste, with thee captaynes ouer thousandes and ouer hundredes, whych came from warre and batell, & sayd vnto them: C
Haue ye saued the weinen alyue? beholde, Num.xxxi.d
these caused the chyldren of Israell thorowe Balam, to cõmyt trespace agaynst ii.Petri.ii.d
the Lorde, by the reason of Peor, and ther folowed a plage amonge the cõgregation Iudi.xxi.b
of the Lorde. Now therfore *slee all the men chyldren and thee wemen that haue lyen with men kyndely: But all the wemen chyldren that haue not lyen with mẽ kepe a lyue for youre selues. And lodge without the hoste seuen dayes al that haue killed any person * and all that haue touched anye dead bodye, and purifye both youre selues and your prisoners the iii. daye and the. vii. And sprinkle al your rayments & all that is made of skynnes, & al worke of gootes hayre, & all thinges made of wood. Numerũ.v

And Eleazar the prieste sayde vnto all the men of warre which wẽt out to batell: thys is the ordinaunce of the lawe whych B
the Lord cõmaunded Moses: Golde, syluer, brasse, yron, tyn and lead, and all that may abyde the fyre, ye shal make it go thorowe the fyre, & then it is cleane. Neuertheles later, it shalbe sprinkled with sprinklinge water. And all that suffereth not the fyre, ye shal make it go thorow the water. And washe youre clothes the seuenth daye, and then ye are cleane. And afterwarde come into the hoste.

And the Lord spake vnto Moses sayinge: take the sũme of the praye that was take, both of the wemen and of catel, thou and Eleazar the priest and thee aunciente heades of the congregation. And deuyde it in to two partes, betwene them that toke the warre vpon them and went out to batell and all the cõgregatiõ. And take a portion vnto the Lorde of thee men of warre whyche wente oute to battell: one of fyue hundred, of thee wemen and of thee oxen and of thee asses and of thee shepe: and ye shall take it of theyr halfe and geue it vn-
to

vnto Eleazar the preaſt, an heuecofferyng vnto the Lord. And of the halfe of ꝑ chyldren of Iſrael, take one of fifty, of ꝑ women of the ore, of the aſſes & of the ſhepe, and of all maner of beaſtes, & geue them vnto ꝑ leuites which wayte vpō the habitacyon of the Lorde.

And Moſes & Eleazar the preaſt did as the Lorde commaunded Moſes. And the boty and the praye which the me of warre had caught was. vi. hundred thouſand & lxxv. thouſād ſhepe: & lxxii. thouſand ore lxi. thouſand aſſes: & xxxii. thouſand women that had lyen by no man.

And the halfe which was the parte of the that wente out to warre, was. iii. hundred thouſand and. xxx vii. thouſand and fiue hundred ſhepe: And the Lordes part of the ſhepe was. vi. hundred and. lxxv. And the oxen were. xxx vi. thouſande, of which the Lordes parte was. lxxii. And ꝑ aſſes were. xxx. thouſande fyue hundred, of whych the Lordes part was lxi. And ꝑ women were. xvi. thouſande, of which the Lordes parte was. xxxii. ſoules. And Moſes gaue that ſumme whych was the Lordes heuc offeryng vnto Eleazar the preaſte: as the Lord cōmaunded Moſes. And the other halfe of the chyldren of Iſraell which Moſes ſeparated from the men of warre (that is to wete, the halfe that pertained vnto the* cōgregacion) was. iii. hūdred thouſande and. xxx vii. thouſande & fyue hūdred ſhepe: & xxxvi. thouſand oxē and. xxx. thouſande aſſes and fiue hūdred & xvi. thouſand women. And Moſes toke of thys halfe that pertayned vnto the chyldren of Iſrael: one of euery fyftye, bothe of the women and of the catell, and gaue thē vnto the Leuites whych wayted vpō the habitacyon of the Lorde, as the Lord commaunded Moſes. And the officers of thouſandes of the hoſte, the captaynes ouer the thouſandes & the captaynes ouer the hundredes came forth and ſayd vnto Moſes: Thy ſeruauntes haue taken the ſumme of the me of warre, which were vnder oure hand, & there lacked not one mā of the. We haue therfore brought a preſēt vnto the Lord what euery mā fōud of Jewels of golde, cheyns, bracelettes, ringes, earynges & ſpangels, to make an attonement for our ſoules before the Lorde.

* Why the was not at the warre.

And Moſes and Eleazar fōke the golde of them: Jewels of all maner facyons. And all the golde of thee heuoffeting of the lord, of the captaynes ouer thouſādes & hūdredes was. xvi. thouſād. vii. hūdred and. l. ſycles, for the me of warre had ſpoyled, euery man for him ſelfe. And Moſes & Eleazar ꝑ preaſt toke the golde of ꝑ captaynes ouer the thouſandes ouer the hundredes, and broughte it in to the tabernacle of wytneſſe: to be a memoryall vnto ꝑ chyldren of Iſraell, before the Lord.

¶ To Rubē and Gad and to halfe the trybe of Manaſſes, is promyſed the poſſeſſion beyounde Jordane eaſtwarde: yf they bring theyr brethre into the lād of promyſe.

The. xxxii. Chapter.

The chyldrē of Ruben and the chyldren of Gad, had an exceadyng great multitude of catel. And whē they ſawe the land of Jazer & the lande of Galaad ꝑ it was an apte place for catell, they came & ſpake vnto Moſes & Eleazar the preaſt & vnto the Lordes of the cōgregacyon ſaying. The land of Ataroth & Dibō & Jazer, and Nemrah & Hebon & Elealeh and Sabam and Nebo & Beō which contre the Lorde ſmote before ꝑ cōgregaciō of Iſrael: is a lande for catell & we thy ſeruauntes haue catell wherfore (ſayde they) yf we haue founde grace in thy ſyght, lett this lande be geuen vnto thy ſeruauntes to poſſeſſe, & bring vs not ouer Jordan.

And Moyſes ſayd vnto ꝑ chyldren of Gad & of Ruben: ſhal your brethrē go to warre & ye tarye here? Wherfore dyſcorage ye the hertes of the chyldren of Iſrael for to go ouer into the land whych the lorde hath geuen them:* Thys dyd youre fathers, when I ſent them from Cades barne to ſe the lande. And they wente vp euē vnto the ryuer of Eſcol and ſawe the lād and diſcoraged ꝑ hertes of the chyldren of Iſrael, ꝑ they ſholde not go in to ꝑ lande whych the lorde had geuen them.

And the lorde was wroth the ſame tyme and ſware ſayenge,* None of the me that came out of Egipte from twentye yere olde aboue, ſhall ſe the lande whych I ſware vnto Abraham, Iſaac and Jacob because they haue not cōtinually folowed me: ſaue Caleb the ſonne of Jephune the Kenezite

Kenezite, & Joſua the ſonne of Nun, for they haue folowed me cōtinually. And ꝑ lord was angry with Iſrael, & made thē wādre in the wyldernes. xl. yere, vntyl al that generacion that had done euell in the ſyght of the Lorde were conſumed.

And beholde, ye are ryſen vp in youre fathers ſteade, to the encreaſe of ſynfull men, & to augment ꝑ feirce wrathe of the Lord to Iſraell warde. For yf ye tourne awaye from after him, he wyll yet againe leaue ꝑ people in the wildernes, ſo ſhal ye deſtroy all this folke. And they went nere him and ſayde: we wyl bylde ſhepefoldes here for oure ſhepe & for oure catell, and cyties for oure chyldren: But we oure ſelues wil go ready armed before the childrē of Iſrael, vntyll we haue brought thē vn to their place. And our children ſhal dwel in the fenced cyties becauſe of the inhabiters of the lande. And we wil not retourne vnto oure houſes, vntyll the chyldren of Iſrael haue inhereted: euery man his enheritaunce. For we wil not enheret with them on yonder ſyde Jordan forwarde, becauſe our enheritaunce is falled to vs on this ſyde Jordan eaſtwarde.

Joſue. 1.c And Moſes ſayde vnto them:* If ye wyl do this thyng, that ye wyl go all harneſſed: before the Lord to warre, and wil go al of you harneſſe ouer Jordan before ꝑ lord, vntyl he haue caſt out his enemyes before him, & vntil the lande be ſubdued before ꝑ Lord, thē ye ſhal retourne & be without ſinne againſt the lord & againſte Iſrael, & this lande ſhalbe youre poſſeſſiō before the Lord But & yf ye wil not do ſo, beholde, ye ſinne agēſt the lord: & be ſure your ſynne wyl fynde you out. Bild youre cyties for your chyldren & fouldes for your ſhepe, & ſe ye do that ye haue ſpoken. And the Chyldrē of Gad and of Ruben ſpake vnto Moſes ſayenge: thy ſeruauntes wyl do as my lord cōmaundeth. Oure chyldrē our wyues ſubſtance & all oure catel ſhall remayne here in the cityes of Galaad. But* we thy ſeruauntes will go al harneſſed for warre vnto battel before the Lorde, as my lorde hath ſaide.

Joſu. iiii. c And Moſes cōmaunded Eleazar ꝑ preaſte: & Joſue the ſonne of Nun and ꝑ auncient heades of the trybes of the chyldren of Iſrael, & ſayde vnto them: If the chyldren of Gad & Ruben wil go with you ouer Jordan, al prepared to fyghte before ꝑ Lord: then when the lande is ſubdued vnto you, geue thē the land of Galaad to poſſeſſe, but & yf they wyl not go ouer wt you in harneſſe, then they ſhall haue their poſſeſſions among you in the lād of Canaan. And the chyldrē of Gad & Rubē anſwered ſaying: ꝑ which ꝑ Lord hath ſayd vnto thy ſeruauntes we wil do.* We wyl go harneſſed before the Lord into the lād of Canaan, & the poſſeſſion of our enheritaunce ſhalbe on thys ſyde Jordan. Joſu. xxi. a

And Moſes gaue vnto the chyldren of Gad and of Ruben & vnto halfe ꝑ tribe of Manaſſe the ſonne of Joſephe the kyngdome of Sehon kynge of the Amorites, and the kyngdome of Og kyng of Baſon, the land that lōged vnto the cities therof in ꝑ coſtes of the countre rounde about. And the chyldren of Gad bylt Dibon, Ataroth, Aroer, Atroth, Sophan, Jaeſer, Jegabea, Bethnimra and Betharan fencend cytyes, and they bylte foldes for the ſhepe. And the chyldren of Rubē bilte Hebon, Elealc, Kiriathaim, Nebo, Baal Meon & turned their names, and Sibama alſo: and gaue names vnto the cytes whych they bylte. G

And the* chyldren of Machir the ſōne of Manaſſe went to Galaad and toke it and put out ꝑ Amorites that were therin. And Moſes gaue Galaad vnto Machir the ſonne of Manaſſe, & he dwelte therin. Gen. xv. d.

And* Jair the ſonne of Manaſſe went and toke the ſmall townes therof, and called them the townes of Jair. And Nobah went and toke Kenath with the townes lō gynge therto, and called it Nobah after hys owne name. Deut. iii. d.

¶ The tourneyes and departynge frō place to place of Iſrael are nombred. They are cōmaunded to kyll the Canaanites.

The. xxxiii. Chapter.

These are the tourneyes of the chyldrē of Iſrael which wēt out of ꝑ lād of Egipt wt their armies vnder Moſes & Aarō. And Moſes wrote their goynge out by their tourneyes at the commaundement of the Lord: euē theſe are ꝑ tournetes of their goyng out. The childrē of Iſrael* departed from Rahemſes the xv. daye of the firſt moneth, on ꝑ morow Exod. xii. f.

Exod.xiij.b after * passeouer, and wente out wyth an hye hande in the syght of all Egypte, whyle the Egyptians buryed all theyr fyrste borne whych the Lorde hadde smytten amonge them. And vpon theyr goddes also the Lorde dyd execution. And the chyldren of Israell remoued frō Rahemses & pytched in Socoth.

Exo.xiij.d. B And they departed from * Socoth and pytched theyr tentes in Ethan, which is in the edge of thee wyldernesse. And they remoued from Ethan and tourned vnto the entringe of * Hiroth which is before Baalzephon, & pytched before Migdoll. And

Exo.xiiij.a. they departed frō before Hiroth & * wente thorow the myddes of thee see into ỹ wyldernes, & wēt.iij. dayes iourneye in ỹ wyldernes of Ethan, and pytched in Marah.

Exod.xiiij.e And they remoued frō Marah & wēt vnto * Elim where were.xij. foūtaynes & lxx paulmetrees & they pytched there.

Exod.xvj.d And they remoued from Elim & laye faste by the red see. And they remoued frō the redde see & laye in the * wyldernesse of

Exod.xvj.a. Sin. And they toke theyr iourneye out of the wyldernesse of Sin, & set vp theyr tentes in Daphka. And they departed from Daphka, & laye in Alus. And they remoued frō Alus, & laye at * Raphedim, wher

exodi.xvij.a was no water for ỹ people to drinke. And C they departed frō Raphedim, and pitched

exodi.xix.a in the * wyldernesse of Sinai.

And they remoued frō the desert of Sinai, & lodged at the * graues of luste. And

Nume.xi.g. they departed frō the sepulchres of lust, & laye at * Haseroth. And they departed frō

Nume.xi.g. Haseroth, & pytched in Rithma. And departed frō Rithma and pytched at Rimō Pares. And they departed frō Rimō Pares, and pitched in Libna. And they remo-

D ued from Libna, & pytched at Rissa. And they tourneyed frō Rissa & pitched in Rehelatha. And they wente frō Rehelatha, & pitched in moūt Sapher. And they remoued frō mounte Sapher, and laye in Harada. And they remoued from Harada, & pitched in Makeheloth.

And they remoued frō Makeheloth, & laye at Tahath, & they departed from Tahath, & pytched at Tharath. And they remoued frō Tharath, and pitched in Mithca. And they went from Mithca, & lodged in Hasmona. And they departed frō Mona, & laye at Moseroth. And they departed frō Moserothe, & pitched in Bane Jakan. And they remoued frō Bane Jakan, & laye at Horgadgad. And they wēte frō Horgadgad, & pitched in Jathbatha. And they remoued frō Jathbatha, & laye at Abrona. And they departed frō Abrona, and laye at Ezeon gaber. And they remoued frō Ezeon gaber & pytched in thee * wyldernes of Sin, which is cades. And they remoued from Cades, and pitched in mount Hor in the edge of the land of Edō

Numer.xx.d Deut.x.a. G * And Aaron the Preiste wente vpp into mount Hor at the commaundemēt of the Lord & dyed ther, euē in the fortyeth yere, after the chyldrē of Israell were come out of the land of Egipt, and in the fyrst daye of the fyfte monethe. And Aaron was an hundred and.xxiij. yere olde whē he dyed in mount Hor. And kynge Erad the Canaanite whych dwelte in the south of thee lande of Canaan, hearde that the chyldrē of Israel were come.

Numer.xxj.g And they departed from * moūt Hor, & pitched in Zalmona. And they departed from Zalmona, and pitchet in Phimon, and they departed frō Phimon, & pitched in Oboth. And they departed frō Oboth and pytched in Jehabarim in the borders of Moab. And they departed frō ‡ Jehabarim, & pitched in Dibon Gad. And they

Numer.xxxiij.g remoued from Dibon Gad, and lay in Almō Diblathaima. And they remoued frō Almon Diblathaima, and pytched in thee mountaynes of Abarim before Nabo. And they departed frō the moūtaynes of Abarim, and pitched in the feldes of Moab fast by Jordā nye to Jericho. And they pytched vpon Jordan, from Beth Haiesmoth vnto the playne of Abell satim in ỹ feldes of Moab.

And the Lord spake vnto Moyses in the feldes of Moab, by Jordan nye vnto Jericho, saying: speake vnto the chyldren G of Israel & saye vnto thē: whē ye are come ouer Jordan into the lande of Canaan, se that ye dryue out all the inhabiters of the lande before you, & destroye theyr ‡ chappelles & all theyr Images of Metall, and plucke downe al theyr alters bylte on hylles: And possesse the lande & dwell therein for I haue geuē you the land to enioye it And ye shall deuyde thee enheritaunce of the

‡ Other thus Chald. Sala. Aben. ued partly from.

the land by lot amōge your kynredes, and geue to the mo, thee more enheritaūce, and to the fewer the lesse enheritaūce. And you re enheritaunce shall be in thee trybes of youre fathers, in thee place where euerye mans lot falleth.

But and yf ye wyll not dryue out the inhabiters of the land before you, thē those whych ye lette remayne of thē, shalbe ‡ thornes in your eyes and dartes in youre sydes, and shall vexe you in the land wher in ye dwell. Moreouer it wyll come to passe, ỹ I shal do vnto you as I thought to do vnto them.

The Notes.

‡ Thornes in your eyes, that is, they shalbe your rodde scourge and vndoars.

¶ The costes & borders of the land of promyse. Certen are allygned to deuyde the lande.

The.xxxiiij. Chapter.

A And the lord spake vnto Moses saying: cōmaunde the chyldren of Israel and saye vnto thē: whē ye come into the land of Canaan, this is the land ỹ shall fall vnto your enheritaunce, the lād

Josu.xv.a. of Canaan wyth al her costes. And * your southe quarter shall be from thee wyldernes of Sin a longe by the coste of Edom, so that your southe quarter shall be from the syde of the salt see eastward, and shall fet a compasse from the south vp to Acrabim, and reache to Zinna. And it shall go out on thee southsyde of Cades Barne, & go out also at Hasar Adar, & goo a longe

B to Azmon. And shall fett a compasse from Azmon vnto the ryuer of Egipt, and shal go out at the see.

And your west quarter shalbe ỹ greate see, which coste shalbe your west coste.

And this shalbe your north quarter: ye shal cōpasse frō the great see vnto mount Hor. And from mounte Hor, ye shall compasse and goo vnto Hemath, and the ende of the coaste shall be at Zedada, and thee coaste shall reache out to Ziphron and goo out at Hasar enan. And thys shalbe your northquarter.

And ye shall cōpasse your east quarter frō Hasar enan to Sephā. And the coaste shall goo downe from Sepham to Ribla

C on the east syde of Ain. And then descende and goo out at the syde of the see of Cenereth eastwarde. And then goo downe a longe by Jordan, and leue at the salte see. And thys shall be youre lande wythal the costes therof rounde aboute.

And Moses cōmaunded the chyldrē of Israel saying: this is ỹ lād which ye shal enheret by lot, & which the Lord cōmaunded to geue vnto.ix. tribes & an halfe: & for the trybe of thee chyldrē of Rubē haue receaued, in the housholdes of theyr fathers & the trybe of the chyldrē of Gad in theyr fathers housholdes, & halfe thee trybe of Manasse, haue receaued theyr enheritaūce, that is to wete. ii. trybes & an halfe haue receaued theyr enheritaūce on the other syde of Jordan by Jericho eastwarde, to warde the sonne rysynge.

Numer.xxxiij.f

And the Lord spake to Moses saying: D These ar the names of the mē, which shal deuyde you the land to enherit, Eleazar ỹ preiste, & * Josua the son of Nun. And ye Deut.iij.d Josu.xiiij.a shall take also a lord of euery trybe to deuyde the land, whose names are these: In the trybe of Juda, Caleb the sonne of Jephune. And in the trybe of the chyldren of Simeon, Semuel the sonne of Amiud, & in the trybe of Bē Jamin, Elidad the sōne of Cislon. And in the trybe of the chyldrē of Dan, the lord Bucki the sonne of Jagli. And amōg the chyldrē of Joseph: in the trybe of the chyldrē of Manasse, the Lord Hanuel ỹ sonne of Ephod. And in the trybe of the chyldrē of Ephraim, ỹ lorde Camuel the sonne of Siphtā. And in the trybe of the sonnes of zabulon, the Lord Elizaphan thee sonne of Pharnach. And in ỹ trybe of the chyldrē of Issachar, the Lord Palthiel the sonne of Asan. And the trybe of the sonnes of Aser, the lord Ahihud the sonne of Salomi. And in the trybe of the chyldren of Nephthali, the lord Peda Ell the sonne of Ammihud. These are they whych the lord cōmaunded to deuyde the enheritaūce vnto the chyldrē of Israel, in the lande of Canaan.

¶ Vnto the Lewites muste be geue Cities and habytacions. The Cities of refuge or sanctuaries. The lawe of māquelling. For one mans wytnesse shal no man be condempned.

The.xxxv. Chapter.

And thee Lorde spake vnto Moyses in the feldes of Moab by Jordan ouer agaynste Jericho saynge: commaunde ỹ chyldrē of Israell, ỹ they

Iosue.xxi.a geue vnto the Leuites of the enheritaūce of their possessiō:*cities to dwell in. And ye shall geue also vnto the cityes of the Leuites, suburbes rounde aboute them. The cityes shalbe for thē to dwel in, & the suburbes for their catell, possession and al maner beastes of theirs. And ỹ suburbes of ỹ cities which ye shal geue vnto the Leuites, shal reach from the wall of the cytie outwarde, a thousande cubites rounde about. And ye shal measure without the cytie, and make the vtmost border of ỹ east syde: two thousande cubites, And the vtmost border of ỹ southsyde: two thousād cubytes, And the vtmoste border of the weste side: two thousande cubites: & the vtmost border of the northside two thousād cubites also: and the cytie shall be in the middes. And these shalbe the suburbes of theyr cytyes.

Iosue.xx.a And among the cityes which ye shal geue vnto the leuites, *ther shal be syxe cytyes of fraunches whych ye shall geue to that intent that he which kylleth, may flie thyther And to them ye shall adde .xlii. cytyes mo: so that al the cyties which ye shal geue ỹ Leuites shalbe .xl viii. wythe theyr suburbes. And of the cities which ye shal geue out of the possessions of the chyldrē of Israell, ye shal geue many out of their possessiōs that haue moche and fewe out of their possessions that haue litle: so that euery tribe shall geue of hys cyties vnto the Leuites, accordynge to the enheritaūce whyche he enhereteth.

B And the Lord spake vnto Moses saynge: speake vnto the chyldren of Israell and say vnto them: *whē ye be come ouer Deut.xii.a Iosue.xx.a Iordan in to the land of Canaā, ye shall bylde cities which shalbe pryuileged townes for you: that he whych sleeth a mā vnwares may flye thyther. And ỹ cities shal be to flee from the executer of bloude, that he which kylled dye not, vntyl he stand before the congregacion in iudgmēt. And of these .vi. free cytyes which ye shall geue .iii ye shal geue on this syde Iordan & .iii. in the lande of Canaan. And these syxe free cities shalbe for the chyldren of Israell & for the straunger & for him ỹ dwelleth amonge you, that al they which kil any person vnwares, maye flee thither.

the right vse of sāctuaries.

If any man smyte another with a weapon of yron that he dye, then he is a murtherer, and shall dye for it. If he smyte hym wyth a throwynge stone that he dye therewithe, then he shall dye: For he is a murtherer and shalbe slayne therefore. If he smyte hym wyth a handewepon of C wodd that he dye therwythe, then he shal dye: for he is a murtherer and shal be slayne therfore.

The iustice of bloude shal slee the murtherer, as sone as he findeth him: If he thrust at him *of hate, or hourle at him vp Deu.xix. laying of waite that he dye or smyte hym with his hād of enuye that he dye, he that smote him shal dye, for he is a murtherer. The iustyce of bloude shall slee hym as soone as he fyndeth hym.

But and yf he pulled him by chaunce and not of hate or cast him with any maner of thynge and not of laying of waite: or cast any māner of stone at him that he dye therwith, and sawe him not: And he cast it vpon hym and he dye, but was not hys enemye, nether soughte hym any harme: Then the cōgregacion shal iudge betwene the sleer, and the executer of bloude in soch cases. And the congregacion shal deliuer the sleer out of the hād of the iudge of bloude, & shal restore hym again vnto the fraunchesed cytie, whether he was flead. And he shal byde there *vnto ỹ deth Iosue.xxi of the hye preaste whyche was anoynted with holy oyle.

But and yf he came without ỹ borders D of his preuileged city whether he was fled yf the auenger of bloude fynd hym without the borders of hys free towne, he shal slee ỹ murtherer and be giltelesse, because he shulde haue bidden in hys free towne vntyll the dethe of the hye preast, and after the dethe of the hye preaste, he shall retourne agayne vnto the lande of his possession. And this shalbe an ordinaunce & a law vnto you amonge your chyldrē after you in al youre habytacyons.

Whosoeuer sleith, shall be slaine at the mouthe of witnesses. *For one wytnesse Foure witnes ought not to be demyned shall not answere agaēst one persone to put hym to deeth. Moreouer ye shal take none amendes for the life of ỹ murtherer whych is worthye to dye: But he shall be put to death. Also ye shal take none attonemēt for him ỹ is fled to a free city, that he

shulde come agayne & dwell in thee lande before ỹ deth of the hye preest. And se ỹ ye polute not ỹ land which ye ar in, for blou de defyleth the lande And the lande can none otherwyse be clensed of the bloude ỹ is shed therein, but by the bloude of hym that shed it. Defyle not therfore ỹ lande which ye inhabite, & in the middes of why che I also dwell amonge the chyldren of Israell.

¶ In order for the mariage of the daughters of zelaphead. One of the tribes maye not marye wyth a nother: but euery one muste take him a wyfe of hys owne tribe.

The .xxvi. Chapter.

A And the auncyente heades of the chyldren of Galaad the sonne of Machir the sōne of Manasse of the kynred of ỹ children of Joseph, came for th and spake before Moses and the pryn ces which were auncyente heades amonge nu.xxvi.f the childrē of Israel and sayd.* The lorde commaunded my lorde to geue the lande to enheret by lotte to the children of Israell. And then my lorde commaunded in the name of the Lorde to geue the enheri Nu.xxvii.a taunce of* zelaphead oure brother vnto hys daughters. Now when any of the sōnes of the trybes of Israel take thē to wyues, then shall theyr enheritaunce be take frō the enheryptaunce of oure fathers, & shall be put vnto the enheryptaunce of the tribe in whiche they are and shall be take frō the lott of oure enheryptaūce. And whē the yere of iubelye comethe vnto the children of Israell, then shall theyr enheryptaunce be put vnto the enheryptaunce of ỹ tribe wherin they are, and so shal theyr enheryptaunce be taken awaye fromc the enheryptaunce of the tribe of our fathers.

And Moses commaunded the childrē of Israell at the mouthe of the Lord sayinge: the tribe of the chyldren of Joseph haue sayde well. This therfore doethe the Lorde commaunde the daughters of Eob.xii.d zelaphead sayenge: *let them be wyues C to whom they them selfe thyncke best, but in the kynred of the tribe of theyr father shall they marye, that the enheryptaūce of the chyldren of Israell roule not from tribe to tribe. But that the chyldren of Israel maye abyde euery man in the enheryptaunce of the tribe of hys fathers. And e-

D uery daughter that possesseth any enheryptaunce amonge the trybes of the chyldrē of Israel, shalbe wife vnto one of the kinred of the tribe of her father, that the chyldren of Israell maye enioye euerye mā ỹ enheryptaunce of hys father, and that the enheritaunce go not from one tribe to another: but that the trybes of the children of Israell, maye abyde euery man in hys owne enheryptaunce.

And as the Lorde commaunded Moses euē so dyd the daughters of Zelaphe ad: Mahela, Thirza, Hagla, Milcha and Noa, & were maryed vnto their fathers brothers sonnes, of the kinred of the chyldrē of Manasses the sōne of Joseph: and so they had their enheritaūce in the tribe of the kynred of their father.

These are the commaundementes & lawes which the Lord commaunded thorow Moses, vnto ỹ children of Israell in ỹ feldes of Moab vpō Jordā ny vnto Jericho.

¶ The ende of the .iiii. Boke of Moyses.

A Prologe vpon the fyfte Boke of Moyses called Deuteronomium.

This is a Boke worthy to be rede in, daye & nyght, & neuer to be out of handes. For it is the moste excellent of al the bokes of Moses. It is easie also, & light, & a very pure gospell that is to wete, a preachinge of fayth & loue: deducing the loue to God out of faith & the loue of a mans neyghbour, out of the loue of God. Herein also ye mayst learne righte meditacio or contemplation, whych is nothing els saue the calling to mynde & a repetinge in the hert of the gloriouse & wonderfull dedes of God, & of his terrible handeling of his enemies and mercyful entreating of the that come when he calleth them which thing this boke doth and almost nothinge els.

In the.iiii. fyrst chap. he reherseth the benefites of god done vnto the: to prouoke the to loue, & his mighty dedes done aboue al natural power & beyonde al natural capacite of faith, that they might beleue God & truste in him, & in his stregth. And thyrdly he reherseth the fyrce plages of God vpo his enemies & on the which thorow impacience & vnbeleefe fell fro him: partly to tame & abate the appetites of the flesche which alway fight agaynst the spirite: & partly to bridle the wilde raging lustes of the in who was no spyryte: that though they had no power to do good of loue, yet at the lest way they shuld abstayne fro outward euel for feare of wrath & cruel vengeaunce which shuld fal upo the & shortly finde the out, yf they cast vp goddes nurture & runne at riotte beyonde his lawes & ordinaunces. Moreouer he chargeth the to put nought to, nor take ought away fro gods wordes, but to be diligent only to kepe the in remembraunce & in the hart & to teache theyr chyldre, for feare of forgetting. And to beware ether of making ymagerie, or of bowinge the selues vnto ymages saying: Ye sawe no ymage whe god spake vnto you, but herde a voyce only & that voyce kepe & ther vnto cleaue, for it is your lyfe & it shal saue you. And finally yf (as the frayltie of al flesche is) they shal haue falle from god & he haue brought the in to trouble, aduersyte, & cobraunce and all necessyte: yet yf they repent and turne, he promyseth the that God shal remembre his mercy & receaue the to grace agayne.

In the fifte he repeteth the.x. commaundmetes & that they myght se a cause to do them of loue, he biddeth the remembre that they were bound in Egipt & how God delyuered them with a mightie hand & a stretched out arme, to serue him and to kepe his commaundmetes: as Paule sayeth y we ar bought vd christes bloude & therfore are hys seruauntes & not our owne, & oughte to seke his wyl & honoure only and to loue and serue one another for hys sake.

In the sixt he setteth out the fountayne of al comaundemetes: that is that they beleue how that ther is but one God y doeth al, & therfore ought only to be loued with al the hert, al the soule & al y myght. For loue only is the fulfilling of the commaudmetes, as paule also saieth vnto the Romaines, & Galathians likewise. He warneth the also that they forgett not the commaundmetes, but teach the their chyldern & to shew their children also how God delyuered the out of thee bondage of thee Egyptians to serue him and hys commaundmentes, that the children myght se a cause to worke of loue, lykewyse.

The seuenth is all together of faith: he remoueth all occasions that mighte withdrawe them from the fayth, and pulleth them also from all confidence in the selues, and sturreth the vp to trust in god boldly and onlye.

Of the eyght chaptre thou seyst how that the cause of al temptation is, that a man might se his owne herte. For whe I am brought into that extremite that I muste either suffre or forsake god, the I shal feale how moche I beleue & trust in him, & howe moch I loue him. In lyke maner, yf my brother do me euel for my good, the yf I loue him when ther is no cause in him, I se that my loue was of god, & eue so yf I then hate hym, I fele and perceaue that my loue was but worldly. And finally he sturreth the to the fayth & loue of God, & dryueth them fro all confidence of theyr owne selues.

In the.ix. also he moueth the vnto faith & to put their trust in god, & drawe th them fro confidece of the selues by rehersing al the wickednes which they had wrought fro the.i. day he knew the vnto y same day. And in y end he repeteth how he coured God in horeb & ouercame him vd prayer, wher thou mayst learne the right maner to praye

In the.x. he rekeneth vp the pith of al lawes & the keping of the lawe in the harte: which is to feare god, loue him, & serue him withal their hart soule & might & kepe his comaudemetes of loue. And he sheweth a reason, why they shuld that do: euen because god is lord of heue & erth, & hath also done al for the of his owne goodnes thout their deseruing. And the out of the loue vnto god he bringeth the loue vnto a mas neyghbour saying: god is lord aboue al lordes & loueth al his seruautes indifferetly as wel the poore & feble & the straunger, as the riche & mightye, & therfore wil that we loue the poore & the strager. And he addeth a cause, for ye were stragers & god deliuered you & hath brought you vnto a lad wher ye be at home. Loue therfore a strager therfore for his sake

In the.xi. he exhorteth the to loue & feare god, & reherseth y terrible dedes of god upo his enemies, & on the y rebelled agest him. And he testifieth vnto the both what wil folow yf they loue & feare god, & what also yf they despise hi & breke his comademet.

In the.xii. he comaundeth to put out of the way al y might be an occasio to hurt y fayth & forbiddeth to do ought after theyr owne myndes, or to altre the word of god.

In the.xiii. he forbiddeth to herke vnto ought saue vnto gods word: no though he which counseleth contrarie shuld come with miracles, as Paul doth vnto y Galathias.

In the.xiiii. the beestes ar forbidde, partly for y vncleines of the, & partely to cause hate betwene the hethe & them, y they haue no conuersatio together, in y one abhorreth what y other eateth. Vnto this.xv. chap. al pertayne vnto fayth & loue chefly. And in this.xv. he beginneth to entreate more specially of thinges pertayning vnto the comwelth & equite & exhorteth vnto the loue of a mas neyghbour. And in the.xvi. among other he forgetteth not the same. And in the.xvii. he entreateth of right & equite chefly in so moch y when he loketh vnto fayth, & vnto the punishmente of ydolatres, he yet endeth in a lawe of loue & equite: forbidding to condemne any man vnder lesse then.ii. witnesses at the lest & comaundeth to bringe the trespacers vnto the open gate of the cyte where al the men go in & out, that al men might heare the cause & se that he had but right. But the pope hath founde a better waye, euen to appoynte him without any accuser & that secretely, that no ma knowe whether he haue right or no, ether hate his articles or answere: for feare lest the people shuld serche whether it were so or no.

In the.xviii. he forbiddeth al false & deuelish craftes y hurt true faith. Moreouer because y people coude not heare y voyce of the lawe spoke to the in fyre, he promiseth the another pphet to bring the better tidinges which was spoke of christ our sauiour

The.xix. & so forth vnto y ende of the.xxvii. is almost al together of loue vnto our neyghbours & of lawes of equite & honestie with now & then a respect of fayth.

The.xxviii. is a terrible chap. & to be trebled at: A christe mas hart might wel blede for sorow at y reding of it, for feare of the wrath y is lyke to come upo vs according vnto al y curses which y ther readeth. For according vnto these curses hath god delte with all nations, after they were fallen into the abhominacions of blindnesse.

The.xxix. is lyke terrible vd a godly lesso in y ende y we shuld leue serching of gods secretes & geue diligence to walke according to that he hath opened vnto vs. For the keping of the commaundementes of god teacheth wisdo as thou mayst se in the same chapter, where Moses sayth, kepe the comaundementes, that ye may understande what ye ought to do. But to serch gods secretes blindeth a ma as it is wel proued by the swarmes of our sophisters, whose wyse bokes are now when we loke in the scripture, founde but full of folishnes.

The fyfte Boke of Moyses called Deuteronomium.

¶ A breke rehersal of thinges done before, from the pitching at mount Horeb vntyl they came to Cades barne.

The.j.Chapter.

A THese be thee wordes whyche Moyses spake vnto al Israell, on the other syde Iordan in the wildernesse & in the feldes by the redde see, betwene Pharan and Tophell, Laban, Hazaroth and Disahab. xi. dayes iourneye from Horeb vnto Cades barne, by thee waye that leadeth vnto mounte Seir. And it forturned the fyrste daye of the. xi. moneth in the fortyethe yeare that Moyses spake vnto thee chyldren of Israell accordynge vnto all hat the Lorde hadde geuen hym in cõmaundement vnto them after that he had smytten Sehon the kynge of thee Amorites whyche dwelte in Hesbon, and Og kynge of Basan whyche dwelte at Astaroth in Edrai.

On the other syde Iordan in the lande of Moab, Moyses began to declare thys lawe saying: the Lord our God spake vnto vs in a‡ Horeb saying: Ye haue dwelte longe ynough in this mount: depart therfore & take your iourney & go vnto ỹ hylles of the Amorites & vnto all places nye there vnto: both feldes, hylles, and dales, and vnto the south & vnto the sees syde in the land of Canaan, & vnto Libanon: cuẽ
B vnto the great ryuer Euphrates. Behold I haue set the land before you: go in therfore and possesse the lande whych the Lorde sware vnto youre fathers Abraham, Isaac and Jacob, to geue vnto them and theyr seade after them.

And I sayd vnto you the same season I am not able to beare you my selfe alone. For the Lorde your God hath multiplied you: so that ye are thys day as the starres of heauen in nombre (thee Lorde God of youre fathers make you a thousande tymes so many moo as ye ar, and blesse you as he hath promysed you) howe (sayde I) can* I my selfe alone, beare the combraũce, charge and stryfe that is amonge you:
Exo. xviii. c. bryng therfore men of wysdomme and of vnderstandinge and expert, knowẽ among youre trybes, that I maye make them ruelars ouer you. And ye answered me & sayd: that whych thou hast spokẽ is good to be done. And then I toke the heades of youre trybes, men of wysdomme and that were experte, and made them ruelars ouer you: captaynes ouer thousandes & ouer hundredes ouer fyftie and ouer ten, and offycers among your trybes.

C Judges And I charged youre Iudges the same tyme sayinge: heare youre brethren & iudge ryghteously betwene euerye man and hys brother and the straunger that is wyth hym. Se that ye knowe noo man in Iudgemente:* but heare the smal as wel as the greate and be afrayed of noo man, for the Iudgemente is Gods. And the cause that is to harde for you, bryng vnto me and I wyll heare it. And I cõmaunded you thee same season, all the thynges whych ye shulde doo. And then we departed frome Horeb and walked thorowe all that great and terryble wylderneſſe as ye haue sene alonge by the waye that leadeth vnto thee hylles of thee Amorites, as thee Lorde oure God commaunded vs, and came to Cades barne. And there I sayde vnto you: Ye are come vnto the hylles of the Amorites, whyche the Lorde oure God dothe geue vnto vs. Behold, thee Lorde
D thy God hath sette the lande* before the, goo vp and conquere it, as the Lorde god of thy fathers sayethe vnto thee: feare not, neyther be discoraged. And then ye came vnto me euerye one and sayde: Let vs sende men before vs, to searche vs oute thee lande and too bryng vs worde agayne, bothe what waye we shall goo vp by, and vnto what cyties we shall come. And thee sayinge pleased me well and I toke twelue men of you, of euerye trybe one. And they departed and wente vp into thee hye countrey and came vnto the ryuer Escoll, and searched it oute, and toke of the frute of the lande in theyr handes and brought it downe vnto vs and broughte vs word agayne and sayde: it is a good land whyche the Lorde oure God dothe geue vs.

The people beinge vnfaythfull wold not go vnto ỹ lande ꝓmysed Notwythstandynge ye wouldc not consente to goo vppe, but were dysobedyente vnto the mouthe of the Lorde youre God, and murmured in youre tentes and sayde:

sayde: because the Lord b‡ hateth vs, therfore he hath brought vs out of the land of Egypt, to deliuer vs into the handes of ỹ Amorites and to destroye vs. Howe shall we go vp? Our brethren haue discoraged
E oure hartes sayinge: the people is greater and taller then we, and the cyties are great and walled euen vp to heauen, and moreouer we haue sene the sonnes of the Enakimes there.

And I sayd vnto you: dreade not nor be afrayed of them: The Lord your God whych goeth before you, he shal fyght for you, according to al that he dyd vnto you in Egypt before your eyes and in the wildernesse: as thou hast sene howe that thee Lord thy God bare, the as a man shoulde beare his son, thorowout al the way whyche ye haue gone vntyl ye came vnto thys place. And yet for all thys sayinge ye dyd not beleue the Lord your God whych goeth the waye before you, to search you out
Exo. xiii. d. a place to pitche your tẽtes in,* in fyre by nyght, that ye myghte se what waye to go and in a cloude by daye.

And the Lord herde the voyce of youre
F Nu. xiiii. d. wordes & was wroth and sware saying,* ther shal not one of these men of this frowarde generatiõ se that good land which I sware to geue vnto your fathers, saue Caleb the sonne of Jephune, he shall se it, and to hym wyll I geue the land whyche he hath walked in & to his childrẽ, because he hath cõtinually folowed the Lord. Lykewyse the Lord was angrye with me for your sakes sayinge: thou also shalt not go in thyther. But Josua the sonne of Nun
Nu. xiiii. f. Iosue. xiii. e whych standethe before the, he shall goo in thyther. Bolde him therfore for he shall deuyde ỹ heritage vnto Israel.* Moreouer your childrẽ which ye sayd shuld be a praye, & your sonnes which know nether good nor bad thys daye, they shall goo in thyther & vnto thẽ I wyl geue it, and they shal enioye it. But as for you, turne backe & take your iourneye into the wyldernesse euen the way to the red see. Thẽ ye answered and sayd vnto me: We haue synned a gaynst the Lord: we wyl go vp and fyght according to al that the Lord our God cõmaunded vs. And when ye had gyrde on
G euery man hys wepõs of warre and were ready to goo vp into the hylles, the Lorde sayde vnto me: saye vnto thẽ, se that ye go not vp & that ye fyghte not, for I am not amonge you: lest ye be plaged before your enemies.*‡ And whẽ I told you ye wold not heare: but disobeyed the mouth of the Lorde, and wente presumptuously vp in to the hylles.

Then the Amorites whyche dwelte in those hylles, came out agaynst you & chased you as bees do, & hewed you in Seir, euen vnto Horma. And ye came agayn & wepte before thee Lorde: but thee Lorde wolde not heare vnto youre voyce nor gyue you audience. And so ye abode in Cades a longe season.

The Notes.

a‡ Horeb and Sinai are both one.

b‡ God is sayd to hate a man when he putteth hym forthe of hys harte, and geueth hym not of hys grace. Psalm v. b. and. xxv. b.

*‡ Here thou seyst the very Image of ỹs that lyue in thys most perlouse tyme. For euen we lyke wyse, where Goddes worde is, ther beleue we not: and where it is not, ther be we bolde.

¶ The rehersal of that which was done frõ the tyme that they departed frõ Cades barne, vnto the battell agaynst the kynges Sehon and Og.

The.ij.Chapter.

THen we turned and toke our B iourneye into the wyldernes, euen the waye to the reddesee as thee Lorde commaunded me. And we compassed the mountaynes of Seir a longe tyme. Thẽ the Lorde spake vnto me sayinge: Ye haue compassed these mountaynes longe ynoughe, tourne you northward. And warne the people sayinge: Ye shal go thorowe the coostes of youre brethren the chyldren of Esau whyche dwell in Seir, and they shall be afrayed of you: But take good heade vnto youre selues that ye prouoke them not, for I wyl not geue you of theyr lande, no not so moche as a foote breade: because I haue geuen mounte Seir vnto Esau to possesse. Ye shall bye meate of them for monye to eate, and ye shall bye water of them for monye to drinke. For the Lorde thy God hath blessed the in all the workes of thyne hande, and knew the B as thou wentest thorowe thys great wyldernesse. Moreouer thee Lorde thy God hath bene wyth the thys. xl. yeares, so that thou hast lacked nothynge.

And when we were departed frõ oure brethrẽ the chyldrẽ of Esau whych dwelt in Seir by the felde waye frõ Elath & Ezion Gaber, we turned and went the waye to the

to the wylderneſſe of Moab. Thē ỹ lorde ſayd vnto me ſe that thou vexe not ỹ Moabites, nether prouoke thē to battel for I wyll not geue the of their land to poſſeſſe becauſe I haue geuen Ar vnto the chyldren of loth to poſſeſſe. The a‡Emims dwelt therin in tymes paſt, a people greate, many & tall, as the Enakims: which alſo were take for geauntes as ỹ* Enakims And ỹ Moabites called thē Emims In lyke maner ỹ b‡Horims dwelt in Seir before tyme which the chyldre of Eſau caſt out, & deſtroyed them before thē & dwelte there in their ſtede: as Iſrael dyd in the lāde of his poſſeſſion which the Lord gaue them. Now riſe vp (ſaid I) & get you ouer ỹ riuer Zared: & we wēt ouer ỹ riuer Zared: The ſpace in whyche we came from Cades barne vntil we were come ouer ỹ riuer Zared was .xxxviii. yeres vntyll all the generation of the men of warre were waſted out of the hoſt as the Lord ſware vnto thē. For in dede the hand of the lord was againſt thē to deſtroye them oute of the hoſte, tyll they were conſumed.

And as ſoone as al ỹ mē of warre were cōſumed & deed from amonge the people thē the lord ſpake vnto me ſaying. Thou ſhalt go thorow Ar ỹ coſt of Moab this daye, and ſhalt come nye vnto the childre of Ammon: ſe that thou vexe thē not, nor pet prouoke them. For I will not geue ỹ of the lande of the chyldren of Ammon to poſſeſſe, becauſe I haue geuē it vnto the chyldren of Loth to poſſeſſe. That alſo was takē for a lande of geauntes & geauntes dwelt therin in olde time, & the Ammonites called thē c‡Zāzummins A people ỹ was great, many & tall, as the Enakims But the Lord deſtroyed them before the Ammonites, & they caſte them out & they dwelt there in their ſteade: as he dyd for ỹ childre of Eſau which dwell in Seir: euen as he deſtroied the Horims before thē and they caſt them out and dwell in their ſteade vnto this daye. And ỹ Auims which dwelt in Hazarim euen vnto Aza, thee Caphthorymns whych came out of Caphthor deſtroyed them and dwelte in theyr townes.

Ryſe vp, take youre iourney and go ouer the riuer Arnon. Behold, * I haue geuen in to thy hande Sehon the Amorite, kynge of Heſbon, & his lande. Go to and conquere & prouoke him to battel. Thys daye I wyll begynne to ſende the feare & dreade of the vpon al nacions that ar vnder all portes of heauen: ſo that whē they heare ſpeake of the they ſhal trēble & quake for feare of the.

Then I ſent meſſengers out of the wyldernesſe of the eaſt vnto Sehon king of Heſbon, with wordes of peace ſayenge. * Let me go thorow thy lande I wyl go al waies a long by the hye way & wil nether turne vnto the right hand nor to the left. Sel me meate for money for to eate, and geue me drink for money to drinke. I wil go thorow by fote only (as the children of Eſau did vnto me whyche dwel in Seir and the Moabites whyche dwell in Ar) vntyl I become ouer Iordan, in to the Lande whyche the Lorde oure God geuethe vs.

But Sehon the kinge of Heſbon wolde not let vs paſſe by hym, for the Lorde thy God hadde hardened hys ſpyrye and made hys herte toughe becauſe he wolde delyuer hym in to thy hādes as it is come to paſſe thys daye.

And the Lorde ſayde vnto me: behold I haue begonne to ſett Sehon & his lande * before the: go to & cōquere, that thou mayſt poſſeſſe his lande. Then both Sehon and all his people came out agaynſt vs vnto batel at * Jahaza. And the Lord ſet him before vs, and we ſmote hym and his ſonnes and all hys people.

And we toke al thys citye ỹ ſame ceaſon and deſtroyed al the citye with them wemen and childre & let nothing remayne ſaue ỹ catel only we caught vnto our ſelues & the ſpoyle of the citye whyche we toke, frō Aroer vpon the brynke of the ryuer of Arnon, and the cytye in ỹ ryuer, vnto Galaad: ther was not one city to ſtrōg for vs. The Lorde oure God delyuered al vnto vs: only vnto the land of the chyldren of Ammon ye came not nor vnto al the coſt of the riuer Jabock nor vnto the citye in the mountaynes, nor vnto whatſo euer the Lord our God forbade vs.

The Notes

a‡ Emim a kind of Geauntes ſo called because thei were terrible & cruell for Emym ſygnyfyethe terrybleneſſe.

b‡ Horims a kinde of Geauntes and ſygnyfyeth noble, because that of pryde they called them ſelues nobles or gentels.

c‡ Zamzummim a kynde of geauntes and ſygnyfyeth mylchenouſe. They were tyraunces, cruell, theues and pollars.

¶ A reherſal of thynges that chaūced from the vij. yere of the .ij. kynges Sehon & Og, vnto the Inſtitution of Joſue in Moſes ſteade.

The.iij. Chapter.

Then we turned & went vp ỹ way to Baſan. * And Og ỹ kyng of Baſan came out a-geſt vs: both he & all his people to battel at Edrai. And ỹ Lord ſayde vnto me: feare him not for I haue delyuered hym and all his people & his land into thy hand & thou ſhalt deale with him as thou dealedſt wt Sehō king of the Amorites which dwelt at Heſbon. And ſo the Lord our God deliuered into oure handes, Og alſo the kyng of Baſā & al hys folke. And we ſmote him vntyll nought was left hym.

And we toke all hys cities the ſame ceaſon (for there was not a citie which we toke not frō them) euen .iij. ſcore cyties, all ỹ region of Argob, the kingdome of Og in Baſan. All theſe cities were made ſtrong wt hye walles gates and barres beſyde * vnwalled townes a great meany. And we vtterly deſtroyed them as we plated with Sehō king of Heſbō bringing to nought al pcities with mē, wemen and children But all the cattell and the ſpoile of the cyties, we caught for our ſelues.

And thus we toke ỹ ſame ceaſon, ỹ lād out of ỹ hande of two kinges of ỹ Amorites on the other ſyde Jordan, from the ryuer of Arnon vnto moūt Hermon (which Hermō ỹ Sidons call Sirion, but the Amorites call it Senyr) al the citye in the playne and al Galaad and al Baſan vnto Salecha & Edrai, cytyes of the kingdome of Og in Baſā. For only Og king of Baſan remayned of the remnaunte of the geauntes: beholde, his yrō bed is yet at Rabah amonge the chyldren of Ammō .ix. cubites longe & .iiij. cubites brode, of ỹ cubites of a man. And when we had conquered thys land the ſame tyme, I gaue from Aroer whyche is vpon the ryuer of Arnō, & halfe moūte Galad & the cytyes therof vnto ỹ Rubenites & Gadites. And the reſt of Galaad and al Baſā the kingdome of Og, I gaue vnto ỹ halfe tribe of Manaſſe: al the region of Argob with al Baſā was called the lād of geauntes Jair the ſonne of Manaſſe toke al the regiō of Argob vnto the coſtes of Geſuri & Maachati and called thē after his owne name: Baſā * Hauoth Jair vnto this day. And I gaue halfe Galaad vnto Machir. And vnto Rubē & Gad I gaue from Galaad vnto the riuer of Arnon & halfe the valey & the coſt, euē vnto the riuer Jabock whych is the border of the chyldren of Ammō, & the feldes and Jordan with the coſt, frō Cenereth euē vnto ỹ ſee in the felde why che is the ſalte ſee vnder the * ſpringes of Phaſgah eaſtwarde.

And I cōmaunded you the ſame tyme (ye Ruben & Gad) ſaying: the Lord your God hath geuē you this land to enioy it: ſe that ye go harneſſed before your brethrē ỹ children of Iſrael, al ỹ are men of warre amonge you. Your wiues only youre childrē & your catel (for I wote ỹ ye haue moch catel) ſhall abyde in your cities why ch I haue geuē you, vntil ỹ lord haue geuē reſt vnto your brethrē as wel as vnto you, & vntyl they alſo haue cōquered ỹ lāde which the Lord your God hath geuen them beyonde Jordan: and thē returne againe euery man vnto his poſſeſſion which I haue geuen you.

And I warned Joſua ỹ ſame tyme ſaying: thine eyes haue ſene al that the Lord your God hath done vnto theſe two kinges, euen ſo the Lorde wyll do vnto all kyngdomes whither thou goeſt. Feare them not for the Lorde youre God he it is that fyghteth for you.

And beſoughte the Lord the ſame time ſayinge: O lorde God thou haſt begōne to ſhewe thy ſeruaunte thy greatneſſe & thy mightie hande, for there is no God in heauē nor in erth ỹ can do after thy workes & after thy power: let me go ouer and ſe the good lande that is beyonde Jordā, that goodly hye contre and Libanō. But the Lord was angrie with me for your ſakes & wolde not heare me, but ſayd vnto me, be content, and ſpeake hereforth no moare vnto me of this matter. * Get the vp into the toppe of Phaſgah & lyfte vp thine eyes weſt, north, ſouth & eaſt, and beholde it wythe thyne eyes for thou ſhalte not go ouer this Jordan. Wherefore charge Joſua and courage him & bolden him for he ſhall go ouer before hys people,

and

¶ That is ſuburbes or vyllages belongings to Iair.

* Some the hill fore, Hebr. ſeth doth why che ſygnyfyeth ſpringes all though ſome wyl ỹ it be the names of a towne

* Thorow faces & vyllages.

G Or at thy commaundemente

H Other ye Iaſa

and he shall deuyde the lande whych thou
shalt see vnto the. And so we abode in the
valeye beside Bethpheor.

¶ An exhortacion to geue diligente hede vnto thee
lawe, that they shuld not take awaye or adde any
thing therto. Images maye not be worshipped nor
made. The.iii. Cytes of refuge.

The.iiii. Chapter.

A Nd now herken Israel vnto
the ordinaunces & lawes whi
che I teache you, for to do the
that ye maye lyue & go & con
quere the land which the lord
God of your fathers geueth you. Ye shal
put nothing vnto the worde which I cō
maunde you nether do ought there from,
that ye maye kepe the cōmaundemētes of
the Lord your God which I commaunde
you. Youre eyes haue sene what the Lord
dyd vnto Baal Peor: for all the men that
folowed Baal Peor, the Lord youre God
hath destroyed from amonge you. But ye
that cleaue vnto the Lorde your God are
alyue euery one of you this daye. Behold
I haue taught you ordinaunces & lawes
soche as the Lord my god cōmaunded me
that ye shuld do euen so in the lande whe-
ther ye go to possesse it.

Kepe them therfore and do them * for
that is your wysdom and vnderstanding
in the syghte of the nations: whiche when
they haue herde all these ordinaūces, shal
saye: O what a wyse and vnderstandyng
people is this greate nacion. For what na
cion is so greate that hath Goddes so nye
vnto hym: as the Lorde oure God is nye
vnto vs, in all thinges, when we cal vnto
hym? Ye, & what nacyon is so greate that
hath ordinaunces and lawes so ryghteou
se, as all this lawe which I set before you
thys daye.

Take hede to thy selfe therfore onely &
kepe thy soule diligently, that thou forget
not the thinges which thyne eyes haue se-
ne, and that they departe not out of thyne
harte, all the dayes of thy lyfe: but teache
them thy sonnes and thy sonnes sonnes.
The daye that I stode before the Lorde
your God in Horeb, when he sayde vnto
me, gether me the people together, that I
maye make them heare my wordes & they
maye learne to feare me as longe as they
lyue vppon the earth and that they maye
teache theyr chyldren: ye came & stode also
vnder the hyll, and thee hyll burnte wythe
fyre: euen vnto the myddes of heaue, and
there was darkenesse, cloudes and myste.
And the Lord spake vnto you out of the
fyre and ye hearde † the voyce of the wor-
des: but sawe no ymage, saue herde a voy
ce onely.

† The voy
ce is alloge
therunto
that ymage
ought not
to bowe
theyr hee
tes

And he declared vnto you his couenaūt
which he commaunded you to do, euen. x.
verses and wrote them in two tables of
stone. And the Lord commaunded me the
same season to teache you ordinaunces &
lawes, for to do them in the lande whether
ye go to possesse it.

C

¶ Take hede vnto your selues diligēt-
ly as pertayning vnto your soules, for ye
sawe no maner of ymage the daye when
the Lorde spake vnto you in Horeb oute
of the fyre lest ye marre your selues & ma-
ke you grauen ymages after what soeuer
lykenesse it be: whether after the lykenesse
of man or womā or any maner beast that
is on the earth or of anye maner fethered
foule that flyeth in the ayre, or of any ma-
ner worme that crepeth on the earth or of
any maner fyshe that is in thee water be-
neth the earth: Yea and leste thou lyfte vp
thyne eyes vnto heauen, and when thou
seest the sunne and the moone and the star
res and whatsoeuer is conteyned in hea-
uen, shuldest be deceaued & shuldest bow
thy selfe vnto them and serue the thinges
whych the Lord thy God hath distributed
vnto all nacyons that are vnder all quar
ters of heauen.

Pla.xviii.b

B

For the Lorde toke you and broughte
you out of the † fyron foznace of Egypte,
to be vnto hym a people of enheritaunce,
as it is come to passe thys daye. Further-
moze, the Lorde was angrye wyth me for
your sakes & sware, that I shuld not goo
ouer Iordan and that I shoulde not goo
vnto that good land, whych the Lord thy
God geueth the to enheritaunce. For I
must dye in this lande, & shall not go ouer
Iordan. But ye shal go ouer and conque
re that good lande.

Teache
your chyl
dren.

¶ Take hede vnto your selues therfore, D
that ye forgette not the appoyntmente of
the Lorde your God whych he made with
you, and that ye make you no grauē yma
ge of whatsoeuer it be that the Lorde thy
God hath forbidden the. For the Lorde
thy God is a * consuminge fyre, and a ge
louse God.

¶ Ye

¶ If after thou hast gotten chyldren
and chyldrens children and hast dwelt lō
ge in ỹ lande, ye shall marre your selues
and make grauē ymages after the liknes
of what soeuer it be, & shal worke weked
nesse in the sight of the Lorde thy God, to
prouoke him I call heauen and erth to re
corde vnto you this day, that ye shal shor
tely perysh frō of the land whether ye go
ouer Iordan to possesse it: ye shal not pro
lōge your dayes therin but shall shortely
be destroyed. And the Lorde shall skater
you amonge nacīōs, & ye shalbe lefte few
in nōbre amonge the people whether the
Lorde shal bringe you: and there ye shal
serue goddes which are ỹ workes of mās
hande, wod & stone whyche nether se nor
heare nor eate nor smell. Neuerthelater
ye shal seke the Lord your God euē ther,
and shall fynde him yf thou seke him w̄
al thyne herte and with all thy soule. In
thy trybulacyon and when al these thyn-
ges are come vpon the, euen in the later
dayes, thou shalt turne vnto the Lord thy
God, & shalt herken vnto his voyce. For
the Lorde thy God is a pitefull God: he
wil not forsake ỹ nether destroie ỹ, nor for
get the apoyntment made w̄ thy fathers
which he sware vnto them.

E

For aske I pray the of the dayes that
are past which were before the, sence the
daye that God created man vpō the erth
and from the one syde of heauē vnto the
other whether any thing hath bene like vn
to thys greate thinge or whether any soch
thing hath bene herde as it is, ỹ a nacion
hath heard ỹ voyce of God speaking out
of fire as thou hast herde and yet liued: e
ther whether God assayed to go and take
him a people from amonge nacions, thor-
row temptacīōs and sygnes and wōdres
and thorow warre and with a mighty hā
de and a* stretched out arme and wythe
myghtye terrible syghtes, accordyng vn
to all that the Lorde youre God did vnto
you in Egipte before your eyes.

Pla.cxxxvi.d

Unto ỹ it was shewed that thou migh
test know, how that the Lord he is God &
that there is none but he. * Out of hea-
uen he made the heare his voyce to nour
ter the, and vpon the erth he shewed ỹ his
greate fyre, and thou heardest his wordes
out of the fyre. And because he loued thy

F

Deu.iiii.c

fathers, therfore he chose their seed after
them & brought the out with his presence
and with his mightye power of * Egipt:
to thrust out nacīōs greater & myghtyer
then thou before the, to bryng the in & to
geue the their land to enheritaūce: as it is
come to passe this daye.

Exod.xiii.c

Understande therfore this daye and
turne it to thyne hertes, that the Lorde he
is God in heauen aboue and vpon thee
erth beneth there is no moo: kepe therfore
his ordynaunces, and his commaūdmen
tes which I cōmaunde the this day, that
it maye go well with the & with thy chyl-
dren after the & that thou maist prolong
thy dayes vpon the erth which the Lorde
thy God geueth the thy lyfe longe.

G

* Then Moses seuered. iii. cityes on ỹ
other syde Iordan towarde the sonne ry-
syng, that he shoulde flee thither whyche
had kylled his neighboure vnwares and
hated him not in time past & therfore shul
de flee vnto one of the same cities & lyue:
Bezer in the wildernesse euē in the plaine
contre among the Rubenites: & Ramoth
in Galaad amonge the Gaddites & So-
lan in Basan among the Manassites.

Deu.xxv.b
Exod.xxi.b
Deut.xix.a.

This is the la we whych Moses set be
fore the chyldren of Israell, and these are
the witnesses, ordinaūces & statutes, why
ch Moses tolde the chyldren of Israel af
ter they came out of Egypte, on the other
syde Iordā in ỹ valey beside Bethpheor
in the land of Sehō kig of the Amorites
which dwelt at Hesbon, whō Moses and
the chyldren of Israel* smote after they
were come out of Egipt, & conquered his
land and the lād of Og kinge of Basan.
ii. kynges of thee Amorites on thee other
syde Iordan towarde the sonne rysynge:
from Aroer vpon the bancke of the riuer
Arnon, vnto Mount Syon which is cal
led Hermō and all the feldes on the other
syde Iordan eastwarde: euen vnto ỹ see
in ỹ feld vnder the sprynges of Phasgah.

Num.xxi.c

The Notes.

a† To put to the worde and to take away ther-
fro is, to Iudge & thincke otherwyse of thee wyll of
God then is shewed vs in the scripture, as in Deut
xii.d. Reuerb. xxv.a.

b† By the yron foznace is vnderstande anguishe
and greate sorowe, and carefulnes of hert. iii. Regum
viii.f. and Jerem. xi.a

c† Because God prouyeth his by affliction, therfo
re is he called a consuming fyre Hebr. xii.g. and be
cause he consumeth the vnfayethfull remedyles, for
ther is nothing that cā resyst his anger toward the
ther.

And he is called gelouse because he can not suffer that any thinge fall from hym.
¶ The.x commaundementes of the law. No Image may be made.

The.v.Chapter.

A AND Moyses called vnto all Israel & said vnto the. Heare Israel o ordinaunces and lawes which I speke in thine eares this daye, & lerne them
Exod.xix.a and.b and take hede e ye do the. The Lord oure God made an appointmet with vs in Horeb. The Lord made not this bod with our fathers, but with vs: we ar they, which ar all here a liue thys day. The Lord talked with you a face to face in the mount out of the fyre. And I stode betwene the lord and you the same tyme, to shewe you the sayinge of the Lord. For ye were afrayed of the fire & therfore went not vp into the mount & he saide. I am e Lorde thy God whiche brought the oute of the lande of Egipt the house of bondage. Thou shalt haue therefore none other Goddes in my presence.

Images ¶ Thou shalte make the no grauen Image of any maner likenesse that is in heuē aboue or in erthe benethe, or in the water benethe the erthe. Thou shalt nether bowe thy selfe vnto them nor serue them, for I the lord thy God, am a gelouse god visiting the wyckednes of the fathers vpon the chyldren, euen in the thyrde & fourth generation, among them that hate me: and shew mercy vpon thousandes amōg them that loue me and kepe my commaūdementes.

Exod.xx.a Thou shalte not take the name of the Lorde thy God in vayne: for the Lorde wil not hold him giltlesse, that taketh hys name in vayne.

Exod.xx.b Gene.ii.a B Kepe the Saboth day that thou sanctifie it, as the Lord thy God hath cōmaunded the. Syx dayes thou shalt labour & do al e thou hast to do, but the seuēth day is e Saboth of the Lorde thy God: thou shalt do no maner worke, nether thou nor thy sōne nor thy daughter nor thy seruaūt nor thy maide nor thine oxe or thine asse nor anye of thy catell nor the straunger that is wythin thy cytye, that thy seruaūt and thy mayde may reste as wel as thou. And remembre that thou waste a seruaūt in the lande of Egypte and howe that the Lorde God, brought the oute thence wythe a myghtye hande and a stretched
Deu.xxvi. oute arme. For wbych cause the lorde thy God commaunded the to kepe the Sabboth daye.

Exod.xx.b Matth.xix.a Ephe.vi.a Marc.xxiii.b *Honoure thy father and thy mother, as the lord thy God hath cōmaūded the: that thou maist prolong thy dates, & that it maye go well with the on the land, which the lorde thy God geueth the.

Matth.v.c *Thou shalt not slee.
Thou shalt not breake wedlocke.
Thou shalt not steale.
Thou shalt not beare false witnesse against thy neyghboure.

Thou shalt not luste after thy neyghboures wyfe: e shalt not couet thy neyghbours house, felde, seruaunte, maide, oxe, asse nor ought that is thy neighboures.

These wordes the Lorde spake vnto all youre multytude in the mount out of the fyre, cloude and darckenesse, withe loude voyce and added nomoare therto, & wrote them in.ii. tables of stone and deliuered them vnto me.

But as sone as ye herd the voice out of C the darcknes and saw the hil burne with fire, ye came vnto me al e heedes of your tribes and your elders: & ye sayd behold, e lorde oure god hath shewed vs his glo Exod.xxxiii ye & his greatnesse, & * we haue herde his voyce out of e fyre and we haue sene this day that God may talke with a man & he yet lyue. And now wherfore shuld we die that this greate fyre shulde consume vs: If we shuld heare the voyce of the Lord oure God any moare, we shulde dye. For what is any flesh that he shulde heare the voice of the lyuyng God speaking out of D the fyre as we haue done & shuld yet liue: Go thou & heare al that the lord our God sayeth, & tell thou vnto vs al that e lorde oure God sayethe vnto the, and we wyll heare it and do it.

And the lorde heard the voyce of your wordes when ye spake vnto me, & he sayd vnto me: I haue herde the voice of the wordes of people wyche they haue spoken vnto the, they haue well sayde all that they haue sayde. * Oh that they Deu.xxxiii and.xxxii had soch an herte with them to feare me & kepe al my cōmaundemētes alway, that it myghte go wel with thē and with theyr chyldren

chyldre for euer. Go & saye vntō the: gette you into youre tentes agayne, but stande thou here before me & I wyl tel the all the commaundemētes, ordinaunces & lawes, which thou shalt teache thē, that they may do them in the lande wbych I geue them to possesse.

Walke straight deut.xvii.b ¶ Take hede therfore that ye do as e Lorde youre God hath commaunded you, and * tourne not aside: either to the ryghte hande or to the lefte: but walke in all thee wayes wbych the Lorde youre God hath commaunded you, that ye maye lyue and that it maye go wel with you and that ye maye prolonge youre dayes in thee lande wbych ye shall possesse.

The Notes.

a‡ Face to face, the Chaldees, worde to worde, e is to saye, with so manyfest wordes and signes that it cannot be denyed but that it was god.

¶ The lawe must be ernestlye printed in theyr hartes and to kepe it in memorie they must wryte it on the dores and postes of theyr houses. And teach it vnto theyr chyldren.

The.vi.Chapter.

A THese are the commaundemētes, ordynaunces and lawes which the Lord youre God cōmaunded to teache you, that ye myghte do thē in the lande whether ye go to possesse it: e thou myghtest a‡feare the Lord thy God, to kepe all hys ordinaunces and commaundementes wbych I commaunde the, bothe thou and thy sonne and thy sonnes sonne all dayes of thy lyfe, that thy dayes maye be prolonged. Heare therfore Israell and take hede that thou doo there after, that it maye goo well wythe the, and that ye maye encrease myghtely euē as the Lorde God of thy fathers hath promysed the, a lande that floweth wyth mylke and hony.

B ¶ Heare Israel the Lord thy God is Lord only & thou shalt loue the Lord thy God wyth all thyne harte, wyth al thy soule and wyth all thy myght. And these wordes wbych I cōmaunde the this day, shal be in thyne harte & thou shalte ‡whet thē on thy chyldrē, & shalt talke of thē when e art at home in thyne house & as thou walkest by the waye, & when thou lyest downe and whē thou rysest vp: & thou shalt bind thē for a sigue vpon thyne hāde. And they shalbe papers of remembraunce betwene thyne eyes, & shalt wryte thē vpon the postes of thy house & vpon thy gates.

And whē e lord thy god hath brought the into the land which he sware vnto thy fathers Abraham, Isaac & Jacob to geue the: wyth greate and goodly cyties which thou byldedst not, & houses full of al maner goodes wbych thou fylledest not, and welles dygged wbych thou diggedest not and vynes & olyue trees which thou plantedest not, & whē thou hast eate & arte full Then beware lest e forget the lord which brought the out of the land of Egipte the house of bondage. But feare the Lorde thy God & serue him, & ‡ sweare by hys name, se that ye walke not after straūge gods of the goddes of the nacyons whyche are aboute you. For the Lorde thy god is a ‡gelouse God among you lest e wrath of the Lorde thy God ware whote vpon you and destroye the from the earth. C

Ye shall not tempte thee Lorde youre God as ye dyd at * Masa. But se that ye Or Massah kepe the commaundementes of the Lorde youre God, hys wytnesses and hys ordynaunces which he hath commaunded the, and se thou do that which is right & good Wyghte is good & right is that which the lord commaundeth in the syghte of the Lord: that thou mayst prospere & that thou mayst go and cōquere that good lande whyche the Lorde sware vnto thy fathers, and that thee Lorde maye cast out al thyne enemies before the as he hath sayde.

Teache your chyldren D ¶ When thy sonne asketh the in tyme to come sayinge: What meaneth the wytnesses, ordinaūces & lawes wbych e Lord our god hath cōmaunded you? Thē thou shalt saye vnto thy sonne: We were bond men vnto Pharao in Egypt, but the lord brought vs out of Egipt wyth a myghty hande. And the Lord shewed signes and wonders both great & euell vpon Egipt, Pharao and vpō al his houshelde before our eyes & brought vs frō thence to bringe vs in and to geue vs the land which he sware vnto our fathers. And therfore cōmaunded vs to do al these ordinaunces & for to feare the Lorde oure God, for oure welthe alwayes and that he myghte saue vs, as it is come to passe thys daye. Moreouer it shall be * ‡ ryghteousnesse vnto vs before the Lorde oure God yf we take hede to kepe all these commaundementes as he hath commaunded vs.

The Notes.

a‡ To feare god is to honoure him in putting thy confidence in hym, and in hauinge a good & vpright conuersation in hys syght.

b‡ Whett thē on thy chyldrē that is, exercyse thy chyldren in thē & put thē in vre with them.

c‡ Loke beneth in the.x. chapter. d

d‡ Gelouse loke Exo.xx.a. and the Chapters next after thys d

*‡ The outward dede is righteousnesse vnto the auoyding of punishmēt, threateninges & curses & to optayne temporall blessinges: but vnto the lyfe to come thou must haue the rygheteousnes of fayth & ther by receaue forgeuenes of synnes & promyse of enhes ritaunce & power to worke of loue.

¶ The Israelites may make no couenaūt or apoint mint with the gentyles. They mūste destroye theyr Idolles. Them that kepe the cōmaundemētes doth god loue & bless, and the contrarye hateth & punyssheth. Idolaters must be stayne

The.vii. Chapter.

A WHē the Lord thy God hath brought the into the lād whether thou goest to possesse it, & hath cast out many naciōs before the: thee Hethites, the Gergesites, the Amorites, the Cananites the Pherezites, the Heuites & the Jebusites. vii. nations mo in nombre & mightier than thou: & when the Lord thy god hath set thē before the that thou shuldest smyte thē se that thou vtterly destroye them and make no couenaunt with them nor haue compassyon on thē. Also thou shalt make no mariages with them, neyther geue thy daughter vnto his sōne, nor take his daughter vnto thy sonne: For they wyl make your sonnes departe fro me & serue straūge Goddes, and then wyll thee wrathe of the Lorde ware whote vpon you and destroye you shortely.

B But thus ye shall deale with them: ouerthrow their alters, breke downe their pilers cut downe theyr groues and burne theyr ymages with fyre. For thou art an holy nacyon vnto the Lorde thy God thee Lorde thy God hath chosen the to be a seuerall people vnto hym selfe of all nacyons that are vpon the earth. It was not because of the multitude of you aboue al nacions, that the lord had lust vnto you and chose you. For ye were fewest of al naciōs But because the Lord loued you, & because he wolde kepe ỹ othe which he had sworne vnto your fathers, therfore he brought you out of Egipte with a myghtie hande and delyuered you out of the house of bōdage: euē from the hand of Pharao, king of Egipte.

B gods owne goodnesse & hys owne truth enusseth him to worke

Understande therfore, that the Lorde thy God he is God & that a true god, whiche kepeth poynt̄ment & mercy vnto them that loue hym & kepe his cōmaundementes, euen thorowout a thousand generations and rewardeth thē that hate hym * before hys face, so that he bryngeth them to noughte, and wyl not defere the tyme vnto hym that hateth hym but wyll rewarde hym before hys face. Kepe therfore the commaundementes, ordinaunces and lawes whych I commaunde you thys daye that ye do them. Before his face in hys punysshinge.

Yf ye shal herkē vnto these lawes and shal obserue & do them, thē shall the Lord thy God kepe poynt̄nēt with the and the mercy which he sware vnto thy fathers & wyll loue the, blesse the and multiplie the: he wyl blesse the frute of thy wombe & the frute of thy felde thy corne, thy wyne, and thyne ople, ỹ frute of thyne orē & ỹ flockes of thy shepe in the lād which he sware vnto thy fathers to geue the. Thou shalt be C blessed aboue al naciōs, ther shalbe nether man nor womā vnfruteful among you, nor any thing vnfruteful amōg your catel. Moreouer the Lorde wyll * turne frō the all maner infirmities and wyl put none of the euell diseases * of Egipt (whych thou knowest) vpon the, but wyl send thē vpon them that hate the. * ego, with. * ego, that.

Thou shalt bring to noughte all nacions whych the Lord thy God delyuereth the, thyne eye shall haue no pytye vpō thē nether shalte thou serue theyr goddes, for that shalbe thy decaye. Yf thou shalt saye in thyne hert these naciōs are mo than I, howe can I cast thē oute? Feare them not, but remēbre what the Lord thy God dyd vnto Pharao & vnto all Egypte, and the greate tēptations which thyne eyes sawe, and the signes & wonders & mighty hand and stretched out arme wherwith the lord thy god brought ỹ out: euē so shal ỹ Lorde thy God do vnto al naciōs of which thou art afrayed.

Therto, the Lord thy God wyll sende hornettes among thē vntyll they that are left, and hyde them selues from the: be destroied. What hornettes are loke exod. xxiii. d

Se thou feare thē not for the lord thy God is amonge you a myghtye God and a terrible. The Lord thy God wil put D out these nacions before the a lyttle and a lyttle

lyttle, thou mayst not consume thē at once lest the beastes of the felde encrease vpon the. And the Lorde thy God shal delyuer them vnto the and smyte vp a myghty tē pest amōge them, vntyll they be brought to nought. And he shall deliuer their kinges in to thyne hande, and thou shalt destroy their names from vnder heauen.

There shall no man stande before the, vntyl thou haue destroyed them. The ymages of their goddes thou shalte burne with fyre, and se that thou couet not ỹ * ‡ siluer or golde that is on them nor take it vnto the, lest thou be snared therwith. For it is an abhominacion vnto the Lord thy God. Bryng not therfore the Abhominacion to thine house, lest thou be a * damned thynge as it is: but vtterlye detyse it and abhorre it, for it is a thynge that muste be destroyed.

The Notes.

*‡ What seuer golde or syluer honoures or prouoketh, calleth frō the woorde of God, belongeth to the Images of their goddes & muste be therfore abhorred euē yf they be good workes whē thou thinkest that thou doest thē of thine owne strength and not helped of God.

¶ Moses putteth the Israelytes in remembrance of the afflictyons and benifites that they hadde the. xl. yere which they were in the wildernesse.

The.viii. Chapter.

A ALl the cōmaundemētes whych I commaund the this day ye shall kepe for to do them, that ye may lyue & multiplye and go and possesse the land which the lord sware vnto youre fathers. And thynke on all the waye which ỹ Lorde thy God lead the this. xl. yere in ỹ wildernesse, for to humble the and to proue the, to wete what was in thyne herte, whether thou woldest kepe his commaūdinētes or no. He * humbled the and made the hōgre & fead the with mā which nether ỹ nor thy father knew of, to make the know that a man must not lyue by bread only: but by al that proceedeth out of the mouth of the Lord must a man lyue. b ‡ Thy ray B mēt waxed not olde vpon the, nether dyd thy fete swel thys. xl. yere. the word is lyfe.

Understande therefore in thyne herte that as a man nourtereth his sonne, euen so the Lorde thy God nourtereth ỹ. Kepe therfore ỹ commaundementes of the lord thy God that thou walke in hys wayes & ỹ thou feare him. For the Lord thy God bringeth the in to a good lande, a land of

riuers of water, of foūtaines and of sprīges that spring out bothe in valeyes and hylles: a lande of whete and of barlye, of vynes, figtrees and pomgranates, a land of olyue trees with oyle and of hony: a lād wherin thou shal not eate bread inskatcenesse, and where thou shalt lacke nothinge, a land whose stones are yron, and out of whose hylles thou shalt dygge brasse. Whē ỹ hast eaten therfore and fylled thy selfe, then blesse the Lord for the good lād which he hath geuen the.

But beware that thou forgett not the C Lord thy god, that thou woldest not kepe his commaundmētes, lawes and ordinaūces which I cōmaunde the this day: yee & whē thou hast eaten and filled thy selfe & hast bylt godly houses and dwel therin, & when thy beasse and thy shepe are waxed many & thy siluer and gold is multiplied & al that thou hast encreased, thē bewarre lest thyne hert rise & thou forgett the Lorde thy God which brought the out of the land of Egipte ỹ house of bondage, and which lead ỹ in the wildernesse both greate and terrible with fyry serpētes and scorpiōs and drouth wher was no water which brought the water out of the rocke of flint: which fead the in ỹ wyldernesse with Man wherof thy fathers knewe not for to * humble the and to proue the, that he myght do the good at thy later ende.

d‡ And beware that thou say not in thine D herte, my power & the might of myne owne hand hath done me al these actes: But remembre the Lord thy God, how that it is he whiche gaue the power to do māful lye, for to make good the promesse which he sware vnto thy fathers, as it is come to passe thys daye.

For yf thou shalt forgett the Lorde thy God and shalt walke after straunge goddes & serue them & worshippe them. I tel you this day, that ye shal surely perysh. As the nations which the lorde destroieth before the, euen so ye shal perish because ye wolde not herken vnto ỹ voice of the Lord youre God.

The Notes.

a‡ Humbled loke after. xxi. c.

b‡ Here mayst thou se that they shall wante no thynge that belōge the woorde and lyue after it, but that God careth for them in all thynge yf they committe them selues wholy to hys prouydēce. i. Pet. v. d.

dt By ȳ help of god only doest ȳ whatsoeuer good is, & not thine owne helpe, no not by ȳ helpe of anye of the sayncles were he neuer so holy.

¶ They ar forbidde to trust in their owne strength & reherfall of certen thynges that were done after the law was geuen, vnto the murmuring at the Grues of Luft.

The.ix. Chapter.

A HEare Israell, ȳ goeste ouer Jordā this daie, to go & conquere naciōs greater & migh tier then thy selfe and cytyes great and *‡walled vp to he uen, and people greate and tal, euen ȳ chil dzē of the Enakims, which thou knowest and of whom thou hast herde say who is able to stand befoze the childzē of Enack: But vnderstande this daye that ȳ Lozde thy god which goeth ouer befoze ȳ a cōsu mmg fire, he shal destroy thē and he shall subdue them befoze the. And thou shalte cast them out, & bzyng them out, and bzyn ge them to nought quickely as the Lozde hath sayde vnto the.

Wher is mans ry ghteoul nes

¶ Speake not in thyne hert, after that ȳ Lozd thy God hath cast them oute befoze the sayenge: foz my righteoulnes the lozd hath bzought me in to possesse thys land. Nay, but foz the wickednes of these nacyons the Lozd doth cast thē out befoze the. It is not foz thy righteoulnes sake and right hert ȳ thou goest to possesse theyz lā de: But partly foz the wickednes of these naciōs, the lozd thy God doth cast thē out befoze the, & partly to perfozme that whyc ȳ lozd thy god swaze vnto thy fathers, Abzaham, Jsaac and Jacob.

B Understande therfoze that it is not foz thy righteoulnes sake, that the lozde thy God doth geue the thys good lād to pos sesse it, foz thou arte a stiffnecked people. Remeinembze and forget not howe thou pzouokedest the lozde thy God in the wil dernesse: foz sēce the day that thou camest out of the land of Egipte vntyll ye came vnto this place, ye haue rebelled agaynst Deu.ix.b the lozde. * Also in Horeb ye angred the lozde so that the lozde was wzothe wythe you, euē to haue destroyed you, after that I was gone vp in to the mount, to fet the tables of stone the tables of the appoint mente wyche the lozde made wythe you. And I abode in the hyll, xl. dayes and. xl. nyghtes and nether ate bzeade noz danke Deu.xxxi.b water. * And the lozde delyuered me two tables of stone wzytten with the finger of God, and in them was accozdynge to all the wozdes which the lozd sayd vnto you in the mounte out of the fyze in the daye when the people were gathered together.

And when the. xl. dayes & xl. nyghtes were ended, the Lozde gaue me the two tables of stone, the tables of the testamēt, and sayde vnto me. *Upp, and get the Deu.xxxiiii.b downe quickely from hēce, foz thy people which thou hast bzought out of Egipt, ha ue marred them selues. They are turned attonce out of the waye, whtch I cōmaū ded them, and haue made them a God of metall. Furthermoze the Lozde spake vnto me sayinge: I se thys people howe C that it is a stiffnecked people, let me alo ne that I maye destroy them and put out the name of them from vnder heauē, and I will make of the a nacion both greater and mo than they.

And I turned away and came downe frō the hil (and the hyl burnt with fyze) & had ȳ two tables of the appointmēt in my handes. And whē I loked & sawe that ye had synned against ȳ lozd your God and had made you a calfe of metal & had turn ned attonce out of the way which ȳ Lozd had cōmaunded you * Thē I toke ȳ two Deu.xxxii.b tables & cast them out of my two hādes, & bzake them befoze your eies. *And I fel Deu.xxxiii.b before the Lozd: euē as at the first time. xl. Deu.xxxiiii.b daies & xl. nyghtes & nether ate bzead noz dzancke water ouer al your synnes which ye had synned in doing wickedly in ȳ sight of ȳ lozd & in pzouoking him. Foz I was afrayed of the wzath & fearfulnesse wherw the Lozd was angrie withe you, euen foz to haue destroyed you. But the Lozd her de my petycyon at that tyme also.

The Lozd was very angry with Aarō also, euen foz to haue destroyed him: But I made intercessiō foz Aaron also ȳ same time. And I toke your sinne, ȳ calfe which ye had made & burnt him w̄ fire & stāped him grounde him a good, euē vnto small dust. And I cast the dust therof in to the bzoke that descended out of the mout. Also at * Thaberah and at Masah & at the D Lob: num. xi.a. sepulchres out of ȳ lust ye angred ȳ lozd, ye & when the lozde sent you from Cades Barne sayinge: go vp & conquere the lād whiche I haue geuen you, ye disobeyed ȳ mouthe of the lozd your God and nether beleued him noz herkened vnto his voyce Thus ye haue bene disobedient vnto the Lozd, sence the daye that I knew you.

learne to praye.

And I fel before the Lozde. xl. dayes & xl. nightes which I laye ther, foz the lozde was mynded to haue destroyed you. But I made intercessiō vnto the Lozd & sayd. Deu.xxxiiii.a *O Lozd God, destroye not thy people & thyne enheritaūce which thou hast deliue red thozow thy greatnesse & which ȳ haste bzought out of Egipt with a mighty hād. Remēbze thy seruaūtes Abzahā, Jsaac & Jacob & loke not vnto ȳ stubernes of this people noz vnto theyz wickednes & sinne: lest the lande whence thou bzoughtest thē saye: Because the lozde was not able too bzinge thē into the land whych he pzomy sed them & because he hated them, therfoze he caried thē out to destroye thē in the wil dernesse. Moreouer they are thy people & thyne enheritaūce, which thou bzoughtest out wyth thy myghtye power & wyth thy stretched out arme.

The Notes.

*‡ Walled vp to heue is a figuratiue speach, sig nifieth ȳ the walles were hie & not eafye to be wōne ¶ A repetition of some of the Journeyes of the Is raelites. The renuing of the tables. An exhoztacion to geue hede to the Lawe.

The.x. Chapter.

A IN ȳ same ceason ȳ lozd sayd vnto me *hew the two tables Deu.xxxiiii.a. of stone lyke vnto the fyzst & come vp vnto me into ȳ moūt & make the an Arke of wood & I wyl wzite in the tables, ȳ wozdes that were in ȳ first tables whych thou bzakest, and thou shalt put them in the arcke. And I made an arcke of sethim wood and he wed two tables of stone like vnto the first and went vp into the mountayne & the. ii. tables in myne hand.

And he wzote in the tables, accozdynge to the fyzst wzytyng, the. x. verses which ȳ Lozd spake vnto you in the mount of the fyze in the daye when the people gethered together and gaue them vnto me. And I departed & came downe frō the hyl & putt the tables in the arcke which I had made: and ther they remayned, as the Lozd com maunded me.

B And the chyldzen of Jsraell toke theyz iourneye frō Beroth of the chyldzē of Ja kan to Mosera, where Aarō dyed & wher he was buried, and Eleazar hys sonne be came preste in hys stede. And from thence they departed vnto * Gadgad: & frō Gad gad to * Jathbath a land of ryuers of wa ter. And the same ceason the Lozd separa ted the trybe of Leui to beare the arcke of the appoyntmēt of the Lozd, and to stand befoze the Lozd, and to minister vnto him and to blesse in hys name vnto this daye. Wherfoze the Leuites haue no parte noz enheritaūce with theyz bzethzē. The Lozd he is theyz enheritaunce, as the Lozde thy God hath pzomysed them. Dt. Gagas dah. Dt. Jates bath

And I taryed in the mounte, euē as at C the fyzst tyme. xl. dayes and. xl. nyghtes & the Lozde herkened vnto me at that tyme also, so that the Lozde wolde not destroye the. And the Lozd sayd vnto me: vp & go forth in the iourney befoze the people and let them go in and conquere the land why che I swaze vnto theyz fathers too geue vnto them.

¶ And now Jsrael what is it that the Lozd thy God requyzeth of the, but to fea re the Lozd thy God & to walke in all hys waye & to *loue hym & to serue the Lozd Deut.vi.b Mat.xxii.d Josu.xxii.a thy God wyth all thyne herte and wythal thy soule, that thou kepe the cōmaundemē tes of the Lozd & his ordinaunces whych I cōmaunde the thys daye, foz thy welth. Behold, heauē, and the heauen of heauēs is the Lozdes thy God, & the erth with all that therin is: only the Lozd had a lust vn to thy fathers to loue thē, & therfoze chose you theyz sede after them of all naciōs, as it is come to passe thys daye.

¶ Circūcyse therfoze the fozeskinne of D your hartes, and be no longer stykenecked. Foz the Lozd your God, he is god of gods and Lozde of Lozdes, a great God a myghtie & a terryble whych regardeth no mans person noz taketh gyftes: but doeth right vnto ȳ fatherles & wedowe & loueth the straūger, to geue him fode & rayment. Loue therfoze ȳ straūger, foz ye were straū gers youre selues in the lande of Egipte. Thou shalt feare the Lozd thy god & serue him & cleue vnto him & aswere by hys name, foz he is thy prayse & he is thy God ȳ hath done these great & terrible thynges foz ȳ, which thine eyes haue sene. Thy fa thers wēt downe in Egipte w. lxx. soules & now the Lozd thy God hath made ȳ as the starres of heauen in multitude.

The

The Notes.

‡ To sweare ꝑ which is true in a cause of faith ether to the honoure of God or profyte of thy neyghbour is lawfull. And then wyll Moyses that ꝑ othe be made by the name of God: by whych he meaneth that yf we must nedes sweare, we refer the othe too god onely all though thou swere by a boke or other thinge: as paule dyd by hys conscience. Rom. ix. a

¶ An exhortatiō to regard the lawe, and how they ought to haue it in theyr hertes alwayes and before theyr eyes, and to talke of it when they ryse, when they syt downe and whē they walke by the waye. &c

The. vi. Chapter.

A LOue the Lord thy God & kepe hys obseruaunces, hys ordinaūces his lawes & his cōmaūdemētes alway. And cal to mynde this daye that why che your chyldrē haue nether knowen nor sene, euen the nourtour of the Lord youre God, hys greatnesse, his mightye hande & his stretched out arme: his myracles & his actes whych he dyd among the Egiptiās, euen vnto Pharao the kinge of Egipte & vnto al his lande: & what he dyd vnto the host of the Egiptians, vnto theyr horses & charettes, how he brought the water of ꝺ red see vpon thē as they chased you, and howe the Lorde hathe broughte them too nought vnto this daye: & what he dyd vnto you in thee wylderneſſe, vntyll ye came vnto thys place: and what he dyd vnto * Dathan and Abiram the sonnes of Eliab the sonne of Ruben, how the earth opened hyr mouth and swalowed thē wyth theyr housholdes and theyr tentes, and al theyr substance that was in theyr possessyon, in the myddes of Israell. Nu. xvi. k. Or Abirō.

B For your eyes haue sene all the greate dedes of the lord whych he dyd. Kepe ther fore all the commaundementes whyche I commaunde thee thys daye that ye maye be stronge and go and conquere the lande whether ye go to possesse it, & that ye maye prolonge your daies in the land which the Lorde sware vnto youre fathers to geue vnto them and to theyr sede, a lande that floweth wyth mylcke and honye. For thee lande whether thou goeste to possesse it, is not as the lād of Egipt whēce thou camest out, wher thou sowedest thy sede & ‡ waterdest it wyth thy fete as a gardē of herbes: but the lād whether ye go ouer to possesse it, is a land of hilles and valeyes and drynkethe water of thee rayne of heauen, and a lande whyche thee Lorde thy God careth for. The eyes of the Lord thy God ar alwayes vpō it, frō the beginning of ye yere vnto the later ende of the yere.

Yf you shalt herken therfore vnto my cōmaundemētes which I cōmaunde you this daye, that ye loue the Lord your God & serue him with al your hartes & wyth al your soules: then he wyl geue rayne vnto your land in due season, both the fyrste & rayne & the later, and thou shalt gether in thy corne, thy wyne and thine oyle. And he wyll sende grasse in thy feldes for thy catell: & thou shalt eate and fyl thy self. But beware that your hartes deceaue you not that ye turne aſyde & serue straunge Godes & worshyp thē, and then the wrath of the Lord ware whote vpon you & shut vp the heauen that ther be no rayne and that your lande yeld not her frute & that ye perysshe quickly from of the good land whych the Lord geueth you.

C But vp therfore these my wordes in your hertes & in your soules, & bynde thē for a sygne vnto your handes, and let thē be as papers of remēbraūce betwene your eyes and * teache them your chyldren: so that thou talke of them when thou sittest in thyne house and when thou walkest by the waye, & when thou lyest downe & whē thou rysest vp: pe & write thē vpō the dore postes of thyne house & vpon thy gates, ꝺ your dayes may be multiplyed & the dayes of your chyldren vpon the earth which the Lord sware vnto your fathers to geue them, as longe as the dayes of heauen last vpon the earth. For yf ye shal kepe al these cōmaundementes whych I cōmaunde you, so that ye do thē and loue the Lord your God and walke in al his wayes and cleaue vnto hym. Then wyl the Lord cast out al these nacions & ye shal cōquere thē whych are bothe greater & myghtyer then your selues. * All the places where on the soles of your fete shal treade, shalbe yours euē frō the wyldernes, & frō Libanō & frō the ryuer Euphrates, euē vnto the vtmost see shal your costes be. Ther shal no man be able to stand before you: the Lord your God shall caste the feare & dreade of you vpon al landes whether ye shal come as he hath sayd vnto you. Deut. xvii. d Iosue. i

D * Beholde I set before you thys daye, a blessynge and a curse: a blessing: yf that ye herken vnto the commaundementes of the Deut. xxvii. b

the Lorde your God which I commaun de you thys daye. And a curse: yf ye wyll not herken vnto the commaundmētes of the Lord your God: but turne out of the waye whych I commaunde you this day to go after straunge goddes whyche ye haue not knowen.

When the Lord thy God hath brought them to the lande whether thou goeste to possesse it, thē put the blessing vpō mount Garizim and the curse vpon mount Ebal whych are on the other side Iordā on the backe syde of ꝺ way towārde the goyng downe of the sonne in the lande of the Cananites whyche dwel in the feldes ouer against Galgal beyde ꝺ groue of Moreh For ye shal go ouer to go & possesse the lāde which the lord your God geueth you, and shall conquere it and dwell therein. Take hede therfore that ye do all the commaundments and lawes which I sett before you thys daye.

The notes.

* ‡ By thys is meant that water was wonte to be brought ouer al Egypt oure of the ryuer of Nilus by labourr because they wanted rayne.

A ‡ That is after the Hebre, the rayne in october which is after harueſt, and in sprynge tyme.

¶ Idolatry must ꝺ Israelytes destroy and flee frō They must eate no bloude. They must only do that thyng whych god commaundeth.

The. xii. Chapter.

A THese ar the ordinaunces and lawes which ye shal obserue to do in the land which ꝺ lord the god of thy fathers geueth the to possesse it, as lōg as ye lyue vpō the. * Se that ye destroye al places where the nacions which ye conquere serue their Goddes, vpō hie mountaines and on hie hilles & vnder euery grene tree. Ouer throw their alters and breake their pilers & burne their groues with fire and hew downe the ymages of their Goddes, and bringe the names of them to nought out of that place. So ye do not so vnto ꝺ Lorde your God but ye shall enquere the place which ꝺ lorde your God shall haue chosen out of all youre trybes to put his name there and there to dwel. And * thyther thou shalt come, and thyther ye shall bynge youre burntsacrifyces and your offerynges, youre tythes and heueofferin ges of youre handes, youre vowes and youre free willofferynges and the fyrste borne of youre oxen and of youre shepe. And there ye shal eate before the lorde youre God, & ye shal reioyce in al ꝺ ye take your handes on, both ye and youre housholdes, because ꝺ lorde thy God hath blessed the. Deut. xvii. c

B ☞ * Ye shall do after nothynge that we do here this daye, euery man what semeth hym good in his owne eyes. For ye ar not yet come to rest nor vnto the enheritaūce whych the lorde youre God geuethe you. But ye shal go ouer Iordan and dwel in the lande whiche the lorde youre God geueth you to enheret and he shall geue you rest from al your enemies rounde about: and ye shal dwell in sāfetie.

Therefore when the lorde youre God hath chosē a place to make his name dwel there thyther ye shal bryng al that I commaunde you, your burnt sacrifyces and youre offerynges, youre thythes, and the heueofferinges of youre handes al youre Godly vowes which ye vow vnto the lorde. And ye shal reioice before the lord youre God, both ye youre sonnes and youre daughters, youre seruauntes and youre maides and the leuite that is within your gates * for he hathe nether parte nor enheritaunce with you. deute. x. b. k. xviii. a

Take hede that thou offer not thy burnt offerynges in what soeuer place ꝺ seyste: but in the place whiche the Lorde shall haue chosen amōg one of thy trybes, ther thou shalt offer thy burntofferinges and there thou shalt do al that I commaund the. Notwithstandynge thou mayst kil & eate flesshe in all thy cytyes, what soeuer thy soule lustethe after, accordynge to the blessynge of the Lorde thy God whyche he hath geuen the both the * ‡ vncleane & the cleane mayst thou eate, euē as ꝺ roo & the hert: only eate not the bloude, but pour it vpō the erth as water. Thou mayste C not eate within thy gates the tithe of thy corne, of thy wyne & of thy oyle, ether the firstborne of thyne drē or of thy shepe, ne ther any of thy vowes which ꝺ vo weste, nor thy frewilofferinges or heueoffery nges of thine hādes: but ꝺ must eate thē be fore ꝺ Lord thy god, in the place which ꝺ Lorde thy God hath chosē: both ꝺ thy sōne & thy daughter, thy seruaunt and thy mayde, & the leuite ꝺ is with in thy gates: and ꝺ shalte reioyce before the Lorde thy God, in al that thou puttest thyne hād to.

And

Eccle.viii.d. And *beware that thou forsake not ỹ Leuite as longe as thou lyuest vpon ỹ erth.

If (whē ỹ Lord thy God hath enlarged thy costes as he hath promysed the) thou say I wil eate flesh, because thy soule longeth to eate flesh: thē thou shalt eate flesh, whatsoeuer thy soule lusteth. If the place which the lord thy God hath chosē to put his name ther be to ferre frō the, thē thou maist kyl of thy orē and of thy shepe which the Lord hath geuen the as I haue cōmaūded ỹ & thou maist eate in thine owne citie what soeuer thy soule lusteth. Neuer the later as the roo and the hert is eaten, euen so thou shalte eate it: the *vncleane & ỹ cleane indifferētly thou shalt eate. But be strōg ỹ thou eate not the bloude. For the bloude, that is ỹ life & thou maist not eate ỹ life with ỹ flesh: thou maist not eate it: but must powre it vpō ỹ erth as water. Se thou eate it not therfore that it maye go wel vnto the and with thy children after the, whē thou shalt haue done that which is ryghte in the syght of the Lord.

Deut.xv.d

D Deu.xiiii.b. and.xvi.b.

*But thy holy thinges which thou hast & thy vowes, thou shalt take and go vnto ỹ place which the Lord hath chosē & thou shalt offer thy burntoffrynges, both flesh and bloude vpon the alter of the lord thy God, and the bloude of thyne offerynges thou shalt poure out vpon the alter of the lord thy God, and shalt eate ỹ flesh. Take hede & heare al these wordes which I cōmaunde the ỹ it may go wel with the and with thy children after the for euer, when thou doest that which is good and ryghte in the syght of the Lord thy God.

When the Lord thy God hath destroyed the naciōs before ỹ, whether thou goest to conquere them, & when thou hast cōquered thē and dwelt in their lādes: Beware that thou be not takē in a snare after thē, after that they be destroyed before the, & that thou aske not after their Goddes saying: how dyd these naciōs serue their goddes, that I may do so lykewise: *Nay: ỹ shalte not do so vnto the Lorde thy God: for all abhomynacyons whyche the Lorde hated dyd they vnto theyr Goddes. For they burnte bothe theyr sonnes and theyr daughters wythe fyre vnto theyr Goddes. But whatsoeuer I cōmaūd you ỹ take hede ye do: and *put nought therto nor take oughte therfrom.

Deut.xvii.c

Iosue.i.b. But nought to nor take ought awaye.

The Notes.

*‡ Vncleane as pertayninge vnto sacrifyce, as beastes that had deformytes: but not of the vncleane that was forbidden.

a‡ By that they shulde eate no bloude is sygnifyed that they shulde abhorre from bloude sheding, and manquellyng.

¶ The false prophete muste be put to death. God proueth out fayth by false myracles.

The.xiii. Chapter.

IF there a ryse amonge you a prophet or a dreamer of dreames & geue thee a sygne or a wondre, & that sygne or wonder whych he hath sayd come to passe and then say: let vs go after straūge Goddes which thou hast not knowen and let vs serue thē: herkē not vnto ỹ wordes of ỹ prophete or dreamer of dreames. A

*‡For the Lorde thy God tēpteth you to wete whether ye loue the Lord your God wt all youre hertes & with al your soules. For ye must walk after the lord your god and feare him & kepe his cōmaundmētes & herkē vnto his voyce & serue him & cleaue vnto him. And ỹ prophete or dreamer of dreames shal die for it because he hath spokē to turne you away frō ỹ lord your God which brought you out of the lād of Egipte & delyuered you out of the house of bondage, to thrust the out of the waye whiche the Lorde thy God commaunded the to walke in: and so thou shalte put euell awaye from the. B

If thy brother the sonne of thy mother or thine owne sōne or thy daughter of the wife that lieth in thy bosome or thy frend whych is as thine owne soule vnto the, entyce the secretly sayinge let vs go & serue straūg goddes which thou hast not knowen ner yet thy fathers, of the Goddes of the people which are roūd about the, whether they be nie vnto the or farre of from the, frō the one ende of the lād vnto the other.

*Se thou consent not vnto him nor herkē vnto him: no let not thine eye pitie him nor haue cōpassiō on him, nor kepe him secret, but cause him to be slaine. Thine hād shalbe first vpō him to kil him: & then the hādes of al ỹ people. And ỹ shalt stone hi with stones ỹ he die, because he hath gone about to thrust the away from the Lorde thy God which brought the out of Egipt the house of bondage. And al Israel shal heare and feare and shal do no moare any soche wyckednes as this is, among them. Deut.xviii

Yf thou shalte heare saye of one of thy cyties which the Lord thy God hath geuē the to dwel in, that certen beynge the chyldren of *‡ Belial ar gone out frō amōge you & haue moued the inhabiters of theyr cytie sayinge: let vs goo & serue straunge Goddes which ye haue not knowen. Thē seke and make serche and enquere diligētly. Yf it be true and the thinge of a suerty that soche abhominacyon is wroughte among you: then thou shalt smyte the dwellers of that cytie wyth the edge of the swerde, & destroye hit mercyles & al that is therin, & euē the very catel therof withthe edge of the swerde. And gether al the spoyle of hit into the middes of the stretes therof, & burne wyth fyre both the cytie and all the spoyle therof euery whitte vnto the Lorde thy God. And it shal be an heape for euer D & shal not be bilt agayne. And se that ther cleaue nought of the damned thing in thy ne haude that the Lord may turne frō his fearce wrath and shewe the mercy & haue compassyon on the and multiplye thee, as he hathe swoorne vnto thy fathers: when thou haste herkened vnto the voyce of the Lord thy God, to kepe al hys cōmaundementes which I cōmaunde the thys daye so that thou do that which is ryghte in the eyes of the Lord thy God.

The Notes.

*‡ God geueth vs his word & confirmeth it wt myracles to proue who hath a true herte. We muste take hede to the scripture, lest falce prophetes or false myracles deceaue vs.

*‡ Belial by interpretation sygnifieth malyce, or as some wyll wickednesse, wherfore all mischeuous, wyched and cursed men that caste thee pocke of God of theyr neckes & will not obeye God, are called the chyldren of Belial or men of Belial. Iudicū xix.f. and i. Regum.i.c

¶ The maners of the gentyles may not be folowed What beastes ar cleane to be eaten & what not.

The.xiiii. Chapter.

A YE are thee a‡ chyldren of thee Lord your god, cut not your selues nor make you any baldenes betwene the eyes for any mans death. For thou art an holy people vnto the Lord thy God, & the Lorde hath chosen thee to be a seuerall people vnto hym selfe, of all thee nacions that are vpon the earth. A

Ye shal eate no maner of abhominaciō These are the beastes whych ye shall eate of: oxen, shepe, and gootes, herte, roo and bugle, wyldegoote, vnicorne, origē & Camelion. And al beastes that cleaue ỹ hoffe & slytte hit into two clawes & chewe ỹ cud, thē ye shal eat. Neuertheles, these ye shal not eate of thē that chewe cud, & of them ỹ deuyde & cleaue the hoffe: the camel, ỹ hare, & the conye. For they chewe cud, but deuyde not the hoffe: & therfore are vncleane vnto you: & also the swyne, for though he deuyde the hoffe, yet he cheweth not cud, & therfore is vncleane vnto you: ye shal not eate of the flesshe of thē nor touch the dead carkesses of them.

Leuit.xi.b.

*These ye shal eate of al that ar in the waters: Al ỹ haue finnes and scales. And whatsoeuer hath not finnes & scales, of ỹ ye may not eat, for ỹ is vnclene vnto you.

B Of all cleane byrdes ye shall eate, but these ar they of which ye may not eate: the egle, the golhauke, the cormerāt, the ixion, the vulture, the kyte & her kynd, & al kynd of rauens, the Estrich, the nightcrowe, the kuckou, the sparouhauke & all her kynde, the lytle oule, the great oule, the backe, the bitture, the pye, the stozke, the heron, ỹ Jay in hys kynde, the lapwinge, the swalowe. And al crepinge foules are vncleane vnto you & may not be eatē of: but of all cleane foules ye may wel eate. Ye shal eate of no thing that dyeth alone: But thou mayeste C geue it vnto the straūger that is in thy cytie ỹ he eat hit, or mayst sel it vnto an Alient. For thou art an holy people vnto the Lord thy God. Thou shalte not *sethe a kyd in hys mothers mylcke.

Luke.xxiii.c

Thou shalt tythe al the encrease of thy sede that cometh out of the felde yeare by yeare. And thou shalt eat before the Lord thy god in the place, whych he hath chosen to make his name dwell there the tythe of thy corne, of thy wyne and thyne oyle, and the fyrstborne of thyne oxen & of thy flocke that thou mayst learne to feare the lord thy God alwaye.

Deut.xii.c

Yf the waye be to longe for the, so that thou art not able to carie hit, because ỹ place is to farre frō the whych the Lorde thy God hath chosen to set hys name ther (for the Lord thy God hath blessed the) thē make it in moneye & take the moneye in thyne hande, & go vnto the place whych the lorde thy God hath chosen, & bestowe ỹ moneye on

on what soeuer thy soule lusteth after: of oxen shepe, wine and good drinke, and of whatsoeuer thy soule desyrethe, and eate there before the Lord thy God and be merye: bothe thou and thyne housholde and the Leuite that is in the cytye. Se thou forsake not the Leuite, *for he hathe neither parte nor enheritaunce with the.

Deu.c.b. and.xviiij.

D

Deu.xxvi.c

*At the ende of thre yere, thou shalte bringe forth al the tithes of thine encrease ȳ same yere and hit vp within thine awne cytye, and the Leuyte shall come because he hath nether parte nor enheritaūce with the, and the straunger and the fatherlesse and the wedowe whyche are wythe in thy cytye and shall eate and fyll them selues: that the Lorde thy God maye blesse the in all the workes of thyne hande whyche thou doest.

The Notes.

a‡ They are here called the children of the Lord, because above all other people of the worlde they were indued with the gyftes and benefites of the lorde Psal.xxviii.a.

¶ The forgeuenes of dettes in the seuenth yere. If the Israelites obey God they ar promised that they shal not suffre pouerty. Howe and after what maner we ought to leade.

The.xv.Chapter.

A

AT the ende of seuen yere thou shalt make a fre yere. And thys is ȳ maner of ȳ fre yere whosoeuer lēdeth ought with his hād vnto his neighbour, may not aske againe ȳ which he hath lēt, of his neyghboure or of his brother: because it is called the Lordes fre yere, yet of a straunger thou mayste call it home agayne. But *that which thou hast wyth thy brother thyne hande shal remit, & that in any wyse, that ther be no begger amōg you. For the Lord shall blesse ȳ land which ȳ Lorde thy god geueth the, an enheritaunce to possesse it: so thou herken vnto the voyce of the lord thy God, to obserue & do al these cōmaundmētes which I cōmaunde you this day: ye & then the lorde thy God shal blesse the as he hath promysed the, and *thou shalt lende vnto many nacions, and shalt borow of no man, and shalt raigne ouer many nacyōs, but none shall raygne ouer the.

Eccl.xli.a

Deu.xxix.b

B

When one of thy brethren among you is waxed poore in any of thy cities within thy land which the Lord thy God geueth the, se that thou harden not thine hert nor shet to thine hande frō thy poore brother: But opē thyne hand vnto him & lēde him sufficiēt for hys nede which he hath. And beware that ther be not a point of a‡ Belial in thine hert, that thou woldeste saye. The seuēth yere, the yere of fredome is at hande, & therfore it greue ȳ to loke on thy poore brother & geuest him noughte & he then crye vnto the Lorde agaynst the and it be synne vnto the: But geue him & let it not greue thyne hert to geue. Because the for that thing, the Lord thy god shal blesse ȳ in al thy workes & in al ȳ thou puttest thyne hand to. For the land shall neuer be without poore. Wherfore I cōmaunde ȳ sayinge: opē thyne hand vnto thy brother that is nedy & poore in thy lande.

C

Yf thy brother an Hebrue sell hym self to the or an hebruesse he shal serue the sixe yeare, & the seuenth yere thou shalt let him go fre frō the. And when thou sendest him out fre from the, thou shalt not let him go awaye emptye: but shalt geue hym of thy shepe & of thy corne and of thy wyne, & geue hym of that wherwith the lord thy god hath blessed the. And remembre that thou wast a seruaunte in the land of Egypte, & the Lorde thy God delyuered thee thence: wherefore I commaunde the thys thynge to daye.

But and yf he saye vnto the, I wyl not go away frō the, because he loueth thee and thyne house and is well at ease wyth thee.

D

b‡ Then take a nayle and nayle hys eare to the dore therwith and let him be thy seruaunte for euer, and vnto thy mayde seruaunte thou shalt do lykewyse. And let it not greue thyne eyes to let him go out frō the, for he hath bene worth a double hyred seruaunt to thee in hys seruice, vi. yeares. And the Lord thy God shal blesse thee in al that thou doest.

All the fyrste borne that come of thyne oxen and of thy shepe that ar males, thou shalt halowe vnto the lord thi god. Thou shalt do no seruice wyth the fyrst borne of thy shepe: but shalt eate them before thee Lord thy God, yeare by yeare in the place whych the Lorde hath chosen both thou & thyne household. Yf there be any deformite therein, whether it be lame or blynde or whatsoeuer euel fauerednes it hath, thou shalt not offer it vnto the Lorde thy God:

But

But shalt eate it in thyne owne cytye the vncleane and the clane indifferentlye, as the roo and the herte. Only eate not the blonde therof, but poure it vpon ȳ ground as water.

The notes.

a‡ A poynt of Belial here for the wicked and fro warde councell of Belial.

b‡ The entent of this lawe is to cause thē to abhorre bōdage wherunto this opē shame shulde dryue them for God wyl not that the loue of any man shulde be dearer vnto hym then lybertye.

c‡ Or whether thou be cleane or vncleane, lyke wyse in the.xii. chapter b.& c. In the Hebrue it is indifferent in all these places, to applye the cleanes or vnclenes to the person that eateth it, or to ȳ beast that is eaten.

¶ Of Easter. Whyt sonntyde & the feast of tabernacles. What officers ought to be ordeyned.

The.xvi.Chapter.

A

OBserue ȳ moneth of a‡ Abib, and offer passeouer vnto the Lorde thy God. For in the moneth of Abib, the lord thy God broughte the out of Egypt by nyght. Thou shalt therfore offer passe ouer vnto the Lorde thy God, and shepe and oxen in the place which ȳ Lord shal chose to make his name dwell there. Thou shalt eat no leuened bread therw: but shalt eate therwith the bread of tribulation. vii. dayes longe. For thou camest out of the land of Egipt in hast, that thou maist remēbre ȳ day whē thou camest out of ȳ land of Egipte all dayes of thy lyfe. And se that ther be no leuēded bread sene in al thy costes. vii. dayes longe, and that there remayne nothyng of the flesh which thou hast offered the first day at euen, vn tyll the morynge.

B

Thou maist not offer passeouer in any of thy cities which the Lord thy God geueth the. But *in the place which the lord thi god shal chose to make his name dwel in, ther thou shalt offer Passeouer at euē about ȳ goyng doune of the sonne, euē in the season ȳ thou camest out of Egypte. And thou shalte sethe & eate it in the place which the Lord thy God hath chose, & departe on the morow & gett the vnto thy tē te. Sixe dayes thou shalt eate swete bread, and the seuēth day is for the people to come together to the Lorde thy God, that thou mayst do no worke.

Deu.xvii.b and.xvi.b

Then rekē the. vii. wekes & beginne to rekē the. vii wekes whē ȳ sickel begynneth in the corne, and kepe the feaste of wekes vnto the Lorde thy God that thou geue a frewil offeryng of thyne hande vnto ȳ Lorde thy God accordinge as the Lorde thy God hath blessed the. And reioyse before the Lorde thy God both thou, thy sōne, thy daughter, thy seruaunte and thy mayde, and the leuite that is within thy‡ gates, and the straunger, the fatherlesse & the wedowe that are among you, in ȳ place which the lorde thy God hath chosen to make hys name dwell there. And remēbre ȳ thou wast a seruaunte in Egipte, that ȳ obserue and do these ordynaunces.

Thou shalt obserue ȳ feast of tabernacles. vii. dayes longe, after that ȳ hast gethered in thy corne & thy wine. And thou shalt reioyse in that thy feast, both thou & thy sonne thy daughter, thy seruaūte, thy maide, ȳ leuite ȳ straunger, the fatherlesse & the wedowe that are in thy cities. Seuē dayes thou shalt kepe holy daye vnto the lorde thy God, in the place which the lord shal chose: for the lord thy god shal blesse the in al thy t[illegible]s and in al ȳ workes of thyne handes, therfore shalte ȳ be glad. Thre tymes in ȳ yere shal al youre males appeare before ȳ lorde thy God in the place which he shal chose: In the feast of swete bread, in the feast of wekes & in ȳ feast *of tabernacles. And they shall not appeare before the lorde emptye: but euerye man with the gift of his hand, accordyng to the blessing of the lord thy God which he hath geuen the.

C

D

*Or boothes

Judges and offycers thou shalt make in al thy gates which the lord thy god geueth ȳ thorow out thy trybes: & let the iudge ȳ people righteously. Wrest not ȳ lawe nor knowe any persone nether take any reward: for gyftes blinde the wise & peruerte ȳ wordes of thy righteous. But in al thynge folow righteousnesse, that ȳ mayst liue and enioye the land which the lorde thy God geuethe the.

Judges

Thou shalt plant no groue of whatsoeuer trees it be, nye vnto the altare of the lord thy God which thou shalt make the. Thou shalt sett the vp no piler, which the lorde thy God hateth.

The Notes.

a‡ Abib, that is of april, when al thynges do springe of freashe exod.xxiii.b.

b‡ By gates is oft tymes vnderstand cytyes In ryding you rule and gouernaunce as in this same chapter beneth in.d.

¶ The payne and punishment for Idolatrie. The doubtfull sentence must be referred vnto the greate Iudges. The punishment of a rebeller or presumptuouse withstander of the lawe. The Institution of a Kynge.

The.xvii.Chapter.

A THou shalt offer vnto the lord thy god no oxe nor shepe wherein is any deformite: whatsoeuer euelfauerednes it be, for that is an abhominacyon vnto the Lorde thy God.

Yf ther be found among you in any of thy cytties which the Lord thy god geueth the man or woma that hath wrought wickednes in the syght of the Lord thy God that they haue gone beyonde his appoynt met, so that they haue gone & serued strau ge goddes & worshipped them, whether it be the sone or mone or any thing cotayned in heaue which I forbade, and it was told the & thou hast herde of it: then thou shalt enquere diligently. And yf it be true & the thing of a suertye that soch abhominacyo is wrought in Israel the thou shalt bring forth that ma or that woman whych haue compted y weked thing, *¶ vnto y gates & shalte stone the wyth stones, & they shall B dye. At the mouth of two or.iii. wytnesses shal he that is worthy of death dye: but at the mouth of one witnesse he shal not dye. And the hades of y witnesses shalbe fyrst vpon him to kyl hym, & afterward the hades of al the people: so shalt thou put wickednes awaye from the.

Yf a matter be to harde for the in iudgemet betwene bloud & bloud, plee & plee, plage & plage in maters of stryfe wythin thy cities. Then aryse & get the vp vnto y place which the Lord thy God hath chose and go vnto the prestes the Leuites, & vnto the iudge that shall be in those dayes, & aske, & they shal shewe the howe to iudge. And se that thou do according to that whi che they of that place (which the Lord had chosen) shewe the, & see that thou obserue to do according to al that thei enforme the According to the lawe whych they teache the & maner of iudgemet which they tel y, se that thou do & that thou* bowe not fro deuke.b.d Josue.i.b that whych they shewe y, nether to y ryght haude nor to the lefte.

And that ma y wil do presumpteously C so that he wyll not herke vnto the preest y standeth ther to minister vnto the lord thy God or vnto the iudge, shal dye: & so thou shalt put awaye euel fro Israel. And al y people shal heare & shall feare, & shall doo no moare presumptuously.

When y art come vnto the land which the lord thy god geueth the and enioyest it & dwellest therin: Yf thou shalt say: I wil Kynges. set a king ouer me: lyke vnto al the natios that are about me: The thou shalte make hym kynge ouer the, whom the Lord thy God shall chose. One of thy brethre must thou make a kynge ouer thee, and mayste not sett a straunger ouer the whych is not D of thy brethren. But in any wyse lett hym not holde to many horses, that he bringe not the people agayn to Egipt thorow the multitude of horses, for as moche as the Lorde hath sayde vnto you: ye shal henceforth go no more agayne that waye. Also he shal not haue to manye wyues lest hys hert turne away, nether shal he gether him syluer and golde to moch.

And whe he is set vppo the seat of hys kingdome, he shall wryte him out thys second lawe in a boke takyng a coppe of the preestes y Leuites. And it shalbe with him & he shal reade therin al dayes of hys lyfe that he may lerne to feare y lord hys God for to kepe al the wordes of this lawe and these ordinaunces, for to do the: y his hart arise not aboue his brethre & that he turne not from the comaundemente: ether to the right hand or to the lefte, that both he and his children may prolonge theyr dayes in hys kyngdome in Israel.

The Notes.

*¶ Openly in the gates & not secretely in pryson. With lawful witnesse and not tormenting them or making the sweare agaynst them selues or forsware them selues.

¶ The Leuites might haue no possessios. Idolatrie must be sled. The prophet Christe is promysed. The falce prophet must be slaine, & how he may be knowe.

The.xviii.Chapter.

THe Preestes the leuites, all y tribe of leui * shall haue noo part nor enheritaunce with Israell. The offeringes of the lord & hys enheritaunce they shal eate, but shall haue no enheritaunce among theyr brethren: the lord he is theyr enheritaunce, as he hath sayde vnto them. And this is the duety of the preestes of the people

Deutro. xii.b and xiiii.b.

people & of them that offer, whether it be ore or shepe: They muste geue vnto the preest, y shoulder and the two chekes & y mawe, the fyrst frutes of y corne, wyne & oyle, & y first of the shepe shering must y geue him. For the lord thy god hath chose him out of al the trybes to stande & to my nystre in the name of the lord: both hym & his sonnes for euer. Yf a Leuite come out B of any of thy cities or any place of Israel, wher he is a soiourner, & come wyth al the lust of his hert vnto y place which y lorde hath chose: he shal ther minister in y name of the Lord his God as al his brethre the Leuites do which stad ther before y lord. And they shal haue lyke porcions to eate, besyde that which cometh to hym of the patrimonye of hys elders.

When thou art come in to the lad why ch the Lorde thy God geuethe the, se that thou lerne not to do after y abhominacios of these nacions. Let there not be founde amog you that maketh his sone or daugh ter to go thorow the fire, or that vseth* w or crafte, or a*choser of dayes or that regar deth the flyeg of foules, or a sorcerar, or a charmar, or that councelleth with spretes, or a prophetiar or that*asketh the aduise of deed. For all that do soche thynges are C abhomination vnto the lord: and because of these abhomynacions the lord thy god doethe caste them oute before the, be pure therfore wythe the Lorde thy God. For these nacions which thou shalt conquere, herken vnto chosers oute of dayes and prophecyars, But the lord thy God per mytteth not that to the.

or Arte magike * Some y haue regard too tymes

christ is the re promy sed apren tice of bet ter iudges then Mo ses

The lorde thy God wyll sterte vp a prophete amonge you: euē of thy brethre lyke vnto me: & vnto him ye shal herke ac cording to al y thou desyredest of the lord thy God in Horeb in the daye when y peo ple were gathered sayenge: Let me heare the voice of my lorde God no more, nor se thys great fire any moare, that I dy not. And the lord said vnto me: they haue wel spoken, I wyll rayse them vp a prophett from among their brethren like vnto the, D & wil put my wordes into his mouth and he shal speake vnto them al y I shal com maund him. And who soeuer will not her ke vnto the wordes whych he shal speake in my name, I will requyre it of hym.

But the prophete which shall presume to speak ought in my name which I com maided not to speake, & he y speaketh in the name of straung Goddes, y same pro phete shall die. And yf thou saye in thine hert how shal I know that which y lorde hath not spoken: When a prophete speaketh in y name of y lord, yf the thinge fo low not nor come to passe, y is y thig wh ch the lorde hath not spoken. But the pro phete hathe spoken it presumptuously: bet be not aferde therfore of hym.

The notes.

*¶ They aske y aduise of y deed & cōsure spyr tes in y night thinking y they ar soules departed

¶ The feaunchesed townes. The punyshmente of hym that beareth false wytnesse

The.xix.Chapter.

VWhē the lorde thy God hath destroied the nacyons whose land y lord thy God geueth the, & thou hast cōquered thē & dwellest in their cities & in A Deut.xii.b Nu.xxxv.b Josue.xx.a their houses: thou shal appoint.iii. cities in the land whych the Lorde thy God geueth the to possesse it: thou shalt prepare y waye & deuyde the costes of thy lād why ch the lord thy God geueth the to enheret, in to.iii. partes y whosoeuer commytteth murther may flee thiter. And this is y cau B se of the slayer that shal flee thither & be sa ued: ¶ Yf he smyte his neyghboure igno raūtlye hated him not in time passed. As whē a man goethe vnto y wod withe hys nebout to hew wod, & as his hād fetcheth a stroke with the axe, y head slippeth frō the helue and smyteth his neyghbour that he dye: the same shall flee vnto one of the same cities & be saued. Lest y executer of bloud folowafter y slater while his hert is whote & ouertake him, because the way is lōge, & slee hym, and yet there is no cause worthy of death in hym, in as moch as he hated not hys neyghbour in tyme passed. C Wherfore I commaunde the sayinge: se that thou appoynt out.iii. cities.

And yf the lord thy God enlarge thy costes as he hath swoine vnto thy fathers and geue the al the land which he sayd he wold geue vnto thy fathers (so that thou kepe al these commaūdemētes to do them which I commaund the this daye, y thou loue the lorde thy God and walke in hys wayes euer) thē thou shalt adde .iii. cities

mo vnto those.iii. that innocēte bloude be notshed in thy lande which the Lorde thy god geueth ꝙ to enheret, & so bloude come vpō ꝙ. But & yf ther be any man that hateth hys neyghboure and laieth a wayte for him & riseth agenst him & smiteth him ꝙ he dye, & fleeth vnto any of these cytyes. Thē let ꝙ elders of his cyty sende & fetche him thēce & deliuer him in to the hādes of ꝙ iustice of bloude, & he shal die. Let thine eye haue no pitie on him, & so thou shalte put away innocent bloude from Israel, & happy arte thou. Thou shalt not remoue thy neighbours marcke which they of olde time haue sett in thine enheritaūce ꝙ ꝙ enherittest in the lande whych the Lorde thy God geueth the to enioy it.

☞ One witnesse shal not rise agaynste a mā in any maner trespace or sinne, what soeuer synne a man sinneth: *But at the mouth of two witnesses or of .iii. witnesses shal al maters be tryed.

deu.xvii. b mat.xviii.c Ioh.viii.c ii.cor.xiii.a 1.Tim.v.c Hebr.x.a

If an vnrighteous witnesse rise vp a gainst a mā to accuse him of trespace: thē let both the men which striue together stāde before the Lorde, before the preastes & the iudges which shalbe in those dayes, & let the iudges enquire a good. And yf the witnesse be founde false and that he hath geuē false witnes against his brother thē shal ye do vnto him as he had thought to do vnto his brother, & so thou shalte put euell away from the. And other shall heare & feare and shall hencefoorthe comyt no more any soch wickednes amōg you. And let thine eye haue no compassion, but *like for lyfe, eye for eye, tothe for tothe, hande for hand, and fote for fote.

deu.xix.c leui.xxiiii.d dan.xiii.g. matth.v.f.

The notes.

¶ Here ar shewed .ii. maners of māquelling one done willingly & of set purpose, the other vnwilling lyke: for euen he that kylleth with the hande maye be fore God be no man qwellare & agayne he that is angrye and enuyethe al though he kyll not with the hande, cannot but be a manslear before God: because he wyllethe hys neyghbours cupll. As it is sayde. 1. Johan. iii. a.

¶ Who ought to go to battel. The lawes of armes amunge the Israelytes. The Canaanites make they kyll.

The .xx. Chapter.

A When thou goest out to battel agaynste thine enemies, and seist horses and charetes and people mo thē thou, be not a ferd of them, for the lorde thy God is with the whiche brought the outs of the land of Egipt. And whē ye ar come nye vnto battell, let the preast come forth and speke vnto the people and saye vnto them: Heare Israel, ye are come vnto battel against youre enemyes, let not youre hartes faynte, nether feare nor be a mased nor a dread of thē. For the Lord thy God goeth with you to fighte for you against your enemies and to saue you.

And let the officers speake vnto ꝙ people sayinge: If any man haue bylt a new house & haue not * dedicate it, let him go and returne to his house lest he dye in the battell, and another dedicate it. And yf any man haue planted a vineyarde & haue not made it comen *‡let him go and returne agam vnto his house, lest he dye in the batell and an other make it comē. And If any man be betrauthed vnto a wyfe and haue not taken her, let him go & returne a gayne vnto his house, lest he dye in ꝙ battel and another take her.

B dedicated] Kenites ꝙ suppose to lowed then as were our dayes

And let the officers speake further vn to the people and saye. If any mā feare & be fayntе herted, let him goo and returne vnto his house lest hys brothers herte be made faynte as wel as his. And when the C offycers haue made an ende of speakynge vnto the people, let them make captaynes of warre ouer them.

When thou comest nye vnto a citye to fight against it, offre them peace. And yf they answere ꝙ againe peasably, and ope vnto ꝙ then let all the people that is founde therin be tributares vnto ꝙ and serue the. But and yf they will make no peace with the, then make warre agaynst the cytye and besege it. And when the Lord thy God hath delyuered it into thine handes, smyte al ꝙ males therof with the egde of the swerde, saue the wemen & the chyldren & the catel & al that is in ꝙ cytie and al the spoyle thereof take vnto thy selfe & eate the spoyle of thyne enemyes which ꝙ lord thy God geueth the. Thus thou shalt do vnto al the cityes whych are a great wai D of from the and not of the cytyes of these nacyons.

But in ꝙ cyties of these nacions whych ꝙ Lord thy God geueth the to enheret, thou shalt saue alyue nothing ꝙ breatheth. *But shalt destroy them wyth out redēpcyon, both the Hethytes, the Amorites, the Deu.xxi. Iosu.xi. xxiii.c.xi. Cananytes

Cananites, the Pherezites, the Heuites & the Jebusites, as the Lord thy God hath cōmaūded ꝙ, ꝙ they teach you not to do after all their abhominacyōs which they do vnto theyr goddes, and so shoulde sinne against the Lorde your God.

When thou hast beseged a citie longe time in makinge warre agēst it to take it, destroy not the trees therof, that thou wolldest thrust an axe vnto thē. For ꝙ mayste eate of them, and therfore destroy thē not. For the trees of the feldes are no mē, that they might come against the to besege ꝙ. Neuerthelater those trees which ꝙ knowest that men eate not of them thou maiste destroy & cutt them downe and make bolworks agenst the citie that maketh warre with the, vntyl it be ouerthrowne.

The Notes.

*‡ Come the .iii. first yeres the frute might not be eaten the fourth it might be offred & the fifte eate. and that is to make it comen, to bring it to the vse of the laye people.

¶ The purgacīō of him that is found dede & is not knowen how he was slaine. How we ought to take to wyfe her that is take in warre. The right of the fyrst begotten. The punishment of the sonne ꝙ is dysobedyent to hys father and mother.

The .xxi. Chapter.

A If one be founde slaine in the land which the lord thy God geueth the to possesse it, and lyethe in the feldes: and not knowē who hath slaine him: Then let thyne elders & thy iudges come forth and mete vnto the cytes that ar roū de aboute the slaine. And let the elders of that citie which is next vnto ꝙ slaine man, take an heyfer that is not laboured wyth nor hath drawen in the yock, and let them bringe her vnto a valeye where is nether earynge nor sowenge, & strike of her head there in the valeye.

Then let the preastes the sonnes of Leui come forth *for the lord thy God hath chose them to minister and to blesse in the name of the lord & therfore at their mouth shall all strife & plage be tried. And al the B elders of the cytie that is nexte to ꝙ slaine man shall washe their handes ouer ꝙ heifer that is beheaded in the playne, & shall answere and saye: oure handes haue not shed this bloude nether haue our eies sene it. Be mercifull Lord vnto thy people Israel which thou haste delyuered and put not innocente bloude vnto thy people Israel: and the bloude shalbe forgeue them. And so shalte thou put *innocent bloude from the, whē thou shalte haue done that which is ryght in the syght of the Lord.

deu.xvii. b Exod.xxii. b

the Chald. interpre. hi ꝙ bedeth innocente bloude.

When thou goest to warre against thine enemies & the Lord thy God hath delyuered thē into thine handes & thou hast take them captyue, and seyst amonge the captyues a bewtifull woman & hast a fātasy vnto her that thou woldeste haue her to thy *wyfe. Thē bringe her home to thine C house and let her shaue her head and pare her nailes and put her raymēt ꝙ she was take in from her, & let her remaine in thine house & bewepe her father & her mother a moneth long & after that go in vnto her & marie her & let her be thy wyfe. And yf ꝙ haue no fauour vnto her, then let her go whether she lusteth: for thou maist not sel her for money nor make chefesaunce of her, because ꝙ hast ‡ hūbled her. If a mā haue two wyues, one loued and another hated, and they haue borne him chyldren, both the loued & also ꝙ hated. If the first borne be the sonne of the hated: then whē he dealeth his goodes among his childrē, he may not make ꝙ sōne of ꝙ beloued first borne before ꝙ sōne of ꝙ hated which is in dede ꝙ firstborne: But he shall know the sonne of the hated for his fyrstborne ꝙ he geue him dowble of al ꝙ he hath. For he is the first of his strength, and to him belongeth the ryght of the fyrstborneshyppe.

☞ Yf any man haue a soone that is stoborne & disobedient, that he wil not herke vnto ꝙ voice of his father & voyce of hys mother, & they haue taught him nurtour, but he wold not herken vnto them. Then let his father & his mother take him & bringe him out vnto ꝙ elders of that city & vn to ꝙ gate of that same place, & say vnto ꝙ elders of the citie. This oure sonne is stoborne & dysobedyent and will not herken D vnto our voice, he is a riotер and a dronkard. Then let al ꝙ men of that citie stone him with stones vnto death. And ꝙ shalte put euel awaye from the, & al Israel shal heare & feare. * If a mā haue cōmytted a trespace worthy of death & is put to death for it & hanged on tree: let not his bodye remayne al nyght vpon ꝙ tree, but burye hym the same day. For *the curse of God is on hym that is hanged. Defile not thy

deu.xxii. b Iosu.viii. c Gala.iii. c.

lande therfore, whych the Lorde thy God geueth the to enheret.

The Notes.

a ℣ Here were they permytted to take a wyfe of ỹ gentyles but fyrst to shaue her heed & cut her nailes &c. whiche ceremony signyfied that ye shoulde be instructed to cast awaye the wantonesse & superfluous decking with the delycate condicions of the gentiles lest the cleane people of the Iewes shulde in shorte space abhorre her, yf she cõtinued in her old maners

b ℣ Hath humbled her, that is, afflycted & greued her by takyng away her father contrey goodes &c. as in the Psal. cxxvii. b.

C What thou oughtest to do whẽ thou fyndest thy neyghbours beast goynge a strays. A man shall not were womens clothing or a womã manes clothing. To weare a cote of wolle & of flaxe is also forbidde The punishment of hym that accuseth a man vnrighteously: of an aduoutrer also & of him that rauysheth a mayde.

The .xxii. Chapter.

Y F thou se thi brothers oxe or shepe go astray, ỹ shalte not withdraw thy selfe frõ thẽ: but shalt bring thẽ home a-gain vnto thy brother. If thy brother be not nye vnto the or yf ỹ knowe hi not, thẽ bringe thẽ vnto thine owne house and lett them be with the vntyl thy brother aske after thẽ, and then delyuer hym thẽ againe. In like maner shalt thou do with hys asse, with his rayment and with all loste thinges of thy brother whiche he hath lost and thou hast founde, and thou mayst not withdraw thy selfe.

If thou se that thy brothers asse or oxe is fallen downe by ỹ waye, thou shalt not withdraw thy selfe from them: but shalt helpe him to heue them againe.

a ℣ The woman shal not weare that whych pertayneth vnto the man, nether shall a man put on womans rayment. For al ỹ do so, are abhompnacyon vnto the Lorde thy God.

If thou chaunce vpõ a birdes nest by ỹ waye, in what soeuer tree it be or on the ground, whether they be youg or egges, & the dãme sytting vpon the young or vpõ ỹ egges: Thou shalt not take ỹ dãme with the young. But shalt in any wise let the dãme go and take the youg, that thou mayst prosper and prolong thy dayes.

B ℣ Whẽ thou byldest a new house, thou shal make a batelment vnto the rouffe, ỹ thou lade not blonde vpon thine house, yf any man fall therof.

The houses be flatt tho se dayes.

Thou shalte not sowe thy vyneyarde with ỹ diuerse sede: lest thou halow ỹ sede which thou hast sowen & the frute of thy vyneyarde.

Thou shalt not ỹ plowe with an oxe & an asse together. Thou shalt not weare a garmẽt made of wool and flaxe together.

Thou shalt put rybandes vpõ the .iiii. quarters of thy vesture wherewithe thou couerest thy selfe.

If a man take a wyfe & when he hath lyẽ võ her hate her and leye shameful thinges vnto her charge & bringe vp an euell name vpon her & say: I toke this wyfe, & whẽ I came to her, I foũd her not a mayde: Thẽ let the father of the damsel and ỹ mother bringe forth ỹ tokens of ỹ dãsels virginite vnto the elders of the citie, euen vnto ỹ gate. And let ỹ dãsels father saye vnto ỹ elders I gaue my daughter vnto C this man to wife and he hateth her: & lo, he layeth shameful thinges vnto her charge sayinge, I foũde not thy daughter a mayde. And yet these are ỹ tokes of my daughters virginite. And let thẽ spreade ỹ vesture before the elders of ỹ citie. Then let the elders of ỹ citie take ỹ man & chastyce hym & mearce him in an hundred sicles of syluer & geue them vnto ỹ father of the damsel, because he hath broughte vp an euell name vpon a mayde in Israell. And she shalbe his wyfe, & he maye not put her away al his dayes. But & yf ỹ thing be of a suertie that ỹ damsel be not founde a virgen, let thẽ bring her vnto the doore of her fathers house, & let ỹ men of ỹ cytie stone her wt stones to deathe, because she hathe wroughte folye in Israell, to playe the whore in her fathers house. And so thou shalt put euell away from the.

If a man be founde lyinge with a wo D mã, that hath a wedded husband, then let thẽ die ether other of thẽ: both the mã that laye with the wyfe and also the wife: so ỹ shalt put awaye euel of Israel.

If a maide be handfasted vnto an husband, and then a man fynde her in ỹ towne & lye with her, then ye shall bring them both out vnto the gates of the same citye and shall stone thẽ with stones to death. The damsel because she cried not beyng in the citie: And the man, because he hath humbled hys neyghbours wife, and thou shalt put away euell from the.

But yf a mã finde a betrauthed dãsel in the felde and force her & lye withe her: Then the man that laye with her shal die alone,

alone, & vnto the damsell thou shalt do no harme: because ther is in the dãsel no cause of deth. For as whẽ a mã ryseth agynst hys neyghbour and slayeth hym, euẽ so is thys matter. For he foũd her in the feldes and the betrauthed damsel cryed: but ther was no man to suckoure her. Yf a man fynde a mayde that is not betrauthed & take her & lye with her and be found: Then the man that laye wyth her shall geue vnto thee damsels father. l. sycles of syluer, And she shal be hys wyfe, because he hath * humbled her, and he may not put her away all hys dayes.

what hamble signifieth here los be thyne. b

No man shall take hys fathers wyfe, nor vnhylle hys fathers couerynge.

The Notes.

a ℣ It is not here forbidde but ỹ to ieoparde, or to passe the tyme merely or to begyle our enemies & womã maye were a mans harneste or weapõ & contrary wyse a man womãs clothes: but that they be not ernestlye & customablye vsed, ỹ due honestye & dignitie may be obserued of both kin des: seinge to do otherwyse is vncomely.

b ℣ Thou shalt not kil ỹ mother &c. This law wil no more but ỹ in dealinge mercifullye wt beastes we shuld learne mercifulnes vnto our neyghbours.

c ℣ With diuerse sede for thẽ the one shuld hurte the other: to the maners & dealyng of mẽ may not be double but single simple agreable in opinions & not of contrary sectes & diuerse doctrynes.

d ℣ Do not plowe with an oxe and an asse, & not to were a garmẽt of wollẽ & lynẽ do meane both one thyng, and ar expounded in Leuiticꝰ. d.

C What maner of men may not be admytte in to the church. Pollucions that happe in the night. Vsurye.

The .xxiii. Chapter.

N One that is gelded or hathe his pryuie mẽbres cutt of, a shal come into the cõgregati õn of the lord. And he ỹt bor ne of a come womã shall not come into the cõgregation of the Lord, no in the tenth generation he shal not enter in to the congregatiõ of the Lord. The Ammonites and the Moabites shal not come into ỹ cõgregatiõ of the Lord, no not in ỹ tenth generation, no they shal neuer come into the congregatiõ of the Lord, because they mette you not wyth bread and wãter in the waye when ye came out of Egypte, and because they hyred agaynst thee Balaam the sonne of Beor the interpreter of Mesopotamia, to curse the. Neuertheles the Lorde thy God wolde not hearken vnto Balaam but turned the curse to a blessinge vnto the, because the Lord thy God loued thee. Thou shalte neuer therfore seke that which is prosperous or good for thẽ all thy dayes for euer. Thou shalt not abhorre an Edomite, for he is thy brother: nether shalt thou abhorre an Egptian, be cause thou wast a straunger in hys land. The chyldren that are begotte of thẽ shal come into the congregation of the Lord in the thyrd generation.

When thou goest out wyth the host a-gaynst thyne enemies, kepe the frõ al wickednes for ỹ Lord is among you. Yf ther be any mã that is vncleane by the reason of vncleanes ỹ chaunceth him by nyghte, let hym go out of the hoste & not come in a gayne vntil he haue washed him self with water before the sune: & then whẽ the sunne is downe, let him come into the hoste a gayne. Thou shalte haue a place wythout the host whether thou shalte resorte to & thou shalt haue a sharpe poynt at ỹ ende of thy d ℣ wepõ: & whẽ ỹ wilt ease thy selfe, dygge ther with & turne & couer that which is departed frõ the. For the Lord thy God walketh in thyne host, to rydd the and to sette thyne enemyes before the. Let thyne hoste be pure, that he see no vncleane thynge a-monge you and turne from you.

Thou shalt not delyuer vnto hys mayster the seruaunt which is escaped frõ hys mayster vnto the. Let him dwel wyth the euẽ among you in what place he hym self lyketh best, in one of thy cytes where it is good for hym, and vexe him not. ☞ Ther shalbe no whore of the daughters of Israel, nor whorekeper of ỹ sonnes of Israel. Thou shalt nether bringe the e hyre of an whore nor the price of a dogge into the house of the Lord thy god, in no maner of bowe, for euen both of thẽ are abhominacion vnto the Lorde thy God.

☞ Thou shalt be noo vsurer vnto thy B brother, neyther in money nor in fode, nor in any maner thing that is lent vpõ vsury. Vnto a straũger ỹ mayst lẽde vpõ vsurye, but not vnto thy brother, that the Lorde thy God maye blesse the in al that thou settest thyne hand to in the lande whether thou goest to conquere it.

Num. xxx. Eccle. v. & Deut. xxiii. * When thou hast vowed a vowe vnto the Lorde thy God, se thou be not slacke to paye it. For he wyll surely requyre it of the, and it shalbe synne vnto the. Yf thou shalt leaue vowing, it shalbe no synne vnto the: but that whyche is once gone oute of thy lyppes, thou muste kepe and do, ac-cordinge

accordinge as thou haste vowed vnto the Lord thy god of a frewil which thou hast spoken wyth thy mouth.

Whē thou comest into thy neyghbours vyneyarde, thou mayst eat grapes thy bely ful at thyne owne pleasure: but ꝑ shalte put none in thy bagge.

Deth.xxiiii.a

Whē thou goest into thy neyghbours corne, *thou mayst plucke the eares wyth thyne hande, but thou mayste not moue a sycle vnto thy neyghbours corne.

The Notes.

a‡ To come into the congregatiō is to haue office or ministeratiō, amōg the congregatiō: which no deformed person myght haue: lest hys deformite shulde be an occassion to despise the office or ministration wherin he was ordeyned.

b‡ If soche polycies muste be hadde in somoyars tentes to kepe thē cleane, moch more in cyties & townes. If soch a thing, which of it self is not euel, must be so carefully kepte: moche more singular prouisiō ought ther to be had that no open whordom, aduoutrye, theft, pollinge, extorcion, &c. were vsed

c‡ Ther be now many that desyre no better rētes ¶ Deuorcement is permitted. He that is newly maryed shal not be cōpelled to go to warre, The rēnāntes of corne must be left in harvest for the poore.

The.xxiiii. Chapter.

Deth.xxiv.a

Jer.iii.a

Deut.xxii.b

When a mā hath take a wyfe & maried her, yf she fynd no fauoure in his eyes, because he hath spied some vnclēnes in her. Thē lett him wryte her a bylle of deuorcemēt & put it in her hand & sende her out of hys house. *Yf when she is departed out of hys house, she goo & be another mās wyfe & the second husbande hate her & wryte her a letter of deuorcemēt & put it in her hand & sende her out of hys house: or yf the secounde man dye whyche toke her to wyfe, her fyrst man which sent her awaye maye not take her agayne too be hys wyfe, in as moch as she is defyled. For that is abhommination in thee syghte of the Lord: that thou defyle not the land wyth synne, whych the Lord thy God geueth the to enherett.

*Whē a mā taketh a new wife, he shal not go a warrefare nether shalbe charged wyth any busynes: but shalbe fre at home one yere & reioyce with his wyfe which he hath take. *‡ No mā shal take ꝑ nether or the vpper mylstone to pledge, for then he taketh a mans lyfe to pledge. Yf any mā be founde stealing any of hys brethrē the chyldren of Jsraell, & maketh chaffraunce of hym or selleth him, the theefe shal dye And thou shalt put euell awaye from the.

Take hede to thy selfe as concerninge the plage of leprosye, that thou obserue dylygently to do according to al that the prestes the Leuites shal teache the, as J commaunded them so ye shal obserue to doo. Remembre what the Lorde thy God dyd vnto Mir Jam by the waye, after that ye were come out of Egypt.

Yf thou lende thy brother anye maner scoure, thou shalte not go in to his house to fetche a pledge: but shalte stande without and the man to whō thou lendest, shal bringe the the pledge oute at thee doze.

☞ Furthermore yf it be a poore body, go not to slepe wythe hys pledge but delyuer hym the pledge agayne by that thee sunne go downe, & let him slepe in hys owne rayment and blesse the. C

And it shalbe ryghteousnesse vnto the, before the Lorde thy God. *Thou shalte not defraude an hyred seruaūt that is nedye & poore, whether he be of thy brethren or a straunger that is in thy lande wythin thy cytyes. Geue hym hys hyre the same daye, & let not the sunne go downe theron. For he is nedye and therwythe sustayneth hys lyfe, lest he crye agaynst the vnto thee Lord & it be synne vnto the. The fathers shal not dye for the chyldren, nor the chyldren for the fathers: but euerye man shal dye for hys owne synne. Leuit.xix.a Therfore had Cyprianus no mo at a my tymes of Carthage.

*Hynder not the ryght of the straūger nor of ꝑ fatherles, nor take wedowes rayment to pledge. But remembre that thou wast a seruaūte in Egipt, & how the Lord thy God delyuered the thence. Wherfore J commaunde the to do thys thinge. Deut.xxiii.

When thou cuttest downe thyne hervest in the felde & hast forgotte a shefe in the felde thou shalt not go agayne & fet it: But it shalbe for the straunger, the father lesse & the wedowe, that the Lord thy god maye blesse the in all the workes of thyne hande. When thou beatest downe thyne olyue trees thou shalt not make cleane rid dauce after the: but it shalbe for the straūger, the fatherles & the wedowe. And whē thou gatherest thy vyneyarde, thou shalte not gether cleane after the: but it shall be for the straunger, the fatherlesse & the wedowe. And remēbre that thou waste a seruaūt in the land of Egipt: wherfore J cōmaunde the to do thys thynge.

The

The Notes.

*‡ By the nether or vpper millstone is signified any thyng which is necessarely requyred to a bodyes or labour, wher of he nourisheth & sustayneth him self. ꝑ may no creditour take frō him, in especiall hys craft & occupatiō wherō he chefly liueth may he not by enpriesonnemēt (which some most cruelly do) kepe hym frō: Leste he be compelled to paye his det wyth double dilygēce. One, that his millstone is ydel in ꝑ meane tyme. Another, that he is cōstrayned to come farther in dett otherwayes, or soo sell hys necessary goodes wythout whych he cānot lyue to make payment.

¶ The punishmēt of offendars. The lawes of restoring lede to the brother that is dead. Weasures and weyghtes.

The.xxv. Chapter.

If ther be stryfe betwene mē, lett thē come vnto the lawe, & let the iudges iustifie ꝑ righteous & cōdemne ꝑ trespaser. And yf ꝑ trespaser be worthy of strypes, thē let ꝑ iudge cause to take hi downe & to beate him before his face accordinge to his trespacer, vnto a certē nōbre * xl. strypes he shal geue him and not passe: lest yf he shuld exceade & beate him aboue that wyth many strypes, thy brother shuld appeare vngoodly before thyne eyes. Deut.xxv.a 1.Cor.xi.a 1.Tim.v.a

*Thou shalt not mosel the oxe that treadeth out the corne.

When brethren dwel together and one of them dye and haue no chylde, the wyfe of the dead shall not be geuen out vnto a straunger: but hyr brother in lawe shal go in vnto her and take her to wyfe & marye her. And the eldest sone which she beareth, shall stande vp in the name of his brother which is *dead, that hys name be not put out in Jsraell. Deut.xxv.b So that he shulde be ꝑ child of the brother ꝑ dead was & not his that put hym

But and yf the man wyll not take hys syster in lawe, thē let her go to the gate vn to the elders & saye: My brother in lawe refuseth to steare vp vnto hys brother a name in Jsraell, he wyl not marye me. Then let the elders of hys cytie call vnto hym & comen with hym. Yf he stand & say: J wil not take her, then let hys syster in lawe go vnto him in the presence of the elders and loose his showe of his fote and spyt in his face & answere & saye. So shall it be done vnto that man that wyl not bylde his brothers house. And his name shall be called in Jsraell, the vnshoedhouse. C

Yf whē men stryue to gether, one with another, the wyfe of ꝑ one runne to, for to ryd her husbād out of the handes of hym that smyteth hym & put forth her * hand & take hym by the secretes: cut of her hand and let not thyne eye pytye her.

☞ Thou shalte not haue in thy bagge two maner of weyghtes, a great & a smal: nether shalt thou haue in thyne house diuerse measures, a greate & a small. But ꝑ shalt haue a perfect & a iust measure: that thy dayes maye be lengthed in thee lande whych the Lorde thy God geueth the. For al that doo soche thinges & all that do vnryghte, are abhommination vnto the Lorde thy God. Remembre what Amalech dyd vnto ꝑ by ꝑ way after ꝑ camest out of Egipt, he met the by ꝑ way & smote the hind most of you, all ꝑ were ouer labouted and dragged by hinde, whē thou wast faynted and werye, & he feared not God. Therfore when the Lord thy God hath geuen the rest from al thyne enemyes round aboute, in the lande whych the Lorde thy God geueth the to enherete & possesse: se that thou put out the name of Amalech from vnder heauen, and forget not. B

The Notes.

a‡ God wyl that a womā be more shamefast then ether to exercyse the fete of a mā in syghtinge or soo touche that membre.

¶ The fyrst frutes and tythes to the Leuites, fatherlesse, wedowes, and straungers.

The.xxvi. Chapter.

When thou art come into the lāde which the Lorde thy God geueth the to enherete & haste enioyed it & dwellest therein: *take of the fyrste of all the frute of the erth, which thou hast brought in out of the lande that the Lord thy god geueth the and put it in a maunde and go vnto the place whyche the Lorde thy God shall chose to make hys name dwell there. And thou shalt come vnto the priest that shal be in those dayes and saye vnto hym J knoweledge thys daye vnto thee Lorde thy God, that J am come vnto the contre whych the Lorde sware vnto our fathers for to geue vs. Deut.xxvii.a & xxvii.b

And the preest shal take the maund out of thyne hand, and set it downe before the aulter of the lord thy God. And thou shalte answere & saye before the lord thy god: The *‡ Syriās wold haue destroyed my father, and he went downe into Egypte & sojourned there wythe a fewe folcke and grewe there vnto a nacion greate, mighty and full of people. And the Egyptians vexed

bored vs & troubled vs, & laded vs wyth cruel bõdage. And we cried vnto the lorde god of our fathers, & the lord hearde oure voyce & loked on our aduersyte, labour & oppression. And the lord brought vs oute of Egipt with a mightie hãd & a stretched out arme & wyth great terriblenes & wyth signes & wonders. And he hath brought vs in to thys place and hath geuẽ vs this land that floweth with milke & hony. And no we loo, I haue brought the fyrst frutes of the land which the Lord hath geuẽ me. And set it before the Lord thy God, & wor ship before the Lord thy God & reioyce ouer all the good thinges which the Lorde thy God hath geuẽ vnto the & vnto thyne house, both thou the Leuite and the straũ ger that is amonge you.

C

When ỹ hast made an ende of tything all the tythes of thyne encrease the thyrde yere, the yere of tything: and hast geuen it vnto the Leuite, the straunger, the fatherlesse & the wedowe, and they haue eaten in thy gathes & fylled them selues. Thẽ say before the lord thy Gode I haue brought the halowed thinges out of myne house, & haue geuen thẽ vnto the Leuite, the straũ ger, the fatherlesse & the wedowe accordin ge to al the cõmaundementes which thou cõmaundest me: I haue not ouerskypped thy commaundementes, nor forgotten thẽ I haue not eaten thereof in my mournyn ge nor taken awaye thereof vnto any vn clennesse, nor spent therof about any dead corse: but haue herkened vnto the voice of thee Lorde my God, and haue done after all that he commaunded me, loke downe from thy holy habitatyon heauen, & blesse thy people Israell and thee lande whyche thou hast geuen vs (as thou swarest vnto oure fathers) a lande that flowethe wythe mylke and honye.

This daye the Lord thy God hath cõ maũded ỹ to do these ordinaũces & lawes, kepe thẽ therfore & do them wyth al thyne hert & all thy soule. *‡ Thou hast sette vp the Lorde thys daye to be thy God and to walke in hys wayes and to kepe hys ordi naunces, hys commaundemeutes and his lawes, and to herken vnto his voyce. And the Lorde hath sett the vppe thys daye, to be a seuerall people vnto hym (as he hath promysed the) and that thou kepe hys cõ maundementes, and to make the hye abo ue all naciõs which he hath made, in pray se, in name and honoure: that thou mayest be an holy people vnto the Lorde thy god as he hath sayde.

The Notes.

*‡ The Chald. interprẽ. readeth, The Syrian wẽt about to destroye my father, meaninge (as some suppose) Laban, of whom Gene. xxxi. The .xxv. my fa ther lefte or forsoke Syria. The cõmen translation readeth, the Syrian dyd persequute my father, signi fieng, as some interpretate, that Syria the contreye of theyr fathers had expelled thẽ & thrust them out. *‡ Or thou hast caused to be sayd that the lord shulde be vnto the for thy God: or, as many wyll, he made the to saye, that is he was the cause that thou shuldest saye: ỹ the Lord shuld be vnto ỹ for thy god

C An altar must de bylded before they go ouer Jor dan. The blessinges in the hyll Garizim. The curses in the hyll Ebal

The .xxvii. Chapter.

A

And Moses wyth ỹ elders of Israell cõmaunded ỹ people saying: kepe al the cõmaunde mẽtes which I cõmaũde you this day.* And whẽ ye be co- Iosu.iiii. me ouer Jordan vnto the lande which the Lord thy God geueth the, set vp great sto nes & playster them with playster, & write vpõ thẽ al the wordes of thys lawe, when thou art come ouer: that thou mayst come into the land which the Lord thy God gi eueth the: a land that floweth with milke & hony as the lord God of thy fathers hath promysed the. Whẽ ye be come ouer Jor dan, se that ye sett vp these stones whyche I cõmaunde you this day in mont Ebal, & playster thẽ with plaister. And ther byld vnto the Lord thy God, * an altare of sto Exodus. nes & se thou lyfte vp no yron vpon them: But thou shalt make the altare of ỹ Lord thy God of rough stones and offer burnt offrynges theron vnto the Lord thy God. And thou shalte offer peaceoffrynges and shalte eate ther & reioyse before the Lorde thy God. And thou shalte wryte vpon the B stones all the wordes of thys lawe, mani festly and well.

And Moses wyth the preestes the Le uites spake vnto all Israell sayinge: take hede and heare Israel, thys daye thou art become ỹ people of the lord thy God. Her kẽ therfore vnto the voyce of the lord thy God & do his cõmaundemẽtes & his ordi naũces which I cõmaund you thys daye. And Moses charged the people the same daye sayinge. These shall stande vpon mount Garizim to blesse the people, whẽ ye are come ouer Jordã: Symeon, Leui, Juda, Issachar, Joseph and Ben Jamin. And these shal stande vpon mount Ebal to curse: Rubẽ, Gad, Aser, Zabulon, Dã & Nephtali. And ỹ Leuites shal beginne and saye vnto all the men of Israel with a loude voyce.

C

*Cursed be he that maketh any grauẽ Exod.xx.a. ymage or ymage of metall (an abhomina tyon vnto the Lorde, the worke of the hãdes of the craftesman) and putteth it in a secret place: and all ỹ people shal answere and saye Amen.

*Cursed be he ỹ curseth his father or Exod.xxi.b his mother, & al ỹ people shal saye Amen.

Cursed be he ỹ remoueth his neighbours marcke and al the people shal say Amen.

Cursed be he ỹ maketh ỹ blinde go out of his way, & al the people shal say Amẽ.

*Cursed be he ỹ hyndreth the ryght of ỹ Deu.xxiiii.c straunger, fatherlesse and wedow, and al the people shall saye Amen.

Cursed be he that lyethe wyth hys fa thers wyfe because he hath opened his fa thers couerynge, and all the people shall saye Amen.

Cursed be he that lyeth wyth any ma ner beast, & all the people shal say Amen.

D Cursed be he that lyeth with his syster whether she be the daughter of his father or of hys mother, and all the people shall saye Amen.

Cursed be he that lyeth wyth hys mother in lawe, & all the people shall saye Amen.

Cursed be he ỹ smyteth hys neyghbour secretly, and al ỹ people shall saye Amen.

*Cursed be he that taketh a reward to Exo.xxiii.c Deu.xxvii.d slee innocẽt bloude, and al the people shal saye Amen.

Cursed be he that mayntemeth not all ỹ wordes of thys law to do them, and al the people shall saye Amen.

C The promises of the blessynges vnto thẽ that re garde the commaundementes: and the curses to the contrarye.

The .xxviii. Chapter.

A

Leui.xxvi.a

Thou shalt herkẽ diligẽtly vnto the voyce of the Lorde thy God, to obserue & do all his cõmaundementes which I commaunde the this day. The Lord wyl set the on hye aboue al na tions of the erthe. And al these blessinges shal come on ỹ and ouer take the, yf thou shalt herken vnto the voyce of the Lorde thy God. Blessed shalt thou be in the to wne and blessed in the feldes, blessed shalbe ỹ frute of thy body, the frute of thy gro ũ de and the frute of thy catell, the frute of thyne oxen, & thy flocke of shepe, blessed shal thine aulmery be & thy store. Blessed shalt thou be, both when thou goeste out, and blessed when ỹ comest in. The lord Deute.vii.a shal smite thine enemies ỹ rise against the before thy face. They shal come out agẽst the one way, & flee before the seuen waies. The Lord shall commaunde the blessing to be with ỹ in thy store houses and in all that thou settest thyne hande to, and wyl blesse the in the lande whych the Lord thy God geueth the.

The Lorde shal make the an holy peo ple vnto him selfe, as he hath swore vnto the: yf thou shalte kepe the commaunde mentes of the Lorde thy God and walke in hys wayes.

And al nacyons of the erth shal se that thou arte called after the name of the lor de, and they shalbe aferde of the. And the Lord shal make the plẽtuous in goodes, in the frute of thi body, in the frute of thy catell and in the frute of thy ground, in ỹ lande whyche the Lorde sware vnto thy fathers to geue the.

The Lord shal opẽ vnto the his good Deute.xi.a treasure, euen the heauẽ, to geue raine vn to thy lande in due ceason and to blesse al B the labours of thyne hãd. And thou shalt lende vnto many naciõs, but shalt not ne de to borowe thy selfe. And the lorde shal set the before and not behind, & thou shalte be aboue only & not beneth: yf that thou herkẽ vnto the cõmaundementes of ỹ lor de thy God which I cõmaunde the thys daye to kepe and to do them. And se that thou turne not from any of these wordes which I commaunde the thys daye ether to the righthande or to the lefte, that thou woldeste goo after straunge Goddes to serue them.

But and yf thou wilt not herken vnto ỹ voyce of the lord thy God to kepe & to do all hys commaundementes and ordynaũ ces which I commaude the this day: thẽ Barueh.i.b. Daniel.ix.c *all these curses shall come vpon the and ouertake the: Cursed shalt thou be in the to wne, and cursed in the felde, cursed shal

thyne aulmery be & thy stoze. Cursed shall the frute of thy body & the frute of thy lād be & the frute of thyne orē & the flockes of thy shepe. And cursed shalt thou be when thou goest in, & whē thou goest oute. And the Lord shal send vpō the cursinge, goynge to nought & cōplaynīg in all that þ settest thyne hand to whatsoeuer þ doest: vntyl thou be destroyed & brought to nought quickly, because of the wyckednes of thyne inuēcions in that thou hast forsakē the Lord. And the Lord shal make the pestilence cleaue vnto the, vntyll he haue cōsumed the frō the land whether thou goest to enioye it. * And the Lord shal smite the with swelling, with feuers, heet, burning, wetherynge, wythe sinyttynge and blastynge. And they shall folowe the vntyll thou perysshe.

Leui.xxvi.c.

* And the heauē that is ouer thy head shalbe brasse, & the earth that is vnder the, yron. And the Lorde shall turne the rayne of the land vnto powder & duste: euen frō heauen they shal come downe vpō the, vntyll thou be brought to noughte. And the Lord shal plage the before thine enemies: Thou shalt come out one waye agaynste them and flee seuen wayes before them, & shalt be scattered amōg al the kingdomes of the earth. And thy carkesse shalbe meat vnto all maner foules of thec ayre & vnto the beastes of the earthe, and no man shal frape them awaye.

Num.xxvi.b.

* And the Lord wyl smyte the with the botches of Egipte & the emrodes, scalle, & maūgynesse, that thou shalt not be healed thereof. And the Lorde shall smyte the wyth madnesse, blindnes & dasing of hert. And thou shalte grope at none dayes, as the blind gropeth in darkenesse, and shalt not come to the ryght waye. And þ shalte suffer wrōnge only & be polled euermore, and no mā shal soker the, thou shalt be trawthed vnto a wyfe, & another shall lye wyth her. * Thou shalte bylde an house & another shal dwel therin. Thou shalt plāt a vyneyarde, and shalt not make it comē.

Deut.xx.b

Thyne orē shalbe slayne before thyne eyes, & thou shalt not eat thereof. Thyne asse shalbe violētly takē awaye euē before thy face, & shal not be restored the again. Thy shepe shalbe geuen vnto thyne enemies, & no man shall helpe the. Thy sonnes & thy daughters shalbe geuen vnto another nacyon, and thyne eyes shal se and dase vpō them all daye longe, but shalte haue noo myghte in thyne hande. The fruite of thy land and all thy laboures shall a nacyon, which thou knowest not, eate, & thou shalt but suffer violence only & be oppressed al waye: that thou shalt be cleane besyde thy selfe for thee syghte of thyne eyes whyche thou shalt se.

The Lord shall smyte the with a myscheuous botche in the knees & legges, so þ thou canst not be healed: euen frō the sole of the fote vnto the toppe of the head.

Deute.xi. a (c.xx. xxiii. b, xliii. Bre. xxiii.d. Iere.xxiiii.a

* The Lord shal bring both the & thy kyng which thou hast set ouer the, vnto a nacyon which nether thou nor thy fathers haue knowen, and there thou shalte serue straūge goddes: euē wood and stone. And thou shalt go to waste & be made an ensāple & a iestinge stocke vnto al nacīōs whether the Lord shall carie the. Thou shalte carye moch sede out into the felde & shalte gether but lytle in: for þ grecchoppers shal destroye it. Thou shalt plant a vyneyard & dresse it, but shalt nether drinke of þ wyne, nether gether of the grapes, for the wormes shal eate it. Thou shalte haue olyue trees in al thy costes, but shalte not be annoynted with the oyle, for thine oliuetrees shalbe roted out. Thou shalt get sonnes & doughters, but shalt not haue the: for thei shalbe caried awaye captyue. Al thy trees and frupte of thy lande shall be marred wyth * blastynge.

Deu.xxviii.b. Leui.xxvi.d. Iosue.ii.a

Deu.xxviii.c

The straūgers that ar amōg you shal clyme aboue the vp on hye, and thou shalt come downe beneth alowe. He shall lende the & thou shalt not lende hym, he shallbe before and thou behynde.

Deu.xxviii.d

Moreouer al these curses shal come vpon the & shal folowe the & ouertake the, tyll thou be destroyed: because thou herkenedest not vnto the voyce of the Lord thy God, to kepe his cōmaundements & ordinaunces whych he commaunded the, and they shalbe vpō the as * ‡ myracles & wonders & vpon thy sede for euer. And because thou seruedeste not the Lorde thy God wyth ioyfulfulnes and wyth a good herte for the abundaunce of al thinges, therfore thou shalt serue thyne enemye whych the Lord shal sende vpon the: in hunger and thurst,

Deu.xxviii.e

in nakednes and in nede of al thinge: and he shall put a yocke of yron vpon thyne necke, vntyll he haue brought the to nought.

And the Lord shal bring a nacion vpō the from a farre, euē from thee ende of the world, as swyft as an egle flieth: a nacion whose tongue thou shalt not vnderstand: a harde fauoured nacion whyche shal not regarde the persone of the olde nor haue compassyon on the younge. And he shall eate the frupte of thy lande and the fruite of thy catell vntyll he haue destroyed the: so that he shall leaue the nether corne, wyne, nor oyle, neyther thee encrease of thyne oren nor the flockes of thy shepe: vntyl he haue brought the to nouhte. And he shall kepe the in, in all thy cytyes, vntyl thy hye and stronge walles be come downe where in thou trustedest, throwout al the lāde. And he shal besege the in all thy cyttes throwout all thy land whych the Lord thy God hath geuen the.

F

Ose.viii.c Ephe.iiii.b Iames.iii.a

* And thou shalt eat the frute of thyne owne body: the flesche of thy sonnes and of thy doughters whych the Lorde thy God hath geuen the, in that straytnes and sege wherwyth thyne enemye shall besege the: so that it shall greue thee man that is tender and exceding delycate amonge you, to loke on hys brother & vpon hys wyfe that lyeth in hys bosome, and on the remnaunt of hys chyldren, which he hath yet left, for feare of geuynge vnto any of them of the flesche of hys chyldren, whych he eateth, because he hath nought left hym in þ straytnesse & sege wherwith thyne enemyes shal besege the in al thy cyties.

Yea & the woma that is so tender & delycate among you that she dare not aduēture to sett þ sole of her fote vpō the ground for softnes and tendernesse, shalbe greued to loke on thee husbande that lyeth in her bosome, and on her sonne and on her daughter: euē because of the afterbyrthe, that is come out from betwene her legges and because of her chyldrē which she hath borne, because she wolde eate thē for nede of all thynges secretely, in the straytennesse and sege wherwith thyne enemye shal besege the in thy cyties.

Yf thou wylt not be dyligent to do all the wordes of thys lawe that are wrytten in thys booke, for to feare this glorious & fearful name of the Lord thy god: the lorde wyll smyte both the and thy sede wythe wonderfull plages & wyth greate plages and of longe continuaūce, and wyth cruell sickenesses and of longe duraunce. Moreouer he wyl bringe vpō the al the diseases of Egypt whych thou waste afrayed of, & they shal cleaue vnto þ. Therto all maner sickenesses & all maner plages whych are not wrytten in the boke of this lawe, wyl þ Lord bringe vpō the vntyl thou be come to nought. And ye shalbe lefte fewe in nōbre, where before ye were as thee * starres of heauen in multitude: because thou woldest not herken vnto the voyce of the Lorde thy God.

Deute.x.b

* And as the Lorde reioyced ouer you to do you good & to multyplye you: euē so he wyll reioyce ouer you, to destroy you & to bring you to nought. And ye shalbe wasted frō of the land whether thou goest to enioye hit. And the Lorde shall scatter the amonge all nacions from the one ende of the worlde vnto the other, and there thou shalte serue straunge goddes, whych neyther thou nor thy fathers haue knowen: euen wood and stone.

Iere.xxxii.a G

And among these nacions thou shalte be no final ceasion, & yet shalt haue no rest to the sole of thy foote. For the Lord shall geue the there a trembling herte & dasing eyes & sorowe of mynde. And thy life shal hāge before the, and thou shalt feare both daye and nyghte & shalt haue no truste in thy lyfe. In the mourning thou shalt saye wolde God it were nyghte. And at nyghte thou shalt saye, wold God it were morning: for feare of thyne hert which thou shalte feare, and for thee syghte of thyne eyes whych thou shalte se.

Deute.xxviii.b

And the Lord shall bringe the into Egypte agayne wyth shyppes, by the waye which I bade the that thou shuldest * see it nomore. And there ye shalbe solde vnto your enemies, for bondmen & bondwemē: and yet no man shal bye you.

The Notes.

a‡ To bowe vnto the ryght hāde is to adde to þ worde of God, And to bowe vnto the left is to take awaye, as in the prouerb. iiii. b

*‡ Myracles do sometyme strengthen the weakenesse of the faythfull and blynd the vnfaythfull, and be vnto them a wytnesse of damnation.

C The people are exhorted to obserue the cōmaun-

C.i. deme-

Demedes, for the conspiracies of Benesites receaued: which the yf they breake they are threatned to be plaged.

The.xxix.Chapter.

A These ar the wordes of the appointment which the lord cõmaũded Moses to make wt the chyldren of Israel in the lande of Moab, beside ẏ appoyntment whyche ye made with them in Horeb. And Moses called vnto al Israel and sayd vnto them: Ye haue sene al that the Lorde dyd before your eyes in the lande of Egypt, vnto Pharao and vnto all his seruauntes, and vnto al his land, and the greate temptacyons whiche thine eies haue sene and those greate myracles and wonders: and yet the lord hath not geuen you an hert to perceaue, nor eyes to se, nor eares to heare vnto thys daye.

Exod.xiii.a

*And I haue led you .xl. yere in the wildernes: & your clothes ar not waxed old vpõ you, nor at thi showes waxed old vpõ thy fete. Ye haue eatẽ no bread nor dronck wine or strounge dryncke: that ye mighte know howe ẏ he is the Lord youre God.

B

*And at the last ye came vnto this place, & Sehon the king of Hesbon and Og king of Basan came out against you vnto battel, and we smote thẽ and toke theyr lande and gaue it an herytaunce vnto the Rubenites and Gadites & to the halfe tribe of Manasse. Kepe therfor ẏ wordes of this appointmẽt and do thẽ, ẏ ye may vnderstand all that ye ought to do. *Ye stãde here this day euery one of you before ẏ Lord your God: both the heades of your tribes, youre elders, your officers & al the men of Israel: youre chyldren, youre wyues & the straunger that are in thine host, from ẏ hewer of ẏ wod vnto ẏ drawer of thy water: ẏ thou shuldest come vnder the appointmẽt of the lord thy God, & vnder his othe which the Lord thy God maketh with the this day. For to make the a people vnto him self, & ẏ he may be vnto the a God, as he hath sayde vnto the & as he hath sworne vnto thy fathers Abraham, Isaac and Jacob.

Num.xxi.c Deut.xxx.a

C

Also I make not this bõde and this oth with you only: but both wt him ẏ stadeth her with vs this day before the lorde our God, & also with him that is not here wt vs this daye. For ye knowe how we haue dwelt in the land of Egypte, and howe we came thorow ẏ middes of ẏ nations whych we passed by. And ye haue sene their abhominacyõs and their ydolles: wod: stone, sylu.r and gold whyche they had.

Lest there be among you mã or womã kinred or tribe ẏ turneth away in his hert this day from the lord oure God, to go & serue ẏ goddes of these naciõs: & lest ther be amõg you some roote that beareth gal and wormwod, so that when he heareth ẏ wordes of this curse, he blesse hi self in his hert saying. I shal haue peace. I wil ther fore worcke after the lust of myne awne hert, that the *dronke may perish with ẏ thyrstie. And so the lorde wyll not be mercyfull vnto hym, but then the wrath of ẏ lord & his gelousy, smoke agenst that mã, & al the curses that ar writtẽ in thys boke light vpon hym, and the Lord do out hys name from vnder heauen, & seperate him vnto euell out of al ẏ trybes of Israel ac cordyng vnto al the curses of ẏ appoyntment that is writtẽ in ẏ boke of this law.

D

So that the generacyõ to come of your childrẽ that shal rise vp after you and ẏ straũger that shal come from a ferre lãd, say when they se the plages of that lãd, & the diseases wherwith ẏ lord hath smyttẽ it how al the land is burnt vp with brymstone & salt, & ẏ it is nether sowne nor beareth, nor any grasse groweth therin, after ẏ ouerthrowing of Sodome, Gomor, Adama & Zeboim: which the Lord ouerthrew in hys wrathe and angre.

Deut.xxviii.b Gen.xviii.b xix.b

And thẽ shal al naciõs also say: *wherfore hath the lorde done of this facyõ vnto this lãde? O how fearse is this greate wrath? And men shal say: because they lefte the testament of the lorde God of their fathers which he made with them, whẽ he brought thẽ out of the lãd of Egipt. And they went & serued straunge goddes and worshipped thẽ: goddes which they knew not & which had geuẽ them nought. And therfore the wrath of the lord waxed wrote vpon that lande to bring vpon it al the curses that are writtẽ in this boke. And ẏ lord cast them out of their lande in angre, wrath and greate furyousnesse, & cast thẽ in to a straunge lãd, as it is come to passe this day.

That is, the lord hath opened vnto vs his wyl before al ẏer people

The secrettes of the Lord our God *are opened vnto vs and oure chyldrẽ

for euer, that we do all the wordes of thys lawe.

The Notes.

*‡ By this is signified, that both the wicked teacher & the dyscyple which receaueth euell doctryne shall perysshe together. Some reade that the dyuelish men maye be put to the thyrst ye. Some, that dronckennesse maye be put to thyrst.

¶ The worde of God is not farre fro thẽ that seke for it, but in theyr mouthes and herres.

The.xxx.Chapter.

A When all these wordes ar come vpõ the whether it be ẏ blessyng or ẏ curse which I haue set before the, yet yf thou turne vnto thyne hert amõg al the nations whether the Lord thy God hathe thrust the, & come agayne vnto the Lord thy God and herken vnto his voice according to al that I cõmaunde the this day: both thou & thy childrẽ with al thyne herte & all thy soule: Then the Lorde thy God wil turne thy captiuitie and haue cõpassion vpõ the & gõe and fet the agayne from al naciõs, among which the lord thy god shal haue scatered the. Though thou wast cast vnto ẏ extreme partes of heauẽ euen from thence wyl the Lorde thy God gether the and from thence fett the & bringe the in to the lãd which thy fathers possessed, and thou shal enioye it. And he wil

B

Deuter.d

shew ẏ kyndnesse and multiplye ẏ aboue thy fathers. *And the Lord thy God wyl circumcise thine hert & the hert of thy seed for to loue the lord thy God wyth al thine

Psal.lxiii.b

hert & al thy soule, that thou maist lyue. * And the Lorde thy God wyll putt all these curses vpon thyne enemyes and on them that hate the and persecute the.

But thou shalt turne & herken vnto the voyce of the Lorde and do all his cõmaũdementes whiche I commaunde the thys daye. And the Lorde thy God wyll make the plenteous in al the worckes of thine hãde and in ẏ frute of thy body, in the frute of thy catel and frute of thy lande and in tythes. *For the lorde wyl turne agayne

Jer.xxxii.f

and reioyse ouer the to do ẏ good, as he reioysed ouer thy fathers: If thou herkẽ vnto the voyce of the Lord thy God, to kepe his cõmaundmentes & ordynaunces why ch are wrytten in the boke of this lawe, yf thou turne vnto the lorde thy God wythe al thyne herte and all thy soule.

C

Rom.x.b

*For the cõmaundement which I commaunde the thys daye, is not separated from ẏ, nether farre of. It is not in heaue that thou neadest to saye: who shal go vp for vs to heauen, and fet it vs, that we may heare it and do it: Nether is it beyõd the see: that thou shuldest saye: who shall go ouer see for vs & fet it vs that we may heare it and do it. But the worde is verye nye vnto the: euen in thy mouthe and in thyne herte, that thou do it.

Beholde I haue set before you thys daye lyfe and good, deathe and euell: in ẏ I commaunde the this daye to loue the lorde thy God and to walke in his wayes and to kepe hys commaundementes, hys ordinaunces & his lawes: that thou maist lyue and multiply, and that the lorde thy God maye blesse the in the lande whether thou goest to possesse it.

D

But and yf thyne herte turne awaye, so that thou wylt not heare: but shalt goo astraye and worshipp straũge goddes and serue them, I pronounce vnto you thys day, that ye shal surely perish and that ye shal not prolong youre dayes vpon the lãde whether thou passest ouer Jordan to go and possesse it.

Deut.xxxi.b and.xxxii.a

*I cal to record this day vnto you, heauẽ and erth, that I haue set before you lyfe and death, blessyng & curling: but chose lyfe, that thou & thy seed maye lyue, in that thou louest ẏ lord thy God, herkenest vnto his voyce and cleuest vnto him. For he is thy lyfe & thee lengthe of thy dayes, ẏ thou mayst dwel vpon the erth which ẏ Lord sware vnto thy fathers: Abraham, Isaac and Jacob to geue them.

¶ Moses being ready to die ordereth Josue to rule the people in his steade. This boke Deuteronomi is written & layde in the tabernacle beside the arcke The Leuites ar charged to reade hit to the people.

The.xxxi.Chapter

A And Moses went and spake these wordes vnto al Israel & saide vnto thẽ I am an hũdred & .xx. yere this daye, & cãno moare go out & in. Also the lord hath sayd vnto me, thou shalt not goo ouer this Jordã. The lord your god he wil go ouer before the & he wil destroy these nacions before the, and thou shalte conquere them. And Josua he shal go ouer before the, as the lorde hathe sayde. And ẏ lord shal go vnto them, as he dyd

to Sehon and Og kynges of the Amo-
rites and vnto their landes which kinges
he destroyed. And when the Lozd hath de
lyuered them to the, se that ye do vnto the
accozdynge vnto al the commaundimētes
B which I haue commaunded you. Plucke
vp your hartes and be stronge, dread not
nor be aferde of the: for the lozd thy God
him selfe will go with the, and wyl nether
let the go nor forsake the.

And Moses called vnto Josua & sayde vnto him in ỹ syght of al Israel*. Be
Josue. 1. b: 2. Esd. 8. i. a stronge and bolde. for thou must go with
thys people vnto the lande which the lozd
hathe swozne vnto their fathers to geue
them, and thou shalt geue it them to enhe
ret. And the Lozde he shal go before the &
he shal be with the, and wyl not let the go
nor forsake the, feare not therefore nor be
discōfozted. And Moses wrote this la we
& delyuered it vnto ỹ preastes the sonnes
Num. iii. d. of Leui which* bare the arcke of the testa
C mēt of the Lozd and vnto al the elders of
Deut. xxxi. a Israell and commaunded thē sayinge.*
At the ende of. vii. yere, in ỹ tyme of ỹ fe
yere, in ỹ feast of the tabernacles, when al
Israel is come to apeare before the lozde
thy God, in ỹ place which he hath chosen
se ỹ thou reade this law before al Israell
in their eares. Gether the people together:
both men, wemē and childzen & the straun
gers that are in thy cities that they maye
heare, lerne & feare the Lozd your God, &
be diligēt to kepe al ỹ wordes of this law,
& that their childzē which know nothyng
maye heare & lerne to feare the lozd youre
God, as longe as ye liue in the land whe-
ther ye go ouer Jozdan to possesse it.

And ỹ Lozd sayde vnto Moses. Behol
D de thy dayes at come, that thou must die.
Call Josua and come and stand in the ta
bernacle of witnesse, that I maye geue
hym a charge. And Moses & Josua went
and stode in ỹ tabernacle of witnes. And
ỹ Lozde apeared in the tabernacle: euē in
the pyler of the cloude. And the pyler of ỹ
cloude stode ouer the doze of the taberna-
cle. And the lozd sayd vnto Moses: behol
de, thou must slepe wyth thy fathers, and
this people wil go a whozyng after strā
ge Goddes of the lande whether they go
and wyll forsake me and breake the ap-
poyntment whiche I haue made with the
And then my wrathe will ware whote a-
gainst them, and I wil forsake them and
wil* hyde my face frō thē, & they shall be
consumed. And when moch aduersite and
tribulacyon is come vpon them, then they E
wyll saye: because our God is not amon-
ge vs, these trybulacions are come vpon
vs. But I wyll hyde my face that same
tyme for al the euels sake which they shal
haue wrought, in that they are turned vn
to straunge Goddes.

Now therfore write ye thys song, & tea
che it the childzen of Israell and put it in
their mouthes ỹ thys songe maye be my
witnesse vnto the childzen of Israel. For
whē I haue brought thē into the lād whi
ch I sware vnto their fathers that rūneth
wyth mylke and honye, then they wil eate
and fyll them selues & ware fatt and tur
ne vnto straunge Goddes & serue them &
raile on me and breake my testamēt. And
then when moch mischefe and trybulaciō F
is come vpō them this song shal answere
before them, and be a witnesse. It shal not
be forgette out of ỹ mouthes of their sede:
for I know their ymaginacyō which they
go about euē now before I haue brought
them in to the lande whiche I sware. And
Moses wrote this songe the same ceasō,
and taught it the chyldzen of Israel. And
the lozd gaue Josua the sonne of Nun a
charge & sayd: *be bold & strong for thou Josue. 1. b. iii. a. xxiii. a
shalt bringe the chyldzen of Israell in to
the lande whych I sware vnto them, and
I wyl be wyth the.

When Moyses had made an ende of
wrytyng out of the wordes of this lawe
in a boke vnto the ende of them, he cōmā
ded the Leuites which bare the arcke of ỹ
testamēt of the lozd saying: take the boke
of thys lawe and put it by the syde of the
arcke of the testament of the lozde youre
God, and let it be there for a wytnesse vn
to the. For I knowe thy stubernesse & thy
styffe necke: beholde whyle I am yet a lyue wyth you this daye, ye haue bene diso- G
bedyent vnto the lozde: & how moch more
after my death.

Gether vnto me all the elders of your
trybes, & our officers, that I maye speake
these wordes in their eares and call heauē
and erth to recorde against them. For I
am sure that after my deathe, they wyll
vtterlye

vtterlye marre them selues and turne frō
hys wynges and take him vp and & bare
hym on hys shoulders. The Lozde alone
was hys guyde, and there was no straun
ge God with hym,

He sett him vp vpon an hye lande, and
he ate the encrease of the feldes. And he
gaue hym honye to sucke oute of the roc-
ke, and oyle out of the harde stone. With
& butter of kyne and mylcke of ỹ shepe,
wyth fatt of the lambes and fat rammes C
and he gootes wythe fatt kydneyes and
with whete. And of the bloude of grapes
thou dronckest wyne.

And Israel ware fat & kicked. Thou
waste fatt, thycke and smothe. And he let
God goo that made him and despised the
rocke that saued him. They angred him
with straunge goddes and with abhomy
nacōs prouoked him. They offered vnto
felde deuels and not to God, & to goddes
which they knew not and to new Goddes
that came newly vp whiche their fathers
feared not. Of the rocke that begat the ỹ
art vnmyndfull & hast forgott God that
made the. And when the lozde sawe it, he
was angre because of the prouokynge of
hys sonnes and daughters.

And he sayde: I wil* hide my face frō Luke. xxiii. b
them and wyll se what their ende shal be.
For they are a froward generacion & chil
dren in whom is no fayth. They haue an
gred me with that which is no God, & pro
uoked me with their vanyties. * And I a Roma. x. b.
gaine wyl angre them wyth them whyche
are no people, and wil prouoke them with
a folysche nation. * For fyre is kyndled Deut. xxxii. c
in my wrath, and shall burne vnto the bo D
tome of hell. And shall consume the erthe
with her encrease, & sett a fire the bottoms
of the mountaynes. I wyll heape myschefe
ues vpon them and wyll spende all myne
arowes at them.

Burnt with hunger & cōsumed withe
heate & with bitter pestilence. * I wil also Jerem. v. b. Ezech. xiiii. a
sende the teeth of beastes vpon them and
poysen serpentes. Without forth, ỹ swer-
de shall robbe them of their childzē: and
wythin in the chamber, feare: both yōge
men and younge wemen and the suckelin
ges with ỹ mē of gray heades. I haue de
termened to skater them thorowoute the
world, & to make awaye the remēbraunce
of them from amonge men. Were it not

that I feared the rayling of theyr enemies leste theyr aduersaries wolde be proude & saye: our hye hand hath done al these wor kes and not the Lorde.

For it is a natiō that hath an vnhappie forcast, & hath no vnderstāding in thē: O wolde they were wyse & vnderstode this & wolde consyder theyr later ende.

How it commeth that one shall chace a thousande, and two put ten thousande of them to flyghte: excepte theyr rocke hadde solde them, and because the Lord had de liuered them.

For our rocke is not as theyr rocke, no though oure enemies be iudge. But theyr vines ar of the vines of Sodō, & of ỹ fel des of gomorra. Theyr grapes ar grapes of gal, and theyr clusters be bitter.

Theyr wyne is the poyson of dragōs, & the cruel gal of aspes. Ar not soth thinges layde in store with me, & sealed vp amōge my treasures:* Vengeaunce is myne & I wyl reward: theyr fote shal slyde, whē the tyme cometh. For ỹ tyme of theyr destruc tion is at hande, & the tyme that shal come vpon them maketh haste.

Rom.xii. d Hebr.x.f

For the Lord wyll do iustyce vnto hys people, and haue compassyon on hys ser uauntes. For it shalbe sene that theyr po wer shall fayle, and at the last they shalbe preserued and forsaken.

And it shalbe sayd: wher ar theyr Godes and theyr rocke wherin they trusted?

The fatt of whose sacrifices they ate & drāke the wyne of theyr drynckoffringes, let them ryse vp & helpe you and be youre protection.

See nowe howe that I, I am he, & that ther is no God but I. I can kyl and make alyue, and what I haue smytē that I can heale: nether is ther ỹ can delyuer any mā out of my hande.

For I wyl lyft vp myne hād to heaue, and wyl saye: I lyue euer.

Yf I whet ỹ edge of my swerd, & myne hād take in hād to do iustice, I wyl shewe ven geaūce on myne enemies and wyll re warde them that hate me.

I wyl make myne arowes dronke wyth bloude, & my swerde shal eate flesche of the bloud of the eraine & of the captiue and of the bare head of the enemye.

Prayse ye bethē his people, for he wyll auenge the bloud of his seruaūtes, & wyll auenge hym of his aduersaries, & wyll be mercyful vnto the land of his people.

And Moses wēt & spake al the wordes of this song in ỹ eares of the people, both he & Josua the sonne of Nun. And when Moses had spokē al these wordes vnto ỹ end to al Israel, thē he sayd vnto thē. Set youre hertes vnto al the wordes whych I stretstitie vnto you this day: that ye com maūde thē vnto your thyldren, to obserue & do all the wordes of this lawe. For it is not a vayne word vnto you: but it is your lyfe, & thorow thys word ye shall prolong your dayes in the lād whether ye go ouer Jordan to conquere it.

And the Lord spake vnto Moyses the selfe same day saying: get thy vp into this mountayne Abarim vnto mount Nebo, whi che is in the land of Moab ouer agaynste Jericho. And behold the land of Canaan wyych I geue vnto the chyldrē of Israel to possesse. And dye in the mount which ỹ goest vpō, & be gathered vnto thy people As Aaron thy brother dyed in mount Hor and was gathered vnto his people. For ye trespased agaynst me amōg the childrē of Israel at the waters of strife, at Cades in the wildernesse of Zin: because ye sanctified me not among the chyldrē of Israel. Thou shalt se the land before the, but shal not go thether vnto the land wyych I ge ue the chyldren of Israell.

The Notes.

a‡ The Prophetes customably, whē they speake with a feruent affectiō, do speake vnto thinges that haue no lyfe, as though they spake to men, as in Esaye the fyrst a. And here Moyses thinking that the chyldrē of Israel wold not earnestly heare him, & that he shuld lose his labour willeth yet heauē & earth to heare hym and too be hys witnesse, that he receyued thys songe vnto them.

b‡ Rock. God is called a Rock, because he is hys worde lasteth for euer, he is euer to trust to, & a per fect comfort to beleuers, and theyr singular defence at all tymes. ii. Regum, xxii. a

c‡ Only ỹ faythful, which ar signified by Jacob ar goddes portiō: the vnbeleuers belong not to him

d‡ To beare them on hys shoulders is too saues kepe them from euel, & let thē haue the fruitiō of his goodnes, as in Numeri. xi. c

e‡ By these thynges named, are sygnyfyed abou daūce of al good thinges as it is sayd in Psal. xxiii b

f‡ Here receyteth he. iii. plages of the swerd, that many shall be slayne, that they shal be leade captyue and brought into bondage, and theyr head shoulde become bare, that is, theyr kyngdom and prieſthode shoulde be taken awaye from them.

g‡ To testifye the word is to preach ỹ word and therfore is the worde called a testimonye or wytnes. Psalm. c xviii. b

¶ Moyses dying blesseth all the trybes of Israell.

The

The. xxxiii. Chapter.

A This is ỹ blessing wherwithe Moses Gods man blessed ỹ childrē of Israel before his deathe sayinge. The Lord came frō Sinai and shewed his braines from Seir vnto them, and a peared gloriously from mount Pharan, and he came with thousandes of sayntes and in his tyghte hande a lawe of fyre for them. How loued he the people:* All hys sayntes ar in hys hand. They ioyned thē selues vnto thy fote & receaued thy wor des. Moses gaue vs a lawe which is the enheryteaunce of the congregacion of Ja cob. And he was in Israell kynge when he geathered the heades of the people and the trybes of Israell to geather.

Deuiiii. a

Ruben shal lyue and shal not dye: but his people shalbe few in nōbre. This is ỹ blessyng of Juda. And he said: heare lord the voyce of Juda & bryng hym vnto his people: let his hāoes fight for him: but be thou his helpe agaynst his enemyes.

B ‡ That is let Lyuie cles office be happye & vytanate before god and mē, by paynes teachyng good exāple ge uinge, as it was in mo ses. Exo de ỹ lyghte & perfection nes, which Moyses put in the breſt lappe of the preſt. Exo xxviii. and Leui. viii. d The chaldaike interpte. re deth vñ per fectnes and lyght indus of ỹ the mā was sōde lore.

And vnto Leui he sayd:* thy perfect nesse and thy light be after thy merciefull mā whom thou temptedest at Masah & who thou striuedest at ỹ waters of strife. He that sayeth vnto his father & mother, I sawe him not, and vnto hys brethren I knewe not, and to his sonne I wote not: for they haue obserued thy wordes & kept thy testament. They shall teache Jacob thy iudgementes and Israell thy lawes. They shall put tens before thy nose and whole sacrifices vpō thine altare. Blesse Lord their power & accept the workes of their handes: smyte the backes of them that ryse agaynste them and of them that hate them: they ryse not agayne.

Vnto Ben Jamin he saide. The lordes derlyng shal dwell in safkety by him and kepe him selfe in the heaue by him cōtinu ally, & shal dwell betwene his shoulders.

C And vnto Joseph he sayd: blessed of ỹ Lorde is his land with the goodly frutes of heauen, with dewe and with sprynges that lye beneth: and with frutes of the encrease of the sonne & wt rype frute of the monethes, and with the toppes of moun taines that were from the beginning and with the dayntes of hilles that last euer & wyth goodlye frute of the erth and of the fulnesse therof.

Exodi. xii. g

And ỹ good wil of him ỹ dwelleth in ỹ *bush shal come vpō the head of Joseph and vpō the toppe of ỹ head of hym that was separated frō among his brethē his bewtie is as a firstborne oxe & his hornes as the hornes of an vnicorne. And wt thē he shal pushe ỹ nacions together, euē vn tō the endes of the world. These ar ỹ ma ny thousandes of Ephraim and the thou sandes of Manasses.

And vnto Zabulon he sayde: Reioyse Zabulon in thy goying out, and thou I sachar in thy tentes. They shal cal the peo ple vnto the hyl, and theyr they shal offer offeringes of rightcousnes. For they shal *†suck of the abundaunce of the see & of treasure hyd in the sande.

D

And vnto Gad he said: blessed is ỹ *†ro wm maket Gād. He dwelleth as a liō and caught the arme and also the toppe of the head. He sawe hys beginning, that a parte of the *teacher† was hyd there and came with the heades of ỹ people, and executed the ryghtuousnes of the lord and his iud gementes wyth Israell.

*Dyras to me wil) law geuer. †the chald. in' cerpe. was buried there

And vnto Dā he sayd: Dan is a liōs whelpe, he shall flowe from Basan.

And vnto Nephtali he sayd: Nephthali he shal haue abūdāce of pleasure & shalbe fylled with the blessyng of the lord & shal haue his possessions in the southwest.

And of Aser he sayd: Aser shalbe bles sed with chyldren: he shalbe acceptable vn to his brethē & shal dyppe hys fote in oy le: Yron and brasse shall hange on thy showes & thyne age shalbe as thy youthe.

Why Moy ses is lefte out ther ap peareth no cause, ỹ is ether and worthye to be beleued.

E There is none lyke vnto the God of Israel: he that sytteth vpon heauen shall be thyne helpe, whose glory is in the clou des, ỹ is the dwellyng place of God from the begynnyng and frō vnder the armes of the worlde: he hath cast out thyne ene mies before the and sayde: destroye. And Israel shal dwel in safkety alone. And the eyes of Jacob shal loke vpon a lande of corne and wyne moreouer his heauen shal dropppe vp dew. Happy art thou Is rael, who is lyke vnto the? A people ỹ art saued by the lord thy shilde & helper and swerde of thy glory. And thine enemies shal hyde them selues from the, and thou shalt walke vpon their hye hylles.

The

The Notes.

¶ That is, they shal haue aboundaunce of ryches, what of marchaundyse commynge by see, & of metalles of the earth.

¶ Kenne makes, because with warre he made roume: for he was a valyaunt warryer.

¶ In safety alone, loke Numeri. xxiii. b. vpon this worde: To dwell by hym selfe.

¶ Moyses dyeth, Israel weepeth, Josua succedethe in Moyses rowme.

The. xxxiiii. Chapter

A AND Moyses went frō the feldes of Moab vp vnto mount Nebo whyche is the toppe of Phasgah that is ouer agenst Jericho. And the Lorde shewed hym al the land of Galaad euē vnto Dan, & al Nephthali & the land of Ephraim & Manasse, and al the lande of Juda: euē vnto the vtmost see, & the southe & the regiō of the playne of Jericho the cytie of paulmetrees euē vnto Zoar. And the Lord sayd vnto him. * Thys is the lande which I sware vnto Abrahā, Isaac & Jacob sayinge: I wyll geue it vnto thy sede. I haue shewed it thee before thyne eyes: but thou shalt not go ouer thyther.

B Gene. xii. b and. xv. d.

So Moyses the seruaūt of the Lorde dyed ther in the land of Moab at the commaūdemēt of the lord. And he buried him in a valey in ỹ lād of Moab beside Bethphegor: but noma wist of his sepulchre vnto this day. And Moyses was an hundred and. xx. yere olde whē he dyed, and yet his eyes were not dym nor his chekes abated And the chyldre of Israel wepte for Moses in ỹ feldes of Moab. xxx. dayes. And the dayes of weping & mourning for Moses were ended.

C

D And Josua the sōne of Nun was ful of the spirite of wisdō: * for Moyses had put his hand vpō him. And al the chyldren of Israel herkened vnto him and dyd as the Lord cōmaunded Moyses. But ther arose not a prophete sence in Israell lyke vnto Moyses, whō the Lord knewe face to face, in all the myracles & wonders whyche the Lord sent hym to do in the land of Egipt, vnto Pharao and al hys seruauntes and vnto all hys land: and in all the mighty dedes and great terrible thinges whych Moyses dyd in the sight of all Israell.

Deut. xxxiiii. d

¶ The ende of the fyfte boke of Moyses.

¶ The Boke of Josua.

¶ The Lord comforteth Josua to inuade the lande of Cyprometh, & cōmaundeth him continually to reade Deuteronomye.

The. I. Chapter.

A AFter the death of Moses the seruaūt of the Lord: the Lord spake vnto Josua the sōne of Nun Moyses minister sayinge Moyses my seruaūt is dead. Now therfore vp & go ouer Jordan, both thou & al this people, vnto the land ỹ why che I geue vnto the childrē of Israel. * Al the places that the soles of your fete shall treade vpon, haue I geuen you, as I sayd vnto Moses: frō the wyldernes and thys Libanō vnto the great ryuer Euphrates and all the land of the Hethites, euē vnto the great see toward the goyng downe of the sunne, shalbe your costes. There shall not a mā be able to withstande the all the dayes of thy lyfe. * For as I was wythe Moyses, so wyl I be wyth the * & wyl neither leaue the, nor forsake the. * Be strong & bolde: for vnto this people shalt thou deuyde the lande whych I sware vnto theyr fathers to geue them.

Deut. xi. Josue. viii. Exo. xiii. Deut. xxxi. Deut. xxxi. Josue. viii.

B

Aboue al thing be strong & harden thy selfe, to obserue & to doo, accordinge to all the lawes which Moses my seruaunt cōmaunded the. * Turne there frō nether to the ryght hande, nor to the lefte: that thou mayste haue vnderstanding in al thou takest in hande. Let not the boke of this lawe depart out of thy mouth: But record ther in day & nyght that thou mayst be circumspect to do accordyng to all that is wrytte therin. For then shalt thou make thy way prosperouse, and then thou shalt haue vnderstāding. Behold, I haue sayd vnto ỹ, be strong & bolde: nether feare, nor dreade for the lord thy God is wyth the whether soeuer thou goest.

Deut. v. Deut. xxviii. Deut. xxxi. Deut. xxxi. Deut. xxxi.

C

Thē Josua cōmaūded the officers of ỹ people sayinge, Go thorow the myddes of the hoste, & cōmaunde the people sayinge: prepare you vitayles: for after thre dayes ye shall passe ouer this Jordan, to go and enioye the land whych the Lord your god geueth you, to possesse it.

And vnto the Rubenites, Gadites, and halfe

halfe the tribe of Manasses spake Josua sayinge: Remēber that whych Moyses the seruaūt of the lord cōmaūded you sayinge the Lord your God hath geuen you reste, and hath geuen you this lande. Let youre wyues your chyldren, and youre catell remaine in the land which Moyses gaue you on thys syde Jordan: But go ye before your brethrē armed, al that be men of warre, & helpe thē vntyll the Lord haue geuen your brethrē rest, as he hath you, & vntyll they also haue obtayned, the land whyche the Lord youre God geueth thē. And then returne vnto the land of your possessyon and enioye it, whych land Moses the Lordes seruaūte gaue you on thys syde Jordan towarde the sunne rysynge. And they answered Josua sayinge: * All that thou byddest vs, we wyll doo, & whether soeuer thou sendest vs, we wyl go. Accordyng as we obeyed Moyses in all thynges, so we wyll obeye the, onely the Lord thy God be wyth the as he was wyth Moyses. And whosoeuer disobeye thy mouthe, and wyl not herke vnto thy wordes in al that thou commaundest hym, let hym dye: Onely be stronge and of good courage.

D Deut. xxix. Josue. i.

¶ Josua sendeth searchers or spies to Jericho, what she were hidde of Rahab & so eskaped the hādes of the pursuars. Rahab beleueth & confesseth the God of Israell.

The. II. Chapter.

A THen Josua the sonne of Nun sent out of Settim two spies secretly sayinge: go & vewe the land & also Jericho. And they went, & came into a * harlots house named Rahab, & lodged there. And it was tolde the kynge of Jericho sayinge Behold, ther came men in hether to night, of the chyldren of Israell, to spye oute the countrey. And the kynge of Jericho sent vnto Rahab sayinge: bryng forth the men that are come to the, which are entred into thyne house: for they be come to search out all the lande.

* After the gre. & the cōē trās. Some rede, taūe nacs house

And the womā toke the two men & hyd them. And sayd, in dede ther came men vn to me but I wot not whēce they were. And about the tyme of the shutting of the gate when it was darcke, they wēt out, whether they went I wot not: but folowe after thē quickely and ye shall take them. And she brought them vp vppon the rooke of the

B

house, and * hydde them vnder flaxe (yet in the stalckes) whych she had lynge abroade vpō the rooke. And the men pursued after them, the wāye to Jordan euē vnto the * passage, and as sone as they which pursued after them were gone oute, they shut the gates immediatly.

Josua. vi. c. Or fewe

And or euer they were a slepe, she came vp vnto them vpon the rooke, & sayde vnto the men, I knowe that the Lorde hath geuen you the land, both because that the feare of you is falle vpō vs, and because that the enhabiters of the lande faynte at your commynge. For we haue heard how the Lorde * dryed vp the water of the red see before you, when you came oute of Egypte, & what you dyd vnto the two kynges of the Amorites on the other syde Jordan * Sehon & Og, whych ye vtterly destroyed. And as sone as we had heard these thinges, our hartes dyd faynt. And ther remayned no more courage in any mā for feare of youre commynge. For the Lorde youre God, he is the God in heaue aboue: and on the earth beneth.

Exo. xiiii. b Numeri. xxi. b

C

Now therfore swere vnto me * by the Lord because I haue shewed you mercy, that ye shal also shewe mercy vnto my fathers house and geue me a true toke. And that ye shal saue alyue, both my father, & my mother, my brethren, and my systers, & al that pertaine vnto thē. And that ye shal delyuer our soules from deth.

And the men answered her, our lyues for you to dye, yf ye vtter not thys our cōmunication. And so when the Lorde hath geuen vs the land, * we wyll deale mercyfully and truly wyth the. And then she let them downe with a coorde thorowe a window. For her house stode in the towne wal. And she dwelt in the towne wal. And she sayd vnto them, gett you into the mountaynes, lest the folowers mete you, & hyde your selues ther thre dayes, vntyl the pursuars be returned and then maye ye goo your wayes.

Josue. vi. c

And the men sayde vnto her we wyl be blamelesse of thy othe, whyche thou hast made vs sweare. Beholde, when we come into the lande, thou shalt bynde thys purple threde coord in ỹ window, whych thou lattest vs downe by. And thou shalt bring thy father, thy mother, thy brethren, and al thy

thy fathers housholde, euē into thee house to the. And thē whosoeuer go out at ỹ dores of thy house, into the strete, *‡this blou de shalbe vpō his owne head, & we giltles And whosoeuer shalbe with the in ỹ house, his bloud be vpon oure heades yf anye mans hand be vpon hym: And euē so yf ỹ vtter these our wordes, we wil be quyte of thy othe whych thou hast made vs swere. And she sayde accordīg vnto your wordes so be it: and so sent them away, & they departed. And she bounde the purple coorde in the wyndowe.

And they departed & go te thē into the mountaynes, and there abode thre dayes vntyl ỹ pursuars were returned. And the pursuars sought thorow out all the waye and found them not. And the two men returned and descended frō the mountayne & passed ouer, & came to Josua the sonne of Nun, & tolde hym al that had chaunced thē. And they sayd vnto Josua the Lorde hath deliuered into our hādes al the land, for al the inhabiters of the countrey faynte for feare of vs.

The Notes.

a‡ To sweare by the Lord, and to the Lorde: is all thinges as it is sayd: is, parelipo. xv. c

*‡ That is: he shall be cause of hys owne deathe. Some will that bloud betoken: signifie synne as in Ose. iiii. a. And in the seconde of the Kynges. i. c

¶ The water of Jozdā dryeth vp, and Josue wyth the people passe ouer.

The. iii. Chapter.

AND Josua rose earlye: & they remoued from Settim, & came to Jozdan, both he and al ỹ chyldrē of Israel, & lodged ther before they wēt ouer And after thre dayes ỹ officers went thorow out the hoste, & cōmaunded the people saying: whē ye se the arcke of the testamēt of the Lord your God, & the Priestes that are Leuites bearing it: then departe ye frō your places & folowe after it. So yet that there be a space betwene you & it, aboute a two thousande cubytes by measure. And come not nye vnto it, that ye maye knowe the waye by which ye must go: for ye haue not gone by it in tymes paste. And Josua sayde vnto the people, * purifye your selues, for to morowe the Lorde shall shewe wonders amonge you.

Then Josua spake vnto thee Priestes saynge: Take vp the arcke of the Testament, and goo before the people. And they toke vp the arcke of the Testamente, and went before the people.

And the lord sayd vnto Josua: this day wyl I begin to *‡magnifie the, in ỹ syght of al Israel, that they maye knowe how ỹ as I was with Moyses, so wil I be wyth the. And cōmaunde thou the prestes ỹ bea re the arcke of the testamēt, saying: whēye are entred a lytle into the water of Jozdā then stande styll in it.

Thē spake Josua to the chyldrē of Israell, saying: come hether & heare the wordes of the Lorde youre God. And Josua sayd: Hereby ye shal know, that the liuing God is amōg you, & that he wyl wythout fayle cast out before you, the Cananites, the Hethites, the Heuites, the Pherezites, the Gergesites, the Amorites, & the Jebusites. Behold, the arcke of the apoyntment of the Lord of al the world shal go before you into Jozdā. And now take you twelue men of the chyldren of Israel, of euery tribe a mā. And as sone as the soles of the fete of the Priestes that beare the arcke of Jehouah (the Lord of al the world) treade in the water of Jozdan, the water of Jozdan shal deuyde it selfe: & the waters that cometh from aboue shal stand styll vpon an heape. And whē the people were departed frō theyr tētes to go ouer Jozdan (* ỹ priestes bearing the arke of the appoyntment before the people) as soone as they ỹ bare the arke came vnto Jozdā, & the fete of the priestes that bare the arke were dipped in the brim of ỹ water. * Jozdā being ful ouer al his banckes al the tyme of harueste: the water that came downe frō aboue dyd stoppe & stode vpō an heape a greate way frō Adā, a cytie beside Zarthā. And the water that went downe vanished into the see of the wyldernes called the salt see as sone as it was deuyded: & the people * wēt right ouer against Jericho. And ỹ prie stes ỹ beare the arke of the appointemēt of the Lord stode styll vpō drye land, vntyll al the people were cleane ouer Jozdan.

The Notes.

*‡ To magnifie properly is to auaunce and set forth exceedingly, and to bring him in estimatiō, as it is sayde Gene. xli. a, and often in the Psalmes.

¶ Twelue stones are reared vpp for a remēbrāce that Jozdā was dryed, & it returneth agayne to his course.

The.

The. iiii. Chapter.

AND as sone as the people were all gone ouer Jozdan, the Lord spake vnto Josua saynge. Take you twelue men out of thee people, of euerye tribe a man. And commaunde you them saynge: take you hence out of the middes of Jozdan euen out of the place whete the Priestes stode in a redynes, twelue stones. And take ye them awaye wyth you & put them in the place whet you lodge at night And Josua called vnto thee twelue men whych he had prepared of the chyldren of Israell, of euerye tribe a man, and sayde vnto them: *gette you before the arcke of the Lorde youre God euen into the myddes of Jozdan, and take vp euerye man a stone vpon hys shoulder, accordynge vnto the nomber of the trybes of the chyldrē of Israell, that thys maye be a sygne amonge you. And when youre chyldren aske theyr fathers in tyme to come sayinge: what meane ye with these stones: then say vnto them, howe that the water of Jozdā deuyded at the presence of the arcke of the appoyntment of the Lorde: euen whyle it went ouer Jozdan, the water of Jozdā deuyded. And these stones shalbe a memorial vnto the chyldren of Israell for euer.

And the chyldren of Israel dyd euē so as Josua commaunded, and toke vp twelue stones out of the myddes of Jozdā, as the Lorde sayde vnto Josua accordynge to the nombre of the trybes of the chyldrē of Israell, and caryed them awaye wythe them vnto the place where they lodged, & layed them downe there. And thereto Josua sett vppe twelue stones in the middes of Jordan in the place where the fete of ỹ Priestes whyche bare the arcke of the Testament stode.

And there they be euen a‡ vnto thys daye. For the Priestes which bare the arcke stode in the myddes of Jozdan, vntyll all was fynished that the Lord commaunded Josua to saye vnto the people, accordynge to al that Moyses charged Josua And the people hasted and went ouer.

¶ When all the people were cleane ouer, thē went ouer the arcke of the Lorde, and also the Priestes before the people. And the chyldren of Ruben, and thee chyldren of Gad, & halfe the tribe of Manasses went before thee chyldren of Israell armed, as Moyses charged them. Vpon a fourtye thousande trymmed for warre, went before the Lord vnto battel, euen vnto the wilde feldes of Jericho. That daye the Lord magnified Josua in the syght of al Israel & they b‡feared hym, as they feared Moyses all dayes of hys lyfe.

And the Lorde spake vnto Josua saynge: cōmaunde the prestes that beare the arcke of wytnesse to come vp out of Jozdan. And Josua cōmaunded the Priestes saynge: Ascende vp out of Jozdan. And when the prestes that bare the arcke of ỹ appoyntment of the Lorde were ascended out of Jozdan: as sone as the soles of the prestes fete were brought to drye lande, the water of Jozdan returned agayne vnto hys place & went ouer al his bankes as he dyd before. And thee people came vppe out of Jozdan the tenth daye of the fyrste moneth and pitched in Galgall euē in the easte borders of Jericho.

And the twelue stones whych they toke out of Jozdā, Josua pitched in c‡Galgal. And he spake vnto the chyldrē of Israell saynge: whē your chyldrē aske you in tyme to come, saying: what meane these stones, shewe your chyldrē & saye: Israel came ouer thys Jozdan on drye land. For ỹ Lorde youre God dryed vp thee water of Jozdan before you, vntil ye were ouer, as the Lorde your God dyd vnto the red see whych he dryed vp, before vs tyl we were ouer, that al the people of the worlde may knowe the hande of the Lorde how mygh tye it is, and that ye myght feare the Lord youre God for euer.

The Notes.

a‡ These maners of speache, vnto thys daye vnto thys present daye and suche lyke be therfore sayd because thee thynges were so done that they were not after chaunged by hym that dyd thē, nor in hys tyme that wrote the hystorye of them. iii. Esdre. iii. Actes. xxiii. a

b‡ To feare here is, reuerently to obeye him and to knowe the Lorde God worckinge in hym, and to to do that he biddeth.

c‡ Galgall is betwene Jozdan and Jericho of the easte ende of the cytie. The worde signifyeth by interpretation, tolling awaye because the Lorde thes tolle awaye the reproche and shame of Egypte from them as in the nexte Chapter. c. Josephus de Antiqui. libro. v. Capit. i. saythe that it signifyeth Lyberte.

¶ The Cananites are afeard. The second circumcysyon vnder Josua.

The. v. Chapter.

And

A

AND when al ỹ kinges of ỹ Amorites which ar on this side Jordā to ỹ seewarde, & al the kynges of ỹ Cananites why ch lie on ỹ see heard, howe the lord had dryed vp the water of Jordā be fore the childrē of Israel, vntyl they were ouer, theyr hertes faynted in them. And there was no spyrte in them anye moare, for feare of the commynge of the chyldrē of Israell.

Josue.iiii.a

B

Some rede sharpe knyues.

That same tyme the Lord sayde vnto Josua: Make ỹ knyues *of stone, & goo to agayne and circumcyse the chyldren of Israel the secōde time. And Josua made him knyues of stone & circūcised the chyldrē of Israel in ỹ hil of foreskinnes. And this is the cause why Josua circumcised. All the people that came oute of Egypte that were males, al that were mē of warre dyed in the wyldernes by the wayc after they came out of Egipt. Now all the people that came out were circumcysed. But all the people ỹ were borne in the wyldernesse by the way after they came out of Egipt, they circūcysed not. For the chyldren of Israel walked fourty yeares in ỹ wildernes, tyl all the people of mē of warre ỹ came out of Egypt were cōsumed, whych hackened not vnto the voice of God, so ỹ the Lord sware, that he wolde not shewe them the lande which the Lord sware vnto their fathers, ỹ he wolde geue vs, euē a land *ỹ floweth withe mylke and honye.

Nu.xiiii.d

And their chyldren he sett vp in their stede: thē Josua circumcysed: for they were *vncircumcised, because they circumcised them not by the waye.

C

* That is they? fore skinnes were not cutt awaye.

And when all the people were full circumsed, they abode styl in their places in the hoste tyll they were whole. And the lorde sayde vnto Josua, this day I haue taken awaye the †shame of Egypte from you: and called the name of the same place Galgal vnto this day. And the childrē of Israel pytched their tentes in Galgal, and helde the feast of passeouer the fourtene day of the moneth at euen in the feldes of Jericho. And they ate of ỹ corne of the lande on the morowe after passeouer, swete cakes & parched corne in ỹ self same daye. And Manna ceased on the morow, after they had eatē of the corne of the lād, nether had the childrē of Israel Mānā any moare, but did eate of the frutes of the lande of Canaan that yere.

D

And whē Josua was come to Jericho, he lyft vp his eyes & loked: & behold ther stode a mā before him wh his swerde drawē in his hād. And Josua went vnto him and sayde vnto him, art thou on our syde or on oure aduersaries. And he answered, Naye, but I am ỹ captaine of the host of the lord & am now come. And Josua fell on his face to the erth & dyd reuerēce, and sayde vnto hym, what saith my Lord vnto hys seruaunt. And the captayne of the lordes hoste sayde vnto Josua: * do thy shoes of thy feate, for the place wheron ỹ standest is holy. And Josua dyd so.

Gyrgall Relmaus

The notes.

† Shame here signifieth misery, wretchednes, cōtempt disspite, vilenes and bondage Exod.iii.a.

C The walles of Jericho fal, and it is taken.

The.vi. Chapter.

AND Jericho shutt in her peo ple, & was shutte for feare of the childrē of Israel, so ỹ no mā wēt out or in. And ỹ lord sayd vnto Josua: beholde, I haue geuen into thyne hād, Jericho & her king & the men of warre. And ye shal com passe the citie, al that be mē of warre, & go rounde aboute it once: and so shal you do syxe dayes. And seuen preastes shall beare seuen trompettes of *rāmes hornes be fore the arcke. And the seueneth daye, ye shall compasse the cytie seuen times & the preastes shal blow with their trompettes. And when there is a longe blaste blowen with the rammes horne, assone as ye hea re the sound of the horne, lett al the people showte a myghte showte. And then shall the walles of the citie falle downe, and ỹ people shall ascend vp, euery mā streight before him. And Josua the sonne of Nū, called vnto the preastes and sayde vnto them: take vp the arcke of ỹ appointmēt, & lett seuen preastes beare seuen trompettes of rammes hornes before the arcke of the lorde. And he sayd vnto the people, go & cōpasse ỹ citie: & let the mē of armes go before the arke of ỹ lord. And whē Josua had spokē vnto the people the.vii. preistes ỹ beare the seuen trompettes of rammes hornes before ỹ arcke of ỹ lord, wēt forth and blewe with the hornes, & the arcke of the

After ỹ hys cōmaūdē readeth, that ther must take syxe.

Josue.ii.a.

B

Deu.xiii.f.

testamente of the Lord folowed after them. And the men of armes went before the preastes that blewe with the hornes, & the commen people came after the arcke: and as they went, they blewe with the hornes. And Josua commaunded ỹ people sayinge, showte not nor let your voyce be harde, or any worde proceade out of your mouthes, vntyll the day I byd you showte: and then showte.

And so the arcke of the lord compased the cytye and wente aboute it once: and then they returned into the hoste and lodged ther. And Josua rose erly in the morowyng, and the preastes toke vp the arcke of the Lorde, and seuen preastes bare seuen trōpettes of rāmes hornes before ỹ arcke of the Lord, and as they went, blew wh ỹ hornes. And ỹ mē of armes wēte before them, and the commen people came after the arcke of the lorde: and as they wēt, they blewe wyth the hornes. And the secō de daye they compased the cytie once, and returned agayne in to thee hoste, and so they dyd sixe dayes longe.

And the seuenth day they rose erly: euen with the dawning of the day, & compased the citie after the same maner seuē times: only ỹ they cōpased the cytye seuē tymes.

And at the seuenthe tyme, the preastes blew with the hornes, and Josua said vn to the people, showte for the Lord hath ge uen you the cytie. But the cytie shalbe excōmunicate, bothe it and al that is therin, vnto the Lorde: onlye Rahab the harlot shall lyue, both she and al that is with her in the house, because she *hydde the messē gers that we sēt. And in any wyse beware of the excommunicate thynges, leaste ye make youre selues excommunicate. For yf thou take of the excōmanicate thinges, so shal you make the hoste of Israel excō municate and shall trouble it. But of the syluer, golde, vesselles of brasse, and yron shalbe holy vnto the Lord and shal go in to hys treasurye.

C

Josue.ii.a.

And the people cryed, and blewe withe hornes: for when the people heard ỹ soun de of ỹ hornes, they showted a great show te: and the * walles fell downe, and the people wente vp in to the cytye, euerye man streyght before hym, and toke the citie. And they vtterly destroyed al ỹ was in the cytie, bothe man and woman, yoūg and old, oxe, shepe, and Asse, with the edge of the swerde.

Deu.xiii.f.

Then Josua sayde vnto the two men that went to spye out the contrey: * go in to the harlottes house, & bryng out thēce, bothe the woman and all that pertayneth to her, * as ye sware to her. And the yoūg men ỹ were spies wēt in and brought out Rahab, & her father, & mother & al her bre thren and al ỹ she had. And they brought out all her household and put them wythe out the host of Israell.

Josue.ii.b

D

And they burnt the cytye withe fyre, & al that was therin. Onelye the syluer the golde, and the thynges of brasse and perō they put vnto the treasure of the house of the Lord. * And Josua saued Rahab the harlott, and her fathers household and al that pertayned vnto her, and she dwelt in Israell, euen vnto thys daye because she hydde the messengers whiche Josua sent to spye out Jericho.

Hebre.vi.f.

And Josua cursed at that time, saying: cursed be the man before the Lord, that ry seth vp and byldeth this cytie Jericho: so that he lay the foūdacīō with the *death of his eldest sonne, and with the death, of his yoūgest sett vp the gates. And ỹ lord was with Josua and his fame was bear de, thorowe out all landes.

Hebre.vi.f.

The notes.

* That is the bylder of the citie shall leese hys chyldren frō the eldest to the yōgest which thynge happened to Hiel of Bethel iii. reg. xvi.c. Or that lettere vp that which the Lord purteth downe shal be childlesse and with out posterytye.

C It is cyted out. Acan is stoned because he toke of the excommunicate thynges.

The.vii. Chapter.

BVt yet the chyldrē of Israell trespased in ỹ excōmunycate thynges: for * Acan the sōne of Carmi, ỹ sonne of Zabdi, ỹ sonne of Zareth of ỹ tribe of Juda, toke of the excōmunicate thyn ges. And the wrathe of the Lorde waxed whote agaynst the chyldren of Israel.

A

Josu.xxii.b Para.xi.c

Thē Josua sent mē frō Jericho to Ai which is beside Bethauen, on ỹ eastside of † Bethel, and spake vnto thē sayinge: gett you vp and bewe the contrey. And ỹ men went vp & spyed oute Ai. And returned vnto Josua & sayd vnto him, lett not al ỹ people go vp, but let as it were a two

or thre thousand men go vp and destroye Ai, and make not al the people to labour thether, for they are but fewe.

And so ther wēt vp thether about a thre thousande men, which fledde before ꝑ mē of Ai. And the mē of Ai smote of thē vpō a thyrtye and sixe men, and chased them before the gates euē vnto Sabarim, and smote them in the goynge downe. And ꝑ hertes of ꝑ people were discouraged and melted like water. And Josua rēt his clothes & fel to ꝑ erth vpō his face before the arcke of the lord vntyl the euē tyde, bothe he and the elders of Israel, and put erthe vpon theyr heddes.

And Josua sayde, Ah lord Jehouah, wherfore hast ꝑ brought this people ouer Jordā to deliuer vs into the hādes of the Amorites to destroye vs: wold to god we had aduenturēd & dwelte on ꝑ other syde Jordā. Oh Lord what shal I saye, when Israel turnethe their backes before theyr enemyes: Moreouer the Cananites, and al the enhabiters of the lād shall heare of it, and shal come about vs & destroye the name of vs out of ꝑ world. And thē what wilt thou do vnto thy myghtie name.

And the Lord sayd vnto Josua, gett ꝑ vp, wherfor liest thou thus vpō thy face? Israel hath sined & also trāsgressed mine appointmēt, which I cōmaunded them, & haue takē of the excōmunicate thinges, & haue stolen and hydde thē, and also put thē vnto their owne stuffe: And therfore ꝑ childrē of Israel cannot stād before their enemyes. They shall turne their backes before their enemyes, because they be excōmunicate. Nether wyl I be wt you any moare, except ye destroy the excommunycate from among you.

Up & *sanctifye the people and bydde them to sanctyfy thē selues against ꝑ morow: for so sayth the lord God of Israel, the excommunicacion is among you Israel, and therfore ye cannot stande before your enemyes, vntyll ye haue put the excommunicacion frō among you. To morow morning ye shall come by your trybes. And the trybe which ꝑ Lord shal fynde gyltie, shall come by kynredes. And ꝑ kinred which the Lord shal fynde gyltie, shal come by housholdes. And ꝑ household which the lord shal fynd fautie, shal come mā by mā. And he ꝑ is fownd in the excommunicatiō shalbe burnt wt fire, both he and al ꝑ pertayneth vnto him, because he hath trāsgressed ꝑ couenāt of the lorde, & because he hath wrought folye in Israel.

Leuit. xxvi. b. Deut. xiii. b. Luke xi. b. Luke Exo. xxii. a

And so Josua rose vp erly in the morning and brought Israel by their trybes: and the tribe of Juda was caught. Thē he brought the kinredes of Juda, & founde ꝑ kynred of ꝑ Zahertites gylty. And he broughte the kynred of the Zahertites by housholders, and Zabdi was caughte. And he brought hys household mā by mā, and Acan the sonne of Carmi, the sōne of Zabdi, the sonne of Zarch in the trybe of Juda was caughte.

And Josua said vnto Acan: my sonne, geue glory to the Lord God of Israell, & gene him prayse, & shewe me what thou hast done, & hide it not from me. And Acā answered Josua and sayde: of a truthe I haue synned against the lord God of Israel, & so and so haue I done. I sawe amōge the spoyle a goodlye Babilonyth garment, and two hundred sicles of syluer, & a *tong of golde of fyfty sicles weight: & I coueted thē, and I toke them. And behold they lye hydde in the erth in my tente and the syluer ther vnder.

And then Josua sēt messengers which rāne vnto the tēt. And behold, it was hidd in his tente, & the syluer there vnder. And they toke thē out of the middest of his tēt & brought them vnto Josua and vnto al the chyldrē of Israel, and powred thē out before the Lord.

And Josua toke Acā the sonne of Zareh, and the syluer, and the garment, and the tonge of golde, and hys sonnes and hys daughters, hys oxen, asses, shepe, hys tent and all that he had, and all Israell wythe hym, and broughte them vnto the valeye of Acor.

And Josua sayd: In as moch as thou hast troubled vs: the lord shal trouble the this daye. And all Israel stoned han with stones, and burnt them wyth fyre, & ouerwhelmed them with stones. And they cast vpon hym a great heape of stones that remayneth vnto thys day. And so the lorde turned from his fearse wrath. Wherfore the name of the place is called ꝑ valey of *Acor vnto thys daye.

After som a robbery of Moyses gold fum ned sylus tonge.

Josue. vii. a

Josue. vii. a

Thei ꝑ ar ouer ꝑ ryght hyn Interpret all troble ouertwho Comaūde.

The Notes.

¶ Here it appeareth that Bethel and Bethauen were .ii. places and not both one, al though Bethel were after turned into Bethauē, whē the ryght seruyce of God was tourned into lucres to poolatrye. 1. Reg. xiii. b. Ose. iiii. b. Luke beneth in the .xix. c.

¶ Vnder the name of burning with fyre is here vnderstānded a greuoale or cruell kynde of death: not onely burning: for euen in thys same Chapter. b. is Acan stoned, whych yet had cōmytted lyke offēce. Fyre in the Scripture signifieth any payne or affliction. Jeremie. xxi. c. Amos. vii. b

¶ To geue glorye to God, is to knowe him selfe a synner, and God iust and true. Johan. iii. e

¶ The sege and wasting of Ai. The kynge therof is hanged. Josua setteth vp an altare on whyche is wrytten the boke of Deuteronomye. He blesseth the people.

The .viii. Chapter.

AND the Lord sayd vnto Josua: feare not, ner dreade: but take all the mē of warre with the, & vp & gett the to Ai. Behold I haue geuē into thy hāde, the king of Ai, and his people, his cytie and his land. And thou shalt do to Ai and her king, as thou diddest vnto * Jericho & her king. Neuertheles ye spoyle & catell therof, ye shal take vnto your selues. But laye a watche vnto the towne on the backsyde thereof.

Josue. vi. d and. vii. c

And then Josua arose & all the men of warre, to go vp vnto Ai. And Josua chose oute thyrtie thousande men of warre, and sent them by nyght. And he commaunded them saying: Se that ye lye awayte vnto the towne on the backsyde therof. Go not very farre from the cittie, and se that ye be al ready. And I and al the people that are wyth me, wyll approche vnto the cytye.

And whē they come out agēst vs, * as at the first tyme, thē wil we flee before thē. And they wyl come out after vs, vntil we haue plucked them awaye from the cytie. For they wyll saye: they flee before vs, as at the first tyme: for we wil flee before thē. Thē shal ye ryse vp frō lying awayt & destroye the cytie: For the Lorde youre God wyll delyuer it into your handes. As sone therfore as ye haue taken the cytie, se that ye set it on fyre. According to the cōmaundemēt of the Lord se that ye do, behold, I haue charged you.

Josue. viii. a

And Josua sent thē forth, and they wēt to lye awayte, and laye betwene Bethell and Ai, on the west syde of Ai. But Josua lodged that nyght amonge thee people. And he rose vp early in the morning & nōbred the people & went vp, both he & the elders of Israel before the people, vnto Ai. And all the mē of warre ꝑ were wyth him, wēt vp & drue nye, & came before the cytie, & pitched on ꝑ northside of Ai, a valey beinge betwene thē & Ai, & he toke vpō a .v. M. mē & put thē to lye awayt, betwen Bethel & Ai, on the westsyde of the cytie. And he put the people euen all the hoste, on the northsyde of the cittie, & the lyers awayt on the west. And Josua went the same night into the middes of the valeye.

And whē the king of Ai sawe that they hasted & rose vp earlye, then thee people of the cytie went out agaynst Israel, to battel, both the kinge and al hys people, at a tyme apoynted, euē before the playne, and wyste not that there were lyers awayte on the backsyde of the cytie.

And Josua and Israel were put to the worse before them, & fled toward the wyldernes. And al the people of ꝑ towne cryed to folowe after thē. And they folowed after Josua tyll they were drawen awaye from the cytie: so that ther was not a man lefte in Ai, or in Bethel, that went not oute after Israel. And they lefte the cytie opē & folowed after Israel.

Thē the lord sayd vnto Josua stretche out the bouckelar that is in thyne hand toward Ai, for I haue geuē the it. And Josua stretched oute the bouckelar ꝑ was in his hāde, toward the cittie. And the liers awayte rose quickly oute of theyr places, & came, assone as Josua had stretched out his hand, & they entred into the cytie, & toke it, & hasted & sett it on fyre. And when ꝑ men of Ai loked backe after them & sawe, Behold, the smoke of the cytye ascended vp to * heauen. And they had noo place to flee ether this way or that, for the people ꝑ fled to the wyldernesse turned backe agayne vpon the folowers.

That is by ghe.

And whē Josua & al Israel sawe that the lyers awayte had takē the cytye & that ꝑ smoke of it ascēded. They turned again & layed on the men of Ai. And the other issued out at the citie agaynst them. And so were they in thee myddes of Israell, these being on the one syde of them, & the rest on the other. And thei layed vpon thē, so that they let none ether remayne or skape. And the king of Ai they toke a liue & brought him to Josua. And whē Israel had made

an ende of slayng al the enhabiters of Ai in the feldes & in the wildernes by which they chased the, & whe they were al fallen on the edge of the swerde, vntil they were wasted. The all Israel returned vnto Ai & smote it wt the edge of ꝑ swerde. And al ꝑ kel ꝑ day, both of me & wemē, were twelue thousande, euen al the men of Ai.

For Josua plucked not his hād backe agayn which he stretched out with ꝑ bouc kelar, vntil they had bitterly destroyed all the enhabitours of Ai. * Only the catel & the spoyle of the said citie, Israel toke vn to the selues accozding vnto the wozd of the lozd, which he cōmaūded Josua. And Josua sett Ai on fyze & made it an heape foz euer & a wildernes, euē vnto this day And the king of Ai he hāged on tree, vntyl euē. And assone as ꝑ sunne was down Josua cōmaūded * & thei toke the carkās downe of the tree, & cast it in the entringe of the gate of the cytie, & * caste thereon a great heape of stones, that remayneth vn to thys daye.

The Josua bilt an altare vnto ꝑ Lozd god of Israel in moūt Ebal as Moyses the seruāt of the lozd cōmaūded ꝑ childzē of Israel, accozding as it is wzittē in the *boke of the law of Moses: an altare of *rough stone, ouer which no toole of yzō was lyft. And they sacrificed therō buntsacrifice, & offred peaceoffringes. And he wzote ther vpō the stones the * Seconde lawe of Moses which he wzote in the pzesence of the chyldzen of Israell.

And al Israel & the elders therof, and theyz officers, & iudges stode, part on this syde the arcke, & part on that syde, before the pzestes: ꝑ were leuites whych bare the arke of the apoyntmēt of the lozd, as wel the straūger, as they ꝑ were bozne among them: halfe of thē on the fozefrōt of the Mount of Garezim, & halfe of them on ꝑ fozefrōt of moūt Ebal: as Moses the seruaūt of the Lozd cōmaūded, fyrst to blesse the people Israell. And after ꝑ he read al the wozdes of the lawe, both the blessinge & cursing, accozding to al that is wzitten in the boke of the lawe: so ꝑ there was not one wozde of al that Moses cōmaunded, which Josua reade not, before al the congregatyon of Israell, wyth wemen & chyldzen, and the straungers that were amonge them.

¶ The Gabaonites obteyne peace of Josua by craftie, but are after excommunicate.

The.ix. Chapter

And whē al the kiges ꝑ dwell on this syde Jozdā, in the hilles & valeys, & a long by all the costes of the great see, euē vnto Libanō, the Hethites, the Amozites, the Cananites, the Pherezites, the Heuites, & the Jebusites heard they gethered thē selues together to fight agaynst Josua & Israel with one accozd.

But when the Enhabitours of Gabaō heārde what Josua had done vnto Jericho, & Ai, they played wyplye, & went and sent ambasadours, & toke olde sackes vpō theyz Asses, & wyne bottels olde & rent and knyt together agayne, & olde clouted shoes vpō theyz fete, & olde rayment vpō them & al theyz pzouysyon of bzead was dzyed vp and bozed. And they came vnto Josua into the hoste, to Galgal & said vn to him & vnto the men of Israel: we be come frō a farre contrey, now therfoze make agrement wyth vs. And the men of Israel sayde vnto the Heuites, paraduenture you dwell among vs, & then how shulde we make peace wyth you.

And they sayde vnto Josua, we ar thy seruauntes. And Josua sayd then, what are ye, & whence come ye. And they answered hym. Frō a very farre cōtrepe thy seruauntes are come in the name of the lozd thy God: foz we haue heārde the fame of hym, & al that he did in Egipt, & al that he dyd to the two * kinges of the Amozites, beyonde Jozdan, Sehon king of Hesbō and Og kyng of Basan which dwelt at Astharoth. Wherfoze our elders & al the Enhabitours of our contrey spake to vs saying: take vitayles wt you to seruе byꝑ way, & go agaynst thē, & say vnto thē we ar your seruaūtes. Now therfoze make a couenāt of peace wt vs. This our pzouisiō of bzed, we toke wt vs out of our houses, whote, ꝑ day we departed to come vn to you. And now beholde it is dzyed vp & bozed. And these botels of wine which we filled were new & se, they be rēt. And these our garmētes & shoes ar warē olde by the reason of the exceding lōg Journeye.

* And the men toke of theyz vitayles, & counceled not with the mouth of the Lozde

Lord. And Josua made peace with thē, & * made a couenant with thē, to saue theyz lyues: & the Lordes of the congregacyon sware vnto thē. But thze dates after they had made peace wt thē, they heārde ꝑ they were neyboures vnto them, and that they dwelt among thē. Foz the childzē of Israel toke their Journey & came vnto their cities ꝑ thirde daye: & their cities were Gabaō, Caphira, Beeroth & Kariath Jarim. And ꝑ childzē of Israell slewe thē not, because ꝑ Lordes of the congregacyon had swozne vnto thē by the Lord God of Israel. And therfoze al ꝑ multitude murmured against ꝑ Lordes. But al the Lordes sayde vnto al the congregacyon: we haue swozne vnto thē by ꝑ lozd God of Israel, & therfoze we may not hurt thē. But thys we wil do to thē & lett thē liue: and so shal no wzath be vpon vs because of the othe which we sware vnto them. And the Lordes saide vnto thē, ꝑ they shuld liue: And they were made * hewers of wodd & dzawers of water vnto all the congregacion, as the Lordes sayd vnto them.

Deu.xxix.b

The Josua sente foz them, and talked with them, and saide: wherfoze haue ye begiled vs and yet ye dwel among vs? and now therfoze cursſed be you, and there shal not ceasse to be of you, bond men and hewers of wodd and dzawers of water vn to the house of my God.

And they answered Josua and sayd: it was tolde thy seruauntes, how that the Lozde thy God had cōmaunded his seruaunt Moses to geue you al the lande, & to destroy al ꝑ Enhabitours therof out of your sight, & therfoze we were exceadinge sore afrayed of our lyues because of you, and now beholde, we are in thyne hande, as it semethe good and ryght e in thyne eyes to do vnto vs, so do.

And he dealt as it is sayde, with them, and ridde them oute of the handes of the chyldzen of Israell, that they slewe them not. And Josua made them that same day hewers of wodd and dzawers of water vnto the congregacyon and vnto the aulter of God vnto this day, in the place which God shulde chose.

¶ The .x. Chapter.

And whē Adonizedec Kynge of Jerusalē had heard how Josua had takē Ai, & had destroied it, & how ꝑ * as he had done to Jericho & her kinge, euē so he had done to Ai & her kinge, and how ꝑ Enhabitours of Gabaō had made peace with Israel & dyd remaine among thē: then they feared exceadinglye, foz Gabaō was a great cytye, as any cytye of the kingdome, and therto greater then Ai, and all her men were myghtye.

Josua. vi. e and. viii. a

Wherfoze Adonizedec king of Jerusalē sent vnto Hoham king of Hebzō, & vnto Pharam king of Jermoth, & vnto Japhia king of Lachis, & vnto Dabir king of Eglō saying. Come vp vnto me & healpe me, ꝑ we maye smyte Gabaon foz they haue made peace with Josua & the childzē of Israel. Then .v. kinges of ꝑ Amozytes, the king of Jerusalem ꝑ king of Hebzon, the kynge of Jermoth, the king of Lachis the kyng of Eglon gathered thē selues to geather, both they and al theyz hostes and went vp and beseged Gabaō, and made warre agaynst it.

B

The hoste of the kinges of ꝑ Amozites was thre hundreth thousande. Wo. seuē. xii. M. chariottes after Josephus lib. v. Capi. xii

But the mē of Gabaō sent vnto Josua vnto ꝑ host to Galgal, saying: withdraw not thy hādes frō thy seruauntes, but come vp to vs: foz all ꝑ kinges of ꝑ Amozytes which dwel in ꝑ mountaines are gathered to geather agaynst vs.

And Josua ascended frō Galgal, both he and al the people of warre with hym, & al the men of might, and the Lorde sayde vnto Josua, feare thē not, foz I haue delyuered thē into thyne hāde, there shall not a mā of them stād before the. And Josua came vnto thē sodenlye, & iourneyed from Galgal al nyght. And the Lozde tormoyled thē before Israell and slewe of them a great slaughter at Gabaon, & chased thē a long the way that goithe vp to Bethozō and slewe them tyl they cam to Azaka and Makeda. And as they flodd from Israel euen in the going downe to Bethozon, the Lord cast downe great stones from heauē vpō thē, vntyl they cam vnto Azaka, that they dyed. And there were mo ꝑ dyed with hayle stones, then the chyldzen of Israell slewe wyth the swerde.

C

Then spake Josua vnto the lozd, ꝑ day whē the Lozd delyuered the Amozytes be-

fore the chyldre of Israel, & he sayd in the sight of al Israel: Sunne stand thou stil vpō Gabaō, & thou Mone, in the valeye of Ialō. And ỹ sunne abode, & the mone stode stil, vntill the people had auenged thē selues vpō their enemies. Is not this writtē in the boke of the * righteous, how that the sunne abode in the middes of heuē & hasted not to go downe by the space of a whole day. And ther was no daye lyke that, before it, or after it, that the Lord obeyed the voyce of a man: & all because the Lorde fought for Israell.

Exod. xvii. a

That is (after ỹ opiniō of many) Moses wryting of suche signes & tokēs, as god had promysed. The booke wherin he thulde wryte thys remayneth not.

And Josua returned & al Israel with him, vnto ỹ hoste to Galgal: but the fyue kinges fled & hyd them selues in a caue at Makeda. And it was told Josua, sayng: the .v. Kinges are founde hid in a caue at Makeda. And Josua sayde, rowle greate stones vnto the mouthe of the caue & appoynt men therto, for to kepe thē. And stāde ye not stil, but folow after your enemies & smyte the hindmost of thē. And suffre thē not to entre into theyr cytties, for ỹ Lord your god hath delyuered them into your hādes. And when Josua & the chyldre of Israel had made an ende of slayng thē vō a great slaughter tyll they were wasted, yet ther remayned a certen of thē, whych entred into walled cytties.

And al the people returned to ỹ host, to Josua at Makeda in peace, so ỹ no man durst moue his tong agenst ỹ children of Israel. Then sayd Josua: open ỹ mouth of the caue, & bringe out these .v. Kinges vnto me out of ỹ caue. And they dyd so, & brought those .v. Kinges vnto hym, oute of the caue: the king of Jerusalem, ỹ king of Hebrō, the king of Jerimoth, the king of Lachis, and the kyng of Eglon.

And when they had brought out those kinges vnto Josua: Josua called for al ỹ men of Israel, & sayde vnto ỹ captaynes of the men of warre, which came vō hym, come nere & put your fete vpō the neckes of these kinges. And they came neare & put theyr fete vpō ỹ neckes of thē. And Josua sayd vnto thē feare not nor dread But be strong & plucke vp youre hertes, for so shal the Lord serue al your enemyes agaynst whych ye fyght.

And then Josua smote thē & slewe thē & hanged thē on fyue trees tyl euen. And at the goinge downe of the sonne, Josua gaue commaundement, & they toke them downe of the * trees & cast them into the caue, where they hyd them selues, & layed greate stones on the caues mouth, which remayne vnto this daye.

after Deut. xxi. Josue. viii.

And ỹ same day Josua toke Makeda & smote it vō the edge of the swerde, & the king therof also, & vtterly destroyed thē & al the soules ỹ were therin, & let nought remayne. And he dyd to the king of Makeda, as he dyd to the kinge of Jericho.

Then Josua wente frō Makeda, & all Israell with him vnto Libna, & fought against Libna. And the lord deliuered it also into their hādes, with the kyng also & smote it with the edge of the swerd and al the soules ỹ were therin, & let nought remayne in it, & dyd vnto the king therof as he dyd vnto the king of Jericho.

After ỹ Josua departed from Libna, & al Israell with hym, vnto Lachis, and beseged it, & assaulted it. And the lord deliuered into the hādes of Israel Lachis, that they toke it the Second day, & smote it with the edge of the swerde, & al the soules that were therin, accoyding to all that he dyd to Libna.

Then Horam kynge of Geser came vp to helpe Lachis: But Josua smote hym and hys people, vntyll he lefte hym naught remayninge.

And frō lachis Josua departed, vnto Eglon, & al Israell wyth hym, and there beseged it, & assaulted it, & toke it ỹ same day, & smote it with the edge of the swerd and al the soules that were therein: & vtterlye destroyed thē the same daye, accoyding to al that he dyd to Lachis.

Then Josua departed vp from Eglō and al Israel with him, vnto Hebrō. And they fought agaynst it, and toke it, & smote it wyth the edge of thee swerde, and the kynge therof, and al the townes that pertayned too it, and all the soules that were therin, so that they left nought remaynig but in all thinges as they dyd to Eglon, so they destroyed it vtterlye, and all thee soules that were therein.

Then Josua returned & al Israel with him to Dabir, and they fought agaynste it, & toke it, and the king therof and al the townes that pertained therto. And smote them

them with the edge of the swerde, and vtterly destroied al the soules that were ther in, and let nought remaine. And as he dyd to Hebron, so he dyd to Dabir and ỹ king therof, and as he dyd to Lybna and her kynge.

And Josua smote all the hille contreys & the south contreys, and the valeyes, and ỹ springes of water, with all their kinges & let nought remaine, but vtterly destroyed al that * breathed, as the Lord God of Israell commaunded. And Josua smote thē from Cades barne, vnto Hsah, and al the cōtrey of Gosan, euen vnto Gabaon. And al those kinges & their lande, Josua toke at one tyme: because the Lorde God of Israel fought for Israell. And thē Josua returned and all Israel with hym vnto the hoste to Galgall.

Deut. xx. f

The notes.

a This was not done of crueltie, but to confyrme & stregthē the pynces and the hole hoste of Israell, which had not kylled all, but suffered some to flee in to Cyttes, that they thulde here after spare no Kinges of the Canaanytes, whose possessyons the Lord gaue vnto them: in as moche as they were commaunded to slaye al. Deut. xx. d.

C The battel of Josua with vyuers Kinges, why ỹ god geueth in to hys handes.

The .xi. Chapter.

A Nd whē Jabin king of Hazor had hearde ỹ: he sēt to Jobab kinge of Madon, and to the king of Someron, and to the kyng of Acsaph. And vnto the Kinges that are by nozth in ỹ mountaines, and playnes, on the southesyde of Ceneroth, and in the lowe countreies, and in the regions of Dor vpō the see, and vnto the Canaanites both by Easte and west: & vnto ỹ Amorites, Hethites, Pherezites, and Jebusites in the mountaines: & vnto the Heuites vnder Hermon in the land of Mazphah: which came oute and all their hostes with them a multitude of folke euē as the sādes of the see in nōbre vō hozses & charettes exceding manye. And al these kynges met to geather, and came and pitched to geather vpon the water of Merō, for to fyghte wyth Israell.

And the Lord said vnto Josua: be not afrayede of them: for to mozowe about this time I wyl delyuer them al slaine, before al Israell: & thou shalt houghe their hozses, and burne their charetes with fire.

B

Josue. x. d. And Josua came & all the men of warre vō him agaynste them, vnto the water of Merom, sodenly, & felle vpon them. And the Lord delyuered thē into the handes of Israel: and they smote them & chased thē, vnto great Sidon, & vnto ỹ * whotte waters, & vnto the valey of Mazphah Eastward: & smote thē vntil they had none remayninge of them. And Josua serued thē as the Lorde badde him, houghed theyr hozses & burnt their charettes wyth fyre.

* Exod. Masere phot.

Thē Josua at that time turned backe and toke Hazor and smote her kyng with the swerde. For Hazor before tyme was ỹ head of all those kyngdomes. And they smote al the soules that were therin wyth the edge of the swerde, vtterly destroying them, that no breath was let remaine. And burnte Hazor wyth fyre and all the cytyes of those kynges, withe all the kynges of them, Josua toke and smote them with the edge of the swerde, and vtterly destroyed them * as Moses the seruaunt of the lorde commaunded.

C

Exod. xvii. b and. xxiiii. b deute. vii. a

But Israel burnt none of ỹ cities that stode vpon hilles, saue Hazor onelye, that Josua burnt: but al the spoyle of ỹ sayde cities & the catell, the chyldren of Israell caught vnto thē selues: But ỹ men onlye they smote with the edge of the swerd vntil they had destroyed thē, & had leafte no breathe remayninge. As the Lord cōmaūded Josua, and euen so dyd Josua * and mynyshed no worde of all that the Lord commaunded Moses.

deute. x. c

And so Josua toke al the land, ỹ hilles and all the southe contreye, and al the lande of Gosan, and the lowe contreye, and ỹ playnes, and the * mountayne of Israell, with the lowe countreye of the same, euen from moūt Halak that goth vp to Seir, vnto Baal Gad in the valeye of Libanō, vnder mount Hermon. And al the kinges of the same, he toke and smote them, and slewe them.

In which Jacob had dwelled.

Josua made warre lōg time with those kinges: for there was no cyte that made peace wythe the chyldren of Israell, saue those Hethites that enhabited Gabaō: Al other they toke wyth batell: for it came of the Lord to harden theyr hartes: that they shoulde come agaynste Israell in batell: euen to destroye them vtterlye, that they shuld haue no mercy, but to bryng thē to

D

nought

nought. As the lord cõmaunded Moses
And that same season, Josua went and
Iohe Iude. destroyed the *Enakites out of the mountaines, and out of Hebron, Dabir, and Anab, and out of al the mountaines of Iuda, and out of al the mountaines of Israel. And Josua destroyed thẽ vtterly with their cities. So that there was not one Enakite leaft in the land of the chyldren of Israel: only in Asah, Geth, & Asdod, there remayned of them.

And Josua toke ỹ hole land according to al that the Lord sayde vnto Moses, & gaue it a possessiõ vnto Israel euery mã his part in their trybes: & the lande rested from warre.

¶ What kinges Josua & the chyldren of Israell slewe, whych were in numbre.xxxi.

The.xii. Chapter.

A THese are the kinges of ỹ lãde which the chyldren of Israel smote & conquered their lãdes, on ỹ other side Jordã eastward, frõ ỹ riuer Arnõ, & to mount Hermon, & al ỹ playne eastward: Sehon kinge of ỹ Amorites, ỹ dwelte in Hesbon, & ruled frõ Aroer, which lieth on the brim of the riuer of Arnõ, and toỹ middel of the riuer, & halfe Galaad vnto ỹ ryuer Jabock, ỹ border of ỹ childrẽ of Ammõ: And in the plaine vnto ỹ see of Cenereth eastwarde, & vnto the see in the playne called the salte see Eastwarde, the waye to Beth Jesymoth and by southe vnder the sprynges of phasgah.

And the coostes of Og kyng of Basã which was of the remnaunt of the Raphaites & dwelte at Astharoth, & Edrai: & raygned in moũt Hermon, & in Salecah, & thorow out all Basã, vnto the borders, of the Gesurites, and ỹ Machathites and halfe Galaad, vnto the borders of Sehõ Num.xxi.b.3 kynge of Hesbon. *Moses the seruaunt of the Lorde and the chyldren of Israell smote them, and Moses the seruaunt of the Lorde gaue their landes a possession, vnto the Rubenites, Gaddites, and halfe the trybe of Manasses.

These ar the kinges of ỹ coũtrey whych Josua & the chyldren of Israell smote on this syde Jordan, westward, frõ Baal Gad in the valeye of Libanon, euen vnto mounte Halak that goeth vp to Seir. And Josua gaue the land vnto the tribes of Israel to possesse, to euery man his part in the vpper lande, and nether lande in playnes, and sprynges of water in the wildernesse, & south contrey the Hethites, the Amorites, the Cananites, the Pherezites, the Heuites, and the Jebusites.

The kynge of Jericho: The kyng of Ai beyde Bethel: The kyng of Jerusalem: The kyng of Hebron: The kynge of Jarmoth: The kyng of Lachis: The kyng of Eglon: The kynge of Gazer: The kyng of Dabir: The kyng of Gader. The kyng of Hormia: The kynge of Arad: The kyng of Libna: The kyng of Odolam: The kynge of Maketa: The king of Bethel: The kig of Thaphuah: The kyng of Hepher: The kynge of Aphek: The king of Lasarõ: The king of Madã: The king of Hasor: The kig Semeronmerõ: The kig of Acsaph. The kig Thenach: The king of Magedo: The king of Cades: The king of Jakanã in Carmel: The kyng of the Contreye of Dor: The kyng of the nacions in Galgal: and kynge Thyrzah: All the kynges togather thirtye and one.

The Iudges.

a‡ Bethel is a place famouse bothe for prayses & dispraise, two myles from Jerusalem on the ryghte hande as one Journeyeth from Jerusalem to Sycha, & Naples. Because of the golden calfe which Ieroboam set vp. iii. Reg. xii. And bothe Jericho & Ai were of coũtes called Bethaũ, ỹ is, the house of an Idole: where as Jacob gaue ye name of the house of God. Gen. xxviii. d.

¶ Josua is cõmaunded to deuide the lãd to ỹ chyldren of Israel.

The.xiii. Chapter.

NOw Josua was waxen old, B and stryken in yeres, the Lorde sayd vnto him: thou art old and stryken in yeres, & there remaineth yet very much lande to be possessed: This is the lãd that remaynethe: al the coostes of the Philistines: and all the Gesurytes: from Aphus in Egypte vnto the borders of Akaron northwarde, whyche lande was counted to pertayne vnto the Cananites, euen to the fyue Lordes of the Philistines: the Asathytes, Asdadites, Ascalonytes, Gethites, Akaronites, with the Eutes, from the southe. All the lãde of the Cananites, and Maara that pertaynethe to the Sidons, euen vnto Aphek, and to the borders of the

the Amorites. And the land of the Geblytes, and all Libanõ towarde the sunne risynge, from Baall Gad vnder mounte Hermon vntyl thou come to Hemath, all the enhabitoures of the hil countre, frõ Libanon vnto the *whotte waters euen al ỹ Sidones. I will cast them oute from before the childrẽ of Israel, and se that thou in any wise deuide it by lotte vnto the chyldren of Israel to enheret, as I haue commaunded the. Now therfore deuyde thys land to enheret, vnto the nyne tribes & the halfe tribe of Manasses. For ỹ other halfe with the Rubenites & the Gaddites haue receaued their enherytaunce all readye * which Moses gaue them be younde Jordã Estward: euen as Moses the seruaũt of the Lorde gaue them: from Aroer that lyeth on the brym of the ryuer Arnõ: wyth the cytye in the myddes of the ryuer. And al the plaine of Medbá vnto Dibõn: and al the cities of Sehõ king of ỹ Amorites whych raygned in Hesbon, euẽ vnto ỹ borders of the chyldren of Ammon: and Galaad, and the landes that bordet vpon the Gesurites and the Machathites, and all mount Hermon and all Basan vnto Selecah: euẽ al the kingdom of Og in Basã which raygned in Astharoth & Edrai whych same remained yet of ỹ rest of the ‡ Raphaites. But Moses smote them and destroyed them.

Neuertheless the childrẽ of Israel expelled not the Gesurites nor the Machathites: But the Gesuryptes & the Machathites dwelt amonge the Israelites euen vnto this day. Only vntõ ỹ tribe of Leui, he gaue none enheritaunce: *for the offering of the lord God of Israel is their enheritaunce as he sayde vnto them.

And Moses gaue vnto the tribe of the ¶ chyldren of Rubẽ by their kinredes. And their coostes were from Aroer that lieth on the bancke of the riuer Arnõ, and the cytte that lieth in the riuer, and al the playne aboute Medbá, Hesbõ, and al her townes that lye in ỹ plaine: Dibõ* Bamothbaal & Bethbaalmeõ: Jahasah, Kedemoth and Mephaath Kiriathaim, Sabamah & Zareth Zahar in mount Emak: & Beth Phegor and ỹ sprynges of Phasgah, & Bethiesimoth: and al the cities in the plaine. And all the kyngdome of Sehon kynge of

Ouer.xii.to Deutxiii.b

Dyuers called Raphaites of Raphaim, of whõ, genes. xiiii.a.

Num.xxvi.c

Or, thee hyghe places.

the Amorites which raygned in Hesbon, whõ Moses smote * vẽ the lordes of Madian, Eui, Rekem, Zur, Hur and Reba, ỹ Lordes of Sehõ, and the enhabitoures of the contrey. And Balam also the sonne of Beor the sothesayer, the chyldren of Israel slewe with the swerde, amonge other that were slaine. And the borders of ỹ children of Ruben was Jordan with the contrey that lyeth theron. This is the enherytaunce of the chyldren of Ruben in theyr kynredes, wythe the cytyes and vyllages pertaynynge therto.

Num.xxxi.a

And Moses gaue vnto the tribe of Gad D euen vnto the chyldren of Gad he gaue by kynredes. And their costes were Jazer, & al the cyties of Galaad, and halfe the lãd of the chyldren of Ammon, vnto Aroer ỹ lyeth before Rabah: And from Hesbõ vntõ Ramoth maspha, and Betonim: and frõ Mahanaim vnto the borders of Dabir. And in the valeye they had Betharã, Bethnimra, Socoth, and Zaphon, the reste of the kyngdome of Sehon kynge of Hesbon, & Jordan and the costes that lye theron, euen vnto the edge of the see of Cenerothe, on the other syde Jordan Estwarde. This is the enheritaũce of the chyldren of Gad in their kynredes, the cytyes with their vyllages.

And Moses gaue vnto the halfe tribe of Manasses. And the halfe tribe of Manasses had theyr parte by their kinredes. And their costes were from Mahanaim, euẽ al Basã, the kingdom of Og, kynge of Basã, and al the townes of Jair which lye in Basã, euẽ thre skore cities, and halfe Galaad & Astaroth, & Edrai, cities of the kingdome of Og in Basan, *whiche pertaine vnto the childrẽ of Machir the sõne of Manasses, & that vntõ halfe the chyldren of Machir by theyr kynredes. Num.xxxii.c

These are they to which Moses gaue enherytãunce in the feldes of Moab, on the other side Jordan by Jericho Estwarde. But vnto the trybe of Leui Moses gaue none enheritaunce, for the lord God of Israell he is their enherytaunce, * as he sayde vnto them. num.xviii.a

¶ Caleb requireth the heritage that was promised hym, and Hebron was geuen hym.

The.xiiii. Chapter

And

A AND these ar ỹ contreyes why
ch ỹ childzen enhereted in the
land of Canaan, vnto which
Eleazar the preast, & Josua
the sonne of Nun and the aũ
cient heades of the tribes of the childzē of
Israell, gaue them their enheritaunce by
lotte, as the Lozd cõmaunded by the hād
of Moses, to geue vnto the nyne tribes, &
vnto ỹ halfe tribe of Manasses. For Mo
ses had geuē enheritaunce vnto two tryb-
bes and an halfe on the other side Jozdā.
But vnto ỹ Leuites he gaue none enheri
taunce among thē. For the childzē of Jo-
seph were two tribes, Manasses and E-
phraim. And therfoze they gaue no parte
vnto ỹ Leuites in the lande, saue cities to
dwell in & ỹ suburbes of ỹ same, foz theyz
beastes & cattel. As the lozd commaũded
Moses: euen so the childzē of Israel did
when they deurded the lande.

B And ỹ childzē of Juda came vnto Jo-
sua in Galgal. And Caleb the sõne of Je
phune the Kenesite sayd vnto him: thou
wottest what the Lozd said vnto Moses
the mā of God, about me and ỹ in Cades
Barne. * Fourtie yere olde was I when
Moses the seruaunt of the Lozd sent me
frõ Cades Barne to spie out the lād. And
I brought hym wozde agayne euē as I
thought in myne herte. Neuertheless my
bzethren that went vp with me discoura-
ged ỹ hertes of ỹ people. But I folowed
the Lozd my God euen vnto the ende.

C And Moses sware the same ceasõ say-
ing * ỹ lande wherõ thy fete haue troodē,
shalbe thyne enheritaũce & thy childzē foz
euer because ỹ haste folowed the lozd my
God continually. And nowe beholde, the
Lozde hath kepte me luslic (as he sayd) *
this fourtie and fiue yeres, euen sence the
lozd spake vnto Moses, while the childzē
of Israel wanderyd in ỹ wildernes. And
now se I am thys day foure skoze & fyue
yeres: and yet am as strong at thys tyme,
as I was when Moses set me: loke how
strõg I was then, so strõg I am now, to
warre and to do al maner of thinges.

Now therfoze geue me thys mountayn
ne which the Lozd at that time promesed,
foz thou herdest at ỹ tyme, how ỹ * Ena-
kim s were there and how the cyties were
greate & walled. I trust the Lozd wyllbe
wyth me, and I shall dzyue them oute as
the Lozde sayde. And Josua blessed Ca-
leb the sonne of Jephune & gaue him He
bzon to enheret. And Hebzon became the
enheritaunce of Caleb the sõne of Jephu
ne the kenesite, vnto this dayc: because
he folowed the Lozd God of Israel per-
petually. And the name of * Hebzon was
called in olde tyme, Kariath arbe, whiche
was a huge man amõg ỹ Enakims. And
the lande ceased from warre.

The notes.

* Hebzon is a pzoper name of a Cytie which be
foze was called the Cytie of Arbe wyche Arbe af-
ter the Hebze, was a Geaũte bothe stronge & mygh
tye and of a famouse name.

C The Lotte of the childzē of Juda and the names of the cytyes and byllages of the same.

The .xv. Chapter

AND the Lotte of the trybe of
the childzen of Juda in their
kinredes was the wildernes
of Zyn ỹ stretched to the cos
tes of Edom southwarde, &
is the vtmooste parte of the southe costes.
And their southcostes were from the bzin
ck of the salt see & from a certē point of ỹ
see that leaneth southwarde. And it went
out on the south syde of the going vp to
Acrabim, and went a long to Zinna, &
ascended vp on the southe syde of Cades
Barne, & went a long to Hezron & wēt vp
to Adar, & fett a compase to Karca & wēt
a long to Azmon, & it went oute to the ry-
uer of Egypt: so ỹ the ende of that cost is
the see. And these are their south costes.

And their easte costes are the salt see-
uē vnto the edge of Jozdā. And their boz
ders in the nozth quarter were from ano-
ther point of the see wher Jozdan endeth.
And went vp to Bethhagla and wente a
long by the nozth syde of Betharabah &
went vp to the stone of Bohen the sõne of
Rubē. And then went vp to Dabir from
the valey of Acoz, and so nozthward, tur-
ning toward Galgal that lieth before the
goyng vp to Adomim, which is of the sou
the syde of the Riuer. And they wēt a lon
ge to the water of Ensemes, & ended at ỹ
wel of Rogel. And thē went vp to the va
leye of the sonne of Hennō, euen vnto the
southe syde of the Jebusites the enhaby-
tours of Jerusalem. And thē went vpto
the toppe of the hille ỹ lyeth before the va
leye of Hennom, westward, & by the edge
of the valey of Raphaim nozthward. And
thē it drayweth frō the lande hylle vnto the
fountayne of water called Nephthoah, and
goeth out at the cities of mount Ephzon: &
drayweth to Bālah, otherwise called Kari-
thiarim: & then it compaseth from Balah
westward, vnto Epr, & then goeth alonge
vnto the syde of mount Jarim, otherwyse
called Chesalon, on the nozthside therof.
C And commeth down to Bethsames & goeth
to Thamnah, & goeth oute on the syde of
Akaron nozthward: And then drayweth to
Secron & goeth a longe to mount Balah,
and goeth out at Jabnel: & the ende of the
costes is ỹ see. And the west bozders are ỹ
great see & the costes that lye theron. And
these ar the costes of the chyldzen of Juda
rounde aboute in theyz kynredes.

Jud.i.b * And vnto Caleb the sonne of Jephune
was ther a part geuē amõge the chyldzen
of Juda, by the mouth of the Lozd to Jo
sua, euē the cytie of Kariathsarbe father of
Enack whych cytie is called Hebzon. And
Caleb drzoue thence the thze sonnes of E-
nack, Sesai, Ahiman, & Thalmai, the son-
nes begottē of Enack. And he wēt vp thē-
ce, to the enhabitours of Dabir, whose na
me in thee olde tyme was Kariath sepher.
Jud.i.c And Caleb sayd: * he that smiteth kariath
sepher & taketh it, to him will I geue Ac-
sah my doughter to wyfe. And Othinel, ỹ
D sonne of Kenes, the brother of Caleb toke
it. And he gaue hym Acsah hys doughter
to wife. And as she wēt she moued him, to
Under stād to fall at her fathers fote, to aske of him fielde. aske of her father a felde. And she * alygh
ted of her asse. And Caleb sayde vnto her:
what ayleth the. And she sayde: geue me a
blessing: foz ỹ hast geuē me a southwarde
& dzye land: geue me also springes of wa-
ter. Then he gaue her springes of water,
both aboue & beneth. Thys is the enheri-
taunce of the tribe of the chyldzē of Juda
in theyz kynredes.

And the cities of the tribe of the childzē
of Juda, in al quarters, to ward the costes
of Edō southward, were: Kabzel, Eder, &
Jagur: Kinah, Dimonah, & Adada: Kedes
Hazor, & Jethnā: Ziph, Telem, & Baloth
Hazor, Hadathah & Kariothhesrō, other
wyse called Hazor: Eman, Sami, & Mo-
ladah: Hasargadah, Hasimō, & Bethphe-
leth: Hazarsuall, Berseabe, & Bazlothiah:
Baalah, Jim, & Ezem: Eltholad, Cesill, &
Horma: Ziklag, Medemenah, & Sensē-
nah: Labaoth, Selhim, Ain, & Remon: all
these cyties are twentie & nyne wyth theyz
villages. And in the lowe cõtreye thet had
Esthaol, Zareah, & Asenah: Zoneah, En
ganim, Thaphuah & Enam: Jermoth, A
dulam, Socoh, & Azah: Saarē, Adytha-
im, Gederah, & Gederothaim: Fourtene cy
ties wyth theyz villages.

Zenā, Hadasah, & Magdalgad, Delcā
Māsphah, & Jekthiel: Lachis, Bazcath,
and Eglon: Cabon, Lahamam, & Cethlis
Gaderoth, Bethdagon, Naamah & Ma-
kedah: Sixtene cities with theyz villages

Lebnah, Ether, & Asān: Jephthah, Al-
nah, & Nezib: Keilah, Zaheziph, & Maresah
nyne cyties wyth theyz villages.

Akron with theyz townes & villages. F
And frō Akron out to the see, al that lyeth
aboute Asdod wythe theyz villages. Asdo-
dod wyth her townes and villages. Azah
with her townes and villages, euen vnto
the ryuer of Egypte: & the great see wyth
the costes that lye theron.

And in the mountaynes, they had Sa
mir, Jathir, & Socoh: Danah: & Kariath
senath, which is Debir: Anab, Esthemoh
& Anim: Gozen, Holon, & Giloh: a leuē cy-
ties wyth theyz villages. Arab, Dumah,
& Esan: Janim, Bethtapuah & Aphekah
Humatah, and Kariatharbe: which is He-
bzon & Zior: nyne cyties wyth theyz vil-
lages. Maon, Carmel, Siph, and Jutah: G
Jesrael, Jukadam, & Sanoch: Cain, Ga-
baah, & Thamnah x. cyties with theyz vil
lages. Halhull, Bethzur, & Gedor: Maa-
rath, Bethanoth, and Eltheton: Sixe cy-
ties wythe theyz villages. Kariath Baal
whych is Kariath Jarim, & Harabba, two
cyties wyth theyz villages.

And in the wyldernes they had Beth-
arabah, Meddin, & Sacacah: Nebson, the
cytie of salte, & Engadi: Sixe cities wyth
theyz villages. But the Jebusites ỹ were
the enhabiters of Jerusalē: the chyldzē of
Juda could not caste oute. Wherfoze the
Jebusites dwel among the chyldzē of Ju
da vnto thys daye.

C The lot of the childzē of Ephraim.

The .xvi. Chapter.

AND the lot of the chyldzen of
Joseph fel frō Jozdā by Je-
richo, vnto the water of Jeri-
che

cho eastward, & the wildernesse that goeth vp frō Jericho thorow out moūt Bethel: and then goeth out frō Bethell to Lus, & runneth a long vnto the borders of Archa taroth: & goeth downe westwarde, euen to
B the costes of Japhlethi, & vnto the costes of Bethhoron the nether, & so to Gasor, & the endes of theyr coostes came to the see. And so the childzen of Joseph Manasses and Ephzaim toke theyr enheritaunce.

And the childzē of Ephzaim toke theyr costes by kynredes. And ỹ costes of theyr enheritaunce Eastward were, Ataroth Ador, euen vnto Bethhoron the vpper, and
C went oute westwarde to Machmathah on the Northsyde, & cōpassed Eastward vnto Thaanath Silo, & past it on the Eastsyde vnto Janoah, & wēte downe frō Janoah to Ataroth & Naarath, & met at Jericho, & wēt oute at Jordan. And theyr borders went frō Thaphuah westward vnto the ryuer Kanah, & the endes were the see. This is the enheritaūce of the trybe of the
D childzen of Ephzaim in theyr kinredes, & the bozderinge cyties of the childzē of Ephzaim, lye among the enheritaūce of the childzen of Manasses: euen all the cyties wyth theyr villages. Notwythstandinge they dzyue not oute thee Cananites that dwelt in Gasor: but the Cananites dwelte among the Ephzaites vnto thys daye, & pape tribute.

¶ The lot or porcion of the halfe trybe of Manasses. The Cananites become tributaries to the Israelites. Manass. & Ephzaim require a greater portion of heritage.

The .xvii. Chapter.

A Nd thee trybe of Manasses whych was the Eldest sonne of Joseph receiued a lot. And Machir the Eldest sonne of Manasses which was the father of Galaad (& a mā of warre) had Galaad & Basan. And the rest of the childzen of Manasses receaued by theyr kinredes: which were the childzē of Abiezer: the childzen of Heleck: the childzē Asriel: the childzen of Sichē, thee childzē of Hepher: the childzen of Semida. These are the male childzen of Manasses thee sonne of Joseph in theyr kynredes. * But Zelaphead the sonne of Hepher the sonne of Galaad the sonne of Machir, the sonne of Manasses, had noo sonnes saue daughters. And

Num. xxvii. d and xxxvi. a and xxvi. a

these ar ỹ names of thes doughters: Mahela, Noa, Hagla, Melcha & Thirza: wht B che came before Eleazar the ptiest, & before Josua the sonne of Nun, & before thee Lordes saying: * the Lord commaunded Moses to geue vs an enheritaunce amōg our brethrē. And he gaue thē at the mouth of the Lord, an enheritaunce amonge thee brethren of theyr fathers. And there fell ten porciōs to Manasses besyde the land of Galaad & Basan whyche are on the other syde Jordan: because the daughters of Manasses dyd enherytte amonge hys sonnes. And Manasses other sonnes had the land of Galaad.

Num. xxvii. b, xxxvi. a

And the coostes of Manasses reached frō Aser to Machmathah that lyeth before Sichē & went a long on the right hand euen vnto the enhabiters of Enthaphuah & the land of Thaphuah belōged to Manasses, whych Thaphuah laye in the borders betwene Manasses and the childzen of Ephzaim. And the costes descended vnto thee ryuer Canah on whose southesyde Ephzaim hath cyties among the cyties of C Manasses. For the coostes of Manasses were on ỹ northsyde of the ryuer & ỹ endes of them was the see: so that the south pertayned to Ephzaim, & the northe to Manasses, and the see is his border. And they met together in Aser northwarde, & in Issachar eastward. And Manasses had in Issachar & in Aser, Bethsean, and her townes: & the enhabiters of Dor, wythe the townes pertaining to the same: & the enhabitours of Endor wyth the townes of the same: & the enhabitours of Thaanath wyth her townes and the enhabitours of Magedo wyth the townes of the same, euē thze con treys yet the childzē of Manasses coulde not ouercome those cyties: But the Cananites began to dwel in the same land. Neuertheless assone as the childzē of Israel were wared strong, they put the Cananites to tribute, but expelled them not.

And the childzē of Joseph spake vnto D Josua, saying: why haste thou geuen vs but one lotte & one porciō to enheret, seing we be moche people, & for as moche as the Lord hath blessed vs so: & Josua answered thē: yf ye be moch people, then get you vp to thee wood contreye, and pzepare for youre selues there in the lande of the Pherezites

rezites and of the * Raphaites, yf mounte Genes. xli. a Ephzaim be to narowe for you, Then the childzen of Joseph sayde agayne the hyl wil not begote of vs: for all ỹ Cananites ỹ dwel in the lowe contrey haue charettes of yron, and so haue they ỹ enhabite Bethsean, & the townes of the same & they also that dwel in the valey of Jezreel. And Josua answered ỹ house of Joseph, Ephzaim & Manasses saying: ye be moch people and haue great power & shal not therfore haue one lot. But the hill shall be youres, for it is a wodde contrey & ye shal brynge it to facion, and it shalbe youres euen vnto the endes of it, for ye shalbe able to cast out ỹ Cananites for al their yron charettes, and for all they be so stronge.

¶ Seuen are sende to deuyde the lande to the other seuen trybes. The Lotte of the childzen of Ben Jamin.

The .xviii. Chapter.

A Nd the whole congregacyon of the childzē of Israel came to gether at Siloh, & set vp ỹ tabernacle of witnesse ther, & the lande was in subiectiō before them. But there remayned among ỹ childzen of Israel seuen tribes which had not their enheryptaunce deuyded out. And Josua sayd vnto ỹ childzē of Israel, how lōg are ye so slacke to go & possesse ỹ land which ỹ Lord God of your fathers hathe geuē you? Bzing of euery tribe thze mē ỹ I may sende thē. And ỹ they may rise and walke thorowe the land & distribute it by their enheritaunces & come againe to me.
B Deuide it into seuē partes. For Juda shal abyde by their coostes in ỹ south, & ỹ house of Joseph shal stand to their coostes in the north. Descrybe ye ỹ land therfore into seuē partes, & bzyng ỹ descripciō to me hether, ỹ I maye caste lottes for you here before the Lord oure God. The Leuites haue no parte amonge you for the preasthype of the lord is their enheritaūce. And Gad, Ruben, & halfe the trybe of Manasses haue receaued their enheritaunce beyōde Jordan Eastwarde, whiche Moses the seruaunte of the Lorde gaue them.

And ỹ men arose and went their waye. And Josua charged thē ỹ wēt to discribe the land saying: hence and go thorow the lande & describe it, & come againe to me hether: and I will cast lottes for you before the Lorde in Siloh. And the men departed, & walked thorow the lande and described it by cities into seuē partes in a boke, and returned to Josua into the host at Siloh. And Josua caste lottes for thē in Siloh before the Lord, & ther he deuided the lande vnto the childzen of Israell, to eche their porcion. And the lotte of the trybe of C the childzen of Beniamin came vp accordynge to their kinredes. And the coostes of their lotte came out betwene the childzē of Juda & ỹ childzē of Joseph. And their northe coostes were frō Jordan and went vp to the side of Jericho on the northside, & wēt vp thorow the moūtaines westwarde, & they ended at the wyldernesse of Bethauē: & went frō thence to ỹ southsyde of Lus, other wyse called Bethel: & descēded to Ataroth Adar vpon the hylle ỹ lieth on the southe side of ỹ nether Bethhorō. And the west coost draweth & cōpasseth southwarde, euen from the hille ỹ lyethe before Bethhoron, & gothe oute at Kariathbaall which is kariath Jarim, a citte of ỹ childzē of Juda: & thys is the west quarter: & the southe coost goth frō the edge of Kariathiarim westward, & goth out to the water welle, of Nephthoah & cometh downe to ỹ edge of the hil that lyeth before the valeye of the sōne of Hennō which is in the valey of Raphaim northwarde, and descendeth D thorowe the valeye of Hennon vnto the syde of Jebusy southward & goth downe to the well of Rogell. And compasseth frō the north and gothe forthe to Ensames & to the coostes that lye before the goynge vp vnto Adomim: and gothe downe to the stoone of Bohan the sonne of Ruben: and then gothe alonge towarde the syde of * the playne northewarde: and goth downe in to the plaine: and gothe a longe to the syde of Bethhaglah northewarde, and endeth at ỹ point of the salt see northe ther from, and at the ende of Jordā south ther from. This is the south coost. Greec. Arabathah.

And Jordā is their east coost, thys is the enheritaunce of the childzē of Beniamin wyth theyr coostes round about and by their kynredes. And these ar the cytyes of the trybes of the childzē of Beniamin in theyr kynredes: Jericho, Bethhaglah, and the valey of Kasis: Betharabah, Zamarim, and Bethell: Auim, Pharah, and Ophzah: Chepar Ammonai, Ophni, and

Gabai, twelue cytes with their villages. Gabaō, Ramah, and Beroth: Maspha, Caphairah, and Mozah: Rekē, Jarephel and Tharelah, Zela, Eleph, and the cytie of the Jebusytes which is Jerusalē, Gabaath, & Kariath, fourtene cytes wᵗ theyr villages. This is the enheritaunce of the chyldren of Beniamin in their kinredes.

¶ The lottes or partes of Zabulon, Issachar. Aser. Nephthali, Dan, and Josua.

The. xix. Chapter.

A AND the second lott came out vnto the tribe of the children of Simeō by their kinredes. And their enheritaunce fell in the myddes of ꝑ enheritaūce of the children of Juda. And their enheritaunce was, Bersabe, Sabe, and Moladah, Hasorsual, Balah, & Asem, Eltholad Bethul and Hormah Zikelag, Bethmarcaboth & Hasersusah, Bethlebaoth, & Saruhē thertene cities wythe their villages. Ain Remō Ether, & Asan, foure cities wᵗ their villages: & therto al ꝑ villages ꝑ lye rounde about these cities, euē vnto Balath Beor, & Ramath southwarde. Thys is the enheritaūce of the trybe of the chyldrē of Simeon in their kinredes out of ꝑ porcion of the children of Juda came the enheritaunce of the chyldrē of Simeon. For the part of the chyldrē of Juda was to moch for them: and therfore the childrē of Simeon had their enheritaunce in the enheritaunce of them.

And the thyrd lotte came vnto the chyldren of Zabulō accordyng vnto their kinredes. And the coostes of theyr enherytaunce came to Sarid, & went vp to the Sees, and to Marialah, and touched at Dabaseh, & mette at the riuer that lyethe before Jokneuē: and turned from Sarid estward toward the sunne rising vnto the border of Chisloth in moūt Thabor: and then gothe out to Daberath and goth vp to Japhia: and from thence gothe a long estwarde towarde the sunne rysynge, to Sethah, Hepher Ithah, and Jasin, and goth to Remon, Methoar, & Neah. And cōpaseth it on the nozth syde and goeth to Nathan, and endeth in the valey of Jephthahell. And Jatath, Nahaloll, Semron, Jedalah, & Bethlehem: twelue cities with their byllages. Thys is the enheritaunce of the Childrē of Zabulon, in their kynredes. The said cities with their villages

And the fourth lott came out to the childrē of Issacar by their kinredes. And their coostes were Jesraelah, Casuloth, Sunē, Haphataim, Sihō, Anaharath: Harabith, Kision, and Abez: Rameth, Enganim, Enhadah, & Bethphazez. And his coostes meth at Thabor, Sahazimah & at Bethsames & endeth at Jordā, Syxtene cytyes wyth their villages. This is the enheritaūce of the trybe of the childrē of Issacar by their kinredes the cytyes and their byllages.

And the fyft lott came out vnto ꝑ tribe of the chyldren of Aser by their kynredes. And their coostes were Helkah, Hali, Beten and Achsaph: Alameleth, Amaad and Miseal: & mette at Carmel on the see, & at Sihor and at Labanath and turneth towarde the sunne rysyng to Bethdagon, & mette at Zabulon & in the valey of Jehthah, and toward the nozthsyde of Bethemek & Negel, & goth out on ꝑ lefte syde of Cabul: and Hebron, Rohob, Hamon, and Kanah euen vnto great Sidon. And then the coost turneth to Ramah & to the strōg citte of Azor and turneth to Hozah and endeth at ꝑ see: by the possessiō of Achzibah: Amah, Apheh, and Rohob: Twentye and two cities with their vilages. This is the enherytaunce of the trybe of the chyldren of Aser by their kynredes: These cytyes wyth theyr byllages.

And the Syxt lotte came out vnto the chyldren of Nephtali by theyr kynredes. And their coostes were frō Heleph & from Elon in Zaananim, & Adami, Nekeb & Jabneel euen to Lakum, and go oute at Jordan. And then the coostе turnethe westward to Asanoth in moūt Thabor, & then gothe out from thence to Hukokah and meteth wyth Zabulon on the southsyde, and wyth Aser on the west, & at Juda vpon Jordā toward the sunne rysyng. And their strong cytyes are Zidim, Ber, Hamath, Racath & Cenerethe Adamah, Hermah and Hazor: Kedes, Edrai, & Enhazor: Jeron, Magdelel: Horem, Bethanah & Bethsames: nintene cytyes wᵗ their byllages. Thys is the enherytaūce of the trybe of the childrē of Nephtaly by theyr kynredes: these cyties and their villages:

And the seuenth lotte fell to the trybe of the

childrē of Dā by their kynredes. And the coostes of their enheritaunce was Saraah Esthaol, Ysames, Saclabin, Ialō & Jethlah: Eglō, Themnathah & Akarō: Elthekeh Gibethō and Baalath: Jehud, Banebarak & Gathermon, Meiericon & Harron with the contrey that lyeth before Japho. And ꝑ coostes of ꝑ childrē of Dā went out frō beyond thē. For the chyldren of Dan went vp and fought agaynst Lesē and toke it, and smote it with ꝑ edge of the swerde, and conquered it, and dwelte therin and called it Dā, after the name of Dan their father.

Thys is the enheritaunce of the trybe of the chyldren of Dan in their kinredes: these cyties with their byllages. When they had made an ende of deuiding the lāde by her coostes then the chyldrē of Israel gaue an enheritaūce vnto Josua ꝑ sōne of Nun amonge them: at the mouthe of the Lorde they gaue him the cytye whych he asked, euen Thamnah serah in mount Ephraim. And he bylte the cytye & dwelt therein. These are the enheritaunces why the Eleazar ꝑ preaste and Josua the sōne of Nun, and the auncient fathers of the trybes of the chyldren of Israell deuided by lotte in Siloh before the Lorde, in the dore of the tabernacle of wytnesse, and so made an ende of deuydyng the cōtrey.

¶ The Cytyes of refuge or Sanctuaryes.

The. xx. Chapter.

A THen the Lorde spake vnto Josua saying: comen with ꝑ chyldren of Israel and saye: *Appoynt out free cities, of whych I spake vnto you by Moses, that the slear that kylleth any person vnwares & vnwyttynglye, maye flee thether. And those cytyes shalbe youre refuge from the auenger of bloude. And the slear shall flee vnto one of those Cytyes and shall stande in the entrynge of ꝑ gate of the cytte and shal shew hys cause in the eares of the elders of the sayd cytie. And they shal take hym in to the cytye vnto them, and shal geue him a place that he maye dwell amonge them.

num. xxxv. a Deut. xix. b Josu. xx. a

B And when the auenger of bloude folowth after hym they shall not delyuer the slear into his hande because he smote hys frend ignorantlye, and hated hym not before tyme. And he shall dwell in the sayde cytye vntyl he stand before the congregacyon in Judgement, and vntyl the death of ꝑ hye preast that shalbe in those dayes. And then shall the slear returne and come vnto hys awne cytte and vnto hys owne house, & vnto the cytye frō whēce he fledd. And they apoynted Kedes in Galyle, in mount Nephthali, and Sichem in moūte Ephraim, & kiria: harbe which is Hebrō, in the moūtaines of Juda. And on the otherside Jordā ouer against Jericho estward, they gaue Bosor in the wildernesse vpō the plaine out of the tribe of Rubē & Ramoth in Galaad out of ꝑ tribe of Gad & Golan in Basā oute of the tribe of Manasses. These were the cities apointed for al the childrē of Israel, & to the straūgers that soiourned amōge thē ꝑ whosoeuer killed any persō ignorātly, ꝑ same myght flee thether & shulde not dye by the hād of the auenger of bloude, vntyll he stode before the congregacyon.

C

¶ The cytyes geuē to the Leuites, in nōbre. xlviii. The promeses of geuing the land of Canaan ar fulfylled. The Israelites are at rest.

The. xxi. Chapter.

A AND then came the principall heades of the Leuytes vnto Eleazar the preaste, & vnto Josua ꝑ sōne of Nū, & vnto the auncient heades of the trybes of the childrē of Israel, & spake vnto thē at Siloh in the lād of Canaā saying: *the lord cōmaunded by Moses, to geue vs cities to dwel in and the feldes aboute thē, for our catel. And the childrē of Israel gaue vnto ꝑ Leuites out of their enheritaūces, at the bidding of the lorde, these cities folowynge withe their Suburbes.

num. xxxv. b Deut. xii. b Josu. xx. b

And the lott cam out vnto the kinredes of the Cahathites: & the children of Harō the preast which were of the Leuytes had geuen them by lott, out of the tribe of Juda, out of the tribe of Simeon, & out of ꝑ tribe of Beniamin. xiii. cities. And the reste of the chyldren of Cahath had by lott, out of the kynredes of the trybe of Ephraim, out of the trybe of Dan, and oute of the halfe tribe of Manasses tē cities. And the children of Gerlō had by lott oute of the kinredes of ꝑ tribe of Issacar out of ꝑ trybe of Aser, out of ꝑ tribe of Nephthaly & out of ꝑ other halfe tribe of Manasses in Basā, xiii. cities. And ꝑ childrē of Merari by

by their kynredes, had out of the trybe of Ruben, out of the trybe of Gad, and oute of the tribe of Zabulō, twelue citties. And the childzen of Israel gaue by lott vnto ỹ Leuites these citties with their Suburbes as the Lozde commaunded Moses.

And they gaue out of ỹ tribe of ỹ childzē of Juda, & out of ỹ trybe of the childzē of Simeō, these cyties by name: whiche the childzē of Aarō being of the kinredes of ỹ Cahathites, & of the childzen of Leui, obtained: foz theirs was ỹ first lot. And they gaue them Kariath Arbe of the father of *Enack, which is Hebzō, in the hyl cōtrey of Juda, with the Suburbes of the same round about it. But the contrey that pertained to the citte and the villages therof, they gaue to Caleb the sone of Jephune, to be hys possessyon.

*Erba was ỹ father of Enak. Of Enak ye haue in Judicū. i

And thus they gaue to the chyldzen of Aarō the preast the kraūcheted cyties of ỹ slear, Hebzon with her Suburbes: & Libna with her Suburbes, and Jathir wyth her Suburbes, & Esthmoa with her Suburbes, and Holon with her Suburbes, and Dabir with her Suburbes, and Ain with her Suburbes, and Jutah with her Suburbes, & Bethsames withe her Suburbes: nine citties out of those two tribes. And out of ỹ tribe of Beniamin they gaue Gabaō with her Suburbes: Gaba with her Suburbes: Anatoth wt her Suburbes: Almon with her Suburbes: foure cities. All these citts of ỹ chyldzē of Aaron preastes were xiii. cyties withe their Suburbes. And ỹ kynredes of the childzē of Cahath that were Leuites: ỹ is to say the other chyldzē of Cahath had the cyties of their lott, out of ỹ trybe of Ephzaim. And they gaue them the kre cytie of the slear: Sichē wyth her Suburbes, in mount Ephzaim: & Gazer withe her Suburbes: & Kabzaim wyth her Suburbes: Bethhorō with her Suburbes: foure cities. And out of the tribe of Dan: Eltheke with her Suburbes: Gibthon wyth her Suburbes: Alalon wythe her Suburbes, and Gathzemō with her Suburbes: foure cytes. And oute of the halfe trybe of Manasses, Thanach wt her Suburbes: Gathzemō wyth her Suburbes: two cytyes. So that all the cyties whych were geuen vnto the kynredes of the other chyldzē of Cahath, were ten wyth their Suburbes.

And vnto the chyldzen of Gerson why che were of the kynredes of the Leuytes, they gaue oute of the other halfe tryde of Manasses, the cytie of refuge foz ỹ slear, Golan in Basan wythe her Suburbes: Beestherah wyth her Suburbes: two cyties. And out of the trybe of Issacar, Kisyon wyth her Suburbes: Daberath wyth her Suburbes: Jarimoth with her Suburbes: Enganim wyth her Suburbes: foure cities. And out of the tribe of Aser, Misseal wher Suburbes, Abdō with her Suburbes, Halakath wyth her Suburbes: Rohob with her Suburbes: foure cyties. And out of the tribe of Nephthali, ỹ cytie of refuge foz the slear, Kedes in Galile, wyth her Suburbes: Hamothdoz, wher Suburbes: Carthan wyth her Suburbes: thze cytyes. So that all the cytyes of the Gersonytes in theyz kynredes were. xiii. wyth their Suburbes.

And vnto the kynredes of the childzen of Merari, the reste of the Leuytes, they gaue out of the tribe of Zabulon: Jecnā wyth her Suburbes: Carthah wyth her Suburbes Daimna wythe her Suburbes, & Nahalal wyth her suburbes: foure cytyes. And out of the tribe of Rubē, they gaue Bozor with her suburbes: Jahesoh with her suburbes Kedmoth wyth her suburbes, & Maphaath wyth her suburbes foure cities. And out of the tribe of Gad, they gaue ỹ kraūchised citte of ỹ slear, Ramoth in Galaad wt her suburbes, Mahanaim wt her suburbes, Hesbon wt her suburbes: & Jazer wt her suburbes: foure cyties in al, so ỹ al the cityes of the childzē of Merari in their kynredes, whych were the rest of the kinredes of the leuites, were by their lot, twelue citties. And all the cities ỹ ỹ Leuites had in the possessiō of ỹ childzē of Israel were. xlviii. wt theyz suburbes. And these cyties had eche theyz suburbes round about her thozow out all the sayde citties. And the lozde gaue vnto Israel al ỹ lād whych he swarc to geue vnto theyz fathers. And thei cōquered it, & dwelt ther in. And ỹ lozd gaue thē rest round aboute accozding to all ỹ he sware vnto theyz fathers. So ỹ ther stode not a mā of al their enemies befoze thē. But ỹ lozd delyuered all their euempes into theyz hādes. There

spaked nothinge of all the good thynges which the Lozd had sayde vnto the house of Israel, But al came to passe.

Rubē, Gad, and the halfe tribe of Manasses are sende againe to their possessyons. They bylde an altare foz a memoyral.

The. xxii. Chapter.

Then Josua called vnto the Rubenites, ỹ Gaddites and to the halfe tribe of Manasses and sayd vnto them: *ye haue kept al that Moses the seruaunt of the Lozd cōmaunded you, & haue obeyed my voyce in all that I commaunded you: ye haue not lefte your bzethzen of a lōg season vnto thys daye but haue kept the cōmaundement of ỹ Lozde your God. And now ỹ lozd hath geue rest vnto your bzethzen as he promised them. Wherfoze returne and go vnto your tentes & vnto ỹ lande of your possession, whi che Moses the seruaunt of the lozd gaue you on the other syde Jozdan.

*num. xxxii. f

But in any wise take exceding good heade that ye do the cōmaundemēt & law which Moses ỹ seruaūt of ỹ lozd charged you: which is, that ye loue the Lozd youre God, and walcke in hys wayes and kepe hys commaundementes, and cleaue vnto him, and serue hym wythe al youre hertes and al youre soules. And so Josua blessed them and sent them awaye. And they wente vnto theyz tentes.

Vnto the one halfe of the trybe of Manasses Moses gaue possessyō in Basan: and vnto the other halfe therof gaue Josua wythe their bzethzen on thys syde Jozdan westward. And also whē Josua sent them away vnto their tentes and blessed them, he sayde vnto thē, returne wyth moch richesse vnto your tentes, and wyth very moch catel, with syluer gould, brasse, yron, and wythe raymente aboue measure, and deuide the spoyle of youre enemyes wyth your *bzethzen.

*Understād that ar: at home & cam not a warre yare.

And the chyldzē of Rubē, the chyldzen of Gad and halfe the tribe of Manasses, returned and departed from the chyldzen of Israel out of Silch which is in the lād de of Canaan, to go vnto the contreys of Galaad, & to the land of their possessyon, wherin they were possessed at ỹ mouth of the Lozde by the hande of Moses. And when they came vnto the costes of Jozdā that lye in ỹ land of Canaan: ther the chil

dzen of Ruben, the chyldzen of Gad and ỹ halfe trybe of Manasses, bylt an altare fast by Jozdan & that a great altare to se to. And when the childzē of Israell hearde say: behold the chyldzen of Ruben, the childzē of Gad & the halfe tribe of Manasses haue bylt an altare in the forefrount of ỹ land of Canaā in the bozders of Jozdan on the syde of the childzē of Israel: ỹ hole congregacyon of the chyldzen of Israell gathered them to gether to Siloh, to go vpon them wyth batel. And the childzē of Israel set vnto the childzen of Ruben, to the childzen of Gad and to the halfe tribe of Manasses into ỹ lād of Galaad, Phinches the sonne of Eleazār the preast, and with him x lozdes of eucry eheke howse a lozd thozow out all the trybes of Israell, which heades of their fathers housholdes were ouer ỹ thousādes of Israel. And thei wēt vnto the childzē of Rubē, of Gād & to the half tribe of Manasses, vnto the land of Galaad and spake with them sayinge.

Thus say the hole congregacion of the Lozde: what transgression is this that ye haue trangressed against the God of Israel, to turne away this day from after ỹ Lozde and to bylde you an altare foz to rebelle this day against the lozd, Is thetz wicked deade of Peoz to litle foz vs, wher of we ar not cleansed vnto this day, & ther was a plage in the congregacyon of thee Lozde: But that ye also shoulde turne awaye thys daye from folowyng the lozd: ye shall rebelle to daye agaynst the Lozd, and to mozow he shall be wroth wyth all the congregacyon. Not withstandynge yf the land of youre possessyon be vncleane, then come ouer vnto the lāde of the possessiō of the Lozd, wher the lozdes tabernacle dwelleth, & be possessed amōg vs. But rebel not against the Lozde noz agaynste vs, to bupld you any other aulter saue ỹ aulter of the lozd our God. Dyd not Acā the sonne of Zareth trespase in the excommunicate thinges, and wrath fel on al the congregacion of Israel, so ỹ he alone perysshed not foz his wyckednesse.

Then the childzen of Ruben & of Gad, and halfe the trybe of Manasses answered and sayde vnto the heades ouer the thousandes of Israel: The myghty God Jehouah he knowethe, and Israell shall

knowe yf it be to rebelle or transgresse agaynst the Lorde, then the Lord saue vs not thys daye. Or elles yf we haue bylte vs an aulter to turne from folowing the Lorde, or to offer theron burnte offrynge or meateoffringes, or to offer peace offrinｇes thereon: let the Lorde requyre it: And haue not rather done it for feare of thys: leaste in tyme to come your chyldren shulde saye vnto oures: what haue ye to do with the Lord god of Israel, seynge: ye Lord hath made Jordā a border betwene vs & you ye childrē of Rubē & of Gad: ye haue no parte therfore in the lord: and so shal your childrē make oure childrē cease from fearinge the lorde.

And therfore we said: Let vs cause an aulter to be made, not for burntoffriges, nor sacrifices, but it shalbe a wytnesse betwene vs & you and our generacyons after vs, that we should serue the Lord, with our offeringes, sacrifyces and peaceoffe-rynges: and that your chyldren should not saye to oures in tyme to come, ye haue no parte in the Lorde.

And we thought yf they should so say to vs or to our generacyōs in tyme to come, ye we wold say agayne: Behold the facyō of the aulter which our fathers made, nether for burntoffriges nor sacrifices, but that it shulde be a wytnesse betwene vs & you. God forbydde that we should rebel a gainst the lord & that we shuld turne this day frō after him, and byld an aulter for burntofferinges or sacrifyces, saue ye al-tare of the Lord, oure God that is before hys tabernacle.

And when Phinehes the preast & the Lordes of the congregatiō & heades ouer ye thousandes of Israel which were wyth him, hearde the wordes that the childrē of Ruben, the chyldren of Gad & the chyldrē of Manasses spake, they were wel cōtēte. And Phinehes ye sone of Eleazar ye preast sayd vnto the chyldrē of Ruben, of Gad & of Manasses, this daye we perceaue ye the Lorde is amonge vs, because ye haue not done this trespase agaynst the Lord. And now ye haue ridde ye childrē of Israel out of the handes of the Lorde.

And Phinehes the sone of Eleazar ye preast and the lordes returned frō ye chil-dren of Ruben & of Gad oute of the land of Galaad vnto the land of Canaan, to ye chyldren of Israel, & brought them word agayne. And the answere pleased the chyl-dre of Israel wel, and they praysed God, and dyd not entend to go against them in batell, to destroy the land whiche the chyl-dren of Rubē & Gad dwelt in. And ye chyl dre of Ruben & the chyldre of Gad called the aulter * Ed, because it is a wittnesse be twene vs, that the Lorde is God.

* After the Hebr. The cōmō tradi. our witnes ye the Lord is God.

The Notes.

a ✝ Blessed them that is, wysched thē the fauoure of God, & happye remenyng to their possessions, & blessed lyke in the Lord. So dyd Baso blesse them also. Leuitic. 16. d.

b ✝ The wicked deade of Peor, for ye wicked Ido latry done to Peor. Peor or (as some will) Phogor was an Idolle of the Moabites whyche was wor-shipped in an hyll in Moab called Peor, where the Israelites not only cōmytted carenall whoredome wyth the women of the Moabites: but also Spiry-tual whoredome, that is, became Idolatrers & wor-shipped that Idoll Peor as the Moabites: & dyd for which they were plaged, so that there dyed of them foure and twentye thousand at that tyme as ye rea de. Nume. xxv.

¶ Josua exhorteth the people that they Ioyne not them selues to the gentyles, and that they truste in none but in God only, which had fulfylled hys pro-meses to them.

The. xxiiij. Chapter.

AND it came to passe a lōg ces son after that the Lorde had A geuen rest vnto Israel from al their enemyes rounde about, that Josua waxed olde and was stricken in yeres. Wherfore he sente for all Israell, and for their elders, their heades, their Judges and officers, and sayde vnto them: I am olde & stricken in yeres. And ye haue sene all that the Lord your God hath done vnto all these nacyons before your faces: For ye Lorde your God he fought for you. Behold, I haue appointed these nacyons that remayne, to be ye enherytaunce of youre trybes: euen from Jordan, and all the nacyons that I haue destroyed, euen vnto the great See. And the Lord your god he shal expel and cast thē out before you, and ye shall con-quere their landes, as the lorde your God hath sayde vnto you.

* Be therfore exceadynge stronge that ye take hede to do all that is writtē in ye boke of the law of Moses, * that ye bow not a syde there from, to the ryght hād or to the lefte: and ye go not vnto these nacyons that remaine with you: and that ye nether make mencyon or sweare by the names of

Deu. xxx. & Josiah xxiij. regist. al * Deu. xiij. & xvij. Psa. xcviij.

they? goddes: and that ye nether serue thē nor bowe youre selues vnto thē. But that ye sticke fast vnto the Lord your God, as ye haue done vnto thys day. So shall the C Lord cast out before you great nacyons & myghtie, as ye se how no man hath stande before you hitherto. * One of you shal cha se a thousād: for ye lord your God he fight-eth for you, as he hath said vnto you. Ta ke good hede therfore vnto your soules, ye ye loue the Lorde your God.

But & yf ye shal goo backe and cleaue vnto the rest of these nacyōs that remayne wyth you and shal make Mariages with thē, and shall go to them and they come to you: be sure that the Lord your God wyll not cast out al these nacyōs frō before you * But they shal be snares & trappes vnto you, & scourges for youre sydes, & prickes in your eyes, vntyl ye perysshe frō of thys good land which the Lord your god hath geuen you.

Behold I walke this daye, by the waye of al the world: cal ye to mynde in al your D hartes and in al your soules, that nothing hath fayled of all the good thinges which the Lord your God promysed you. All are come to passe, & nothing hath fayled ther-of. And as al good thynges are come vpō you, whych the Lord your God promysed you: so shall the Lord bring vpon you all euell vntyl he haue destroyed you from of this good land, which the Lord your god hath geuen you whē ye haue transgressed the apoyntmēt of the Lord your god, why che he commaunded you: and haue gone & serued straunge goddes, and bowed your selues to them. Thē shall the wrath of the Lorde waxe whote vpon you, and ye shal perysshe quickly frō of the good land whi che he hath geuen you.

¶ Josua exhorteth the people to the keping of the lawe. He dyeth. The bones of Joseph are buried Eleazar dyeth.

The. xxiiij. Chapter.

AND Josua gethered al the tri bes of Israel to Sichē, & cal A led for ye elders of Israel, & for theyr heades Judges & offi-cers whych presented thē sel-ues before God. And Josua sayd vnto al the people, thus sayth the lord God of Is-rael, * your fathers dwelt on the other sy-de of thee floude in olde tyme euē Tharah

Exod. xiij. d

the father of Abraham & Nachor, and ser ued straunge Goddes. But I toke youre father Abrahā from the other syde of thee floude, & brought him into the land of Ca naan, and multiplied his sede, & gaue him Isaac. And I gaue vnto Isaac Jacob & Esau. And I gaue vnto Esau mōt Seir to possesse it. But Jacob & his childrē wēt downe into Egipt.

* Thē I sent Moses and Aarō. And I Exo. viij. &c * plaged Egipt, after the maner as I dyd * Exo. viij. viij. &c. x. &. among thē, and after that I brought you oute & I brought your fathers out of E-gipt. And ye came vnto the see: & the Egip tians folowed after youre fathers wythe charettes & horsmē, vnto the redd see. And they cryed vnto the Lord. And he put dar-kenesse betwene you & the Egiptians and brought the see vpō thē & couered thē. And your eyes haue sene what I haue done in Egipt. And ye dwelte in the wyldernesse a long ceason. And I brought you into the land of ye Amorites which dwelt on the o-ther syde Jordan. And they fought wyth you: & I gaue thē into your handes. And ye cōquered theyr contrey. And I destroy-ed them in your syghte.

Thē Balak the sonne of Ziphor kyng of Moab arose & warred agaynst Israel, & sent & * called Balam the sonne of Beor Nu. xxij. & Deut. xxiij. c for to curse you. But I wold not agree to herken vnto Balam, & therfore he blessed you: And so I delyuered you oute of hys hand. And whē ye went ouer Jordan, & ca me vnto Jericho, thee cytizens of Jericho fought agaynst you: the Amorites, Pheresytes, Cananites, Hethytes, Gergesytes, Heuites, Jebusites whych I delyuered in to your handes.

And I sent * thornettes before you & ye C cast out before you: euē the two kinges of the Amorites: but not ✝ your own swerd or with your owne bowe. And I gaue you a land in which ye dyd no labour, & cyties whych you bylt not, & ye dwelt in thē. And vynes, & Oliuetrees which ye planted not and ye ate of them.

And now feare the Lord and serue hym in pureneſſe and truth: And put away the Goddes which your fathers serued on the other syde of the floud, & in Egypt, & serue the Lord. But yf it seme euel vnto you to serue the Lord, then chose you thys daye,

whom

whō you wyll serue whether the Goddes which youre fathers serued ꝑ were on the other syde of the floude, ether the Goddes of the Amorites in whose land, ye dwelt, & I and my house wyl serue the Lorde.

And the people answered & sayde, God forbid that we shulde forsake the Lord & serue straūge Goddes. For the Lord oure God he it is ꝑ brought vs & oure fathers out of the land of Egipt, the house of bondage, & whych dyd those myracles in oure syght, and preserued vs in al the waye we went & amonge all the nacyons whych we came thorow. And the lord dyd cast out before vs al the nacions with the Amorites which dwelt in the land, wherfore we wyl serue the Lorde for he is oure God.

But Josua sayd vnto the people, ye cā not serue the Lord: for he is an holy god & cannot beare your transgressiō and synne But whē ye haue forsaken the Lord and haue serued straūge Goddes, he wyll turne and doo you euell & consume you, after that he hath done you good. And ꝑ people answered Josua: naye, but we wyll serue the Lorde.

Thē Josua sayd vnto the folke, ye are wytnesses vnto your selues, ꝑ ye haue chosen you the Lord, to serue him: & they said we are witnesses. Then putt awaye, sayde he, the straūge Goddes whych are among you, & bowe your hertes vnto the lord god of Israel. And the people answered Josua the Lord our God we wil serue & his voyce we wyl obeye. And so Josua made a couenaūt wō the people the same day, & set ordinaūces & lawes before thē in Sichem.

Cabe a memorial of ꝑ couenaunt

And Josua wrote these wordes in ꝑ booke of the law of god, & toke a great * stone & pitched it on ende in ꝑ sayd place euē vnder an oke that stode in the sanctuary of ꝑ Lord. And Josua sayd vnto al the people beholde, thys stone shalbe a witnesse vnto vs, for it hath heard all ꝑ wordes of the Lord which he spake wyth vs. It shall be therfore a witnesse vnto you, lest ye lye vnto your god. And so Josua lett the people depart euery mā vnto his enheritaunce.

And after these thinges the tyme came that Josua the sōne of Nun, & the seruāte of the Lord dyed being an hundreth & ten yeres olde. Whō they buried in the cōtrey of his enheritaūce, euen in Thamnath saraeh which is in moūt Ephraim, on ꝑ north syde of the hyll of Gaas.

And Israel serued ꝑ Lord al the dayes of Josua, & al the dayes of the elders that ouerlyued Josua, & which had sene al the workes of the lord that he had done to Israel. And the bones of Joseph, whych the chyldren of Israel brought out of Egipt, they buried in Sichē, in a parcel of groūde whych Jacob bought of the sonnes of Hemor thee father of Sichem for an hundreth * peaces of syluer, whyche parcell became thee enheritaunce of thee chyldren of Joseph. And Eleazar the sonne of Aaron died whō they buried in Gabaath that pertayned to Phinehes hys sonne and was geuen hym in mounte Ephraim.

The chyldren of Israel interpreted to be lacking.

The Notes.

** I sent hornettes before you, that is, I sente such stinges of feares dreade into the hertes of your enemies, & so discouraged dasede & astonied thē, that they were ready to fal for euell ye came at thē. Deute xii.c. Josu.ii.b.d.f.v a.e.f.k d. Judic. vii.b.c. Of hornettes ye reade. Nu. xxiiii.g. Exo. xxiii.b. Deu. vii.a

† He hath heard, si. that is, it signifieth that ye haue heard. It left not to be a stone, nor was so strāge formed that it had eares or the sense of hearing. But shuld put thē in remembraunce what counsaile they had made there, & styrre thē to the performāce thereof. Such Phrases are familiar to the Hebrues.

¶ The ende of the Boke of Josua.

The boke of the Judges.

After Josua was dead. Juda was cōstituted Lord ouer the armye whē Jerusalē was besieged. The people that were not destroyed became tributaries.

The. I. Chapter

After the death of Josua thee chyldren of Israel asked thee Lord sayinge: Who shall go vp fyrst vnto the Cananites to fight agaynst thē? And the Lord sayde: * Juda shall go vp: behold I haue delyuered the land into hys handes. Then Juda sayd vnto * Simeō hys brother: come wyth me into my lotte, & let vs fyght agaynst the Cananites: And I lyke wyse wyll go wyth the into thy lotte. And so Simeon went wyth hym.

Vnderstād here no one particular tribe, but the whole tryb of Juda. * Simeon for the tryb of Symeon.

And Juda went vp, and the Lord delyuered the Cananites and Pherezites into theyr handes. And they slewe of thē in Bezek ten thousand mē. And they found at Adonibezek in Bezek. And they foughte agaynst him, & slewe the Cananites & Pherezites. But Adonibezek fled, & they followed after him, & caught him, & cutt of hys thombes & hys great toes. Then Adonibezek sayde: thye skore & ten kinges hauing theyr thombes & great toes cut of, gathered theyr meat vnder my table: ꝑ wherfore as I haue done so god hath done to me agayne. And they brought hym to Jerusalem, and there he dyed.

The chyldrē of Juda fought agaynst Jerusalē & toke it, & smote it with the edge of the swerde, & set the citie on fyre. And after that the chyldren of Juda went euē to fyght agaynst the Cananites that dwelte in the mountayne, in the south, & in ꝑ lowe contreye. And Juda went vnto the Cananites that dwelt in Hebron, whyche before tyme was called Kariath Arbe. And slewe Sesai, Ahiman and Thalmai. And from thence they went to the inhabiters of Dabir, whose name in olde tyme was called Kariathsepher.

And Caleb sayd: he that smyteth Kariathsepher, & taketh it, to hym wyll I geue Achsah my daughter to wife. And Othoniel the sonne of Kenez Calebs younger brother toke it: to whome he gaue Achsah hys daughter to wyfe, & as they went she counceled him to aske of her father a feld. And thē she * lighted of her asse: & Caleb sayde vnto her: What ayleth the? She sayd vnto him: geue me a blessing: for ꝑ hast geuē me a southwarde & drye land, geue me also springes of water. And Caleb gaue her springes both aboue & beneth. And ꝑ chyldren of the Kenite Moyses father in lawe wēt vp out of ꝑ citie of paulmetrees, with the chyldrē of Juda into thee wyldernesse of Juda that lyeth in the South of Arad and dwelt amonge the people.

And Juda wēt & Simeō wō him, & they slew the Cananites ꝑ enhabited Zephath, & vtterly destroyed it, & called the name of the citie Hormah. And Juda toke Azah wō the costes therof, & Askalō wyth the costes therof, & Akaron wyth the costes therof. And the Lord was with Juda that he conquered ꝑ mountaynes, but they could not dryue oute the enhabiters of the valeyes, because they had charettes of yron. And they gaue Hebron vnto Caleb as Moyses sayde. And he expelled thence the thre sonnes of ꝑ Enack.

And the chyldren of Ben Jamin dydde not cast out the Jebusites that enhabited Jerusalem, but the Jebusites dwell wyth the chyldren of Ben Jamin in Jerusalem vnto thys daye.

And in like maner the house of Joseph went vp to Bethel & the Lord with them, & the house of Joseph serched out Bethel which before tyme was called Lus. And the spies sawe a man come out of the cytie and they sayd vnto him shewe vs the way into the cytie. And we wyll shewe the mercy. And he shewed thē the waye into the cytie, and they smote it wyth the edge of the swerde, but let the man & al hys household goo free. And the man went into the lande of the Hethites, & bylte a cytie & called the name therof Lus whych is the name therof vnto thys daye.

Nether dyd Manasses expelle Bethsean with her townes, nether Thaanach wō her townes, nether ꝑ enhabitours of Dor with her townes, nether ꝑ enhabitours of Jeblaam wyth her townes, nether the enhabitours of Magedo wyth her townes, and so the Cananites wente to and dwelt

in the sayd land. But as soone as Israell was waxed myghty, they put the Canani tes to trybute: But expelled them not.

In lyke maner Ephzaim expelled not ỹ Cananites ỹ dwelte in Gazer, but the Ca- nanites dwelt styl in Gazer among them.

Nether dyd Zabulō expelle the enhabi- tours of Ketrō, nether the enhabitours of Nahalol: But the Cananites dwelt amōg them and became trybutaries.

G Nether dyd Aser cast out ỹ enhabitou- res of Acho, nether the enhabitours of Z i don, of Ahalab, Aczib, Halbah, Aphek, nor of Rohob, but the Aserites dwelt amonge the Cananites the enhabitours of the lād and dzaue them not out.

Nether dyd Nephthalim dzyue out the enhabitours of Bethsames, nor the enha- bitours of Bethanath, but dwelt amōgest the Cananites the enhabitours of ỹ lande Neuertheless the enhabitours of Bethsa mes, & of Bethanath be caine trybutaries vnto them.

And the Amozites kepte the chyldzē of Dan in the mountaynes, & suffered them not to come downe to the valeyes. And so the Amozites went to & dwelled in mount Heres in Hailon & in Salabim. Neuerthe later the hand of Joseph waxed heuy vpō thē, so that they be caine trybutaries. And the coostes of the Amozites was from the goynge vp to Acrabim, and frō the rocke vp ward.

The Notes.

a‡ Adonibezek, was the kyng of Bezek. The woz de signifieth as moch as Lozde of Bezek. He was a wycked and cruell tyraunt.

b‡ Here note that the Gentiles had ỹ knowledge of God, as sayth the paul. Rom.i. And that they knewe the lawe & ryghteousnes naturall, of whych Moses Deut.xix.d. & Exodi.xxi.c. But in the punishment of Adonibezek is this chefely to be obserued, that god not onely auengeth the wzonge that the wycked doo es the goodbut also that whych the wycked do too ehe wycked. The.lxx. kinges whose thombes & great toes he cut of were wycked men yet is he punyshed foz the iniury and cruelty done vnto them. Soche an ensample haue ye also Amos.ii. What punishmēt shal they haue then that cruelly slaye the good. Not smal be ye sure.

c‡ By thys Kenite is vnderstāded Hobab as ye shal perceaue in the fourth Chap. of thys selfe boke of whom ye reade also Nu.x.d.

d‡ Enack a kynd of gyauntes, so called happely because they ware cheynes about theyr neckes, foz Enack signifieth soch a chayne, as men were about theyr neckes. Deut.ii.c. numer.xiii.d

C The angel rebuketh the people because they had made peace with the Cananites. Idolaters are pu- nished, but yet leaue not theyr inuencions. God sen- deth them iudges to delyuer them.

The.ii. Chapter

AND the angel of the Lord ca me vp frō Galgal to Bocim & sayd: I brought you out of Egypt & haue broughte you vnto the lande whych I swa re vnto your fathers. And I sayde that I wolde neuer breake myne appoyntmente wyth you, but ye shulde haue made no co- uenaūt with the enhabitours of this land ye shuld haue broken downe theyr alters: But ye haue not obeyed my voyce, why haue ye thys done? wherfoze I haue lyke- wyse determyned that I wyl not caste thē out before you: a but they shalbe in the sy des of you, and theyr Goddes shalbe snā- res vnto you. And when the angell of the Lozde had spoken these wozdes vnto all the chyldzen of Israell, thee people cryed oute & wepte. And called the name of thee sayde place, Bocim and offered ther vnto the Lozde.

And whē Josua had sent the people a- waye, the childzē of Israel went euery mā into hys enheritaunce to possesse the land. And the people serued ỹ lozd al the dayes of Josua, and al the dayes of the elders ỹ out lyued Josua, and had sene al the great wozkes of the Lozd that he dyd to Israel And Josua the sonne of Nun the seruaūt of thee Lozde dyed when he was an hun- dzed and ten yeares olde: whom they bu- ryed in the costes of hys enheritaunce: eue in Thamnath hares in mounte Ephzaim on the nozth syde of the hyll Gaas. And euen so all that generation were put vnto theyr fathers, and there arose another ge- neration after them whych neyther knewe the Lozd, nor yet the wozkes which he dyd vnto Israell.

And then the chyldzē of Israel dyd wic kedly in the syght of the Lozd, and serued Baalim, & b‡ forsoke the lozd god of theyr fathers, which brought thē out of the lāde of Egypte, & folowed straunge Goddes, eue of the Goddes of the nacions that we re rounde about them, and bowed them selues vnto them, and angred the Lozde. And so they forsoke the Lozde and serued c‡ Baal & Astharoth. Wherfoze the Lozd C waxed angrye wyth Israell, & delyuered thē into the handes of raueners to spoyle thē & solde thē into the hādes of theyr ene mies round about thē, so that they had no powe

powet any longer to stande before their e- nemies. But vnto whatsoeuer thing they went, the hand of the Lozd was vpon thē with euel lucke, eue as the Lozd promised them, and as he sware vnto thē. And they were sore vexed.

Neuertheles ỹ lozd rayled vp Judges, which delyuered thē out of the hāndes of theyr oppzessers, & yet foz al ỹ they wolde not herke vnto their Judges: But wēte a whozinge after straūge Goddes & bowed thē selues vnto thē, and tourned quickly out of ỹ way which theyr fathers walked in obeying the cōmaūdemētes of the lozd, and dyd not so.

And whē the Lozd rayled thē vp Jud- ges, he was wyth the Judge, & deliuered thē oute of the hādes of theyr enemies all the dayes of the Judge: foz ỹ Lozd had cō passyō ouer theyr sozowinges whych they had by the reason of thē that oppzessed thē & vexed them: yet foz all that as sone as ỹ D iudge was dead they turned & dyd wozsse then theyr fathers in folowinge straunge goddes, & in seruing them, and ceased not frō theyr inuentions nor from theyr malti- cyouse wayes. E

Wherfoze the lozd was angrye vō Is- rael & sayd: because this people hath trās- gressed mine appoyntmēt which I cōmaū ded theyr fathers & haue not obeyed my voyce, therfoze hencefozth I wyll not cast out one mā before thē of the nacōs which Josua lefte when he dyed, & that to proue Israel through thē whether they wil kepe the waye of the Lozde to walke therein as theyr fathers dyd oz not. And so the Lozd lefte those nacions alone, & dzoue thē not out immediatlye, neyther delyuered thē in to the handes of Josua.

The Notes.

a‡ Euel neyghbours, no smal plage, ar they vnto Israel foz theyr transgression, whych would be euer at hande to chastice them, num.xxxiii.g. Deute. vii.c, Exodi. xxiii.d

b‡ To forsake the Lozd God of theyr fathers is to dispyse & forsake the wozde of God, not to beleue hys promyses nor to walcke in hys commaundemē- tes: but to imagyne another seruice of hym then he hym selfe assigneth in hys wozde.

c‡ To serue Baal & Astharoth is, to trust in fay ned holynes, & to perswade thē selues that they haue remission of synnes styll euerlasting by the wozkin ge of theyr holy wozkes, which, who so euer doth, de eyeth the true God & the sede of Abzahā, by whome the blessinge was promysed that is Jesus christ our Lozde. genes. xx. d. gala. iii. b

C Certen nacōs are left among the Israelites to ỹ intēt to vexe & afflict thē. Othoniel deliuereth Israel Ahud killeth king Eglō. Samgar kylleth the Phili stynes.

The.iii. Chapter

THese ar the nacōs whych thē Lozd left to tēpt Israel: euen A as many of Israel as hadde not knowē al ỹ warres of Ca naā: Only foz ỹ lerning of ỹ generatiō of the chyldzē of Israel: whych before knew nothing of warre he left ỹ. v. Lozdes of the Philistines, & al the Cana- nites, the Sidonites, the Heuites ỹ dwelt in mount Libanon: euen frō moūte Baal Hermon vnto Hemath. Those remayned too proue Israell by, to wete whether they wold herken vnto the commaundemētes of the Lozde, whych he cōmaunded theyr fathers by the hand of Moyses.

And as the childzē of Israell dwelt a- mong the Cananites, Hethites, Amozites Pherezites, Heuites, and Jebusytes, they toke the doughters of them to be theyr wy ues, & gaue their owne daughters to their sonnes, & serued theyr Goddes. And so ỹ childzen of Israel dyd wickedly in ỹ sight of the Lozd & forgat the Lozd theyr God and serued Baalim & Aseroth. Therfoze B the Lozde was angrye wyth Israel & de- lyuered them into thee handes of Chusan Rasathaim King of *Mesopotamia. So Hebze. Aram Naha rem that the childzen of Israel serued Chusan Rasathaim. viii. yeares.

And thē the chyldzen of Israel cried vn to the lozd. And the lozde stered them vp a sauer & saued them: one Othoniel ỹ son ne of Kenes, Calebs yonger bzother. And the spzete of the Lozde came vppon hym. And he iudged Israell, and weute oute to warre. And the Lozd *solde Chusan Ra- That is he lyuered sathaim kinge of Mesopotamia into his hand. So that his hād was mightie ouer Chusan Rasathaim. And the lād had rest fourtie yeres. And Othoniel the sonne of Kenes dyed. And thē the chyldzē of Israell went to agayne, & cōmitted wickednesse in the sight of the Lozd. And then the Lozde hardened Eglō the king of ỹ Moabites, agaynst the childzē of Israel, because they had cōmitted wickednesse before the lozd. And this Eglon gethered vnto him ỹ chil dzen of Ammon, and the Amalekites, and went and smote the childzē of Israel, and conquered the cytte of Paulmetrees. And the chyldzen of Israel serued Eglon thee king of the Moabites, xviii. yeares. And

then

then they cryed vnto the lord. And the lorde sterred them vp a sauer, Ahud the sone of Gera, the sonne of Jemini, a man that coulde do nothinge handsomlye wyth his eyght hande.

By whom the chyldren of Israel sent a
C present vnto Eglon the king of the Moabites whych Ahud made him a dagger w two edges, of a cubite lengthe, and he dyd gyrde it vnder hys cote vppon hys ryghte thyghe and caryed the present vnto Eglō the kyng of the Moabytes, whych Eglō was a very fat man. And when he had presented the present, he sente the people that bare it awaye, but he hym selfe turned agayne frō the Idols by a Galgal, & sayd I haue a secret vnto the O king: and the king commaūded hym to holde his peace vntyl al that stode about hym, were gone out from hym.

And Ahud came in vnto him into a somer parler, which he had seuerall vnto him selfe alone, and sayd: I haue a b message vnto the frō God. And he arose out of his seate. And Ahud put forth hys lyfte hand and toke the dagger frō hys right thyghe and thrust it into hys belye, so that ꝑ hafte went in after the blade. And the hafte stopped in the fatte, for he drue not the dagger out of hys belye. And the dyrt came oute.
D But Ahud gat him out at a posterne doze and shutte the dozes of thee parler vppon hym and locked them.

When he was gone out, his seruaūtes came and loked. And behold, the dozes of the parler were locked. And they sayde, A, he is a doynge of hys easement in his somer chamber. And when they had tarryed tyl they were a shamed, for no man dydde the dozes of the parler open: thē they toke a keye & opened them. And beholde theyr Lorde was fallen downe dead vnto thee earth. But Ahud eskaped whyle they taryed and was gone beyonde the Idolles & eskaped into Setrath.

And whē he was come he blew a trom pet in mount Ephraim. And the chyldren of Israel went downe wyth him of ꝑ hyll & he before thē. And he sayde vnto thē, folowe me: for the Lord hath delluered your enemies, the Moabites into your handes And they descēded after him and toke the
Or ferryes *passages of Jordan frō the Moabites, and suffred not a man to passe ouer. And they slew of the Moabites, the same tyme vpon a ten thousand men, al fatt, and mē of might: that ther skaped not a man, and so the Moabites were subdued that daye vnder the handes of Israell: and the land had rest. lxxx. yeares.

And after him came Samgar the sōne of Anath, whych slewe of the Philistines vi. hundred men wyth an oxe gode, & delyuered Israel also.

The Notes.

a Ꝑ By these fathers are vnderstanded Rulers or Judges: whyche in Rube. xxii. are called gracious Lordes. ii. Esdre. ix. e

b Ꝑ Galgal, the place where the people were circumcised & where they had renued theyr couenaunt wyth god, had kyng Eglon defyled with Idolles.

c Ꝑ To do this feate was Ahud apoynted of god & therfore had a message to him frō God. Eglō was fat and stronge, & had his garde at hande. Ahud lyft handed and vnapt for fyghtinge. But yet goeth boldely into hys chamber to hym, knowinge perfectely that God wolde strengthen him & healpe hym, & prefarms hys worde vnto hym.

C Israel is committed into the hādes of Jabin, because they were returned to Idolatrie: Debora and Barak delyuer them. Sisara is kylled of Jael.

The. iiii. Chapter

AND the chyldrē of Israel began agayne to do wyckedlye A
in the syght of the Lord, whē Ahud was dead. And ꝑ lord *solde thē into the handes of Jabin king of Canaan, ꝑ raygned in Hazar, whose captayne of warre was Sisara which dwelt in Haroseth of the gentyles. And the chyldrē of Israell cryed vnto the Lord: for he had nyne hundred charettes of yron, he oppressed the chyldren of Israell wyth power. xx. yeares. That is, round about.

And Debora a Prophetisse, ꝑ wyfe of Lapidoth iudged Israel the same tyme, & dwelt vnder the paulmetre of Debora, betwene Ramath and Bethel, in mounte Ephraim.

And the chyldren of Israel came to her for iudgemēt. And she sente & called Barak the sonne of Abinoam, oute of Kedes Nephthalim, and sayd vnto hym.

The Lord god of Israel cōmaundeth the, that thou go & drawe to mount Thabor, and take wyth the. x. thousande men, of the chyldren of Nephthalim and of the chyldren of Zabulon. And I wyll bryngе vnto the ryuer Kison Sisara, the Captayne of warre vnto Jabin, wyth hys charettes, and his people, and wyll delyuer them into

B them into thyne handes. And Barak said vnto her, yf thou wylt go with me, I will go: But and yf thou wilt not go with me, then I will not goo. And she answered, I wyll suerlye go wyth the, but thē the prayse shall not be thyne, in the waye whyche thou goest, for ꝑ Lord shall delluer Sisara into the handes of a womā. And she arose and went with Barak to Kedes. And Barak called Zabulō and Nephthalim to Kedes. And he wente vp a foote withe ten thousande men: and Debora wente wythe hym.

But Haber ꝑ kenite was remoued out
Of Hobab Numeri. x. of Kin, whych was of the chyldrē of* Hobab the father in lawe of Moses, and pyght his tēt vntill he was come to ꝑ Oke of Zaanaim, by Kedes.

And then it was shewed vnto Sisara how ꝑ Barak the sonne of Abinoam was gone vp to mount Thabor. And Sisara called for all hys charettes, euen. ix. hundred charettes of yron, and for all the people that he had, from Haroseth of the gentyles vnto the ryuer of Kison. Thē sayde Debora vnto Barak: vp, for thys is the daye in whych the Lorde hathe delyuered
C Sisara in to thyne handes: for the Lord is gone oute before the. And so Barak wente downe from mounte Thabor, and ten thousande men after hym.

But the Lorde trouned Sisara and al hys charettes and al hys host wyth the edge of ꝑ swerde before Barak. And Sisara lighted doune of hys charett & fled a fote. But Barak folowed after ꝑ charettes & after the host, euen vnto Haroseth of the gentiles. And al the host of Sisara fel vpon the edge of the swerde, that there was not a man leafte. Howbeit Sisara fled a fote to the tent of Jaell the wyfe of Haber the kenite: for there was peace betwene Jabin the kyng of Hazor, & the houshold of Haber the kenite.

And Jael went out agaynst Sisara & sayde vnto hym: turne in my Lord, turne into me: & feare not. And he turned into her into her tēt: & she couered him wyth a mātel. And he said vnto her, geue me a litel water to drincke, for I am thirsty. And
D she opened a bottel of mylke & gaue hym dryncke and couered hym. And he sayde vnto her, stand in the doze of thy tent, & yf any mā come & aske the, or enquere of the whether there be any man here, saye nay.

Then Jael Habers wyfe toke a nayle of the tent, & an hamer in her hand, & went softly vnto hym, & smote ꝑ nayle thorowe ꝑ tēples of his head in to the grouīd, as he slombered beyng wery: And so he dyed.

And beholde as Barak folowed after Sisara, Jael came oute against hym, and sayde vnto hym: come and I wil shew the the mā whom thou seekest. And when he came into her tent: Beholde, Sisara laye dead & the nayle thorowe his tēples. And so God brought Jabin the kyng of Canaā into subiectyon that daye, before the chyldren of Israel. And the hande of the chyldren of Israel prospered & was sore vpon Jabin the kyng of Canaan, vntyll they had brought hym to naught.

C The song and thanckes geuing of Debora and Barack after the victory.

The. v. Chapter.

THen debora & Barack ꝑ sōne A
of Abinoam, sange the same daye saying* Wraise ꝑ lorde in them that were willyng whyle other sate styl in Israell. Heare kynges and herken Lordes, I wyll synge, and geue prayse vnto the Lorde God, of Israell.

Lord whē thou departedest out of Seir & camest frō the feldes of Edom, the erth trembled, & the heuen rayned, & ꝑ cloudes dropped water: the mountaynes mealted before the Lord, euē mōūt Sinai before the Lorde God of Israel.

In the dayes of Samgar the sonne of Anath and in the dayes of Jaell, th hye wayes were vnoccupied. And they that walked by pathes, went by waies that fet cōpases about. The vyllages were vnen habyted in Israell, were venenhabyted vntyll I Debora arose vntyll I Arose a mother in Israell.

God chose new kaeyons of warre, for B
when they had warre at their gates: there was not sene amoūg fourtye thousande, either shilde or spere in Israell. Myne hert loueth the maynteners of the lawe in Israell, that are willyng among the people. Blesse the Lord ye that ryde on godly Asses and sytte in iudgemente. And ye that walcke by the wayes make dyttyes.

Y.i. Hyghe

How ye archers dyd crye, where men drawe
water, ther shal they tel of the iustice of the
Lord, & of the *iustice of hys vplandysshe
folcke in Israel. And the people of the
Lord went downe vnto the gates.

*Iustice for goodnes, as in the Psal. xxxi.g.

Up vp Debora, vp vp & synge a songe,
vp Barak, & take thy praye, thou sonne of
Abinoam. The they ye had escaped, rayg-
ned ouer the prouoked of the people. The
Lord rayngneth ouer the strong.

Ephraim was ye fyrst agaynst Amalek,
And after the Be Jamin, amog ye people.

Of Machir came lerned men in ye lawe,
& of Zabulon that wel could drawe with
the penne of a scribe.

The Lordes of Issakar were with De
bora. And as Barak, euen so was Issakar
sent into the valeye a fote. But in the vn-
dy syons of Ruben, were great ymagina-
cyons of herte.

C

Wherfore abodest thou amog the shepe
foldes, to heare the bleatinges of the flock-
kes. In the deuisyōs of Rube great were
the ymagynacyōs of herte. Galaad abode
on the other syde Jordan, and why taryed
Dan in shyppes. And Aser sate in the ha-
uens of the see, & abode styll in hys owne
costes. But Zabulon is a people that put
theyr lyues in leoperdye of death, & Neph
thalim in lyke maner, euen vnto the toppe
of the feldes. ¶ Kynges came & foughte.
Then foughte thee kynge of Canaan at
Thanah, vppon thee water of Magedo.
But the syluer that they coueted, they ca-
ryed not awaye.

From heaue came battel: for the sterres
being in their course, fought agaynst Si
sara. The ryuer of Kison caughte them a-
way: that aūcient ryuer the ryuer Kison.

My soule: treade thou ye mightie vnder
fote. The they mulled the horses legges, ye
theyr mightie coursers left praunsing.

D

Curse Meroz bad ye angel of the Lorde
Curse, Curse ye enhabitours therof becau
se they came not forth to helpe the Lord, to
helpe the Lord among the mightie.

Blessed be Jael the wyfe of Haber the
kenyte, aboue other women: aboue other
wemen blessed be she in the tente.

He asked water, but she gaue him milke
& brought butter in a goodly dysshe. She
caught a nayle in her left hand, and a wor
king hāmer in her right, & nayled Sisara

and wounded his head and pearced & wēt
thorow his tēples. Betwene her fete he bo
wed him self, fel downe & laye styl: Betwe
ne her fete he bowed hym self and fel. And
whether he bowed him selfe, thyther he fel
brought to nought.

Thorow a windowe loked Sisaras mo
ther & howled thorowe a latteise, why aby
deth his charet so longe, that it cometh not
why tarye ye wheles of his waggās? The
wyselt of her ladies āswered her: yea & she
answered her owne wordes her self, haply
they haue found, and deuyde the spoyle: A
maydē, ye two maydes for a pece: a spoyle
of diuerse colours for Sisara, a spoyle of
dyuerse colources wyth brodered workes,
diuerse coloured brodered workes for the
necke for a praye. So perishe al thine ene
mies Lord: but they that loue the, let them
be as the sunne ryssynge in hys myghte.

And the land had rest fourtie yeres.

The Notes.

*¶ Some reade because he hath aūged the ben
geaunce done to Israel, the people offering thē selues
Willingly, prayse ye the Lorde.

a¶ The meaning is, ye Sisara had done so great
iniuries vnto the Israelites, ye the wayes were not
occupyed: that neither husbādmā nor Cītesē might
safely passe to exercyse marchaundyse or other ihin
ge, nor wayfaring man tourneye, nor plowman tyll
the feldes. Whosoeuer dyd once prepe out of hys
Cytie towne or village, was streyghtway snatched
vp of the theues that belonged to Sisara.

b¶ The pryde of these Rubenites is here noted,
because they refused to go wyth Debora to ouercō
me the oppressour of Israel.

c¶ By these wordes signifieth Debora that the
Kynges hostes of the Cananites came to Thanach
and Magedo thinking verely, because of the multi-
tude of the hoste, that they came not to fyght but to
take a praye, but they were sore deceaued, for it so
chaunced that they were rather a praye to Israel,
than Israel to them.

¶ Israel is oppressed of the Madianites, because
he returned agayn into Idolatrye. Gedeon is sente
of God to be theyr deliuerer. The aultes of Baal is
ouerthrowen.

The. vi. Chapter.

AND the childre of Israell cō-
mitted wickednes in ye sighte
of the Lord. And the Lord de
liuered thē into the hādes of
the Madianites. vii. yeares.
And whē the hād of the Madianites was
sore vpō Israel, ye childre of Israel made
thē dēnes in ye mountaynes & caues & strōg
holdes. For whē Israell had sowē thē came
ye Madianites ye Amalechites & thei of
the East cōtrey vpō thē & pitched their tē-
tes agaynst thē & destroyed ye encrease of
the erth euē vnto Azah, & left no sustinācē

in

I

Israel, neither shepe, ore or asse, for they
came with theyr catel & housholdes euēas
grashoppers in multitude: so ye both thei &
also their camels were woute nōbre. And
they entrede the land to destroy it. And so
was Israel exceedingly impouerished by ye
Madianites & cryed vnto the Lorde. And
whē the childre of Israel cryed vnto ye Lor
de because of ye Madianites, the lord sent
a prophet vnto thē, & said vnto thē: Thus
sayth the Lord God of Israel: I fett you
frō Egipt & brought you out of the house
of bōdage & I tidde you o.. of the ha..
ye Egyptiās & out of ye hādes o.. ye oppre..
sed you, & caste thē out before you, & gaue
you theyr lādes. And I sayd vnto you, I
am ye lorde your God, & therfore feare not
the goddes of the Amorites in whose lāde
you dwell. But you haue not obeyed my
voyce. And the angel of the Lorde came &
sate vnder an Oke in Ephrath, ye pertay-
ned vnto Joas the father of the Esrrites.
And hys sonne Gedeon presed out where
out of ye eares in a presse, for to flee frō the
Madianites. And the angel of the lord ap
peared vnto him & sayd: the lord is wt the,
thou mā of might, And Gedeō answered
him: Oh my Lord, yf the lord be with vs,
why is al this come vpō vs: ye & where be
his miracles which our fathers told vs of
& said, the Lord brought vs out of Egipt
But now the lord hath forsakē vs, & dely
uered vs into the hādes of the Madianites.
And ye lord loked vpō him & sayd: Go
hence in this thy myght & delyuer Israell
out of the hādes of the Madianites: Be-
hold I haue sent the: And he āswered him
Oh lord wher wt shuld I saue Israel: Be
hold my kynred is the poorest in Manas-
ses, & I am the least in my fathers house.
But then the Lord sayd vnto him: I will
be with the: & thou shalt smyte the Madi-
anites, as thei were but one mā. And he an
swered him, yf I haue found grace in thy
syght, thē shewe me a synge, ye thou art the
Lord ye talked with me. Departe not hēce
until I come agayne vnto the & bring my
ne offring, & haue set it before the.

D

And he sayd I wyll tarye vntyll thou
come agayn. And Gedeō went & made re-
dye a kyd, and swete cakes of an Epha of
flowre, & put the flesche in a basket and the
broth in a pot, & brought it out vnto hym
vnder the Oke & presented it. And the an-

gel of God sayd vnto hym: take the flesche
& the swete kakes & put thē upō this rock
& powre out the broth. And he did so. Thē
the angel of the lord put forth the ende of
the staffe that was in hys hand & touched
the flesche & the kakes. And there arose vp
fyre out of the rocke & consumed the flesche
and the kakes. And the angel of the Lord
vanished out of his sight. And whē Gede
on perceaued ye it was an Angel, he sayde:
Alas my Lord Jehouah, that I haue sene
an angel of the Lord face to face. And the
Lord sayd vnto hym, peace be wyth the &
feare not, for thou shalt not dye. Thē Ge-
deon made an altare ther vnto the Lord &
called it* Jehouah Salom, whyche vnto
thys daye is yet in Ephrath ye perteyneth
vnto the father of ye Esrrites. And ye same
night the Lord said vnto him, take an ore
of thy fathers & another of. vii. yeres old,
& destroy the altare of Baal that belōgeth
vnto thy father, & cutt downe the groue ye
is about it, & make an altare vnto the lord
thy god vpō the toppe of this rocke & fur
nesshe it. And take the second ore and offer
burntsacrifice wyth the wood of the gro-
ue which thou shalt haue cut downe. Thē
Gedeon toke ten men of his seruauntes &
dyd as the Lord bad him. But because he
durst not do it by daye for feare of hys fa
thers housholde & of the men of the cytye,
he dyd it by nyght.

*That is, ye Lord, or peace.

When the mē of the cytie were vp early
in the morning: Behold the aultar of Ba-
al was brokē, & the groue that stode about
it cut downe. And the secōd ore offred vpō
the altare that was made. And they sayde
one to another, who hath done this thinge,
& they enquered & asked. And it was tolde
thē that Gedeō the sōne of Joas had done
it. Thē the men of the cytie sayd vnto Jo-
as, bring oute thy sonne ye he may dye, be-
cause he hath brokē the aultes of Baall, &
cut downe the groue ye was about it. And
Joas sayd vnto al ye stode by hym, wyl ye
sight for Baal, or wil ye be his defēders:
he ye striueth for him shal dye this morn
nge. Yf he be a God let him striue with him
that cast downe his aultare. And he called
Gedeon Jerobaal the same tyme sayinge:
let Baal stryue wyth him because he hath
broken downe hys aultare.

F

Whē al the Madianites, the Amalekit-

G

kites & they of the Easte, were gethered to gether & had gone & pytched in the valeye of Jesrael: ꝑ spyete of ꝑ Lord entered into Gedeon. And he blewe a trõpet and called
Iud.vii.a *Abiezer to folow him, & sent messengers thorowoute all Manasses & called thẽ vp to folow him also. And he sent messengers vnto Aser, zabulon and Nephthalim, whi che came also to mete hym.

And Gedeon sayd vnto God: yf thou wilt saue Israel by my hand as thou hast sayd. Behold I wyl put a flece of wolle in the thresshing place. And yf the dewe be on the flece only, & drye vpõ al the erth beside thẽ I shal be sure that thou wylt saue Israel by my hand as thou saydeste. And it came so to passe. And he rose vp earlye on the morowe, and he thrust the flece to geather, and wrong the dewe therout & fylled a boole of water. And Gedeon sayde vnto God, be not angrie wyth me, ꝑ* I spea
Gen.xviii.b ke once more, let me proue only once agayne with the flece. Let it be drye onely vpon the flece, and dewe vpõ all the grounde about. And God dyd so that same night: so that it was drye vpon the flece onlye, & on al the grounde about, dewe.

¶ The soudiars that shuld go with Gedeõ to battel are proued by taking the vp water. Gedeõ wyth thre hundred mẽ ouercometh the Madianites. Oreb and Zeb are slayne.

The. viii. Chapter.

A Then Jerobaal otherwyse cal led Gedeon rose erlye & al the people that were with hym, & pitched beside the wel of Ha rad, so that the hoste of ꝑ Ma dianites were in a valey on the northside of the hyl Hamoreh. And the lord sayd vn to Gedeon, the people ꝑ are wyth the ar to many for me to geue ꝑ Madianites into theyr hãdes, lest Israel make their vaunte to my dishonour & say, our owne hãd hath saued vs. Now therfore make a proclama
Deu.xx.b. Mac.xiii.g tiõ in the eares of the people and say: *yf any mã dreade or be afeerde, let hym returne & get hym soone from mount Galaad. And there departed & returned of the people. xxii. thousande, and there abode ten thousande.

B And the Lord sayde vnto Gedeon: the people are yet to many, bring them downe vnto the water, & I wyll trye thẽ vnto the there. And of whom I saye vnto the, thys shall go wyth thẽ, the same shal goo wyth the. And whosoeuer I saye vnto the, thys shall not go with the, the same shal not go And whẽ he had brought downe the people vnto the water. The Lord sayde vnto Gedeõ: as many as lappe the water wyth theyr tonges, as dogges do, thẽ put by thẽ selues, & so do thẽ that kncle downe vpon theyr knees to drynke. And the nomber of thẽ that put theyr hãdes to theyr mouthes and lapped, were. iii. hundred men. And al the remnaunt of the people kneled downe vpõ theyr knees to drynke water. And the Lord sayd vnto Gedeon, wyth the. iii. hun dred men that lapped wyl I saue you, and delyuer the Madianites into thyne hand, And al the other people shal go everyman vnto hys owne whome.

And they toke vitayles with thẽ for the folke, & their trõpettes. And he sente al the C
rest of Israel, euery mã vnto his tent, and kepte the thre hundred with hym. And the hoste of Madiã was beneth hym in a va leye. And the same nyght the Lorde sayde vnto hym, vp & go downe vnto the hoste, for I haue delyuered it into thyne hande. But & yf thou feare to go downe, then go thou downe vnto the hoste, & Pharah thy ladde, & herke what they saye, & so shal thy ne handes be strong, & then thou shalte go downe vnto the hoste.

Thẽ he wẽt downe wt Pharah his lad, euẽ hard vnto the men of armes that were in the hoste. And the Madianites, the Amalekites, & al they of the East, lay a long in ꝑ valeye, lyke vnto grashoppers in mul titude, & theyr camelles were without nõbre, euẽ as the sand by the see syde in mul titude. And when Gedeon was come: Beholde, there was a man that told a dreame vnto hys felowe & sayd: Behold I dream de a dreame & me thoughte that a broyled D
loofe of barleybread tõbled into the hoste of Madian, & came vnto a tent & smote it that it fel, & ouerturned it, that the tent lay a longe. And his felowe answered & sayd: this is nothing els saue the sword of Gedeon the sonne of Joas a man of Israell, into whose hand the Lord hath delyuered Madian & all the hoste.

Whẽ Gedeon hearde the telling of the dreame & the interpretation of the same, he bowed him selfe to the earth and returned vnto

E vnto the hoste of Israel, and sayd: vp for the Lord hath delyuered into your hãdes the host of the Madianites. And he deuy-ded the thre hundred mẽ into thre compa-nies and gaue euery mã a trõpet into hys hand, wt an emptie pitcher & lampes ther-in, and sayde vnto them loke on me & do likewyse: and behold, when I come to the syde of the host, euen as I do, so do you. And when I blow with a trompet and al that are with me, blowe ye wt trompettes also on euery syde the hoste and saye, here be the Lorde and Gedeon.

And so Gedeon & the thre hundred mẽ ꝑ were with him, came vnto the side of the host in the begynning of ꝑ middel watch, and reysed vp the watche men. And they
F blew with their trõpettes & brake the pyt-chers ꝑ were in their hãdes. And al thre cõ panyes blewe with trompettes & brake ꝑ pitchers, & helde ꝑ lãpes in their lefte hã-des, & ꝑ trompettes in their right, to blow with all. And they cryed the swerde of the Lord & of Gedeõ. And they stode stille, e-uery mã in his place round about ꝑ host. And al the hoste ranne & cryed and fled. And as the thre hundreth blew with trõ-pettes, ꝑ lord sett euery mãnes sword vp-on his neyghboure, thorow out all ꝑ host. And ꝑ host fled vntil they came to Beth-sitah, to Zercrath, & to the edge of Abel-meholah beside Thabah. And the men of
G Israel geathered together of the tribe of Nephthalim, of Aser, & of al Manasses, & folowed after the Madianites. For Gede on had sẽt messẽgers thorow out al mõt Ephraim sayinge: come downe agaynst the Madianites and take from thẽ ꝑ wa-ters both of Bethbarath and also of Jor-dan. Then all the men of Ephraim gea-thered to gether and came downe & toke the waters both of Bethbarath and also of Jordan. And they toke two captaynes of the Madianaites, Oreb & Zeb, & slew Oreb vpon the rocke Oreb, and Zeb at the presse Zeb and folowed after Madi-an. And brought the heades of Oreb and Zeb to Gedeon on the otherside Jordan.

¶ Ephraim maketh insurrectiõ against Gedeõ, but is sone pacifyed. The inhabiters of Socoth refuse to geue Gedeon & his armie breed. The towre Phe-nuel is destroied. Gedeon is cõstitute rular ouer the Israelites. He hath. lxx. sonnes. He dyeth.

The. viii. Chapter.

AND the mẽ of Ephraim sayd A
vnto him. Why hast thou ser ued vs thus, ꝑ thou calledst vs not, when thou wẽtest to fight wt ꝑ Madianites. And they chode with him a good. And he sayd vnto them: What deade haue I done like vnto yours: ar not ꝑ* clusters of Ephra-im better then the wyne heruestе of Abie-zer? God hath deliuered into your handes the Lordes of Madian, Oreb and Zeb. And what was I able tõ do lyke as you haue done. And then their spirites abated trõ of him, whẽ he had sayd that. And thẽ Gedeõ came to Jordã & passed ouer, both he and the thre hundred men that were wt him, very fayntе & yet folowed the chase. And he said vnto the mẽ of Socoth: geue I pray you kakes of breed vnto ꝑ people B
ꝑ folow me: for they be fainty, that I may folowe after Zebah and Zalmona kin-ges of Madian. And the Lordes of So-coth saide: are the handes of Zebah and Zalmona nowe in thyne handes that we shuld gyue breed vnto thy company. And Gedeon sayde, therefore when the Lorde hath delyuered Zebah & Zalmona into myne hande, I wyll teare the flesh of you with the thornes of the wildernes & wyth breers. And he went thence to Phanuel, & spake vnto them lykewyse. And the men C
of Phanuel answered him, as dyd the mẽ of Socoth. And he sayd also vnto the mẽ of Phanuel, when I come againe in peace, I wil breake doune this towre. Zebah & Zalmona were in Arker & their hostes with thẽ, vpõ a. xv. thousand, which were al that were lefte of all the hostes of them of the Easte. And they that were slayne were a hundred and twentie thousand mẽ that drewe swerdes.

And Gedeon went thorow them ꝑ dwel in tabernacles on the eastside of Nobah & Jebahah, & smote the host: for the host did cast no perrelles. Zebah & Zolmona fled But he folowed after them, & toke ꝑ two Kynges of thee Madianites, Zebah and Zalna and discomforted all the hooste.

And Gedeon the sonne of Joas retur-ned from battell, the sõne beying yet vp, & D
caught a ladd of the mẽ of Socoth, & en-quered of him. And he wrote him of the Lordes & Elders of Socoth. lxxvii. men.

Then he came vnto the men of Socoth & sayd: Behold Zebah & Zalmona, vp whyche ye cast me in the teth saying: are the hãdes of Zebah & Zalmona al ready in thyne hande, that we shulde gyue bread vnto thy fayntie men. And he toke the elders of the cytie, & thornes of the wyldernesse and breers, & al to teare them therwith. And he brake downe thee towre of Phanuell and slewe the men of the cytie.

And then sayd vnto Zebah and Zalmona, what maner men were they whyche ye slew at Thabor? & they answered, the lyknesse of the & thẽ is all one, euẽ after the facyon of the chyldren of a kynge. And he sayd, they were my brethren, euen my mothers chyldren, & as truely as the Lord lyueth, yf ye had saued theyr lyues, I wolde not slaye you. And he said vnto Jether his eldest sonne, vp & slee thẽ: But the lad drue not hys swerde, for he feared, because he was yet young. Then Zebah & zalmona sayd. Ryse thou & fall vpõ vs, for as the mã is so is his strength. And Gedeõ arose & slewe them: & he toke away the Chaynes that were on theyr camels neckes.

Thẽ ỹ men of Jsrael sayd vnto Gedeõ Raygne ouer vs, bothe ỹ, thy sonne & thy sonnes sonne, for ỹ hast delyuered vs out of ỹ hãdes of ỹ Madianites. And Gedeõ sayd vnto thẽ, I wil not raygne ouer you nether shal my chyldren raygne ouer you, but the Lord shal raygne ouer you.

Neuertheles later Gedeõ said vnto them I wold desyre a certayne request of you, euẽ that you wold geue me euery mã the earinges of his pray. For they had golde earinges, because they were Jsmaelites. And they sayd we wil doo it. And they spred a mãtel & dyd cast ther into euery mã the earinges of his pray. And the weyght of the golden earinges was a thousand & .vii. C sycles of golde, besyde brouches, ouches & garmentes of skarlette that were of thee kynges of Madian, and besyde the chaynes, that were about theyr cameles neckes. And Gedeon made an Ephod therof, and putt it in his cytie Ephzah. And al Jsrael wente a whoringe after him there, whych thynge was the ruine of Gedeons house. Thus were the Madianites brought lowe before the chyldren of Jsrael, so that they lyfte vp theyr heades no moare. And the countreye was in quietnes fourtye yeres in the dayes of Gedeon.

And Jerobaal the sonne of Joas wẽt & dwelt in his owne house. And Gedeõ had lxx. sonnes of his body begotte, for he had many wyues. And his concubine ỹ dwelte in Sichẽ bare him a sonne also, whose name he called Abimelech. And Gedeon thee sõne of Joas dyed, whẽ he was of a good age, & was buried in ỹ burial of Joas his father, euẽ in Ephzath that pertayned vnto the father of the Ezrites.

But as sone as Gedeon was dead, the chyldren of Jsrael turned away and wẽte a whoring after Baall, & made Baall beyth their god, & thought not on the Lord theyr God whych had delyuered them out of the handes of al theyr enemies on euery syde. Neyther shewed they mercye on the house of Jerobaall, otherwyse called Gedeon, accordinge to all the goodnesse whiche he shewed them.

The Notes.

a ¶ In the clusters he signifieth the taking of the two chefe captaynes Oreb and Zeb, whych feate the Ephzaites dyd as ye se in thee ende of the Chaptre goynge before. In the wyne he ruste the slaughter of the other commen sorte of soudiars: whõ he wyth hys company slue. By Abiezer vnderstande the stocke of Abiezer, of whom Gedeon came.

¶ Abimelech is ordeyned a kyng after he had kylled hys .lxx. brethren. He hym selfe was after kylled of a woman when he beseged Thebes. The Parables of Joatham concernynge hys brother Abimelech.

The .lx. Chapter.

Dor Abimelech the sõne of Jerobaal went to Sichem, vnto hys mothers brethrẽ, & communed with thẽ & with al his mothers fathers kynred sayinge: say I pray you, in the eares of all the enhabitoures of Sichẽ: whether is better for you ỹ al the sonnes of Jerobaal which are .lxx. personnes raygne ouer you, ether that one raygne ouer you. And remember therto, that I am your bone & your flesche. And his mothers brethrẽ rehersed of hym in the audience of all the Cytezens of Sichem, al these wordes, & moued theyr hartes to folowe Abimelech, in that they sayd how he was theyr brother. And they gaue hym .lxx. peces of syluer out of the house of Baal Berith, wyth whyche Abimelech hyred Jebell and lyghte personnes which wente wyth hym. And they went vnto his fathers house at Ephzah, & slewe all hys brethren, the sõnes of Jerobaal, euen .lxx. personnes * with one stone. Notwithstãdyng yet Joatham the youngest sonne of Jerobaal eskaped, for he hyd hi self. And al the cytezens of Sichẽ geathered to geather with al the house of Mello, & went & made Abimelech kynge * at a certen ocke that was by Sichem.

* Other rede vpon

* Some in ỹ playne

And when it was tolde Joatham, he went & stode in the toppe of mõt Garizim, and lyfte vp his voice & called, & said vnto them: Herken vnto me you citezens of Sichem, ỹ god may herken vnto you. The trees went to anoynt a kynge ouer them, & sayd vnto the olyue tree, raigne ouer vs. But the olyue tree sayd vnto thẽ: shuld I leaue my fattenesse which bothe God & man prayseth in me, and go to be promoted ouer ỹ trees. Thẽ said the trees to the figge tree, come ỹ and be king ouer vs. And the figge tree answered thẽ, shuld I forsake my swetnes & my good frute, & shulde go to be promoted ouer the trees. Then sayd the trees vnto the vine, come ỹ & be king ouer vs. And ỹ vine answered shuld I leaue my vine ỹ chereth both God and man, and go to be promoted ouer the trees. Then sayd al the trees vnto the * fyre bushe come thou and raygne ouer vs. And the fyre bushe sayde vnto the trees: yf it be true that ye wyll anoynte me kynge ouer you, then come and reste vnder my shadowe, and ye shal se that a fyre shall come oute of the fyre bushe & waste the Ciper trees of Libanõ.

* In some places it is called bgozsse

And euen so now, yf ye haue done truly & vncorruptly to make Abimelech kig. And yf ye haue dealte well wythe Jerobaall & his house, & haue done vnto hym accordyng to the deseruing of his hãdes, for as much as my father fought for you & aduẽtured his life, And rydd you out of the hãdes of the Madianites. And ye are risen vp against my fathers house thys day. And haue slaine his childrẽ, euen .lxx. personnes * with one stone and haue made Abimelech the sõne of his mayd seruaunt kyng ouer the cytezens of Sichẽ, because he is your brother, yf then ye haue dealt purelye and trulye wythe Jerobaal and with his house this daye: then reioyce ye in Abimelech, and lett hym also reioyce in you. But yf you haue not dealt truly, then I praye God a fyre maye come out of Abimelech & consume the cytezẽs of Sichẽ & the house of Mello. And ỹ there come a fire out of the cytezens of Sichem, & out of the house of Mello & consume Abimelech. And Joatham ranne away & fledde & went to Beer & dwelt there, for feare of Abimelech his brother. When Abimelech had raigned thre yere God sẽt an hate betwene Abimelech & the cytezens of Sichẽ. And the citezens of Sichem rayled vpon Abimelech, and wisshed that the wickednes done to the .lxx. sonnes of Jerobaall might come on him & layd the bloude of thẽ vnto Abimelech their brother whyche slew thẽ, & vnto the other citezens of Sichẽ which ayded him in the kylling of his brethrẽ. And ỹ cytezens of Sichẽ set men to laye awayte for hym in the toppe of the mountaynes, whych men robbed all that came a longe the waye by them. And it was tolde Abymelech.

And Gaal the sonne of Abed & his brethrẽ went & gat them to Sichem. And ỹ men of Sichẽ put their cõfidence in him. And they went out into ỹ feldes & geathered in their grapes & troade them, & made mery: and wẽt into the house of their god, & dyd eate & dryncke & cursed Abimelech. And Gaal the sonne of Abed sayd: what is Abimelech? and what is Sichem? that we shulde serue hym, is he not the sõne of Jerobaal? and Zebul is his officer? serue soche as come of Hemor the father of Sichem, for what reasõ is it that we shuld serue him? wold God this people were vnder my hand, then I wolde take Abymelech out of the way. And one sayde vnto Abimelech, make thyne hoste greater & go out. And when Zebul ỹ ruler of ỹ cytie hard the wordes of Gaal ỹ sõne of Abed, he was wroth & sent messengers vnto Abimelech priuely saying: Behold Gaal ỹ sõne of Abed & his brethrẽ be come to Sichẽ: & behold they set ỹ cytie against ỹ. Now therfore vp by night, both ỹ & al the people ỹ is wt thee, & lye in wayte in the feldes. And rise early in the morning as sõne as the sõne is vp & come vpõ ỹ cytie. And whẽ he & ỹ people ỹ is wt him come out against ỹ, do to hi what thine hãdes shalbe able. And Abimelech rose vp, & al ỹ people ỹ were wt him, by night. And they laid

a wayt

awayt to the cytie in foure cõpanyes. And Gaal the sonne of Abed wẽt out & stode in the entring of the gate of the cittie. And Abimelech rose vp & the folcke ỹ were wyth hym, frõ laying awayte. And when Gaal sawe the people, he sayd to zebul: Beholde ther come people downe frõ the top of the mõntaynes. And zebul sayd vnto him, the shadowe of the hylles seme men vnto the. And Gaal answered agayne and sayde: se ther come folcke downe by the mydle of ỹ land & another cõpany come a lõge by the charmars Ocke. Then sayde zebul vnto him: where is now thy mouth that sayde, what felowe is Abimelech, that we shulde serue hym. These are the people ỹ thou so despysedest. Go out now a felowshipe & fyght with thẽ. And Gaal went out before ỹ cytizens of Sichem, & foughte w̃ Abimelech. And Abimelech chased him ỹ he fledd before him & many were ouerthrowen and slayne, euen vntyl they came vnto the entering of the gate. And then Abimelech wẽt & dwelt at Arumah. And then zebull thruste out Gaal & his brethrẽ, and wold not suffre them to dwel in Sichem.

F And on the morow the people wẽt oute in to the felde. And it was tolde Abimeleeh. And he toke his people & deuided thẽ into thre cõpanies, & lay awayte in the feldes. And whẽ he saw ỹ people were come out of ỹ citie, he rãne vpõ thẽ & laide vpõ thẽ.

And Abimelech & the cõpanyes ỹ were w̃ him, ranne & stode in the entrynge of ỹ gate of the cytie. And ỹ two other compapanies rãne vpõ al the people ỹ were in ỹ feldes and slue thẽ. And then Abimelech fought against ỹ cittie al ỹ day, & toke it, & slewe the people that was therin, & destroied the cytie & sowed sal: in ỹ place. And when al ỹ mẽ of the towre of Sichẽ hearde that, they entered into a strong hold of the house of their God Baal Berith. And whẽ it was tolde Abimelech, that all ỹ mẽ of the towre of Sichẽ were geathered together, he gat him to mount zelmon both he & al that were w̃ him, & toke axes with him & cut downe an arme of a tree, & toke it vp, & put it on his shoulder, & said vnto ỹ folcke ỹ were with him, what soeuer ye se me do: spede your selues & do likewyse. And all the people cut downe also euerye man a bowghe, and folowed Abemilech, and put them into the holde, and sett the holde a fyre vpon them: so that all the mẽ of the towre of Sichem were slayne, vpon a thousande personnes what of men & wemen to gether.

Then went Abimelech to Thebez and beseged it, & toke it. But there was a strõge towre in the myddes of the citye, and thither ranne al the men & wemen & al the cytezens of the cittie & shut it to thẽ, & gott thẽ vp vpõ thee top of ỹ towre. Thẽ came Abimelech vnto ỹ towre & fought against it, & went harde vnto the enterynge of the gate, to set it on fier. But a woman cast a pece of a mylstone vpon hys hedde and al to brake hys brayne panne.

Then Abimelech called hastelye vnto the young man that bare his harnes, and sayde vnto him: drawe thy sword and slee me, that men saye not of me, a woman slewe hym. And his ladde thruste hym thorowe and he dyed.

And when the men of Israel saw that Abimelech was deed, they departed, euery man vnto hys awne house. And thus all the wyckednesse of Abimelech whyche he dyd vnto his father, in sleyng his .lxx. brethrẽ, and therto all the wyckednesse of the men of Sichem, God dyd brynge vpon their hedes: And vpõ them came the curlse of Joathams the sonne of Jerobaal.

The Notes.

a Sowed salt: there to make it barren for euer for salt maketh the grounde vnapte to bryng forth any thinge as sayethe Plin. in his .xxii. boke the viii. Chap. of this is spoken Sophi. i.c

C Thola & Jair Judges of Israel. Israel sinneth & after cryeth on god forgeuenesse.

The .x. Chapter.

After Abimelech ther arose, to defẽde Israel, one Thola, ỹ I sonne of Phuah, the sõne of Dodo, a mã of Issakar, whyche dwelt in Samir in mõte Ephraim. And he iudged Israell .xxiii. yere, & then died & was buried in Samir. And after him arose Jair a Galaadite, whiche Judged Israel .xxii. yere. And he had .xxx. sõnes ỹ ✱rode on .xxx. Asse coltes, Iudi.xii. and had .xxx. cines for thẽ, which ar called the townes of Jair vnto this daie, & are in B the lãd of Galaad. And Jair died, & was buried in Kamon.

✱ And the childzen of Israel wrought wickednesse yet agayne, in the syght of ỹ Iudi.xiii. lord, & serued Baalim & Astharoth, & the Goddes of Syria, & the Goddes of Sidõ, the Goddes of Moab, the Goddes of the childzen of Ammon, & the Goddes of the Philistines, & forsoke the lord & serued him not. And the lord was wroth w̃ Israel, and solde them in to thee handes of thee Philistines, & into the hãdes of the childzẽ of Ammõ: which pild & oppressed ỹ childzẽ of Israel in those daies. xviii. yere, al ỹ were on the other side Jordã in ỹ lãd of ỹ Amorites in Galaad. Moreouer the childzẽ of Ammon went ouer Jordã to fight against Juda, Bẽ Jamin, & the house of C Ephraim: so ỹ Israel was sore combred. Thẽ ỹ childzen of Israel cryed vnto the Lord saying: we haue sinned against the: for we haue forsaken oure owne God, & haue serued Baalim. And ỹ lord sayd vnto ỹ childzẽ of Israel: did not ỹ Egipciãs, ỹ Amorites, ỹ childzẽ of Ammõ, ỹ Philistines, ỹ Sidonites, ỹ Amalechites, & the Maonites, oppresse you? And ye cryed to me, & I delyuered you out of their hãdes. And for al that ye haue forsakẽ me, & serue straung goddes, wherfore I will helpe you no moare. But go & crye vnto the D Goddes whiche ye haue chose, & lett them saue you in the time of your tribulacion.

But the childzẽ of Israel sayd vnto ỹ Lord we haue sinned: do ỹ vnto vs what soeuer please ỹ, & delyuer vs only at thys tyme. And they put awaye the straunge Goddes frõ thẽ, & serued the Lorde. And the mysery of Israel greued hys soule.

Then the childzẽ of Ammõ geathered togeather & pitched in Galaad. And the childzẽ of Israel geathered thẽ to geather & pitched in Mazphah. And ỹ cõpanye of the lordes of Galaad sayde eche to other, whosoeuer wil beginne the battel against the childzẽ of Ammõ, the same shalbe hed ouer all the enhabiters of Galaad.

C Jephthah the sõne of a Harlot delyuereth Israel frõ the Ammonites after they asked forgeuenes.

The .xi. Chapter.

And ther was one Jephthah A a Galaadite, a stronge man, which was ỹ sõne of an harlot: How be it Galaad begat Jephthah. But Galaades wife bare hym sonnes, whych when they were come to age, thruste oute of Jephthah, & said vnto him: thou shalt not enheret in oure fathers house, for thou art the sonne of a straung woman. Then Jephthah fledde frõ his brethrẽ and dwelt in ỹ lande of Tob. And there geathered Idle people to Jephthah, & wente out w̃ hym. But it chaunced in processe of tyme, ỹ the chyldzen of Ammon made warre against Israel, then the elders of Galaad went & fett Jephthah out of ỹ lãd of Tob, & said vnto him: come & be our captaine, & let vs fyght w̃ the childzẽ of Ammõ. And Jeph- B thah sayd vnto ỹ elders of Galaad. Dyd not ye hate me & expelle me out of my fathers house: how happeneth it then ỹ you come vnto me nowe in tyme of youre trybulacio? And the elders of Galaad answered Jephthah. Therfore we turne againe to the nowe, that thou go w̃ vs, & fight against the chyldzen of Ammon, & be oure heed ouer all the enhabiters of Galaad. And Jephthah sayde vnto the elders of Galaad: If ye bryng me home againe, to fight w̃ the childzẽ of Ammõ, then yf the lord deliuer thẽ before me, I shalbe youre hed. And ỹ elders of galaad said to Jephthah, the lord be witnes betwene vs yf we do not accordig to thy wordes. Thẽ Jephthah wẽt w̃ ỹ elders of galaad. And ỹ people made hi hed & ruler ouer thẽ. And Jephthah rehersed al his wordes in Mazphah.

Then Jephthah sent messengers vnto the king of the childzẽ of Ammõ, saying: what ayleth the w̃ me ỹ ỹ comest vpõ me to fight against my lãd? And the king of the childzen of Ammõ answered vnto the messengers of Jephthah, because Israel toke away my lãd, when they came out of Egipt: euen frõ Arnõ vnto Jabock, & frõ C thẽce vnto Jordan. Now therfore restore those lãdes againe w̃ faire meanes. And Jephthah sẽt messẽgers againe vnto the childzẽ of Ammõ, & sayde vnto him: thus saith Jephthah. Israel toke not awaye ỹ lãd of Moab, nor ỹ lãd of ỹ childzẽ of Ammõ. But whẽ Israel came out of Egipt, they walked thorow the wildernesse, euen vnto the redde see, and came to Cades, & sent messengers vnto the kyng of Edom saying: let vs we pray ỹ go thorow thy lãd. But the King of Edõ wold not agre ther to. And in like maner they sẽt vnto ỹ kig of Moab, but he wold not consẽt. And so Israel abode stil in Cades. And then they went a long thorow the wildernes, & com-

passed

passed the lād of Edom, & the lād of Moab, and came a long by the east side of the lād of Moab, & pitched on ỹ other syde of
D the ryuer of Arnon, & came not within the coostes of the Moabites: for Arnon was their vtmost border. And then Israel sent messengers vnto Sehon kyng of the Amorites, and kyng of Hesbon, & sayd vnto hym: Lett vs passe thorowe thy lande vnto owre awne contreye. But Sehon trusted not Israel, to go thorowe hys coostes: but gathered all hys people to geather & pitched in Jazah, & fought vp Israel. But the Lord God of Israel deliuered Sehon & all his folcke into the hāndes of Israel. And so Israel smote thē & conquered al the land of the Amorytes, the enhabiters of the said cōtrey. And they cōquered al the coostes of the Amorites, frō Arnon vnto Jabok, & from the wyldernesse vnto Jordan. So now seing ỹ lord God of Israel hath cast out ỹ Amorites before his people shuldest thou possesse the lād?
E Naye, but what people Camos thy God dryueth out, that lande possesse thou. But whatsoeuer naeyons the Lord our god expelleth, that lande oughte we to enioye. And therto art thou better then Balack ỹ sonne of Zephor King of Moab? dyd he stryue wyth Israell or fyght against thē all the while Israel dwelt in Hesbon and her townes, & in Aroer & her townes, & in al the cities ỹ be a lōg by ỹ coostes of Arnō. xii. hundred yeres? why didst thou not recouer thē in al ỹ space, wherfore I haue not synned agaynst the. But thou doeste me wronge, to warre agaynst me. The lorde therfore be iudge this daye, betwene ỹ children of Israel, and the chyldrē of Ammon. Now be it the kyng of the childrē of Ammō harkened not vnto the wordes of Jephthah whych he sente hym.

Then the spryte of the Lord came vpō Jephthah. And he passed ouer Galaad & Manasses, & came to Mazphah ỹ lieth in Galaad, & frō thence vnto the children of
F Ammō. And Jephthah vowed a vow vn the lord & sayd: If thou shalt delyuer the childrē of Ammō into my hādes, thē ỹ thinge that cometh out of the dores of my house against me, whē I come home in peace, from the chyldren of Ammon, shall be the Lordes, & I wil offer it vp a burntofferinge. And so Jephthah went vnto the chyldren of Ammon to fyght vp thē. And the lord deliuered thē into his hādes. And he smote thē frō Aroer vnto Menith, xx. cyties. And so forth to ỹ plaine of the vynyardes, made an exceding great slaughter. And thus the children of Ammō were brought vnder before ỹ childrē of Israel.

Then Jephthah came to Mazphah vn to his house. And se, his daughter came out against him, wt temberelles & dāsses, which was his only childe: so ỹ beside her he had neither sonne nor daugheter. And
G when he sawe her, he rent his clothes and said: Alas my daughter, ỹ hast* made me stoupe & art one of them that trouble me. For* I haue opened my mouth vnto the Lord, & cānot go backe. And she sayd vn to him: my father, yf ỹ haue opened thy mouth vnto the lord, then do vp me accordyng to that prorceded out of thy mouth, for as much as the Lord hath auenged ỹ of thyne enemies the chyldren of Ammō. And she sayde vnto her father, do this moch for me: lett me alone two monethes that I may go downe to the mountaines & bewaile my virginite with my felowes. And he sayde: go, and so he sent her away two monethes. And she went with her cōpanīōs & lamented her maydenheed vpō ỹ mountaines. And after ỹ two monethes she turned agayne vnto her father which dyd vp her accordyng to hys vowe which he had vowed, & so she knewe no mā. And it became an ordinaūce in Israell yere by yere, that the daughters of Israel shulde go & lamēt the daughter of Jephthah the Galaadite, foure dayes in a yere.

that is, at best we can vowfull.

¶ The batell of Jephthah against Ephraim. After the death of Jephthah succedeth Elon. After Elon Abdon.

The. xii. Chapter.

AND the mē of Ephraim gathered thē selues to gether, & I went northward, & sayde vn to Jephthah: Wherfore wentest ỹ to fight vp ỹ childrē of Ammō, & dydest not call vs to go wt thee we wil therfore burne thine house vpō ỹ, vp fire. And Jephthah said vnto them: I & my people were at great strife vp ỹ children of Ammō. And I called you. But ye deliuered me not out of their hādes. And whē I saw ỹ ye deliuered me not, I* put my lyfe

B lyfe in my handes & wēt vpon the childrē of Ammō. And the Lord delyuered thē in to my hādes. Wherfore then are ye come vpon me to fyght with me.

And Jephthah gathered to gether al ỹ mē of Galaad, & fought with the Ephraites. And the men of Galaad smote the Ephraites, because they sayde: Ye Galaadites ar but runnegates of Ephraim amōge the Ephraites and the Manassites. Moareouer the man of Galaad tokc the passages of Jordan from the Ephraites. And whē those Ephraites ỹ were escaped, sayd lett vs go ouer. Then the mē of Galaad sayde vnto thē: Ye are Ephraites, & they sayd nay. Then the other answered:
C thē say* Scibboleth. And they said Sibboleth, and could not so pronoūce, where vp on the other tokc them and slewe them at the passages of Jordā. And there were ouerthrowē at that tyme of the Ephraites xlii. thousande. And when Jephthah had iudged Israel. vi. yere he dyed, & was buried in one of the cities of Galaad. After
D this man iudged Israell one Abezan of Bethlehem, & he had. xxx. sonnes and. xxx. daughters, & sent also his. xxx. daughters out, & tokc. xxx other in, for his sōnes. And when Abezan had iudged Israel. vii. yere he dyed, and was buryed at Bethlehem.

And after hym Elō a Zabulonite iudged Israel tē yere, and he died & was buried in Ailon, in the contrey of Zabulon.

And after him, Abdon the sonne of Hellel a Pharathonite iudged Israel. And he had fourtie sonnes, & thirtie nevewes, ỹ*
Judic. x. a. rode on. lxx. asse coltes. And when Abdon the sonne of Hellel the Pharathonite had iudged Israell. viii. yere, he dyed, & was buryed in Pharthon, the land of Ephraim in the mount of the Amalekites.

The wordes signifieth flowing of dyuers of waters.

That is, the Rulers power.

¶ Israel being an Idolatrer is oppressed of ỹ Philistines. The byrth of Samō. The sacrifice of Sāsons father.

The. xiii. Chapter.

AND the children of Israel began againe to cōmitte wickednesse in ỹ sight of ỹ lord. And ỹ Lord deliuered thē in
A to ỹ hādes of the Philistines fourtye yere. And ther was a mā in Zaraah of ỹ kynred of ỹ Dānites, named Manoah, whose wife was barren & bare not. And ỹ Angel of ỹ lord apeared vnto hys wyfe and sayd vnto her: Behold, thou art barrē and beariest not: But thou shalt conceaue and beare a sōne. And now beware, and dryncke no wyne, ner strong dryncke, neather eate any vncleane thyng: for se, ỹ shalt conceaue & beare a sonne. And there may not rasor or sherers come on his hed: For the ladde shall be an abstayner vnto god, euen from the time of his birth. And he shall begynne to deliuer Israel oute of the handes of the Philistines.

Then the wyfe went and tolde her husbande sayinge: a man of God came vnto me, and the facyon of him was lyke the facion of an Angel of God exceadynge fearful. But I asked him not whēce he was, neither tolde he me hys name. And he said vnto me: * beholde thou shalt be with childe and beare a sonne, and now dryncke no wine nor stronge dryncke, neither eate any vncleane thyng: for the ladd shalbe an abstayner to God euen from hys byrthe to the daye of hys deathe.

Num. vi. c.

B Genesis xvi. c. Luke. i. c

Then Manoah made intercession to ỹ Lorde, and sayde: I praye the my Lorde lett the man of God whiche thou sendeste come once moare vnto vs and teache vs what we shal do vnto the ladd, when he is borne. And God heard the voyce of Manoah, & ỹ angel of god came againe vnto ỹ wyfe as she satt in the feldes: But Manoah her husband was not wt her. Then ỹ wife made hast & rāne & shewed her husbād & sayd to him: Behold ỹ mā apeared vnto me ỹ came the other daye vnto me.

And Manoah arose and wēt after his wife and came to the man and saide vnto him: art thou the man that spakeste vnto my wife? And he said, yea. Thē Manoah said, now whē thy saying is come to passe what shalbe the maner of the childe, and what shal he do? And the Angel of the lorde sayd vnto Manoah: the wife must abstaine frō al that I said vnto her: she may eate of nothyng that cometh of the vyne tree, ner dryncke wyne or strong dryncke, nor eate any vncleane thynge: But muste obserue al that I bad her. Then said Manoah vnto the Angel of ỹ lord, graūt vs to tary vntyl we haue made redy a kidd & haue set it before ỹ. And ỹ angel of ỹ lord saide vnto Manoah: though ỹ make me abyde

abyde, I wyll not eate of thy meate. And moreouer yͤ thou wylt prepare a burntof fering, that thou muſt offer vnto the lord For Manoah wiſt not that it was an angel of the lord. And Manoah ſayd vnto ỹ angel of ỹ Lord: what is thy name, ỹ whē thy ſaying is come to paſſe, we may do the ſome worſhip. And the angel of the Lord ſayd vnto hym: why aſkeſt thou after my name, when it is maruclouſe.

D And Manoah toke a kyd with a meat offring, & offered it vpon a rocke vnto the Lord. And the angel did wonderlye, Manoah & his wyfe loking vpō. For whē the flame came vp out of the altare, the angel of the Lord aſcēded vp in the flame of the aulter. And Manoah & his wife loked vp on & fel flat on theyr faces vnto the grouñ But ỹ angel of ỹ lord dyd nomore apeare vnto Manoah & his wyfe. And thē Manoah knew that it was an angel of ỹ lord & ſayd vnto his wyfe: we ſhall ſurely dye, becauſe we haue ſene God. But his wyfe ſayd vnto hym: Yf the Lord wold kyl vs he wold not haue receaued a burntoffring and a meatoffring of our handes, neyther wold he haue ſhewed vs all theſe thinges nor wold haue tolde vs as he hath of thinges to come. And the wyfe bare a ſonne, & called hys name Samſon. And the ladde grewe, and the Lorde bleſſed hym. And the ſpyrite of the Lorde beganne fyrſte to be wyth the houſe of Dan, betwene Zaraah and Eſthaol.

¶ The mariage of Samſon. He kylleth a Lyon. He propoundeth a rydle. He kylleth .xxx. men. Hys wyfe forſaketh him & taketh another.

The.xiiii. Chapter.

A Samſon wēt downe to Thamnath & ſawe a womā in Thānath of the daughters of the Philiſtines, & came vp & tolde his father & hys mother, & ſayd: I haue ſene a womā in Thānath of the daughters of ỹ Philiſtines. And now geue her me to wyfe. Thē his father & mother ſayd vnto him, is ther neuer a womā of the daughters of thy brethrē, amōg all my people: but that thou muſt go & fett a wyfe of thee vncircumcyſed Philiſtines. And Samſon ſayd vnto hys father, geue me thys woman for ſhe pleaſeth me well. But his father & mother wyſte not that it was the Lordes doyng, & that he ſought an occaſyō of ỹ Philiſtines, whych at that tyme raygned ouer Iſracll.

B Thē went Samſon & hys father and his mother downe to Thānath. And whē they came to the vyneyardes of Thānath behold a young Lion rored vpō him. And the ſpyrete of the Lord came vpō him. And he tare him, as a man wold rent a kydde, & yet had nothing in hys hande. Neuerthelater he told not his father & mother what he had done. And he went downe & talked with the womā, which ſemed wel fauored in the ſyght of Samſon.

And wythin a ſhorte ſpace after, as he went thyther agayne to take her to wyfe, he turned out of the waye, to ſe the carkeſſe of the Lyon. And behold ther was a ſwarme of bees in the carkaſſe of the lyon and honye. And he toke of the hony in hys handes and went eating, and came to hys father and mother & gaue them alſo. And they dyd eate. But he tolde not them, that he had taken the honye out of the carkeſſe of the Lyon.

C And whē his father was come vnto the womā. Samſon made ther a feaſt, for ſo vſed the younge men to do. And whē her frendes ſawe him, they brought .xxx. cōpanyons to beare felowſhyp. And Samſon ſayd vnto them: I wyl put forth a rydle vnto you. And yf you cā declare it within vii. dayes of the feaſt & fynd it out, I wyl geue you thyrtye ſhertes & thyrtye chaūge of garmentes: But & yf you cannot declare it me, then ſhal ye geue me thyrtye ſhertes & thyrtye chaunge of garmentes. And they anſwered hym, putt forth thy rydle & let vs heare it. And he ſayd vnto thē. Out of the eater came meat: and out of the ſtōge came ſwetenelle. And they could not in thre dayes expounde the rydle. And when the ſeuēth daye was come, they ſayd vnto Samſons wyfe. Flatter with thyne husD band, that he maye declare vs thy rydle, or elles we wyl burne the & thy fathers houſe with fyre, haue ye called vs to make vs beggers or not? Thē ſamſons wyfe wept vnto hym and ſayde: it cannot be but that thou hateſt me and loueſt me not: for thou haſte putte forth a rydle vnto the chyldrē of my folke and wylte not tell me what it meaneth. And he ſayde: Beholde, I haue not tolde it my father, nor my mother, and ſhulde

ſhulde I tell it the?

And ſhe wepte vnto hym. vii. dayes, while the feaſt laſted. And the ſeuēth day he tolde her, becauſe ſhe laye ſo ſore vpon him. And ſhe told it ỹ childrē of her folke. And ỹ men of the citie ſaid vnto him ỹ ſeuenth daye before the sōne wente downe. What is ſweter then honye, and what is ſtrōger then a Lyō. Thē ſayd he vnto thē: If ye had not *plowed with my caulfe, ye had not found out my ridle. Thē ỹ ſpyrite of the Lorde came vpō him. And he went downe to Aſkalon, & ſlewe thyrtie men of them, and ſpoiled thē, and gaue their garmentes vnto them whyche expounde the rydle. And he was wrothe and wente vp to his fathers houſe. But Samſōs wyfe was geuen to one of hys companyōs that bare hym companye.

That is, yf ye had not take the hel ger of my wyfe as in Deu.

¶ Samſon tieth fyre bādes to foxtayles & letteth them runne in to the corne and burne it, to be auenged of them ỹ toke his wife frō him. With the Iawbone of an Aſſe he kylleth a thouſand men. Out of a great toth in the Iawe god geueth him water, to ſatisfye hys thyrſt.

The.xv. Chapter.

A But it chaūced withyn a while after, euen in ỹ time of whete heruеſt, ỹ Samſon viſyted his wyfe wyth a kydde. And whē he ſuppoſed to haue gone in vnto hys wife into the chāber, her father wolde not ſuffre hym to go in: But ſayd: I thought that thou haddeſt hated her, & therfore gaue I her vnto one of thy companiōs. How be it, her younger ſiſter is fayrer then ſhe. Take her in ſteade of the other. Then ſayd Samſon vnto thē: Now I am blameleſſe cōcerning the Philiſtines, though I do them euell.

And Samſon went out & caught thre hundred Foxes, and toke fyre brandes, & faſtened tayle to tayle, and put a fyrebrāde in ỹ myddes, betwene two tayles. And he ſett ỹ fyre brandes on fyre, & put them into the corne of ỹ Philiſtines, and burnt vp bothe the reped corne and alſo the ſtādynge, with vyne & oliues. Thē the PhiB liſtines aſked, who had done that? And it was tolde them that Samſon ỹ sonne in law of the Thamnite, becauſe he had takē his wife and geuē her to one of his cōpanyons. And the Philiſtines came and burnt her and her father with fyre.

And Samſon ſayd vnto them: ſhuld ye do ſo? I wyl ſurely be auēnged of you, and then I wyll ceaſe. And he ſmote thē* legge and thyghe with a myghtye plage. And then he went and dwelte in the caue of the rocke Etam.

* Becauſe they fell as they fled. The chaldee reſdeth Interpre. hoc men's fortem.

Then the Philiſtines came vp & pytched againſt Juda & laye in Lehi. And ỹ men of Juda ſayde, why are ye come againſt vs? And they āſwered to bind Sāſon are we come, euen to do him as he hath done to vs. Then thre thouſande men of Juda went downe to the caue of ỹ rocke Etam, and ſayde to Samſon: wotteſte ỹ not that the Philiſtynes are rulers ouer vs? Wherfore then haſte thou ſerued vs thus? And he anſwered them, as they ſerued me, ſo haue I ſerued them.

C And they ſayde vnto him, we are come to bynde the & to delyuer the into ỹ hādes of the Philiſtines. And Samſon ſaid vnto thē: ſwere vnto me, ỹ ye ſhall not hurte me your ſelues. And they ſayde we wyll not hurte the, ſaue only bynd the & deliuer the vnto their handes: But we wil not kil the. And ſo they boūde him with two new cordes and brought him vp from the rocke. And when he came to Lehi, the Philiſtines ſhowted agaynſte hym. And the ſpyrete of the Lorde came vpon hym, and the cordes ỹ were vpō hys armes became as flare that was burnt with fire, and the bandes louſed frō his hādes. And he foūde a Iaw bone of a ratten Aſſe, and put forthe hys hande and caught it, and ſlue a thouſande men therwith.

And Samſon ſayd: with the Iawe of an aſſe, haue I made heapes: wyth the Iaw of an aſſe haue I ſlayne a thouſand men. D And whē he had left ſpeakig, he caſt away ỹ Iawe out of his hand & called the place *Ramath Lehi. And he was ſore a thirſt, & called on ỹ Lord & ſayde. Thou Lorde haſt geuē this great victory, thorowe the hād of thy ſeruaūt. And now I muſt dye for thyrſt & falle into the handes of the vncyrcumcyſed. But god brake a great toth ỹ was in the Iawe, and there came water therout. And whē he had dronck his ſpyrete came agayne, & he was refreſſhed, wherfore the name therof was called, *the wel of the caller on, whyche is in Lehi vnto this day. And he iudged Iſrael in ỹ daies of the Philiſtines twentye yeres.

Chaſtis. the liſtening vp of the Iaw.

heb. enkoz

¶ Samson lyfteth vp the Gates of Gaza & carieth thē vp into the mōntayne. He was deceaued by Dalilah & made blinde. He pulleth doune the house vpō the Philistines and dyeth with them.

The.xvi. Chapter.

A THen went Samsō to Gaza, and saw there an whore, and wēt in vnto her. And it was tolde ỹ Gazites, that Samson was come thither. And they wēt about and layde awaite for him all nyght in the gate of the cytie, but were styl al the night saying: Tarye tyl ỹ morning that it be daye, & then let vs kyl him And Samson toke hys reste tylle mydnyghte, and rose at mydnyghte and toke the dores of the gate of the cytie, and the two syde postes, and rente them of, barres and al, and put them vpon his shoulders, and caried them vp to the toppe of an hyl that lyeth before Hebron.

And after that he loued a woman, vpō the ryuer of Sorek, called Dalilah vnto whom came the Lordes of ỹ Philistines, and sayde vnto her: Flatter with him & se wherin hys great streugth lyethe, and by what meane we maye haue power ouer B him, that we may bynde him, to bring him vnder, and we wyll geue euerye man a leuen hundred syluerlynges.

And Dalilah sayde to Samson. Oh, tel me where thy great strength lyeth, and yt thou were boūde wherwith men might constrayne the. And Samson sayde vnto her. If men boūd me with .vii. grene withes ỹ were neuer dryed, I shuld be weake and as another man. And then the lordes of the Philistines brought her .vii. withes ỹ were yet grene & neuer dryed & she bound him therwith. Not withstandynge she had men lying in waite withe her in ỹ chaimbre. And she sayde vnto hym, the Philistines be vpon the Samson. And he brake the cordes as a stynge of towe breaketh, when it fealeth fire. And so his strength was not knowen.

C Then saide Dalilah to Samson: Se thou haste mocked me and tolde me lyes. Now yet tel me I pray ỹ, wherwith thou mightest be bounde. And he sayde: If I were bound with new ropes ỹ neuer were occupyed, then shulde I be weake, & as another mā. And Dalilah toke new ropes & bounde him therwith, & sayd vnto him, the Philistines be vpon the Sāson. And there were lyers of wayte in the chamber, and he brake them from of his armes, as they had bene but a threde. And Dalilah sayd vnto Samson, hitherto thou hast begyled me & tolde me lyes: I praye the yet tell me wherwith mē may bynde ỹ. And he sayd vnto her. If thou plattedest the seuē lockes of my heed wythe an heatre lace & fastnedeste them wythe a nayle. And she sayde vnto hym, the Philistines be vpon the Samson. And he awaked out of hys slepe, & plucked & went away wt the nayle that was in the plattinge & wyth ỹ heatre lace. Then she sayde vnto him: How canst D thou say ỹ thou louest me, when thine hert is not wt me: for ỹ haste mocked me this. iii. times, & hast not told wherin thy great strength lyeth. And as she lay vpō him & her wordes cōtinually vexyng of him, his soule was encombred euē vnto the death. And he tolde her al his hert, and sayd vnto her: there neuer came rasor nor sheres vpō mine heed, for I haue bene an abstainer to God euen frō my mothers wombe: If myne heatre were cut of, my strengthe wold go frō me, & I shuld ware & be lyke al other men. And when Dalilah saw ỹe had tolde her all hys hert, she sente for the Philistines saying, come vp yet this once. for he hath shewed me all his herte.

Then the Lordes of the Philistines E came and brought the money in their hādes. And she made him slepe vpō her lapp and sent for a man, and cut of the seuē lockes of hys heed & beganne to vexe hym. But his strength was gone frō him. And she saide the Philistines be vpō ỹ Samson. And he awooke out of his slepe and thought to go oute as at other tymes before & shake him selfe, & wist not that the lord was departed from him. But ỹ Philistines toke him and put out his eyes, & brought hym doune to Gaza, and bounde hym wyth fetters. And he was made to grinde in the prison house, howe be it the F heatre of his heed begāne to growe againe after that he was shorne.

Thē the lordes of ỹ Philistines geathered thē to geather, for to offer a solempne offrig vnto Dagō their god, & to reioyce: for they sayde, oure God hathe delyuered Samson oure enemye into oure handes.

And

And when the people saw him, they prayed their God: for they sayd our god hath delyuered into our handes our enemye, ỹ destroyed oure contreye and slue many of vs. And whē their hertes were mery, they sayd: sende for Samson & lett him playe before vs. And they fett Samson out of ỹ prisonhouse, & he played before them, & they set him betwene ỹ pillers. And Sāsō G said vnto the ladd that leed him by ỹ hād: lett me that I may touche the pillers that the house stande vpō, & that I may leane to them. And the house was full of men and wemen. And al ỹ lordes of the Philistines. And there were vpon the rouffe a three thousād mē & wemen, that beheld how Samson played.

And Samson called vnto the Lord, & sayde: my Lorde Jehouah thynke vpon me, & strengthen me, at this tyme only O God, that I may be auēged of the Philistines for my two eyes. And Samson caught the two myddel pyllers on whych ỹ house stode and on whiche it was borne vp, the one in his ryght hande, & the other in his lefte, & sayde: my soule dye with the Philistines, and bowed thē with mighte. And the house fel vpō the lordes and vpon al the people ỹ were therin. And so the deed which he slew at his death, were moo then they which he slewe in hys lyfe. And then his brethren and all the house of his father came downe and toke hym vp, & broughte hym and buryed hym betwene Zarah and Esthaol, in the buryng place of Manoah his father. And he iudged Israel twentye yere.

¶ Micah whose mother made him an Idoll of silver. Of the young preast of the lynage of Leui of Bethlehem.

The.xvii. Chapter.

A THer was a mā in mounte Ephraim, named Micah whyche sayd vnto his mother: ỹ leuē hundred sylueryinges ỹ were takē frō ỹ, about which ỹ cursedst & saidest in mine eares: Behold thē syluer is with me for I toke it away. Thē sayd his mother, blessed be thou my sone, in ỹ lord. And so he restored the leuē hūdred sylueryinges to his mother againe. And hys mother sayde: I vowed the sylver vnto the Lorde of myne hand for my sone: to make a grauē ymage & an ymage of metall. Nowe therfore I geue it the a- B gaine. And he restored the moneye againe vnto his mother. Then his mother toke two hūdred sylueryges & put thē to a gold smyth, to make therof a grauē ymage & a ymage of metal, which remained in ỹ house of Micah. And ỹ mā Micah had a chapel of gods, & made an Ephod & ymages, & filled the hād of one of his sōnes whych became his preast. For in those daies ther was no king in Israel, but euery mā dyd C what thought hym best.

And there was a younge man oute of Bethlehē Juda, & oute of the kinredes of Juda: whiche young mā was a Leuite & soiourned there. And the mā departed out of ỹ cytie of Bethlehem Juda, to go dwel wher he could find a * place. And he came to moūt Ephraim, & to ỹ house of Micah as he iourneyed. And Micah sayde vnto hym, whence comest thou? and the Leuite answered him: I am of Bethlehē Juda, & go to dwell where I maye fynde a place. And Micah sayde vnto him dwel wt me, and be vnto me a father and a preast. And I wyll geue the ten sylueryinges by yere and rayment of all sortes, and thy meate and drynke.

And ỹ Leuite went & beganne to dwel with the man, & was vnto him as dere as one of his owne sōnes. And Micah filled ỹ hand of the Leuite, & the young mā became his preast, and cōtinued in the house of Micah. Then sayd Micah now I am sure ỹ lorde wilbe good vnto me, seyng, I haue a Leuite to my preast.

understan where he might get no. & prof or sustēta.

¶ The children of Dan take the goddes & the preast of Micah away. They destroye Lais, & after bylde it agayne.

The.xviii. Chapter.

A IN those dayes there was no king in Israel. And in those daies ỹ tribe of Dā soughte thē an enheritaūce to dwelin, for vnto that tyme there fell none enheritaūce vnto thē amōg ỹ tribe of Israel. And the children of Dā sēt of their kynredes fyue mē of actiuite, out of their rootes, euē out of Zarah and Esthaol, to bewe the lād & search it out, & said vnto thē: go & searche out ỹ lande. And they came to moūt Ephraim, euē to ỹ house of Micah & lodged ther. And whē they were come vnto ỹ house of Micah, they knew ỹ

voice of ỹ yong mā ỹ Leuite, & turned in thither, & sayde vnto him: who brought ỹ hither? & what makest thou in this place? & what hast ỹ here. And he sayd vnto thē, thus and thus dealeth Micah wyth me & hathe hired me to be his preaste. And they said vnto him: Aske of God I pray the, ỹ we may knowe whether ỹ way whiche we go, shalbe prosperous or no. And ỹ preast sayd vnto thē: go in peace, for ỹ way whyche ye go is before the Lorde.

Then the fiue men departed and came to Lais, & sawe ỹ people that were therin, how they dwelte carelesse, & after the maner of ỹ Sidōs, still, & without casting of parelles, & that no man made any trouble in the lande or vsurped any dominion, & howe they were farre from the Sidons & had no busynes with any nacō. And they came vnto their brethren, to Zaraah, and Esthaol. And their brethren sayde vnto them: what tydinges bryngeste you?

And they sayd vp and lett vs go vnto them, *for we haue sene the lād, ỹ it is very good. Hast therfore & be not slouthfull to departe and to go and cōquere the lād. When ye be come, ye shall come vnto a people that casteth no parelles, and vnto a large contreye: for God hathe geuen into your handes a place wherin is no lacke of any thyng that is in the worlde.

And there departed thence of the kynred of the Danites, oute of Zaraah and Esthaol sixe hundred men apointed with instrumētes of warre. And they wēt & pitched in Kariath Iarim in Juda. Wherfore the place is called Mahanah Dā vnto this day, which is on ỹ backside of Kariath Iarim. And they wente thence vnto mounte Ephraim, & came to the house of Micah. Then answered the fyue mē that wēt to spye out the cōtrey of Lais, & sayde vnto their brethrē wot ye not that there is in these houses an Ephod & Images, & a graue Image, and an Image of meatal? Now therfore cōsidre what ye haue to do.

And they turned thither warde & came to the house of the younge man the Leuite in the house of Micah, & saluted him peasably. And ỹ fyue hūdred men gyrded wt wepons of warre which were of ỹ childre of Dā stode in the entering of ỹ gate. And the fyue mē that went to spye oute ỹ land, went in thyther and toke the kerued Image, & ỹ Ephod the kerued Image, & the Image of metal. And ỹ preast stode in the entering of the gate with the syx hūdred men ỹ were armed vnto battel while ỹ other went to Micahs house, and fette the kerued Image, the Ephod, the kerued Image and the Image of metall. Then sayde the preast vnto thē: what do ye? and they answered him, holde thy peace & *put thyne hande vpon thy mouthe, and come with vs, & be vnto vs a father & a preast, whether is it better for the to be a preaste vnto the house of one man, or to be preast vnto a tribe or a kynred in Israel? And ỹ preast was glad & toke the Ephod and ỹ Images, and the grauen Image, & went wt ỹ people. And they turned & departed, & put the childre, the catell & their costlye thynges before them.

Whē they were a good way frō the house of Micah, the mē ỹ were in the houses ỹ were by Micahs house, made an oute crye, & folowed after the childre of Dan & called vnto thē. And they turned their faces, and sayd vnto Micah, what ayleth ỹ, that thou makest an out cry? And he said, ye haue take away my Goddes whiche I made also the preast, and go your wayes wyth them: And what haue I meare, how then say ye vnto me, what ayleth the? And the childre of Dan sayd vnto him, let not thy voyce be heard amōg vs, leste angrye felowes runne vpon the, & thou loose thy lyfe, with the lyues of all thyne housholde to. And so the childrē of Dan went theyr wayes. And when Micah sawe that they were to strōg for him, he turned & wēt backe vnto hys house agayne.

And they toke the thynges which Micah had made, and ỹ preast whiche he had, and went vnto Lais, euē vnto a people ỹ were at reast and without mystruste, and smote thē wyth the edge of the swerd and burnt the cytye wyth fyre. And there was no mā to helpe, because it was farre from Sydon, & they had no medelynge wythe anye other nacyon. And the cytye stode in the valey that lyeth by Bethrehob. And they bylt the citye and dwelt therin. *And called it Dā, after ỹ name of Dā their father which was borne vnto Israell. Howbeit in verye deade the name of the cytye was

was Lais at the begynnynge.

And the childzen of Dan set them vp the grauen Image. And Jonathan the sonne of Gerson, the sōne of Manasses & hys sonnes were the preastes vnto ỹ tribe of the Danites, vntyll they were caryed awaye out of the lande captiue. And they sett them vp the kerued Image whyche Micah made, all the whyle that the house of God was in Silo.

Of the Leuite whose wife was vyllanously kylled in Gabaah. She is deuyded in to xii. partes & of her sent to euery tryde of Israel a peace.

The. xix. Chapter.

IT chaunced in those dayes, whē ther was no king in Israel, that a certē Leuite dwellyng on ỹ syde of mounte Ephraim, toke to wyfe a cōcubine out of Bethlehem Juda: which concubine playde the whore in his house, and went away frō him, vnto her fathers house to Bethlehem Juda, & there contynued foure monethes. And her husbande arose and went after her, to speake frendly, vnto her, & to bring her home agayne, & hys lad with him and a couple of Asses. And she brought him vnto her fathers house, & when the father of ỹ damosel sawe him he reioyced of his coming. And his father in law the damoselles father kepte him ỹ he aboade withe him thre dayes and so they ate and dranke and lodged there.

The fourth daye they arose erly in the morning, & the man stode vp to departe. But the damoselles father sayd vnto his sōne in law, cōfort thine hart wt a morsell of breed & then go youre waye. And they sate downe & did eate & drinke both of thē to geather. Then sayd the damoselles father vnto the man, go to I pray the and tarye al nyght and let thyne hert be mery. How be it the mā stode vp to departe: but his father in law cōpelled him to turne againe & to tarie al night ther. And he rose vp erly ỹ fyfth day to departe. Thē saide ỹ damoselles father cōfort thine hert: & so made him tarye vntil after middaye. And they did eate bothe of them to geather.

And then the man arose to depart with hys concubine and hys ladde. But his father in law the damoselles father sayd vnto him behold the day gothe fast awaye & drayweth towarde euē, tary al night: at ths least way tarie this day here and let thine hert be merie. And to morow get you erlie vpon youre waye and get the to thy tent. Neuerthelater ỹ mā wold not tarie, but arose & departed and came as ferre as Jebus, whych is Jerusalem, & his two asses ladē, and his concubine & his ladd with him. And whē they were fast by Jebus, ỹ daye was sore spent and the younge man sayd vnto hys master, come I praye the & let vs turne in, into thys citte of ỹ Jebusites & lodge all night there. But his master sayd vnto him, we wyll not turne into a straung cytte that are not of the childzen of Israel: we wil go forth to Gabaah. And he sayd vnto his ladd, go forwarde, & we shall come to one place or other & shal lodge all nyght in Gabaah or in Ramah. And they went forward vpon theyr waye, and the sōne went downe vpon thē when they were fast by Gabaah which is in Beniamin. And they turned thytherward to go and lodge al nyght in Gabaah. And when they came in, they sat them doune in a streat of the citte, for there was no man toke them into lodge. But behold there came an olde man from his worke, out of the feldes at euē which was also of moūt Ephraim, and but a straūger in Gabaah for the mē of ỹ place were of the childzē of Jemini. And when he had lyfte vp his eyes, & saw a wayfaring mā in ỹ streates of ỹ citte he said: whether goest ỹ? And whence comest ỹ? And the other answered him, we come frō Bethleh Juda toward the syde of mount Ephraim: from thence am I, and went to Bethleh Juda, and go now to the house of the lord. But ther is no man that receaueth me to house: and yet I haue straw and prauender for oure Asses, and breade and wyne for me and thy hādmaide, & thy ladd that ar with thy seruaunt, and lacke nothynge.

The olde man sayd, peace be with the, al that thou lackest shalt thou fynde with me: only abide not in ỹ streates al nighte, and he brought him into hys house, & gaue fodder vnto his Asses. And they washed their fete, and dyd eate and dryncke. And *as they were making theyr herttes merye, the men of the cytte whyche were wycked, sett the house rounde about, and thrust at the doze, & spake to the mā of the

house the olde man sayinge: bringe forth the man that came into thyne house, that we maye knowe hym.

But the man of the house went out to thē & sayd vnto thē. Oh, nay my brethren, do not so wickedly seing that thys man is come into myne house: doo not this folye. Behold my daughter a mayde & this mānes concubyne, thē I wyl bring out vnto you, and *humble thē, and doo with them what semeth you good: but vnto this mā, do not thys folye. But the men wolde not herke to hym. Neuertheles the man toke his cōcubyne & brought her out vnto thē, and they hadde to do with her, & entreated her shamefully, all the nyght euē vnto the morninge. And when the daye beganne to springe, they let her go.

*Humble of this loke Gen. 19. b

G And then came the woman in the dawning of the daye & fell downe at the dooze of the mannes house, wher her Lord was, & ther she laye tyll daye. And her Lorde arose vp in the morning & opened the dozes of the house, & went out to goo hys waye. And behold, his concubine laye along before the doze of the house, and her hand vpon the thze sholde. And he sayd vnto her: vp & lett vs be goying. But she answered not. Thē he toke her vp vpō an Asse & rode vp, and gat hym vnto hys owne home. And whē he was come vnto his house, he toke a dyssling knife, & caught his cōcubine and deuyded her thorow the bones into xii. peces, & sent her into al quarters of Israel. And al that saw it sayd: there was no soch dede done or sene sence the chyldrē of Israel came out of Egipt vnto thys day, consyder the matter, geue councel and say youre myndes.

The Notes

a‡ Here note that a concubyne in the scripture signifieth not a whoze but a maryed wyfe yet in some places differing frō quenes, as in Gen. vi. a. and xli. Regum. xi. a

b‡ The comen translt. readeth the house of God, whyche is the interpretation of thee Hebrue wozde Bethel. Of the house of God, or Bethell loke Genes. xxviii. d.

¶ The battel of al the Israelites agaynst the tribe of Ben Jamin for the Leuites wyfe kylled.

The .xx. Chapter

A hat is all some consent, & generally as eneth in his 3 b.

Then al the chyldren of Israel went out: and there gathered a cōgregation to gether * as it had ben but one man, euē frō Dā to Berseba & out of the lande of Galaad, vnto the lande to Marphah and there stode folke oute of al quarters of all the trybes of Israell, in the cōgregatyon of thee people of God, foure hundred. M. footemē that drewe swerdes. And thee chyldren of Ben Jamin hearde that the chyldren of Israel were gone vp to Marphah.

Then sayd the chyldren of Israell, tell vs how thys wyckednesse happened. And the Leuite the womās husband that was slayne, answered & sayd: I came into Gabaah that is in Ben Jamin with my cōcubyne to lodge al nyght. And the cytezēs of Gabaah rose agaynst me, & sett the house round about vpō me by nyght, & thought to haue slayne me: and caughte my concubyne and forced her, that she dyed. And I toke my concubyne and cutte her in peces and sente her thorowe oute all the landes of the enheritaunce of Israell. For they haue cōmitted abhominnation and folly in Israell. Behold ye are al chyldren of Israell. Se therfore and geue youre aduyse in the case.

Then al the people arose, as it had ben one man saying: ther shall not a mā of vs go to hys tent, nether turne into his house And now this is it that we wyl do to Gabaah & cast lottes agaynst it. And we wyl take ten men of the hundred thorowe oute all the trybes of Israell, & an hundred of the thousande, and a thousande out of the ten thousande, to fette vitayle for the people to make that they may go agaynst Gabaah Ben Jamin, accordyng to al the folye that they haue wrought in Israel. And so all the men of Israell gathered together, vnto Gabaah, knit together as it had ben but one man. And the trybes of Israell sent men thorow all the trybe of Ben Jamin sayinge: what wickednes is thys y is happened amōg you. Now therfore delyuer vs the men, those wycked wretches of Gabaah that we maye slay them, and put awaye euell from Israell.

Neuertheles the chyldren of Ben Jamin wold not herke vnto y voyce of theyr brethren the chyldren of Israell: but gathered them selues together out of the cyties vnto Gabaah, to come out in batayle agaynst y chyldrē of Israel. And the chyldren of Ben Jamin were nombred at that tyme

tyme, out of the cities .xxvi. thousande mē that drewe swerdes beside the enhabiters of Gabaah which were nōbred seuen hūdred chosē mē. And among all these folke were seuē hundred lefte hāded mē, whych euery one could slig stones at an heer breadeth, & not misse. And the chyldrē of Israell beyde the children of Beniamin, were nombred foure hundred thousand men y drewe swerdes, and al men of warre.

C And the children of Israel arose & wēt vp to * Bethel, & asked of God, who shulde begynne the battell agaynste the chyldren of Beniamin, and the Lord sayd Juda shal begynne. And the chyldren of Israell stode vp erlie and beseged Gabaah. And the mē of Israell went out to battel against Beniamin, and put thē selues in aray agaynst them, to fyght against Gabaah. And the chyldrē of Beniamin came oute of Gabaah and destroyed in Israell that daye .xxii. thousande men, and brought them to the erth.

*Before v. xvi. c

And the folke of the chyldrē of Israel plucked vp their hartes, and wente to agayne and made battell in the same place where they dyd the first day: but they wēt fyrst vp and wept before the Lorde vnto euen, and asked of the Lord sayng: shall we go agayne to battel against y children of Beniamin oure brethren. And the lord sayde: go vp vnto them and when y chyldren of Israel were come to the chyldren of Beniamin the second day, the chyldren of Beniamin went against thē out of Gabaah, the second daye, and destroyed to the erth of the chyldren of Israell once agayne .xviii. thousande men y drew swerdes euery man of them.

D Then the children of Israel and al the people wente vp and came vnto Bethell, and wepte and sat ther before the Lord, & fasted the same daye vnto euen, and offered burntofferynges & peace offerynges before the Lorde. And they asked the Lorde: for there was the arcke of the apoyntment of God, in those daies. And * phinehes y sonne of Eleazar, the sonne of Aaron waytinge vpon it at that tyme & they sayd shall we go out any moare to battell against the children of Beniamin our brethē, or shall we cease? And the lorde saide go: for to morowe I wyll delyuer them into your handes. And Israel sett layers awayte agaynst Gabaah rounde about. G And the children of Israel wēt against y children of Beniamin y thirde tyme, & put thē selues in araye against Gabaah, as twyse before. Then came y children of Beniamin against y people, tyl they were drawē a great way frō the citie. And they began to smite of y people deed (as twise before, by two hie wates of which one goeth vp to Bethell & the other to Gabaah thorowe the felde) vpon a thyrtye men of Israel. For the chyldrē of Beniamin though y the other had ben beatē before them, as at the fyrst tyme. But the chyldren of Israell sayde, let vs flee and plucke them away from the cytye, vnto the hye wayes.

Which after the Hebrues stoned till .xiii. dyed yeres. Of whom also Num. xxv

And then al the men of Israel rose vp out of their standing, & put them selues in aray at Baal Thamar. And likewyse the layers in wayte of Israel came forth oute of their places, euē oute of y medowes of Gabaah, & came before Gabaah: ten thousande chosen men out of al Israel, & there was sore battel. But y other wyst not y euyl was so nye them. And the lord plaged Beniamin before Israel, so that the children of Israell destroyed in Beniamin y same daye .xxv. thousande and a hundred men, that drue swerdes euery one of thē. It semed the children of Beniamin, that the other had ben put to the woorsse. For the men of Israel gaue Rome to Beniamin, because they trusted vnto the layers in wayte whyche they had layde agaynste Gabaah. And the layers in wayte hasted and ranne vpon Gabaah, and wente and smote al the citie w the edge of the swerd. And the apoyntment of the mē of Israel w the laters in waite to runne vpō Beniamini w y swerd, was whē they shuld make y smoke rise vp out of the citie. And y mē of Israel fleed in the battell. And Beniamin begā to smite deed of y children of Israel, about a thirty persones, for they supposed y the other had ben put to y woorsse before them, as in the fyrste battell. Then began to aryse oute of the cytie, a piller of smoke. And the Beniamites loked backe: and beholde the waistynge of the hole citie began to ascende vp to heuen.

When y men of Israel turned againe, the men of Beniamin were abashed: for they

they sawe that euell apprꝛochꝛed them. And they turned before the men of Israell vnto the waye that leadeth to the wildernes, the other folowing thē at the harde heles. G And beside that they of the citie destroyed thē in the myddle of them. And they cōpassed Ben Jamin about, & chased thē to Menuah, & ouer came them before Gabaah on the east syde: & ther were slayne of Ben Jamin. xviii. thousand, & al men of might And they turned & fled to thee wyldernes warde & vnto the rocke *of pōgranettes And ꝯ other flue by ꝯ way of ꝯ rest of thē, fyue thousand mē, & sticked vnto thē vntyl they came to Gadaam, & slue two thousand moo of thē. So ꝯ al that were slayne that same daye of Ben Jamin were. xxv. thousand men that dꝛue swerdes, & all mē of myght: onelye. vi. hundꝛed men turned and fled to the wyldernes, vnto the rocke of pomgranettes and abode there. iiii. monethes. And then the men of Israell tourned backe agayne vnto the chyldrē of Bē Jamin, and smote them wyth the edge of thee swerde in thee cytyes bothe man and beaste and all that came to hande, and moreouer sette all the cytyes they could come by, on fyre.

*Bethe. Remon.

Of all the trybe of Bē Jamin ther escaped but. vi hundꝛed

¶ The trybe of Ben Jamin being vtterly destroyed for theyr fornication with the Leuites wyfe, is restored agayne.

The. xxi. Chapter.

A

AND the men of Israell sware in Mazphah saying: ther shal none of vs geue hys daughter vnto any of Bē Jamin to wyfe. And the people came to Bethel & abode ther tyll euen, before God & lyfte vp theyr voyces & wept sore & said O Lord God of Israel, why is this chaūced in Israel, that ther shuld be thys daye one trybe lackinge in Israell? And on the morowe the people rose vp be tyme & made there an altare and offered burntoffrynges and peaceoffeinges.

And the chyldren of Israel asked, who are they among all the trybes of Israell ꝯ came not with the congregation vnto the Lord? for they had made a great othe concerning thē that came not vp to the Lorde to Mazphah saying that they shuld suerly dye. And the chyldren of Israel had pytie on Ben Jamin theyr brethren, & sayde: ther is one trybe cutt of from Israel this daye: what shal we do vnto the remnaunt of them, for too gette them wyues, for as moch as we haue swoꝛne by the Lord that we wyll not geue them of oure daughters to wyues. Then they sayde, what are they of the trybes of Israel that came not vpp to Mazphah to the Lorde. And beholde there came none of the enhabitours of Jabes Galaad vnto the congregation. And when the people were vewed: behold there were none of the enhabiters of Jabes Galaad there. And the congregation sent thether. xii. thousande men of the strongest of them, & commaunded them saynge: go & smyte thee enhabiters of Jabes Galaad wyth the edge of the swerde both wemē & chyldren. *And thys is that ye shal do: vtterly destroy al the males and al the wemē that haue lyen by mē. And they founde amōg the enhabiters of Jabes Galaad. iiii C. damoselles virgines ꝯ had knowen no man by lying wꝫ any male. And they brought them vnto the hoste to Siloh whych is in the land of Canaan.

*Marginal

And the hole congregattō sent and spake wyth the chyldren of Ben Jamin that were in the Rocke of Pomgranettes, and called peaceably vnto them, and Ben Jamin came agayne at that tyme, and they gaue them the wemen whych they had saued a lyue of the wemē of Jabes Galaad But they so suffised thē not. And the people had compassion on Ben Jamin, because that God hadde *made a gappe in the trybes of Israell. And then the elders of the congregation sayde: what shall we do to the remnaunt of them, to get them wyues seynge all thee wyues of Ben Jamin are destroyed? And they sayde there must be an enheritaunce for them that be escaped of Ben Jamin that a trybe be not destroyed out of Israel: howbe it we maye not geue them wyues of oure daughters. For thee chyldren of Israell had made an adiuration saying: acursed be he that geueth a wyfe to Ben Jamin.

*That is, had bene a trybe of Israel.

Then they sayd: behold, ther is a feaste of the Lord yearlye in Siloh which is on the northsyde of Bethel, & on the east syde of the waye that goeth frō Bethel to Sichem and southe from Libanon. And they commaunded the childꝛen of Ben Jamin saynge: goo and lye in wayte in the vyne-

yneyardes. And whē ye se that ꝯ daughters of Siloh come out to daūce in a rowe then come ye oute of the vyneyardes, and catche you euery mā a wyfe of the daughters of Siloh and get you vnto the lande of Ben Jamin. And yf theyr fathers or brethren come vnto vs too complayne, we wyll saye vnto them, haue pytye on them, because we reserued not to eche man hys wyfe in tyme of warre, and thereto because that ye gaue them noꝛe in due tyme, ye were to blame.

And the chyldrē of Ben Jamin dyd euen so: & toke thē wyues accoꝛdinge to the nōbꝛe of them of the dauncers whych they caught. And then they went and returned vnto theyr enheritaunce, and bylt theyr cyties and dwelt in them.

And the chyldren of Israell departed thence at that tyme and wente euerye man to hys trybe, and to hys kynred, and went oute from thence euerye man to hys enheritaunce. In those dayes there was no kynge in Israell: but euerye man did what semedhim ryghte.

The Notes.

aꝋ Thys curse properly was the same that we call excommunicatcation, as in the Gala. i. a.

¶ The ende of the Boke of Judges.

¶ The Boke of Ruth

¶ Elimelec goeth with his wyfe & chyldren into the land of Moab. After his death hys wyfe Noemi returneth agayne into her contreye, & wyth her Ruth, her daughter in lawe.

The. I. Chapter

IN the time when the Iudges iudged, ther fell a dearth in ꝯ land. Wherfore a certen man of Bethlehē Juda wente for to soiourne in the cōtreye of Moab with hys wyfe & two sonnes. The name of thee man was Elimelec, and hys wyfe Noemi, and the names of hys twoo sonnes were, Mahalon and Chilion and they were Ephrattes, out of Bethlehē Juda. And when they came into the lande of Moab, they continued there. And Elimelec Noemies husbande dyed, and she remayned wyth her two sonnes whiche toke them wyues of the nacions of the Moabites: thee ones name Orphah & thee others Ruth. And when they hadde dwelled ther about a ten yeare, Mahalon and Chilion dyed also euen both two of them, so that ꝯ wyfe was lefte desolate of her two sonnes and of her husbande thereto. Then she rode vp wyth her daughters in lawe and returned frō ꝯ cōtrey of Moab: for she had heard say, being i ꝯ cōtrey of Moab: how that the Lorde hath vysyted hys people & geuen them fode. Wherfore she departed out of the place wher she was and her two daughters with her. And as they went by the waye returnyng vnto the land of Juda, Noemi saide vnto her two daughters in lawe: go and returne eche of you vnto youre mothers house: the Lorde deale as kyndlye with you, as ye haue dealt wythe the deed and with me. And the Lord geue you that you maye fynde reaste ether of you in the house of her husbande: and so she kyssed them.

Then they cryed and wepte & sayd vnto her we will go with the vnto thy folke. But Noemi said, turne againe my daughters: for what cause wolde you go wythe me: thinke you that ther be any more childꝛen in my bowelles, to be youre husbandes? Turne agayne my daughters & go: for

for I am to olde to haue an husbād. Yf I ¶ said I haue hope, also yf I toke a mā this nyght: ye & though I had all ready borne sonnes, wold ye tarye after thē, tyl they were of age? or wold ye for thē so long refrayne from taking of husbandes? Not so my daughters: for it greueth me moche for your sakes, that the hande of the Lorde is gone out agaynst me.

Therwith they cryed and wept agayne howbeit, Orphah kissed her mother in law but Ruth abode still by her, thē she sayde: se, thy syster in lawe is gone backe agayne vnto her people & vnto her god: returne & after her. But Ruth sayd: entreate me not to leaue the, and to returne from after the, for whether thou goeste, I wyll goo, and where thou dwellest, there I wyll dwelle: thy people are my people, and thy God is my God. Where thou dieste, I wyll dye, & ther wylbe buried. at The Lord do so & so to me, except that death only departe the & me a sondre.

D Whē she saw that she wold neades go wt her, she lefte speaking vnto her. And so they wēt both together vntill they came to Bethlehem. And when they were come to Bethlehē, it was noysed thorow all ỹ cytie and the wemen sayd: is not thys Noemi? But she sayd vnto them, cal me not * Noemi: cal me * Mara, for the al mightie hath made me very bitter. I went out ful: but ỹ lord hath brought me home empty. Why shuld ye then cal me Noemi: seing the lord hath hūbled me, & ỹ almighti hath brought me vnto aduersite? And the tyme when Noemi wt Ruth the Moabitesse her daughter in lawe returned out of ỹ countreye of Moab & came to Bethlehem, was in ỹ beginning of barley haruest.

that is pleasaunt

that is bitter

The Notes.

at As the Lord do so & so. &c. is a maner of swearing amongest the Hebrues, As we now say so God be my helpe, iii. Reg. xx. d. Soche sayinges are properly called protestacions.

¶ Ruth leaseth corne in the feldes of Booz, and fyndeth fauour in hys syght.

The. ii. Chapter.

A Nd Noemi had a kynsmā of her husbādes, a mā of might of the kynred of Elimelec, named Booz. And Ruth ỹ Moabitesse sayd vnto Noemi, let me go to the feld & lease & gether eares, after whō soeuer I fynd grace in his syght. And she sayde vnto her: go my doughter. And she went & came & gethered after the haruest men, & her chaunce was that parte of the felde pertayned vnto Booz whyche was of the kinred of Elimelec. And behold he, Booz came frō Bethlehem & sayd vnto the haruest mē, the Lorde be wyth you. And they answered hym, the Lorde blesse the. Thē sayd Booz vnto the young man that had the ouersyght of the heruest mē. Whose damosel is this? And the younge man that was sette to ouer se the heruestmen answered and sayde: it is the Moabitische damosel that came wyth Noemi out of the countreye of Moab, and she sayde, lett me I praye the, lease and gether after the heruest men, the eares that remayne, & so she came and hath cōtinued euen from the morning vnto now, & tarryed not long in the house.

Thē sayd Booz vnto Ruth: heareste ỹ my daughter: go to none other feld to gether, nether go frō hence: but abyde by my maydēs. Thyne eyes ar on a feld ỹ shalbe reped: go after the maydēs therfore, for I haue charged the young mē, that they touche the not. Moreouer when thou arte a thyrst, go vnto ỹ vessels & drincke of that which the laddes haue drawen. Then she fell on her face & * bowed her selfe to the ground & sayd vnto hym: how is it that I haue found grace in thyne eyes, to knowe me, seing I am an alyaunt?

Bowed, or worshipped.

And Booz answered & sayd vnto her: al is tolde me ỹ thou hast done vnto thy mother in lawe sence ỹ death of thine husbād how thou hast left thi father & thy mother & the lād wher thou wast borne, & art come vnto a nacion whyche thou knewest not in tyme passed. The Lord qupte thy worke, & a full rewarde be geuē the of the Lorde god of Israel vnto whō thou art come, to trust vnder his winges. Thē she sayd vnto him, let me fynd fauour in thy sight my lord, for ỹ hast comforted me & hast spoke hartely vnto thy mayde, which yet cannot be lyke vnto one of thy maydes. And Booz whē the tyme of refectiō was come, said vnto her: come hither & eate of the bread, & dippe thy sop in the vinagre. And she sate down by the repers, & he raught her * parched corne. And so she dyd eat & was sufficed & left part. And whē she was ryssen vp to gether

Iohn. vi.

to gather. Booz said to ỹ yong mē saying: let her gather ỹ eares ỹ remayne & doo her no despite. And therto pul out of ỹ sheues for her & let it lie, ỹ she may gather it vp, & rebuke her not. And so she gathered vntyl euē & thē threshed ỹ she had gathered, & it was vpō an Epha of barley. And she toke it vp & went to the cytie, & shewed her mother in lawe what she had gathered. And therto she plucked out & gaue to her ỹ she had reserued when she had eaten ynough. Thē sayd her mother i law vnto her, wher gathered ỹ ỹ to day? & wher wroughtest ỹ blessed be he ỹ knewe the. And she shewed her mother i law wt whō she had wrought & sayd: ỹ mānes name wt whō I wrought to daye is Booz. Thē sayde Noemi vnto her doughter in lawe: blessed bee he for he ceaseth not to do the same goodnes to the dead, ỹ he dyd to the lyuinge. And Noemi sayd vnto her: ỹ mā is nye vnto vs, euē of our next kin. And Ruth the Moabite sayd he bad me also, ỹ I shuld cōtinue with his yōg mē, vntil they had ended al ỹ heruest he hath. Thē saide Noemi vnto Ruth her daughter i law, it is best my daughter, ỹ ỹ go out wt his maydens, & that no mā mete the in any other feld. And so she kepte her by the maydēs of Booz, to gather vnto ỹ ende of barley haruest & not of whete haruest also: & dwelt with her mother in law

Some, or certayne.

¶ Ruth sleepeth at Booz fete, & is knowē hys kynswomen. The. iii. Chapter.

A Thē Noemi her mother i law sayde vnto her: my daughter I wil seke rest for the, ỹ thou mayste be in better case. For now this Booz oure kynsmā with whose maydens ỹ waste, wenoweth his barley to night in the threshing floure: washe thy selfe therfore & anoynt the & put thy rayment vpō the, & get the to the threshing floure. But let not the mā beware of the, vntil he haue left eating & drinkinge. And when he goeth to slepe, marke the place wher he layth hym downe, & then go & lyft vp the clothes that ar on his fete, and laye the downe & so shal he tell the what ỹ shalt doo. And she answered her: al ỹ thou biddest me I wil do. And so she went vnto the floure, & dyd according to al ỹ her mother in lawe bad her. And when Booz had eaten & dronken & made hym mery, he went & laye downe by the side of the heape. And she came softly & lyft vp the clothes of his fete, & layde her downe. And at midnighte the mā was afrayd & groped. And behold a womā laye at his fete. Thē he said what art thou, & she answered, I am Ruth thine handmayde, spreade thy mātell ouer thyne handmayde, for ỹ art the next of the kinne And then he sayd blessed be ỹ in the Lord my daughter, for thou haste shewed more goodnes in the later ende, thē at the beginning, in as moch as ỹ folowdest not yonge mē, whether they were poore or ryche. And now my daughter feare not, I wil do to ỹ al that ỹ requirest, for all the gates of my people know that ỹ art a womā of vertue And it is true ỹ I am of thy nexte kynne: how beit, ther is one nyer then I. Tary al nyght. And when morninge is come yf he wil marye ỹ it is good, so let hym do. But & yf he wyl not haue the, as sure as thee lord liueth I wil haue the, lye stil vntil the morning. And so she laye at his fete vntyl the morning. And she arose vp before one could know āother. And he said: let nomā beware, ỹ there came any woman into the throshig floure. And he said: bring thy mātel ỹ ỹ hast vpō the & holde it vp. And she held it vp. And he mette in. vi. mesures of barley & layed it on her. And she gat her into thee citie: & she came in, to her mother in law which said: what tidinges my daughter? And she tolde her all that the man had done to her. And said therto, these. vi. measures of barleye gaue he me & sayde: thou shalt not go emptie vnto thy mother i law Thē sayd she: my daughter syt styl, vntyl thou knowe how the matter wyl chaunce. For the mā wyl not be in rest vntyl he haue fynished the matter thys same daye.

The Notes.

at As sure as the Lorde liueth, was the maner of swearing amōg the Hebrues, to shewe a differēce of the Gentils, whiche sware by theyr Idolles. ỹ lyued not, i. Reg. xxiii. b. and, xxvi. b. and, xxviii. b

¶ Booz taketh Ruth to wyfe, of whō he begetteth Obed. The. iiii. Chapter.

Then went Booz vn to the at gate & satt hym downe there: & behold, the kynsmā of which Booz spake came by. Vnto whō he sayd come & syt downe here, and called him by hys name. And he turned in & sate down. Thē he

he toke ten mē of the elders of the cytye, & sayd, syt ye downe here. And they sat downe. Thē he sayd vnto the kynsmā: Noemi that is come agayne out of the cōtreye of Moab, wyl sell a parcel of lād which was our brother Elimelecs. And I thought to do the to wete & bidde the bye it before the enhabitources and elders of my people, yf thou be dysposed to calenge it: but and yf thou wilt not purchase it, then tell me that I may wete it. For there is none to calēge it saue thou, & I nert the. And the other answered I wyll purchase it.

B Then sayd Booz, what day thou byest the feld of the hand of Noemi, thou must take also Ruth thee Moabite the wyfe of the dead, to steare vp the name of the dead vpon his enheritaūce. Thē sayd the kinsmā, I cannot purchase it for marriage of my owne enheritaūce: take thou my righte to the, for I cannot purchase it. Now this was the maner of olde tyme in Israell concerning purches & chaungynge, for to stablithe al thing: that a man must plucke of hys showe & geue it hys neyghboure, and thys was a wytnesse in Israell.

And the kynsman sayd to Booz, bye it thou: & so drue of hys showe. Then sayde Booz vnto the elders & vnto al the people ye are witnesses thys daye, that I haue boughte all that was Elimelecs, & all that was Chilions & Mahelons, of the hande of Noemi. And Moreouer Ruth the Moabite the wyfe of Mahelon, do I take vn to me to wyfe to stere vp the name of the dead vpon hys enheritaunce, that hys name be not put oute from amonge hys brethren, and from the gate of hys cytie: ye are witnesses thys daye.

And al the people that were in the gate, & the elders sayd we ar witnesses: the lord make thee woman that is come into thyne house like Rahel & Lea, which twayne did bylde the house of Israell: that she may * do vertuously in Ephrathah, & be famouse in Bethlehem, & that thyne house be like the house of Pharez, whom Thamar bare vnto Juda, euē of the sede which the Lord shal geue the of this young woman.

* That is, ye may prayse the well & honestly.

D And so Booz toke Ruth, & she was his wyfe. And he wēt in vnto her, & the Lorde gaue that she cōceaued and bare a sonne. And the wemen sayd vnto Noemi: blessed be the Lorde, the whyche hath not lefte the wythoute an heyre thys daye * that shall haue a name in Israell, and that shal bringe thy lyfe agayne and cherishe thyne old age. For thy daughter in lawe whych loueth the hath borne hym that is better to ȳ then seuen sonnes. And Noemi toke the chylde and layed it in her lappe, and became nourse vnto it. And her neyghboures gaue it a name sayinge: there is a chylde borne to Noemi, and called it Obed: he is thee father of Jsai, thee father of Dauid.

* That is to say, a name that remayne in Israell

Thys is thee generatyon of Pharez,
Pharez begat Hezron: Hezron begat Ram, Ram begat Aminadab, Aminadab begat Nahason, Nahason begat Salmō, Salmō begat Booz, Booz begat Obed, Obed begat Jsai, Jsai begat Dauid.

The Notes.

a ℣ The Gates in the scripture do oft tymes signifye the places where the people dyd commenly assemble, and where Judgementes were geuen & causes determined: for in olde tyme were soche thinges done in the gates. ii. Regum. xv. i. a

¶ Thus endeth the Boke of Ruth.

The fyrst Boke of Samuel, called the fyrst boke of the Kynges.

¶ Elkanah hath two wyues, Hannah and Phenenah, Phenennah vpbrayeth Hannah, because she is childlesse. Hannah after prayer made to god, byngeth forth Samuel.

The. j. Chapter.

A There was a mā of Ramathaim Zophim of moūt Ephraim named Elkanah, the sōne of Jerohā, the sonne of Elihu, the son of Thohu, ȳ sōne of Zuph an Ephrathite: whyche had two wyues, the one called Hannah & the other Phenennah. And Phenennah had childrē but Hannah had none. And the sayd man went out of hys cytie euery feastful daye to praye and to offer vnto the lorde of hostes: where thee two sonnes of Eli (Hophni & Phinehes) were the Lordes prestes.

And

And it fel on a day as Elkanah had offered ȳ he gaue to Phenēnah his wife & to al her sōnes & daughters porciōs. But vnto Hānah he gaue a * porcion wythe a heupe chere, for he loued her, neuertheles the Lorde had made her barren. And thereto her enemye Phenennah vexed her a good in castynge her in ȳ tethe how ȳ Lord had made her barren. And so did she yere by yere as oft as she wēt vp to the house of ȳ lord. And so chafed her, wherfore Hānah wepte & ate not. Then saide Elkanah her husband to her: Hannah why weapest ȳ and why eatest thou not? & why is thyne herte so troubled? am not I better to the, then ten sonnes? Thē Hannah rose vp after ȳ they had eaten & droncke in Siloh. And Eli the preast sate vpō a stole by one of ȳ syde postes of the tēple of the Lorde. And she was troubled in her sprytes, and prayed vnto the Lord & wepte sore, & vowed a vowe & sayde. Lord of hostes, yf ȳ wilt loke on the wretchednes of thine hād mayde & shalt remembre me & not forget thine hādmayde, & shalte geue vnto thyne hādmayde a mā chylde I will geue hym vnto ȳ lord, al the dayes of hys life & ther shal nether rasor ore sheres come vpon hys heed. And as she cōtinued praying before ȳ Lord, Eli marked her mouth. For Hannah she spake in her hert, & her lippes dyd but moue onli, but her voice was not heard. And therfore Eli toke her for dronken & said vnto her, how lōg wilt thou be dronkē? put away frō the, ȳ wyne ȳ thou hast. Hānah answered & sayd: not so my lorde, I am a woman sorowfull in myne hert, & haue dronck nether wyne nor any strong dricke, but I haue * poured out my soule before the Lorde. Count not thyne handmaide to be like a daughter of vnthriftines: for out of the aboūdaunce of my meditatiō and greafe haue I spoke hitherto.

Eli answered and sayd: go in peace the god of Israel shal graunt the thy petitiō that thou hast asked of him. Thē she said let thine hāmaide find grace in thy syght. And so the woman went her way, and did eate and loked no more so sadd. And they rose vp erly & bowed them selues before ȳ Lord, & thē returned & wēt to their house to Ramath. And Elkanah lay by his wife Hannah, & the Lord remembred her. And in processe of tyme she conceaued & bare a sonne and called his name * Samuell: because she had asked him of the Lorde.

* That is, asked of god.

And Elkanah and al hys house went vp to offer vnto the Lorde, bothe the offerynges due for the feast and also his vowes: but Hannah went not vp for she sayd vn to her husbande: I wyll tarye vntyll the ladd be wened, and thē I wil bryng him, ȳ he maye apeare before the Lord & there abyde for euer. And Elkanah her husbande sayd to her: do what semith the best: tarye vntyll thou hast wened hym, onlye the Lorde make good his sayinge. And so the womā abode and gaue her sōne sucke, vntil she wened him. And thē she toke him vp her, when she had wened him, vp thre bullockes & an Epha of flourc & a bottell of wine, & brought him vnto ȳ house of the Lorde in Siloh how be it ȳ child was yet younge. And they slue the bullockes and brought in ȳ ladd to Eli, & then she sayde Oh my lord: as truly as thy soule lyueth my lord: I am ȳ womā ȳ stode by ȳ here, praying vnto the Lord & for thys ladd I prayed, & ȳ Lord hath geuē me my desyre whiche I asked of him: & therfore I also lēde him ȳ Lord, as lōg as he may be lēt ȳ lord. And so they prayed ther vnto ȳ lorde.

The Notes.

a ℣ To poure out her soule is, to shew all her hert and affection and declare her mynd effectuallye, to praye ernestly and instantly and to vtter her whole entente and thoughte. Psal. xli. a

¶ The song of Hannah. The offence of the sonnes of Eli. Eli is rebuked for the vnmesurable sufferaunce of hys chyldren.

The. ii. Chapter.

A And Hannah prayed & sayde: mine hert reioyseth in the lorde, myne horne is hye in thee Lord, and my mouth is wide open ouer mine enemyes, for I reioyse in thy sauynge. There is none so holye as ȳ Lord: o there is none sauc ȳ. Nether is there any strengthe lyke vnto our God. Talke not so moch proudlie: let old thinges depart out of your mouthes, for the Lord is a God of knowledge, and Judgeth the thoughtes. The * bowes of the strong are broke: and the weake are endued with strēgth. They that were ful, haue hired out thē selues for breed, and they that were hongry ceasse so to be: in so moch that the baren hath borne seuen, and she

A a. i. that

that had many chyldren is wared feble.

B ‡ The Lorde kyllethe and makethe a liue, bringeth doune to hel & fetcheth vp a gayne. The Lord maketh poze, & maketh ryche bringeth low, and heueth vp on hie. He reyseth vp the poze out of the duste, & lyfteth vp the begger from the dong hyl: to sett the among prynces, and to enherett them with the seate of glozye. Foz the pil-lers of the erth are the Lordes, & he hathe sett the rouñ woꝛld vpõ the. He wil kepe ꝯ fete of his ‡ sayntes but the wycked shal kepe silence in darcknes. Foz in his owne myght shall no man be stronge. The loz-des aduersaryes shall be made to feare hym: and out of heauen he shal thũder vp on the. The Lord shal iudge the endes of the woꝛld, and shal gyue myght vnto his kynge, and exalt the hoꝛne of hys anoyn-C ted. And Elkanah wẽt to Ramath to hys house, and the ladd dyd mynystre vnto ꝯ Lorde befoze Eli the preaste.

But the sõnes of Eli were * ‡ vnthrif-tye childrẽ and knewe not the Lorde. Foz the maner of the preastes wyth the people was, whensoeuer any mã offered any offe ringes the preastes ladd came, whyle the fleshe was in sethyng, and a flesshoke wyth thꝛe teth in his hand, and thꝛust it into the panne, ketle, cadzen, oꝛ potte. And all that the flesshe hoke bꝛought vp the preast toke awaye. And so they did vnto all Israell that came thither to Siloh. Yee: & thereto befoze they had offered the fatt, ꝯ preastes ladd came and sayde to the man that offe-red: geue flesshe to rost foz ꝯ preaste, foz he wil not haue sodden flesh of the, but raw. And yf any mã sayd vnto him let the fatt be offered accoꝛding to the day, and then take as moche as thine hert desireth. The ladd wold ãnswere him, ꝯ shalte geue it me now, oꝛ els I wil take it wt violence. And the sinne of ꝯ yoũgmẽ was very great be foze the lord. Foz they dispised the people and also the offeryng of the Lord.

But the ladd Samuel ministred befoze the lord girded about with a linẽ Ephod. Moꝛeouer hys mother made hym a lytle coote & bꝛought it to him frõ feast to feast when she came vp wt her husband to offer ꝯ offering of ꝯ said feast. And Eli blessed Elkanah & hys wyfe, and sayd: the Lord geue the seede of thys womã, foz that she hath let ꝯ Lord. And they wẽt vnto theyr awne whome. And ꝯ lord visited Hannah so ꝯ she conceaued and bare thꝛe sonnes & two daughters. But the boye Samuell grewe dwellyng styll with the Lorde.

Eli was very olde and herd al that his sõnes did vnto al Israel, & how they slept wt the wemen that * wayted in the doze of ꝯ tabernacle of wytnesse, & sayd vnto thẽ: why do ye soch thinges? Foz I heare your wicked deades of al these people. Oh, nay my sonnes: foz it is no good repoꝛt that I heare how ye make the lozdes people to trespas. If one mã sinne agaynst another * datsemen may make his peace: but yf a man sinne agaynst the Lord * who can be his daysman? Notwythstandynge they herkened not vnto ꝯ voice of their father, because the Lorde wolde slaye them. The chylde Samuel pꝛofited and grewe, and was in fauoure both with the lord and al so withe men.

And ther came a man of God vnto E- ‡ li & sayde vnto him: thus saith the lord. I apeared vnto the house of thy father, whẽ they were in Egypte in Pharaos house. And I chose thy father out of al ꝯ tribes of Israel to be my preast foz to offer vp-on myne aultare & to burne in cense, & to were an Ephod befoze me. And I gaue vnto ꝯ house of thy father al ꝯ offeringes of the childrẽ of Israel. Wherfoze kycke ye against my sacrifyce and against mine offeryng which I cõmaund in the taber-nacle, and honoꝛest thy childꝛen aboue me, & make youꝛ selues fat of the first fruites of al the offeringes of Israel my people? Wherfoz the lozd God of Israel saith: I sayd ꝯ thine house and the house of thy fa ther shoulde haue walked befoze me foz cuer. But now ꝯ lozd sayth ꝯ be farre frõ me: foz thẽ ꝯ woꝛshipe me I wil woꝛshipe, & they that despyse me, shalbe despised. ‡ G Behold the dates wil come ꝯ I wyl cut of thine arme & the arme of thy fathers house ꝯ ther shal not be an elder in thyne house. And thou shalt se thyne ennemye in the ta bernacle, in al that shall please Israell, & there shall not be an elder in thyne house whyle the woꝛlde standeth. Neuertheles I wil not destroye al thy males from my aultare, to dase thy syghte with all and to make thine herte melt. And all the multy-tude of thyne house shall dye younge.

And thys shalbe a signe vnto the, that shal come vpõ thy two sonnes, Hophni & Phinches: euen in one daye they shall dye both of thẽ. And I wyl stere me vp a faith ful * pꝛiest ꝯ shal do as it is in myne herte & in my mynd. And I wyl byld him a sure house. And he shal walke befoze myne an-noynted foz euer. And they that are left in thyne house, shal come & crouch to him foz a lyttle pece of syluer & a cake of bꝛead, & shal saye: put me I pꝛaye the in one offyce oꝛ other among the Pꝛiestes, that I maye eate a moꝛsell of bꝛead.

The Notes

a‡ Of these bookes is spoken. 1. Sal. r. a
b‡ That is, he correcteth and punisheth in hys wyath, & after comforteth. 2. Sal. xxcbii.
c‡ Those that we call sayntes the Hebrues co-stumably cal good, that is, those that haue ready and pꝛõpt herte to do good to al mẽ, ye euẽ to theyr ene myes as ye haue. 1. Sal. xxiii. a. and in many other.
*‡ The Hebrue word is Belial which is as moch in English as vnthryftie, froward oꝛ wycked
d‡ Here thꝛeteneth he to take ꝯ hye pꝛesthode cleane away frõ the house of Eli, ꝯ is, frõ his stocke & spring foz euer, so ꝯ they shalbe glad to become Le-uites yea & that they shall both crouche & knele too come to that inferiour office, to get at the least way theyr bꝛead that way, whiche is signified by crou-ching foz a little pece of syluer & a bake of bꝛed. Were also let al church ministers, be they bi shoppes oꝛ pre-stes, oꝛ what other degree soeuer it be, learne the re-warde of folowing fylthy lucre.

¶ After the Lord had left to apeare by open vision in Siloh foz a long celon: he yet calleth Samuel thꝛe tymes, & sheweth him what shulde be fal on Eli.

The. iii. Chapter.

AND the child Samuel minis-tred vnto ꝯ lozd befoze Eli: & the woꝛd of the Lord was pꝛecyous in those dayes foz ther was none opẽ visiõ. And it chaũced at that time, that Eli lay in his place, & his eyes began to ware dimme ꝯ he coulde not se. And yer the * lãpe of god wẽt out Samuel laid him doune to slepe, in the tẽple of the lozd, where the arcke of god was. And the lozd called Samuel: & he sayd, here am I, and he ran vnto Eli & sayd here am I foz thou caledest me. And he sayde I called the not: go agayne and slepe. And he wente and layde him downe to slepe. And the lozd called ouce agayne: B Samuel, and Samuel arose & wẽt to E-li & sayd: I am here, thou dyddest cal me. And he answered: I called ꝯ not my sõne. Go agayne & take thy reste: but it was yet Samuel knew ꝯ lozd & yet ꝯ woꝛd of the Lord was opened vnto him. And the lozd wẽt to & called Samuell the thꝛyd tyme. And he arose & wẽt to Eli and sayd: I am here, foz thou hast called me. Thẽ Eli pꝛe-ceaued ꝯ the Lord had called the lad. And sayd vnto hym, go & lye downe: & yf he cal the agayne, thẽ saye, speake on Lorde, foz thy seruaũt heareth. And Samuel wẽt & layed him down in his place. And the lozd came & stode & called as befoze, Samuel, Samuel. And Samuell sayd: speake on, foz thy seruaũt heareth the. And the Lozd sayd to Samuel: behold I wil do a thing in Israel, that ꝯ eares of as many as hea-reth it, shal tingle. In that day I wyl pꝛe-foꝛme to Eli, al that I haue spokẽ concer-ninge hys house: I wyl begin it & ende it. Foz I haue tolde hym ꝯ I wyl iudge hys house foz euer. Foz the wyckednes whych he knoweth, how hys sonnes are vngraci-ouse & he was not wroth therewyth. And C therfoze I haue swoꝛne vnto the house of Eli, that the wyckednesse of Elies house, shal not be purged with sacrifice noꝛ offe-ring, whyle the woꝛlde standeth. And Sa muel laye tyll the moꝛnyng & then opened the doꝛes of the house of the Lord.

But Samuel feared, to shewe Eli the vision. Then Eli called Samuel & sayd: Samuel my sonne. And he answered here I am. And he sayde what is that he sayde vnto thee? See ꝯ hyde it not frõ me. * The Lord do so & so to the, yf thou hyde anye thing frõ me, of all that he sayde vnto the. And Samuel tolde him euery whit & hyd it not frõ hym. And he answered: it is thee Lord, let him do what semeth hym best.

And Samuel grewe, & the Lorde was D with him, & left none of his woꝛdes vnper foꝛmed. And al Israel frõ Dan to Berse-be wist that Samuel was truly made the Lordes pꝛophete. And the Lord apeared agayne in Siloh: foz the lozd opened him selfe to Samuell in Siloh, thoꝛowe the woꝛde of the Lorde.

¶ The batel of the Philistines. Israell fleeth. The Arcke of the Lorde is taken, Elies childꝛen dye, and he hym selfe also.

The. iiii. Chapter

AND Samuell spake vnto all A Israel. And Israel went out A against the Philistines to ba tel, & pitched beyde the * help stone. And the Philistines pit ched in Aphek. And put them selues in aray against Israel. And in ꝯ ende of the battel

a a. ii Israel

Israel was put to the woorsse before the Philistines. And the Philistynes slue in arate alonge by the feldes, about a fowre thousande men.

And when the people were come into their tētes, the elders of Israel said: wherfore hath the lord beaten vs this daye before the Philistines? let vs fetch the arck of the apoyntment of the lord out of Siloh vnto vs, and let it come amōge vs and saue vs oute of the handes of our enemies. And the people sēt to Siloh, and fet frō thence the arck of the B apoyntmēt of the lord of hostes whych dwelleth betwene the Cherubins. And ther were the two sōnes of Eli, Hophni and Phynehes with the arck of the apoyntmente of God. And whē the arck of the apointmēt of the lord came into the host, all Israel showted a myghtie showte, so that the erth range agayne.

Whē the Philistines herd the noise of the showte they said: what meaneth the soūd of this myghtye showt in the host of the Ebrues? And they vnderstode how that the arck of the lorde was come into the hoste. And the Philistines were afrayed, when it was told how that God was come into the host and said. Wo vnto vs, for it was neuer so before this. Wo vnto vs, who shal deliuer vs out of the hād of this mighty god? this is the god that smote the Egipcias with all mauer of plages in the wildernes. Be strōg and quitte your selues like mē, ye Philistines, Iudi.xiii.a that ye be not seruaūtz vnto the Ebrues, * as they haue ben to you. Be mē therfore and fight. And the Philistines fought and Israel was put to the woorsse and fled, euerye mā into his tēt. And ther was a mighty great slaughter, so that ther were ouer thrown of Israel thirty thousād foteme. And the arck of god was take, and the two sōnes of Eli, Hophni and Phinehes were deed. And ther cā a mā of Beiamin out of the aray and came to Siloh the same daye, with his clothes rent and erthe vpō his heed. And when the mā came in, Eli sate vpon a stole by the waye syde lokynge: for hys herte feared for the arcke of God. And the man came in and tolde it in the cytte. And all the cytie cried.

Whē Eli heard the noise of the criege, he asked what the noyse of the rumor mēte. And the man hasted and came in and told Eli. Eli was foure thoze and eighten yere olde, 1.Regu.iii.a and * his syght fayled him that he could not se. And the man said vnto Eli: I am he that came out of the aray and fled out of the host thys day. And he said how is it fortuned, my sonne? And the messēger answered and said: Israel is fled before the Philistines D and ther is a great slaughter chaūsed amōg the people, and thy two sōnes, Hophni and phynehes ar deed, and therto the arck of God is take. And whē he made mēcīō of the arck of God, Eli fel frō of hys stoole backwarde toward the gate, and hys necke brake, and he dyed: for he was olde and vnwieldye, and he had iudged Israel fourtye yeres.

And hys daughter in law Phynehes wife was with chyld and nye the byrth. And whē she heard the tydynges of the taking of the arck of god, and her father in law, and her husband were deed, she bowed her self and traueled, for her paynes came vpō her. And about the time of her deeth, the weme stode about her, sayd vnto her: feare not for that hast borne a sōne. But she answered not nor regarded it. And she named the chylde Ichabod saying: honoure is departed frō Israel. Because the arck of god was taken, and her father in law and her husbād were deed. And therfore she sayd, honour is gone from Israel, because the arcke of God was taken.

The Notes.

at Of another Phinches whiche was the sonne of Eleazar, ye reade. Numer. xxv.

C Dagon the God of the Philistines is cast flat before the arck. The Philistines are plaged in the secret places. The Enhabiters of Ikaron refuse to receaue the arcke.

The.v.Chapter.

AND the Philistines toke the arcke of god and caried it from A *the help stone, vnto Asdod, Hebr. Eben. ezer. and brought it into the house of Dagon, and sett it by Dagon. And when they of Asdod were vp in the mornyng behold, Dagō lay grouelyng vpō the erth before the arck of the Lord. And they toke Dagon and sette hym in hys place agayne. And when they were vp early in the next mornyng behold, Dagō lay grouelyng vpō thee groūd before the arck of the Lord, and hys heed and his two handes cut of vpō the threshold, the body only was lefte on hym. Wherfore nether the prestes of Dagō, nether any mā that cometh into Dagōs house might treade on the threshold of Dagō in Asdod, vnto this daye. But

But the hand of the lord was heuy vpon thē of Asdod, and he destroyed them, and smote thē vnto Emerodes, both Asdod and all the costes thereof. And when the mē of Asdod saw that it was so, they said: that arcke of C God of Israel shal not abyde here with vs, for his hand is sore vpō vs and vpō Dagō our god. And so they sēt and geathered al the lordes of the Philistynes vnto thē and sayde: what shal we do with the arcke of the God of Israel. Then sayd they of Geth let the arck of the god of Israel be caried about. And they caried the arke of the god of Israell about. And whē they had caried it about, the hand of the Lord was in the cittie with a mighty greate plage, and he smote the men of the cytye bothe smalle and greate: and they were smytten in theyr secrete places, D with the Emerodes. Then they sente the arcke of God to Akaron. And as sone as the arcke of God came to Akaron, the Akaronites cryed out sayinge: they haue brought the Arcke of the God of Israell to vs: to slee vs and oure people.

Then they sent and kette al the Lordes of the Philistines vnto them and sayde: sēd away the arcke of the God of Israel, and let it go home againe vnto his awne place, that it slee vs not with our people. For ther was a plage of deeth throw out al the cytye, and the hād of God was exceding sore ther, in so moch that they which died not, were smyte with the Emerodes: so that the crie of the cittie went vp to heauen.

The Notes.

at At the presence of the arcke falleth the Idoll when the Gospel of the Lord raungeth throwe the gentiles, then is all superstitiō vtterly ouerthrowē. When the worde of God is preached are Heresies, the fautes of maners, and errours of fayth destroyed.

C The heyfers bringe home the arcke with the rewardes. The Bethshamites were plaged after they had sene the arcke.

The.vi.Chapter.

AND so whē arcke of the Lorde A had bene in the contreye of the Philistines seuen monethes, the Philistines called for the prestes and the sothsayers sayinge: what shal we do with the arcke of the lord? tell vs wherwith we shal sende it home againe. They answered yf thou sende the arck of the god of Israel home againe sende it not emptye: But rewarde it with a trespasse offering: and then ye shalbe whole, and it shalbe knowen to you, why hys hand departeth not from you.

Then sayde they, what shalbe the trespaceofferyng whych we shall reward hym with? And they answered: fyue golde arsses with the Emerodes and fyue golden myce, accordyng to the nōbre of the lordes of the Philistines, for it was one maner of plage that was on you all, and on your Lordes to. Wherfore ye shall make images lyke to your arsses with Emerodes and images lyke to your mice that destroyed your land, and shal B geue glory vnto the God of Israell: that he may take his hād frō of you, and from of youre Goddes, and from of youre lande. Wherfore should ye harde your hertes as the Egyptians and Pharao hardened their hertes, whyche for all that (when he had played his pageauntes with them) were fayne to lette the people go and depart.

Now therfore make a new carte and take two mealche kyne, on whose necke neuer came yock. And tye the kyne in the carte, and bring the calues whom frō thē. Thē take the arck of the lord and put it in the cart, and put the Iuelles of gold (whych ye reward him with for a trespace offering) in a forcer by the side therof and send it awaye and let it go. And marke yf he go vp by the way that leadeth vnto his owne cost, to Bethsames, thē it is he that did vs this great euyll. But and yf he do not, then it is not hys hande that smote vs, but it was a chaūce that happened vs. And the mē did euē so: they toke two kine that gaue milck and tyed thē in the cart, and kept the calues at home, and they laid the arck of the lord vpō the cart and the forcer with the myce of golde and the images of their arsses with Emerodes. And the kine toke the straight way to Bethsames, both one way, and as they wēt, lowed, turning neither to the right hād ner to the leaft. And the lordes of the Philistines wēt after thē vntyl they came to the borders of Bethsames.

And they of Bethsames were reppynge their wheteharuest in the valeye. And they lift vp their eyes and spied the arcke. And reioyced whē they saw it. And the cart came into the groue of one Iehosua a Bethsamite, and stode styl ther. Ther was ther also a great stone. And they claue the wood of the cart and offered the kine a burntoffering vnto the Lorde. And the Leuytes toke

downe the arcke of the Lorde & the forcer
& was thereby, wherein the Iuelles of gol
de were & put thē on the greate stone. And
& mē of Bethsames sacrificed burnt sacri
fice & offered offerynges & same daye vn-
to the Lord. And whē the kyng Lordes of
the Philistines had sene it, they returned
to Akaron the same date. These are & gol
den arses wythe Emerodes whyche thee
Philistines gaue to amēdes for a trespace
offering, to the Lorde: for Asood one: for
Gaza one: for Askalon one: for Geth one:
& for Akarō one. And & goldē myce were
according to the nōbre of al the cities of &
Philistines thorow &. v. lordshipes: both
of walled townes & of townes vnwalled,
euē vnto the greate stone, wherō they sett
downe & arck of & lord: which stone remai
neth vnto this day in & feld of Iehosua &
Bethsamite. And he plaged & mē of Beth
sames, because they had sene the arcke of
the lorde. And he slue of the people & kyng
thousād & thre skore & tē persones. And &
people lamēted, because the lord had slain
so greate a slaughter of the. And the mē of
bethsames said who is able to stād before
the lord so holy a god & to whō shal he go
from vs? And they sent messengers to the
enhabyters of Kariath Iarim sayinge:
The Philistines haue broughte home a-
gaine the arcke of the lorde: come downe &
fet it vp to you.

¶ The arck is brought to Kariathiarim. The peo
ple wepe, for whych Samuell maketh intercession
to the Lord. The Philistines are smytten.

The. vii. Chapter.

AND the mē of Kariathiarim
cam & fet vp & arck of & lord,
& * brought it vnto the house
of Abinabad in Gabaah and
sanctified Eleazar his sōne to
waite vpō the arck of the lord. And while
the arck abode in Kariathiarim, the daies
multiplyed, that it was twentye yeres, &
all Israell lamented after the Lorde.

And Samuell spake vnto all Israell
saying yf ye become againe vnto the lord
wal your hertes, thē * put away the strā
ge goddes frō amōg you, & Astharoth, &
prepare your hertes vnto & lord & serue hi
alone, & so shal he rydd you out of the hā-
des of the Philistines. And thē the childrē
of Israel did put away * Baali & Astha-
roth, & serued & lord only. Thē said samu-
ell gather al Israel to Mazphah, & I may
pray for you vnto the lord, & they gathered
together to mazphah, & drew water & pow
red it out before the lord & fasted the same
day & sayd ther: we haue synned against &
Lord. And Samuel iudged the causes of
the chyldrē of Israel in Mazphah. When
the Philistines heard & the chyldrē of Is-
rael were gethered together to Mazphah,
the lordes of & Philistines wēt vp against
Israel. And whē & chyldrē of Israel heard
it, they were afrayde of thee Philistines &
said to Samuel: cease not to crie vnto the
Lord our god for vs, that he may saue vs
out of the handes of the Philistines. And
Samuel toke a sucking lābe & offred it al
together for a burntoffring, vnto the lord
& cryed vnto the Lorde for Israel: & the
Lord heard him. And as Samuel offered
the burntoffring, the Philistines come to
fyght agaynst Israel. But the Lord thū-
dred a great thūder the same day vpō the
Philistines, & turmoyled thē, & they were
beate before Israel. And Israel issued out
of Mazphah & pursued the Philistines &
slue thē, vntyll they came vnder Bethcar.
And thē Samuel toke a stone & pitched it
betwene Mazphah & Sen, & called the na
me therof * the stone of helpe, saying: thus
farre hath the lord holpe vs. And so & Phi
listines were broughte vnder & they came
nomore into the coostes of Israel: for the
hād of the lord was vpō the philistines al
the dayes of Samuel. Therto the cytyes
which the Philistines had take frō Israel
came agayne to Israell, euē frō Akarō to
Geth, wyth the coostes of the same, whych
Israell plucked oute of the handes of the
Philistines. For there was peace betwene
Israell and the Amorites. And Samuell
iudged Israell all thee dayes of hys lyfe,
and wente aboute yeare by yere, to Bethel
Galgall and Mazphah, and iudged Isra
ell in all those places, and came agayne to
Ramath: for ther was hys house, and ther
he iudged Israel, and there he bylt an aul
ter vnto the Lord.

The Notes.

at To crye here, signifieth not to make a loude
noise but to praye affectuously & wyth all his hert &
mynde, Exod. xiiii. d

¶ Because Samuelles sonnes did mynister euel: the
people require a kyng: to thē is described the facti
of a kyng.

The. viii. Chapter.

whē

Israel requyreth i.Kinges a king Cis

WHen Samuel was olde, he
made hys sonnes iudges o-
uer Israel. The name of his
eldest sonne was Joell, & the
name of the seconde Abiath,
which were iudges in Berlabe. Neuerthe
lesse his sonnes folowed not his steppes:
but turned a side after lucres & * toke re-
wardes, & peruerted the right. Thē al the
elders of Israel geathered thē together &
came to Samuel vnto Ramath and said
vnto him: behold, thou art olde & thy son-
nes folow not thy waies. Now therfore *
make vs a king to iudge vs, as all other
naciōs haue. But the thig displeased Sa
muel, whē they sayde, geue vs a kynge to
iudge vs. And Samuel prayed vnto the
lord. And & lord sayd vnto samuell, heare
the voice of the people in al & they say vn-
to the. For they haue not caste the awaye,
but me: that I should not raigne ouer thē.
And as they haue euer done (sēce I brou-
ght them out of Egipte vnto this daye, &
haue forsaken me & serued other goddes)
euē so do they vnto the. Now therfore her
ken vnto their voice howbeit yet, testifye
vnto them & shew them & duty of the kig
& shal raingne ouer them. And Samuell
told al the wordes of the lord vnto the peo-
ple & asked a king of him, & he saide: thys
shalbe the * duty of the king & shal raigne
ouer you: he wil take your sōnes & put thē
to his charetes & make his horsemē of thē
& they must rūne before his charet, & wyll
make hi captaines of thē ouer thousāde &
ouer fyftyes, & wil set thē to eare his grōd,
& together in his herucst, & to make instru
mētes of warre & apparel for hys charets
And he wyll take youre daughters & ma-
ke thē the dressers of his oyntmētes, & hys
cookes & bakers. And he shal take & beste
of your feldes, & of your vineyardes & of
your oliue trees, & geue thē to his seruaū-
tes. And he shal take & tēth of your seed &
of your vines, & geue it to his lordes, & to
his seruaūtes. And he shal take the beste of
your menseruaūtes & maideseruaūtes &
yōug men, & of your asses, & do his worke
wthē. And he shal take the tenth of youre
shepe, & ye shalbe his seruaūtes. And whē
ye crye out at that tyme vpon your king,
whych ye shall haue chosen you, the Lord
wyll not heare you at that daye.

Neuertheles the people wold not heare
the voyce of Samuell, but dyd saye: naye
not so: But ther shalbe a kyng ouer vs, &
we wilbe like al other naciōs. And our kin
ge shal iudge vs, & go oute before vs and
fight our battels. And Samuel hearde al
the wordes of the people & rehersed thē in
the eares of the lord. And the lord sayd to
Samuel: herkē vnto theyr voyce & make
thē a king. Then sayd Samuell vnto the
men of Israel go euery man to his cytie.

¶ Saul the sonne of Cis seketh his fathers Asses &
is chosen kynge.

The. ix. Chapter.

NOw ther was a mā of Bē Ja
min named Cis thee sonne of
Abiell, the sonne of Zeror, the
sonne of Bechorath, the sōne
of Aphiah, the sonne of a mā
that was a Jemmite, a mā of might the sa
me had a sōne called Saul, a goodli yōug
mā, so & amōg the chyldrē of Israel, there
was none goodlyer thē he, and was therto
frō the shoulders vpward hier then al the
other people. And it chaūced that the asses
of this Cis Sauls father were lost. Then
sayd Cis to Saul hys sonne: take one of
the laddes with the & vp & go seke the As-
ses. And they wēt thorow moūt Ephraim
& thorow the lād of Salisa, & foūd thē not
Thē they wēt thorow the land of Salim,
& ther they were not. Then they wente also
thorow the lād of Jemini, & they foūd thē
not. Then whē they were come to the land
of Zuph, Saul sayd to the yōuge mā that
was with him: come let vs returne, lest my
father leue caringe for the Asses, and take
thought for vs. And he answered him: be-
hold, ther is in this citie a worshipfull mā
of god, & al & he saith, cometh to passe, now
then let vs go thether: peraduēture he shal
shew vs what way we may go. Thē sayd
Saul to his ladde yf we go what shal we
bring the mā? For our bred is al spent out
of our hāpers, & ther is none other present
to bring the man of God, what haue we?
And the yōug mā answered Saul agayn
& sayd: I haue foūd about me the fourthe
part of a Sicle, that wyl we geue the man
of God to tell vs our waye.

Before tyme in Israel whē a mā wēt to
seke an āswere of god, thus wise he spake
come & let vs go to yat Seer. For he that
is nowe

now called a prophet, was in the old tyme called a Sear. Then sayde Saull to hys yong man: wel sayd of the: come let vs go And so they went vnto the cytie where the man of God was, And as they were goynge vp into the cytie, they met with damo selles that came out to draw water, & sayd vnto the: is ther here a sear. And the maydens answered the, yea: beholde, he goeth before you. Make haste nowe, for he came thys day to the cytie, for ỹ people must offer this day in ỹ hyl. Whē ye be come into the cytie, so shal you finde him, yet he goo vp to the hyll to eate: for the people wyll not eat vntil he come, because he must bless the offring. And thē eat they that be bidde to ỹ feast. Now therfore get you vp for euē now shal ye fynd hym. And they wēte vp into the cytie. And whē they were come into the middes of ỹ citie: behold, Samuel came out against the, for to go vp to the hyl. But the lord had told Samuel a day before Saul came, saying: ℣ morow this tyme I wyl send the a mā out of the lande of Bē Jamin, him shalt thou annoynte to be captaine ouer my people Israel: that he may saue my people oute of the hād of the Philistines, for I haue loked vpō my people, and theyr crye is come vnto me. Whē Samuel saw Saul, the Lorde answered him: se, this is the mā whō I spake to ỹ of This same shal raygne ouer my people.

Thē went Saul to Samuel in ỹ middle of the gate, & sayd: tell me I praye the, where about the sears house is. & Samuell answered Saul & sayd: I am the sear, go vp before me vnto the hyll, for ye shall eate with me to daye. And to morow I wil let the go earlye, & wyll tel the al that is in thyne herte, & as for thyne asses that were lost thys daye thre dayes, care not for thē, for they are found. And Moreouer whose shal the bewtiful thinges of Israel be? be longe they not to the, & vnto al thy fathers house? But Saul ānswered & said: am not I the sonne of a Jemmite of the smalleste tribe of Israel, & my kinred the least of al the kynredes of thee trybe of Ben Jamin, wherfore then spakest thou so to me.

And Samuell toke Saul & his ladd & brought thē into the parler and made thē syt in the chefest place amonge thē ỹ were bidde: which were vpō a thirtye personnes. Thē sayd Samuel vnto the cooke: bring forth the portion whyche I gaue the, & of which I said kepe it wt the. And the cooke toke vp the shoulder & brought it, & sett it before Saul. And Samuel sayd: behold ỹ which is left: put it before the & eate, for I kept it for the of purpose, whē I called the people. And so Saul dyd eate wt Samuell that day. And when they were come downe frō the hyll into the cytie, Samuel comuned with Saul vpō the toppe of the house: & thei arose erly. And about ỹ spryg of the day Samuel called Saul vpō the top of the house saying: vp ỹ I may send the away. And Saul arose. And they wēt out at ỹ dores both of thē, both he & Samuel. And whē they were come almost out of the towne, Samuel sayd to Saul: byd the lad go before vs, & he went, but stand thou still a whyle euen now, that I maye shewe the what God sayth.

Thei bleu then that houres.

The Notes

a‡ Hereof cometh it that a prophecie is called a vision. Esay. 1.a

b‡ The hyll or hye place was ordeyned to do sacrifice & to pray in, but without the cōmaundement of God. iii. Regum. xii. a

¶ Saul is anoynted kyng, & Prophecieth. Samuell declareth the people theyr fawte, in that they asked a kyng. God lende the Kyng lyfe.

The .x. Chapter.

Jerusalē.

Egypte.

Then Samuel toke a bottle of oyle & powred it vpon his head & kissed hym & sayd: the lord hath anoynted the to be a captayne ouer his enheritance. And now whē ỹ art departed frō me, ỹ shalte mete two mē by ✱Rahels sepulchre in the borders of Ben Jamin euē at Zalzah. And they wyll saye vnto the, the asses which ỹ wentest to seke, are found, se, thy father hath lefte ỹ care of ỹ asses & sorowth for you saying: what shal I do for my sōne? Then thou shalte goo forth frō whence & shalte come to the oke of Thabor. And there shalt thou mete thre men goynge to God to Bethel: one carying thre kiddes: & another carienge thre loues of bread: & the thyrd carryenge a botell of wyne. And they wil salute ỹ & geue the two loues of bred: which thou shalte receaue of theyr hādes. After ỹ thou shalt come to the hyl of God where thee Philistines kepe theyr watche. And when thou art come thyther to ỹ citie thou shalt mete a cōpanie of prophetes comyng downe from the hyl, with a psalter, a timbrel, a tymbzel, a pipe, & a harpe before thē, and they prophesieng. And the spyrit of ỹ lord wyl come vpon the, & thou shalt prophesy with thē, & shalt be turned into another mā And whē these signes are chaūced the, thē do what thou hast to do, for God is with the. And thou shalte also go before me too Galgal. And behold I wyl come vnto the to sacrifice burntsacrifice & peaceoffriges *Tary for me seuē dayes, tyl I come to ỹ & shew the what thou shalt do. And assone as he had turned hys shoulder to go from Samuell, God gaue hym another maner of herte, & al those tokēs came to passe that same day. Whē they came to ỹ hyl: behold the cōpanie of prophetes mett hym, & ✱ the spyrit of God came vpō him, & he prophesyed amōg thē. And al that knew hym before, whē they saw ỹ he prophesied amōge ỹ prophetes, they sayd eche to other: what is happened vnto the sonne of Cis? ✱ Is Saul also amōg the prophetes? And one of thee same place answered & sayde: who is theyr father? And therof sprang a prouerbe: what is Saul also amōg the Prophetes? And when he had made an ende of prophesieng, he came to thee hyll. Saules fathers brother sayd vnto hym & hys lad: whether wēt ye? And he answered: to seke the asses, & when we saw that they were no where, we wente to Samuel. Then sayde Sauls vncle: tell me what Samuel sayd vnto you? And Saul ānswered hys vncle: he told vs ỹ the asses were found. But of ỹ kingdō wherof Samuel spake told he hī not. After that Samuel called the people together vnto the lord to Maspha & said vnto the childrē of Israel: thus sayth the lord god of Israel, I brought you out of Egipt, & deliuered you out of the hand of the Egiptiās, & out of the hādes of al kingdōs that oppressed you. And ye haue thys day cast away your God ỹ holpe you out of al your aduersites & tribulations. And ye haue sayd vnto him, ✱ make a kinge ouer vs: Now therfore stād before the lord by your tribes and your thousandes: And whē Samuel had brought all ỹ tribes of Israel the tribe of Bē Jamin was caught When he had brought the tribe of Bē Jamin by theyr kinredes, the kinred of Metri was caught: & Saul the sonne of Cis was caught, And they sought him; but he could not be found. Thē thei asked the lord further: whether ỹ mā shuld come thither. And the lord ānswered: behold, he hath hyd him self amōg the stuffe. And they rāne & fet him thēce. And whē he stode amōg the people, he was hyer then any of the people frō the shoulders vpward. And Samuel sayd to al the people: ther se ye whō ỹ lord hath chosen & how ther is none like him among all the compaine. And al the people showted & sayd: God lende the King lyfe.

Then Samuel tolde the people the duetie of the kingdō, & wrote it in a boke, and layd it vp before the Lord, & so sent al the people awaye, euery mā to his house. And Saull also went home to Gabaah. And ther went wyth hym an hoste, soth as god had touched theyr hartes. But the chyldrē of vnthrftinesse sayde: how shall he saue vs? and despysed hym and broughte hym not presentes. And he made as though he had not heard it.

¶ The people delyuered frō the tyrānye of Nahas: renueth the kingdom of Saul.

The .xi. Chapter.

Then Nahas thee Ammonite came & beleged Jabes in Galaad. And al the people of Jabes sayd vnto Nahas: make a couenaūt with vs & we wyl be thy seruaūtes. And Nahas the Ammonite sayd: hereto wyl I make a couenaūte with you, euen to thrust out al your righte eyes, ỹ I may bring ỹ shame vpō al Israel Then sayde the elders of Jabes: geue vs vii. dayes respite ỹ we may sende messengers vnto al ỹ costes of Israel. And thē ỹ ther come no mā to helpe vs, we wyl come out to ỹ. Then came ỹ messengers to Gabaah where Saul dwelt, & told this tidinges in the eares of ỹ people. And al ỹ people lift vp theyr voices & wept. And behold Saul came folowig hys oxen out of ỹ feld, & asked what ayled ỹ people to wepe And they tolde him ỹ tidinges of the men of Jabes. Thē cam the spryte of god vpō Saul, when he heard those tidinges, & he was exceding angrye. And toke a youke of oxen & hewed thē in peces, & sent them throwe out al ỹ costes of Israel by ỹ hādes of messengers saying: whosoeuer cometh not forth after Saul & after Samuel, so shall hys oxen be serued. Then the feare of the

of the Lord fel on the people, & they came out as it had bene but one man. And whē they were nōbred in Bezek the childrē of Israel were thre hundred thousande, and the mē of Juda thirtie thousād. And they sayde vnto ỹ messengers that came, so say vnto ỹ mē of Jabes i Galaad: to morowe by ỹ tyme, the sonne be hote, ye shal haue helpe. And the messengers came and shewed the men of Jabes, & they were glad. And then the men of Jabes sayde: to morowe we wyll come oute vnto you, that ye may do with vs all ỹ pleaseth you. And on ỹ morow Saul put the people in thre partes. And they came in vpō ỹ host in the mornyng watche, & slue ỹ Ammonites vntyl ỹ heat of ỹ day. And they ỹ remayned, skattered: so ỹ two of them were not lefte together. Then said ỹ people to Samuel: what are they ỹ said: shal Saul raigne ouer vs? bringe thē ỹ we may slay thē. But Saul sayd: ther shal no mā die this day, for to day the lord hathe saued Israell.

Thē sayd Samuel vnto ỹ people: come & let vs go to galgal, & renew ỹ kingdome ther. And ỹ people wēt to Galgal & made Saul kyng ther, before ỹ Lorde in Galgal. And ther they offered peace offrynges before the Lord. And there Saul and all the people reioysed exceedyngly.

The Notes.

¶ Ther ar.ii. maners of feare spoke of in ỹ scripture one, soche as chylde haueth their fathers, why the euen of loue obeye them: of whyche ecclesiastes xii.d. The other, soche as seruauntes comenly haue to their masters, whyche cometh for feare of paine. Of thys is spoken here and Rom. viii.c.

¶ Samuell being an innocent Judge (the people them selues to wytnesse) arguethe the people of vnkindnesse because they demaunded a kyng. Him ỹ repenteth and beleueth God forgeueth, because of hys promesse.

The. xii. Chapter.

THē said Samuel vnto al Israel: beholde I haue obeyed your voice in al ỹ ye sayd vnto me, and haue made you a king. And se your king walketh before you. But I am old & gray headed: & behold my sōnes ar wt you & I haue walked before you frō my childhode vnto this day. Behold here I ā: answere me before ỹ lord & before his anoynted, whose ox haue I take? or whose asse haue I take? whō haue I done wrōg to? or whō haue I pilled? And of whose hād haue I receaued any bribe, to blynd mine eyes ther wt? and I wil restore it you againe. And they say thou hast done vs no wrong, nor pylled vs, nether hast thou taken ought of any mānes hande. Then sayde he to them: the Lord is witnesse vnto you, and hys anoynted is wytnesse this day, that ye haue founde nought in my handes. And they answered: we are witnesses. Then sayde Samuel vnto the people it is the Lord* ỹ made Moses & Aarō, & which brought youre fathers oute of Egipte. Now therfore stande styll, and let me reason wythe you before the Lord of al the ryghtewesnesses of the Lorde which he shewed both you and youre fathers.

* Christ why the hath magnified.

After that Jacob was come into Egipt, youre fathers cryed vnto the Lorde, & the lord sent Moses & Aaron, which brought your fathers out of Egipte, & made them dwel in this place. Neuerthelater they forgat the Lorde their God. And he sold thē into the hande of Sisara cheke captayne of Jabin kynge of Hazor, and into the hādes of the philistines and into the handes of the kynge of Moab, which fought against them. Then they cryed vnto the lorde and sayde: we haue synned, because we haue forsake the Lord & haue serued Baalim and Astharoth. But now deliuer vs out of the handes of our enemyes and we wyl serue the. And ỹ Lorde sent Ferobaal* Badan, Jephthah, and Samuel, and delyuered you out of the handes of youre enemyes on euery syde, so that ye dwelled wt out feare. And for al that whē you saw that Nahas the kyng of ỹ childzen of Amō came, against you, ye sayde vnto me: not so, a kyng shall raigne ouer vs, when yet ỹ Lord your God was youre kynge. Now therfore behold ỹ king, whome ye haue chosen & whom ye haue desired: se, ỹ Lord hath geuen you a kyng. Oh that ye wolde feare the Lord & serue hym & heare his voyce & not disobeye the mouth of the Lord: & that both ye & the kyng that raigneth ouer you wolde folow the Lord your God. For yf ye shall not herken vnto the voice of the Lord, but shal disobeye ỹ lordes mouth: then shal the hand of the lord be vpon you & on youre fathers. Now al so stād & se this great thyng which the lorde will do before youre eyes: is it not now whytesonde? And yet for all that, I wyl call vnto the Lorde, and he shall send thū-

* Gedeon. * Barach. * Iephthe. * Samuel.

der and

der & rayne. Wherbye perceaue & vnderstand: how that your wyckednes is great which ye haue done in the sight of the lord, askyng you a king. And whē Samuel called vnto the lord, the Lord sent thūder & rayne the same daye. And all thee people feared the Lord and Samuel exceedingly. Thē sayd al ỹ people vnto Samuel: pray for thy seruauntes vnto thee Lorde thy God, that we dye not: for we haue synned in askyng vs a king besyde al the synnes that euer we dyd.

Thē sayd Samuel vnto ỹ people, feare not. And thoughe ye haue done all thys wyckednes yet depart not frō the Lord in any case. But serue him with al your hartes. Nether turne ye after vayne thinges, whych cānot delyuer you, for they are but vanities. But the Lorde wyll not forsake hys people, because of his great names sake: because * the lord hath begon to make you hys people. Moreouer God forbidde that I shulde synne agaynste the Lord in leuynge prayinge for you and too shewe you the good and right waye. Only feare you the Lorde and serue hym truely with all youre hartes: for se, he hath done great thinges for you. But & yf ye shall do wickedly: then shal both ye and youre kynge therto perysshe.

* Otherwise. Or pulled the lyon out of his iawe.

¶ The Philistines are smytē of Saul & Jonathas Saul being disobedient to Goddes cōmaundemēt is shewed of Samuel that he shal not raygne.

The. xiii. Chapter.

SAul was as a chyld of a yere olde, whē he begā to raygne. And whē he hath raygned. ii. yeares ouer Israell, he chose hym thre. M. men out of Israel. Two thousande were wyth Saul in Wachmas & mount Bethel, & a thousand wyth Jonathas in Gabaah Ben Jamin. And the rest of the people he sent, euery mā to hys owne house. And Jonathas slue ỹ Philistines in an holde they had in Gabaah, & it came to the Philistines eares. And Saull caused the trompette to be blowen thorowout al the lande sayinge: let the Ebrewes heare. And all Israel harde saye, how ỹ Saul had destroyed an hold of the Philistines, & how that Israel stancke vnto the Philistines. And all the people cried after Saul to Galgall.

Thē the Philistines gethered thē selues to geather to fight wt Israel, thirtie thousand charettes & sixe thousande horsemen with other people like ỹ* sand by the seis side in multitude & came vp and pytched in Wachmas eastward from Bethaue. And whē ỹ men of Israel saw thē selues in a straite, & ỹ the people were accombred, they hidd thē selues in caues, in preuy holes, in rockes, dennes & pittes. And ỹ Ebrues went ouer Jordan vnto the land of Gad & Galaad. But Saul was yet in Galgal, & al ỹ people ỹ folowed him were astonied. And he tarted seuē dates as Samuel* had appoited. But Samuell came not to Galgal, & ỹ people skātered frō hi. Wherfore Saul said: bring burnt sacrifice to me & peaceoffringes. And he offered burnt sacrifice. And as sone as he had made an ende of offring ỹ burntoffringes behold Samuel cam. And saul wēt against him, to salute him. Thē said Samuel to Saul: what hast thou done? And Saull said because I saw ỹ the people skātered frō me, & ỹ thou camest not* wt in ỹ dates appointed & ỹ ỹ philistines gethered them selues together to Wachmas: then said I, ỹ Philistines shal come downe vpō me to Galgal, yer I haue made supplicatiō vnto ỹ lord. And therfore I toke a courage wt me & offred burntoffriges. Thē said Samuel to Saul, ỹ hast done foolishly & hast not kept ỹ cōmaūdement of ỹ lord thy god which he cōmāded ỹ, for at this time wold ỹ lord haue stablissched thy kyngdom vpon Israell for euer. But nowe thy kyngdome shall not contynew. The Lord hath a* sought him a mā after hys owne hert, & hath cōmaūded him to be a captayne ouer his people: because ỹ hast not kept ỹ whyche ỹ lord cōmaūded ỹ. And Samuel arose & gat him frō Galgal to Gabaah Beniamin. And Saul nōbred the people ỹ were foūd wt him, about a sixe hūdred mē. And Saul & Jonathas his sonne & the people ỹ were foūd with thē, had their abiding in Gabaah Beniamin. But the Philistines had pitched in Wachmas. And ther came out of the hoste of the Philistines thre cōpanyes, too destroye one companye turned vnto the way ỹ leadeth to Ephrah vnto the lande of Sual. And another cōpanye turned the waye to Bethorō. And the thrid cōpany turned to ỹ way of the cost ỹ

* Christ why the hath magnified.

* Samuel.

turneth

turneth to the valey of Zeboim towarde
ꝑ wildernesse. But ther was no smith tho
row out al the lād of Israel. For the Phi-
listines thought ꝑ thē the Ebrues mighte
make thē swerdes or speres. And therfore
must al Israel go doune to ꝑ Philistines,
to mēde euery mā his share, his mattock,
his axe, or his sickle: as ofte as ꝑ edges of
ꝑ sickles mattockes doūgforckes, & axes
were blūt, and also to mēde theyr goodes.
And so in battell there was nether swerde
nor spere founde in the handes of anye of
the people that were wythe Saull and
Jonathas: saue for Saul and Jonathas
his sonne was there sōwhat founde. And
the Garisō of the Philistines came out &
stode on the other side before Machmas.

The Notes.

a ¶ The Lorde is counted to seke for hym selfe,
not because he knoweth not any thing of any man:
but he speaketh after the maner of men, as thoughe
a man spake to hys neyghboure: & this is to shewe
hys will vpon thē whych he hathe euerlastyngly elye
chosen, as it is sayde in Deu. xiii. b.

¶ Jonathas cōpanied whis harnes bearer putteth
ꝑ Philistines to flight. He tasteth the hony whych
his father, vnknowing to him, had forbidde ꝑ who
le host. He shulde therfore haue bene slayne but the
people deliuer hym.

The. xiiii. Chapter.

a AND it fel on a daye, that Jo-
nathas the sonne of Saull
sayd vnto his yōg mā that
bare his harnes: come and let
vs go ouer to ꝑ watchme of ꝑ
Philistines that are pounder on the other
side, & tolde not his father. But Saul ta-
ryed in the vtmost part of Gabaah vnder
a pomegarnet tree, that was in Magron,
& the people that were wt him were vpon a
sixe hūdred men. And Ahiah ꝑ sonne of A
hitob Jehabodes brother, the sōne of Phi
nehes, the sōne of Eli, was ꝑ lordes priest
in Siloh and bare an Ephod. But ꝑ peo-
ple wist not that Jonathas was gone.

And ꝑ way ouer by whiche Jonathas
sought to go ouer vnto ꝑ garisō of ꝑ phili
stines, were there two sharpe rockes, euen
one on the one syde, & ꝑ other on the other
b side: the one called Bozez, & the other Se-
neh. And the one leaneth northwarde to-
ward Machmas, & ꝑ other southward to
ward Gabaah. Then sayd Jonathas to
the young mā ꝑ bare his harnesse: come &
let vs go ouer vnto ꝑ stāding of these vn
circūcised, paraduēture ꝑ Lord wil worke
wt vs: for ꝑ lord is fre to saue wt many or
wyth fewe. And his harnesbearer sayd vn
to hym do al that is in thyne hart: sette the
forwarde: and se I am wyth the, as thyne
hert lusteth. Then sayd Jonathas: behold
whē we go ouer vnto the men, & shew our
selues vnto thē: yf they sayd on thys wyse
to vs: tarye vntyl we come to you, then we
wyll stand styll where we be & goo not vp
vnto thē. But & yf thei so say vnto vs: co-
me vnto vs, thē we wyl go vp, for the lord
hath delyuered them into our hādes. And
thys shalbe a sygne vnto vs. And when
they had both shewed thē selues vnto the
garison of the Philistines, the Philistines
sayde: se, the Ebrues come oute of the ho-
les wher they had hydd thē selues in. And
the men of ꝑ garison answered Jonathas
and his harnesbearer & sayd: come vpp to
vs, & we wyll shew you a thing. Thē sayd
Jonathas vnto hys harnesbearer: come
vp after me, for the Lorde hath delyuered
them into the handes of Israell. And Jo-
nathas clame vpon handes and fete, and
hys harnesbearer after hym. Thē they fel
before Jonathas: and hys harnesbearer
slue them after hym. And the fyrst slaugh
ter wheych Jonathas and hys harnesbea-
rer made, was vpon a twentie men, wyth-
in the compasse as it were aboute an halfe
aker of land. And there was a feare in the c
hoste that was in the felde, and among all
the people: in so moche that they that kept
the holde, & they that were gone to robbe,
were afrayde also: and the earth trymbled
and ther was a feare sent of God. And the
watche men of Saul in Gabaah Ben Ja
min, saw. And behold, the people skatered
and ranne hyther and thyther. Then sayd
Saul vnto the people that was with him
nombre and se who is gone away frō vs.
And when they had tolde: beholde, Jona-
thas and hys harnesbearer were not there
And thē saul said vnto Ahia: bring hither ꝑ
arke of God. For the arke of God was at
the tyme wyth the children of Israel. And
whyle Saull talked vnto the priest, the peo
ple ꝑ were in ꝑ hoste of the Philistines, tā
ne more and more. And Saull sayd vnto
the priest: wyth drawe thyne hande. And
Saull cryed and all the people that were
wyth him, and went to battel. And behold
euery mās swerd was agaynst his felow,
wyth a myghtie great slaughter. Horco-
yer the

ouer ꝑ Ebrues ꝑ were wt the Philystines
before ꝑ tyme, & were come wt them in all
partes of ꝑ hoste, they turned to Israel ꝑ
was withe Saul & Jonathas. And they
also which had hydd them selues in mout
Ephraim, as sone as they hearde howe ꝑ
the Philistines were fledde, they folowed
D after them in battell. And so God holpe
Israell that daye. And the battell con-
tinued vntyll they came to Bethauen.

And the mē of Israel toyned thē selues
together ꝑ daye: & Saul adiured the peo
ple sayng: Cursed be he that eateth anye
fode vntyll nyghte, that I maye be aduē-
ged of myne enemyes. And so there was
none of ꝑ people that tasted any sustinaū
ce. And * al the land came to a wood wher
* the side honye lay vpon the groūd. And when the
shal seme people were come into the wodde: Beholde, the honye dropped. How be it ther was
no mā that moued his hād to his mouth,
because that ꝑ people feared the curse.
But Jonathas heard not whē his father
adiured ꝑ people, wherfore he put forth ꝑ
end of the staffe ꝑ was in his hand & dept
it in an hony combe, & put his hand to his
mouth, & * his eyes receaued syght. Thē
spake one of the people & sayd: thy father
adiured ꝑ people saying: Cursed be ꝑ mā
that eateth any sustinaūce this daye, & yet
the people were fayntye. Then sayde Jo-
nathas: my father hath troubled ꝑ * lād:
for se, myne eies hath receaued sighte, be-
cause I tasted a lytle of this honye: howe
thē yf al ꝑ people had eaten of ꝑ spoile of
ther enemies which thei found had ther not
ben thē a moch greater slaughter amōg ꝑ
E Philistines? And they laied on the Phili-
stines that daye, frō Machmas to Alalō.
And the people were exceding fayntye.

Then the people gatt thē to the spoyle
& toke shepe oxen & calues, & slue them on
the groūd & dyd eate with the bloud. Thē
men tolde Saul sayinge: Behold the peo
ple synne agaynst the Lorde, in that they
eate wyth the bloude. And he sayd: ye hau
e trespaced: But rowle a great stone vn
to me now, and go abroade amōg the peo
ple & bydd them bynge euery mā his ox
& euery man his shepe, & slay them here, &
synne not agaynst the Lord in eatyng wt
the bloude. And the people brought euery
man his ox in hys hande by nyght & slue
them ther. And Saul made an altare vn
to the Lord. And ꝑ was ꝑ first altare that
he made vnto the Lord. And Saul said:
lett vs go downe after the Philistines by
nyght, & lett vs make hauoke amōg them
vntyl it be date in the morninge, & lett vs
not leue one of thē. And ꝑ people āswered:
do whatsoeuer thou thinkest beste. Then F
sayd ꝑ priest: let vs come hither vnto god.
And Saul asked of god: shal I go downe
after ꝑ philistines & wilt ꝑ deliuer thē in-
to mine hādes? But he answered him not
at ꝑ time. Then sayd Saul let the people
come hyther out of al quarters. & know &
se, in whō this synne is chaūced thys day:
for as truly as the Lord lyuethe whyche
hath saued Israell, thoughe it be in Jo-
nathas my sonne, he shall dye for it. But
no man answered him of al the people.

Then he sayd vnto all Israel: be ye on
one syde, & I and Jonathas my sōne wil
be on another. And the people sayde vnto
Saul: what thou thynkest beste that do.
And Saul said vnto the Lord god of Is
rael: geue perfect knowledge. And Saul
and Jonathas were caught, & the people
skaped free. Thē said Saul: cast lotes be
twene me & Jonathas my sōne. And Jo-
nathas was caught. Thē Saul sayde to G
Jonathas tell me what thou haste done.
And Jonathas tolde him & said: I tasted
a lytle honye vpon the ende of my staffe ꝑ
was in myne hande, and se, I must dye.

Then sayd Saul * God do so & so to Ruth. 1.
me, except ꝑ thou die Jonathas. But the
people sayd vnto Saul: shall Jonathas
dye which hath so mightely holpe Isra-
el? God forbyd As truly as the Lord ly-
ueth, there shal not one heare of his head
fal to ꝑ groūd: for he hath wrought wyth
god this day. And so the people deliuered
Jonathas, ꝑ he dyed not. And thē Saull
departed frō folowing ꝑ philistines. And
ꝑ philistines wet to their owne place. And
so Saul toke ꝑ kyngdom ouer Israell, &
fought against al his enemyes on euery
side: against ꝑ Moabites: against ꝑ chil-
dren of Ammō: against Edomites: against
the kinges of Zobah & agaynst the Phi-
listines. And whether soeuer he turned
him self, ther he wanne, & played the mā &
slue the Amalekites, & rydde Israel out
of the hādes of them ꝑ spoiled them. The

sonnes of Saull were, Jonathas, Jesui, & Melchisua. And his two daughters were thus named: ye elder was called Merob & the younger Micholl. And the name of Saules wife was Ahinoam the daughter of Ahimaaz. And the name of his cheafe captaine was Abner the sonne of Ner Saules vncle. And * Cis was Saules father. And Ner ye father of Abner was the sõne of Abiel. And there was sore warre vp ye Philistines, al ye dayes of Saul. For wheresoeuer Saul sawe a strõg mã, & an actiue, he toke hi vnto him

The Notes.

* ‡ Thus speake the Hebrues for that we saye. He recouered hys strength, and was more thearful.
* ‡ Troubled the land, is a manner of speache vsed amonge the Hebrues for that we saye: he troubled the people or the hoste, as aboue.

¶ Saul is cõmaũded to slee Amalek. He is disobedient to the voice of God, and saueth ye spoile to offer it vnto the Lorde: for which the Lorde reiecteth & castyth him away. Samuel mourneth for Saull.

The.xv. Chapter.

THen sayde Samuell vnto Saul: ye lord sẽt me to anoit the kyng ouer his people Israell. Nowe therfore obeye ye the voice of the wordes of ye Lorde. Thus sayth the Lord of hostes: I haue called to remembraũce ye whiche Amalech did to Israel * how they lay i wait for thẽ in the way, as they came out of Egipt. Now therfore go & smite ye Amalekites, & only destroy ye al that pertaineth vnto them & se thou haue no cõpassiõ on thẽ. But slay bothe man & womã, infante and sucklynge, & ore, shepe, camel & Asse.

And Saull tolde it the people, & nombred them in Telaim two hundred thousand footemen, & ten thousãd men of Juda. And Saul came vnto a citie of the Amaleckites, and foughte in a valeye. But Saul said vnto the Kenites go & depart & get you downe frõ amõg ye Amaleckites lest I destroye you with them for ye shewed mercy wythe Israel when they came out of Egipte. And the Kenites departed from among the Amaleckites.

And Saull slue the Amaleckites frõ Heuila to Sur that lyeth before Egipte, and toke Agag the kinge of the Amaleckites a liue, & vtterly destroied al ye people with the edge of the swerde. But Saul & the people spared Agag, and they left of ye shepe and of the oxen and * fatt thinges & the lambes & al that was good, and wold not destroy thẽ. But al that was noughte worth & slaggye, that they destroyed vtterly. Then came the word of the Lorde vnto Samuel saying: it ‡ repenteth me that I haue made Saul kig. For he is turned frõ me & hath not parformed my cõmaũdemẽtes, wherfore Samuell was euell a paide & cried vnto ye Lord al nyghte. And Samuel rose erly, to mete Saul in ye morning. And it was tolde Samuel ye Saul was come to Carmell, and had sette hym vp a piller of triumphe. And was turned and departed and gone to Galgal.

And whẽ Samuel was come to Saul, Saul sayde vnto him: Blessed be ye in the Lord. I haue done the cõmaundement of the Lord. And Samuel answered: what meaneth thẽ the bleatynge of the shepe in mine eares, & the noyse of the oxẽ which I heare. And Saul said, thei haue brought thẽ from the Amaleckites. For the people spared the best of the shepe & of the oxẽ, to sacrifice vnto the lord thy god. And the remnaunt we haue destroyed.

But Samuel sayde to Saul: cease & let me tel the what the Lorde hathe sayde to me thys nyght. And he sayd vnto him: saye on. And Samuell sayde when thou wastest ‡ lytle in thyne owne syght, wast ye not made the hed of the trybes of Israel. And the Lorde anoynted the kynge ouer Israel. And then ye Lord sẽt the on a iourneye, & sayd vnto the, se that thou vtterlie destroye those synners, the Amaleckites & fyght against them vntyll ye haue vtterly destroyed thẽ. And wherfore hast thou now not obeyed the voice of ye Lord: But dydest turne to the pray & hast wroughte wickednesse in the syght of the Lord.

And Saull sayde vnto Samuell: I haue obeyed the voyce of the Lorde, and went the waie which ye Lord sent me, & haue brought Agag the kinge of the Amaleckites. And haue vtterly destroyed ye Amaleckites. And ye people toke of ye spoile, shepe, oxen, & the cheefest of ye thinges why che shuld haue bene destroied, to offer vn to ye lord thy god in galgal. Thẽ said Samuel hath ye lord as great plesure in burnt sacrifyces & offerynges, as he hathe that thou shuldest obeye his voyce: Beholde, to ‡ obeye is better then offerynge, and to geue

geue hede is better then the fat of rãmes. For rebellyousnes is as ye synne of witch craft, and stoburnesse is wyckednes and Idolatrye. Because therfore thou haste cast away the word of the Lord, therfore hathe the Lorde cast away the also, from beynge kynge.

Then sayd Saul to Samuel: I haue synned for I haue trespaced the mouth of the Lord, and thy wordes, because I feated the people & obeyed their voyce. But now take away my synne, & turne ãgaine wyth me, that I may worshipe the Lord. Then sayde Samuel vnto Saul: I wyl not returne wt ỹ: for thou hast cast awaye the byddyng of God, & therfore the lorde hath cast away the also, ỹ thou shalt not be kynge ouer Israell. And as Samuell turned to go away, he caught the lappe of his coote, and it rent. Thẽ Samuel sayd, the Lord hath rent the kyngdome of Israell from the thys daye, & hathe geuen it to a neyboure of thyne that is better then thou. And therto he that geuethe victorye to Israell, wyll not begyle nor repent: for he is not a man, that can repent.

Then he sayd: I haue synned. But yet honour me before ỹ eldets of my people, and before Israel, and turne ãgaine with me, that I maye pray vnto the Lorde thy God. And Samuell turned agayne and folowed Saull. And Saul prayed vnto the Lorde. Then sayd Samuel: Bryng ye hither to me, Agag the kyng of the Amaleckites. And Agag came vnto hym * delycately. And Agag sayd: truly ỹ bitternes of deth cometh on. And Samuel said: As thy swerd hath made wemẽ childelesse, so shal thy mother be childelesse amõg other wemẽ. And so Samuel hewed Agag in peces before ỹ lord in Galgal. And thẽ Samuell departed to Ramath. And Saul wẽt home to his house to gabaah Saull. But Samuel came no moare to se Saul vntyl the daye of his deeth. Neuertheles Samuell mourned for Saull, because the Lord repented that he had made him kynge ouer Israel.

Dyspoure ly, as one ỹ feared not.

The Notes.

a‡ The repentaunce of God, is onely the chaũgynge of the deede. And as the affection of mekeye and of fatherlye loue is ascribed to God: euen so doethe the scripture ascrybute to God after his maner of speache the affection of Anger and of furye and of repentaunce also: for men can not otherwyse speake of God Gene. vi. a.

b‡ To set lyttell in hys owne syghte is, tõ sette nought by him selfe.

c‡ To obeye, what? Manns inuencions or mãnes dreames or traditiõs? Naye verelye: But Goddes holye worde and hys blessed commaundemẽtes: ye and to obeye them is better then to offer sacrifyce whyche yet was ordened and appointed of god him selfe. How moche better then is it then oute offeryngs which ar inuented with out any goddes word, or any mencyon thereof made the whole scripture thorow. Joseph de Antiq. lib. vi. capite. 18. expresseth Samuels sayinge in lyke maner. But hys wordes are to longe to reherse.

d‡ To be cast away from the Lord is, to be blinded and to dispayre of the goodnes of god. Psal. lxx.

¶ Dauid is anoynted kyng: and receaueth ỹ holye goost. An euell spyrite cometh vpon Saul whyche departeth when Dauid playethe

The.xvi. Chapter.

ANd then the Lord sayd vnto Samuel: How longe wylt ỹ mourne for Saul, seyng I haue cast him away frõ raygnig ouer Israel? fyl an horne with oyntmẽt, and come: I will sende ỹ to Isai ỹ Bethlehemite, for I haue spied me a kynge among his sõnes. But Samuel answered: how shall I go? For Saul shal heare it & wyl kyll me, and thee Lord sayde: Take an heyfer wythe the, & saye thou goest to offer to the Lord. And calle Isai to the offeryng, and I wyll shew the what thou shalt do: And thou shalt anoit him whom I say vnto the. And Samuel did as the lord bad him. And whẽ he came to Bethlehem, the eldets of ỹ towne were astoned at hys comynge, and sayde: Betokenethe thy comynge peace? and he sayde yee, for I am come to offer vnto the lorde. * Cleanse youre selues and come wyth me to the offerynge. And he purykied Isai & his sõnes, and bad thẽ to the offerynge. And whẽ they were come, he loked on Eliab & said: ỹ lord? anoynted is before him. But ỹ lord sayd vnto Samuel: loke not on his facion nor on the heyght of his stature, for I haue refused him. Because it is not as mã seyth. For man loketh on the outward appearance: but the Lord ‡ beholdethe the harte. Then Isai called Abinadab & made him come before Samuel. And he said: nether hath ỹ lord chose this. Then Isai made Samah come, and he sayd: nether yet hath ỹ Lorde chosen him. Then made Isai seuẽ of hys sõnes come before Samuell. And Samuel sayde, ỹ Lorde hath chosen none of these.

Then sayde Samuel to Isai: are here al thy chyldren? and he sayde: ỹ youngest

B The chaldy interpretare.

C

is yet behynd: Behold, he kepeth the shepe
The Samuel sayd vnto Jsai: send & fett
hym for we wyl not sytt downe, tyll he be
come hyther. And he sent & brought hym
in. And he was browne with goodly eyes,
and well fauoured in syght. And then the
Lorde sayde vp and anoynt hym: for this
is he. And Samuell toke the horne wythe
the ovntemente and annoynted hym in the
presens of hys brethren. And the spyrte of
the Lorde came vppon Dauid, from that
daye forward. And Samuel rose vp and
went to Ramath.

But the spyrte of the Lord departed frō
Saul, & an euel spyrte sent of the Lord,
vexed him. The sayd hys seruaūtes vnto
hym: Beholde, an euell spyrte sent of God
vexeth the, let our Lord therfore cōmaun-
de his seruaūtes to seke a man that is a cō
ning player wt an harpe. And the whē the
euel spyrte sent of God, cometh vpō the, &
he may play with his hande, & thou shalte
be eased. And Saul said vnto his seruaū
tes: seke me a mā that can wel play, & bring
ge hym to me. Then answered one of hys
seruaūtes & sayd: Beholde, I haue sene a
sonne of Jsai thee Bethleheimite, that can
play vpō instrumētes, & is an actiue felo-
we & a mā of warre & prudēt & wel made,
& the Lord is wyth hym, wher vpō Saul
sent messengers vntō Jsai & said: send me
Dauid thy sonne which is with the shepe.
And Jsai toke an asse ladē with hzed, and
a flacket of wyne, & a kydde, & sent thē by
Dauid hys sonne vnto Saull. And Da-
uid went to Saul and came before hym,
and he loued him very wel, so that he was
made hys harnesbearer. And Saull sente
to Jsai saying: lett Dauid remayne wyth
me, for he hath found fauour in my sight
And when the spyrte of God come vppon
Saull, Dauid toke an harpe and played
wyth his hande, and so Saul was refresh-
shed, and dyd amende and the euell spyrte
departed from hym.

The Notes.

a‡ To behold the hert is, to loke vpō the thoughte
entēt & wyl. Psal. vii. c. Prouerb. xvi. a.

b‡ This euel spyrte, as some wyll, was the spyrte
of envye and of Ambicion or desyre of honour, wher
with he enuied Dauid and agaynst Gods wyl desy
red to stablishe the kingdom to hym left: whych thin
ge because he coulde not bringe to passe, he was vex-
ed with angers vexed wyth woodnes, beneth. xviii
c. God suffred hym thus to be vexed, because he had
so taken the Lorde and transgressed hys commaun
dements.

¶ The battel of the Philistines agaynst Israel. Ca
tel Dauid ouercometh great Goliath.

The. xvii. Chapter.

THe philistines gethered their
hooste to battel, & came toge-
ther to Socoh in Juda, and
pitched betwene Socoh & A
zekah, in the ende of Domim
And Saul and the men of Jsrael came &
pitched in Ockedalē & put thē selues in a
raye, to fyghte agaynste thee Philistines.
And the Philistines stode on an hyll on ỹ
one syde, & Jsrael stode on an hyll on thee
other syde, & a valey betwene thē. And thē
came a mā & stode in the myddes, oute of
the tentes of the Philistines named Golī-
ath, of Geth syxe cubites & an hādbredeth
longe, & had an helmet of brasse vpon hys
head, and a cote of mayle about hym. And
the weyght of hys coote of mayle was fy
ue thousand Cikles of brasse. And he had
harnesse of brasse vpō his legges, & a shil-
de of brasse vpon hys shoulders. And the
shaft of his speare was like a weuers bea
me. And his spearehead weyed. vi. hūdred
sikles of syon. And one bearinge a shylde
went before hym.

And he stode & called vnto the hoste of
Jsrael, & sayd vnto thē: what nedeth that
ye shulde come oute in araye to battel: am
not I a Philistine, and you seruauntes to
Saul, chose you a mā, & let him come down
to me, yf he be able to fyght with me & too
beate me, then we wyl be your seruauntes
But yf I can ouercome hym & beate hym
then ye shalbe our seruauntes & serue vs.
And the Philistine sayd: I haue defyed ỹ
hoste of Jsrael thys daye geue me a man
& let vs fight together. When Saul & al
Jsrael hearde those wordes of the Phili-
stine, they were discouraged & greatlye a-
frayed. And this Dauid was the sonne of
an Ephzathite of Bethlehē Juda, named
Jsai, which Jsai had eyghte sonnes. And
was an olde mā in the dayes of Saull a-
mōg the people. And the thre eldest sonnes
of Jsai wēt and folowed Saul to battell,
And the names of hys thre sonnes ỹ went
to battel, were: Eliab the eldest, & the nexte
to him Abinadab, & the thyrde Samah, &
Dauid was ỹ youngest. And whē the thre
eldest were gone after Saull, Dauid wēt
and departed from Saul, to fede hys fa-
thers

thers shepe at Bethlehem. And the Phili
stine came forth euery morynyng & euenin
ge, and contynued fourtye dayes.

And Jsai sayd vnto Dauid hys sōne:
take for thy brethren thys Epha of par-
ched corne, and these ten loues, & runne to
the hoste, to thy brethren. And carye these
ten freshe cheses vnto the captaine, & loke
how thy brethre fare, & fet out their pled
ges. And Saul & they and all the men of
Jsrael were in ocke valey fyghting wt ỹ
Philistines. And Dauid rose vp erlye in
the morning and left the shepe with a ke-
per, & toke and wēt, as Jsai had cōmaun-
ded him, and came where ỹ host laye. And
ỹ host was goying out in aray, and showe
ted in the battel: for Jsrael & the Philisti-
nes had put thē selues in araye, the one a
gainst ỹ other. Thē Dauid put ỹ panyer
from him, vnto the hādes of the keper of
the vessels, & ranne into the host & came &
saluted hys brethrē. And as he talked wt
them: Beholde, there stode a mā in ỹ mid-
des. Goliath the Philistine by name, of
Geth, which came out of the Araye of the
Philistines, & spake of the maner aboue
rehersed, ỹ Dauid hearde it. And all ỹ mē
of Jsrael, whē they saw the man, ranne a-
way frō hym, & were sore afrayed. And e-
uery man of Jsrael sayde: Se ye this mā
that is come forthe, euen to reuyle Jsrael
is he come. And to hym ỹ beateth hym will
the kynge geue great ryches, & will geue
him his daughter therto: ye and make his
fathers house free in Jsrael.

Then spake Dauid to the men ỹ stode
by and said: What shalbe done to the mā
that beateth this philistine & taketh away
the shame from Jsrael: for what is thys
vncircumcysed Philistine, that he shulde
reuyle the hoste of the lyuinge God? And
the people answered as it is rehersed say-
inge: so shall it be done to the man ỹ bea-
teth hi. And Eliab his eldest brother hear-
de when he spake vnto the man & was an
gry withe Dauid & sayde: Why camest
thou away, & with whom haste thou lefte
those few shepe in ỹ wildernesse? I know
thy pryde and the malice of thyne herte, ỹ
thou art come to se ỹ battell. And Dauid
answered, what haue I now done? is ther
any moare saye a worde? And departed
frō by him into another fronte, and spake
of the same maner, & the people answered
him agayne, as before.

And they that heard the wordes which
Dauid spake, rehersed thē before Saull,
which caused hym to be fett. And Dauid
sayde to Saull: Lette no mannes herte
fayle him because of him. Thy seruaunte
will go & fyght with this Philistine. And
Saul sayde to Dauid agayne, thou arte
not able to go vnto this philistine, to fight
wt him. For thou art but a ladd, & he hath
ben a mā of warre euē frō his youth. Thē
sayd Dauid vnto Saul, as thy seruaūte
kept hys fathers shepe, there came a Lyō
& likewise a Beare, & toke a shepe oute of
ỹ flock. And I wēt out after him & smote
him, & toke it out of his mouth. And whē
he arose agaynste me, I caughte hym by
the bearde and smote him & slue him. For
both a Lyō and also a Beare hath thy ser
uaūt slayne. And this vncircumcised phi
listine shalbe as one of thē, for his railing
on the host of ỹ liuyng God. And Dauid
spake moreouer, the Lorde that deliuered
me oute of the hādes of ỹ Lyon & oute of
ỹ handes of ỹ Beare, he shall delyuer me
also oute of the handes of the Philistine.

Then sayd Saul to Dauid go, & the
lord be with the. And Saul put hys ray-
ment vpon Dauid, and put an helmet of
brasse vpon his heede, and put a coote of
mayle vpō hym, & gyrde Dauid with his
owne sword vpon his rayment. And he al
saied to go, for he neuer proued it. Then
sayd Dauid vnto Saul: I can not go in
these, for I haue not bene vsed therto, and
put thē of him & toke his staffe in his hā-
de, & chose him fyue smothe stoones oute
of a broke & put thē in a shepardes bagge
which he had, & in a poke, & hys slinge in
his hande, & went to the Philistine.

And ỹ Philistine came & drue nere to
Dauid, withe the man ỹ bare a shylde be-
fore him. And whē ỹ philistine loked and
saw Dauid: he disdained him, for he was
but a lad, roudy & goodlye to loke vpon.
And ỹ philistine said vnto Dauid: am I
a dog, ỹ thou comest to me wt a staffe? & he
cursed Dauid in the name of his goddes
And he sayd to Dauid: come to me and I
will geue thy flesh vnto the fowles of the
ayre, and to the beastes of the felde.
Then sayd Dauid to the Philistine: thou

comest to me wyth a swerd & speare and a shilde: But I come to the in the name of ỹ Lord of hostes, the god of the host of Israel whom thou hast rayled vpon. Thys daye shal the Lord delyuer the into my hãde, and I shal swyte the & take thyne head from the, & I wyl geue the karcases of the hoste of the Philistines thys day vnto the fowles of the ayre & to the beastes of thee earth, and all the worlde shall knowe, that there is a God in Israel. And all this congregation shall knowe, that the Lorde saueth not with the swerd & speare. For thee battel is the Lordes, and he shal geue you into our handes.

And whẽ the Philistines arose & came & dryue nye vnto Dauid. Dauid hasted & ranne in araye euẽ agaynst the Philistine And Dauid put his hand in his poke and toke out a stone and slange it, & smote thee Philistine in his forehead that the stoone soncke into his forehead, & he fel groueling to the earth. And so Dauid ouercame the Philistine with a sling & a stone, & smote ỹ Philistine & slue hym. And because Dauid had no swerde in his hand, he ranne & stode vpõ the Philistine, & toke his swerde & drue it out of hys sheathe & slue hym & cutt of his head therwith. And whẽ the Philistines sawe that theyr champion was dead, they fled. And the men of Israel & of Iuda arose & showted and followed after the Philistines, vntyl they came to the valeye & vnto the gates of Akaron. And the Philistines fel downe dead by the waye, euen vnto Geth & Akaron. And whẽ the chyldrẽ of Israel returned from chasing after the Philistines & robbed theyr tẽtes. And Dauid toke the head of the Philistine & brought it to Jerusalem: But he put hys armoure in hys tente.

Whẽ Saul sawe Dauid goo forth agaynst the Philistine, he sayd vnto Abner the captayne of his host: Abner, whose son is this lad? And Abner answered, as truly as thy soule lyueth, O king, I cannot tel. Then sayd the king: Enquere thou, whose sonne the youngeling is. And so whẽ Dauid was returned frõ the slaughter of the Philistine, Abner toke him & broughthim before Saul, wyth the head of the Philistine in his hand. And Saul sayd to him: Whose sonne art thou, ỹ lad? And Dauid answered the sonne of thy seruaunt Isai the Bethlehemite.

¶ The bõd betweene Dauid & Jonathas. Saul goeth aboute to slee Dauid. Dauid marieth Michol the daughter of Saul.

The.xviii.Chapter.

AND when he had made an ende of speakyng vnto Saul, the soule of Jonathas was knit withe ỹ soule of Dauid. And so moche ỹ he loued hym as his owne soule. And Saul toke hym that daye and wolde let him go no moare home to his fathers house. And Jonathas & Dauid bound them selues the one to the other, for Jonathas loued hi as his owne soule. And Jonathas put of hys owne coote ỹ was vpon him, & gaue it Dauid, & thereto his mãtle, his swerde, his boowe & his gyrdle. And Dauid went out to al that Saull sente hym, and behaued him selfe wysely. And whẽ Saul had set him ouer his men of warre, he pleased al ỹ people, and Sauls seruauntes therto.

And it happened as they wẽt, whẽ Dauid was returned from the slaughter of thee Philistine, that wemen came oute of al cyties of Israel synging & daunsing, agaynst Saul, wyth tymbzeiles, wyth ioy, and with fiddles. And the wemen ỹ played sange therto, and sayde: Saull hathe slayne his thousande, and Dauid hys ten thousande. Then was Saull exceedynge wroth & ỹ sayig displeased him, & he said: they haue ascrybed vnto Dauid tẽ thousand, & to me but a thousande, & what can he moze haue saue the kyngdome? wherefore Saul loked on ỹde of Dauid frõ ỹ daye forward. And it happened on ỹ morow, that ỹ euel spzete sent of god came vpõ Saul, so that he prophesyed in ỹ middes of the house. And Dauid played on ỹ instrument with his hãde as he was dayly wõt. And Saul had a speare in his hãde, & hourlde it entending to to haue nailed Dauid to the wall. But Dauid auoyded out of his presẽce two tymes. For Saull was afeerd of Dauid, because ỹ lord was with him, and was departed from Saul. And then Saul put Dauid from hym & made him a captayne ouer a thousande, & he wente oute & in before the people. And Dauid was wyse in al that he toke in hãde, and the Lorde was wt him. Wherfore when

whẽ Saul saw that he was so excedynge wise, he was afraid of hym. But al Israel & Juda loued Dauid, because he went out and in before thẽ. Thẽ sayd Saul to Dauid. Beholde my eldeste daughter Merob, her I wyl geue the to wife: Only play the man & fyght the lordes battelles. For Saul thought mine hãd shall not be vpõ him, but the hãde of ỹ philistinz. And Dauid answered Saul * what am I? & what is my life or the kinred of my father in Israel, ỹ I should be sonne in law to the King: How be it when the time was come ỹ Merob Sauls daughter shoulde haue bene geuen to Dauid she was geuen vnto Adriel a Meholathite, to wife. Now but Micholl Sauls daughter loued Dauid. And when it was shewed saul: ỹ thing pleased hym wel. And he sayde: I wyll geue hym her that she maye be a snare to hym, to bzing the hande of the philistines vpon hym. And Saul sayd to Dauid: ỹ shalte thys day be my sõne in law againe. And Saul commaunded his seruauntes to comen wyth Dauid secretly & say: Behold the kyng hath a fauoure to the, and al hys seruauntes loue the, be therfore the kynges soune in law.

And Sauls seruauntes spake those wordz in the eare of Dauid. But Dauid ãswered: semeth it to you a lyght thing to be the kynges sonne in law, when I am a poore man & of smalle reputacion? And Sauls seruauntes told hym agayne saying: of thys maner ãswered Dauid. Thẽ sayde Saull: thys wyse saye to Dauid: the kyng careth for no nother dowzye but for an hũdzed foreskynnes of the Philistines, to be aduẽged of the kinges enemies. For Saull thoughte to make Dauid fal into the handes of the Philistines. Then his seruauntes tolde Dauid these wordz, and it pleased Dauid wel to be the kinges sõne in law. And shortlye after ỹ Dauid arose wyth hys men, and wente, and slue of the Philistines two hundzed men, and brought their foreskynnes, & satisfyed the King therof to be his sonne in law.* And so Saul gaue him Micholl hys daughter to wife. And when Saul saw & vnderstode how that the Lord was wt Dauid, & that Micholl hys daughter loued hym, he was the moare afrayed of Dauid, & became Dauids enemie for euer. And when the Philistines went out to warre, Dauid behaued hym selfe wyselyer then all the seruauntes of Saull: so that hys name was moche sett by.

The Notes.

a ỹ The comen trasl. The euell spzete of the Lord which S. Austine expoũdeth thus, Euel, sayth he, for his vyce of god, for his seruice: Meanig (as ỹ truth is) that euel spzetes do also theyr seruice to God: in disquietinge & veringe the wicked. In the thyrd To me, the. C.C.C.C. exrui. sydo. 6

b ỹ Among the Hebzues to goo in & out before the people is, to ozder, and rule the comẽ Busynesses of a Realme, both in warre and peace

¶ Saul commaundethe to slee Dauid. Michol hys wyfe saueth hym by a pzopre feate, & deceaueth her father. Saul is also among the Pzophetes.

The.xix.Chapter.

THen Saul comuned with Jonathas hys sonne, & wyth all hys seruaũtes, ỹ they shulde kyl Dauid. * But Jonathas Sauls sonne had a great fauoure to Dauid, & tolde Dauid sayinge: Saul my father goeth aboute to slee the. Now therfore take hede to thy selfe, by tymes & abide in some secret place & hyd thy selfe. And I wyl go out & stande by my father in the felde where thou arte, & wyl comẽ with my father of the, & yf I can parceaue ought I wyll tell the.

And Jonathas spake the beste of Dauid vnto Saul his father and sayd vnto him: let not the king synne against his seruãt Dauid, for he hath not sinned against the, and his wozkes are to the warde very good. For he dyd put his lyfe * in his hãde & slue the Philistine, and the Lord gaue a great victozie to al Israel. And ỹ sawest it, & thou reioycedest, wherfore then shuldest thou synne against innocent bloud, & slee Dauid for nought? And Saull harkened vnto the voyce of Jonathas & sware: as trulye as the Lorde lyueth, he shall not dye. Then Jonathas called Dauid & shewed him al those wordes, and brought him to Saul. And he was in hys presens as in tymes past.

And the warre began agayn, & Dauid wẽt out & fought wt the philistines & slue a great slaughter, & put thẽ to flyght. And the euel spzete of the lord was vpõ Saul as he sat in hys house hauing a Jauelinge in hys hande, and Dauid played wyth hys hande. And Saull entended to nayle

Dauid

Dauid to ȳ wall with the Jaueling: But Dauid ryd him selfe out of Sauls pzeses and he smote the speare into the wall. But Dauid fled & saued him self ȳ same night Then Saul sente messengers vnto Dauids house, to watche hym & to sleye hym in the mozninge. But Micholl hys wyfe tolde it hym saying: Yf thou saue not thy self this night, to mozowe thou art a dead mā. And so Mical let Dauid downe thozowe a wyndowe, & he went & fled & saued hym selfe. And then she toke an Jmage & layed it in the bed, & put a pyllowe stuffed with goates hayze vnder thee head of it, & couered it with a cloth. And when Saull sent messengers to fetch Dauid, she sayde ȳ he was sycke: Then Saul sent the messengers to se Dauid saynge: bzinge hym to me, bed and all, that he maye be slayne. And when thee messengers were come in: Behold there laye an Jmage in the bedde wyth a pyllow of gootes hayze vnder the head of it. Then sayde Saul to Michol: why hast thou mocked me so, and sente awaye mine enemy that he is escaped? And Michol answered Saul: he said vnto me let me go, oz els J wyl kyl the. And so Dauid fled and escaped and wēt to Samuel to Ramath & tolde hym al that Saul had donc to hym. And he, and Samuel wente and dwelt in Naioth.

D And it was tolde Saul saying: Behold, Dauid is at Naioth in Ramath, then Saul sent messengers to fet Dauid. And when they saw a cōpanye of pzophetes at pzopheseing & Samuel standing fast by thē, the spzete of God fel vpon the messengers of saul, & they ꝓphesied to. And whē it was told Saul, he sent other messēgers & they pzophesyed lykewyse. And Saull sent messengers yet agayne the thyzde tyme whych pzophesied also. Then went he hym selfe to Ramath, & when he came to a great welle that is in Socoh, he asked and sayd: where are Samuell & Dauid? And they said: se they be at Naioth in Ramath and as he went thether to Naioth in Ramath the spzete of god came vpō him also & he went pzophesienge, vntyll he came to Naioth in Ramath. And he stripte of hys clothes & pzophesyed before Samuell in lyke maner, & fell naked al that day & al

That is, he pzayed

that night, wherfoze it is a comen saying, is Saul also among the pzophetes?

The Notes.

at To pzophecye here signifieth to declare a pzopheeye, word foz word, oz to synge Psalmes oz wozdes taught of the spzete of God, as it is sayde of Iudithim. i. Para. xxv. a

C Dauid being in leopardye of his lyfe cōplayneth vnto Jonathas. Jonathas loueth him euen as hym self, & delitereth him. A pzoper polici deuised betwixt thē: by which Dauid shuld know the entēt of Saul and yet Jonathas be blameles.

The. xx. Chapter.

AND Dauid fledd frō Naioth in Ramath & went & sayde before Jonathus: What haue J done? wher in am J faultie? what is the sinne that J haue cōmitted before thy father that he seketh my lyfe? And Jonathas answered hym: God forbid, thou shalt not dye. For se my father wyl do nothing ether great oz smal but that he wil shew it me. For why shuld my father hyde this thing from me? there shalbe no soch thing. And Dauid swarc a gayne and sayde: thy father knoweth that J haue founde at grace in thyne eyes and therfoze he thinketh, Jonathas shall not knowe it, lest he be sozye. For in very dede euen as truelye as the Lozde lyueth, and as truely as thy soule lyueth, there is but a steppe betwene me and death. Then sayde Jonathas vnto Dauid, what so euer thy soule desyzeth that J wyl do vnto the And Dauid sayd vnto Jonathas: Behold, to mozowe is thee * fyzste daye of the moneth, and J shulde sytt wyth the kyng at meat. But lett me go that J maye hyde in the feldes vnto thys daye thze dayes at euen. Yf thy father mysse me, then saye: Dauid asked leaue of me, that he myght goo too Bethlehem to hys owne cytie, foz there is holden a yearely feast foz all hys kynne. And yf thy father saye thus: it is well donc, then thy seruaūt shall haue peace. But and yf he be angrye: then be sure ȳ wickednes is vtterlye concluded of hym. And then thou shalte at shewe mercye vn to thy seruaunte, foz thou hast made with me thy seruaunte a bonde in the Lozde. Notwithstandinge yf there be in me anye trespace, then sleye me thy selfe, foz what needeth the to bzing me to thy father.

And Jonathas answered: God kepe ȳ frō the, ȳ J shuld know, ȳ wickednesse weare

thē, when they fall on the erth be fel with the

Thys was a solempne day amōg the Jewis

concluded of my father, to come vpō the: & shuld not tell it ȳ. Thē sayde Dauid, who shal tel me, yf thy father answere cruelly? Thē said Jonathas to Dauid, come & let vs go out into the feldes. And they wente out both of them into the feldes.

And Jonathas sayd vnto Dauid: O Lozd god of Jsracll, whē J haue groped my fathers mynde, one time oz other with in this thze dayes, that it stand well wyth Dauid: and J then sende not vnto the & shew it the, the lozd do so & so vnto Jonathas. And in lyke maner, yf euell to ȳ warde pleasse my father, J wyl shewe the and sende the awaye, that thou mayste go in peace. And the lozd be with the as he hath ben with my father. And ȳ shalt perfozme vnto me the merry of the Lozde, not only whyle J lyue but euen when J am deed plucke not thy mercye awaye from my* house foz euer: No not when the Lozde hathe destroied ȳ enemies of Dauid euery one from the face of the erth.

* that is frō my posteritie oz ofspring

And so Jonathas made a bonde wyth the house of Dauid, desyzynge that the Lozde shoulde seke oute of the handes of Dauids enemyes their wickednesse. And wythe other wozdes Jonathas adiured Dauid, because he loued him. Foz as hys owne soule he loued him.

D Thē said Jonathas to Dauid: to mozowe shall be the fyzste daye of the mone. And thou shalt be mysse'd, because ȳ place shall appere emptye. But thys daye thze dayes come in anye wyse vnto the place where thou shalt hyde thy selfe, when it is worckedaye, euen by the stone Ezell. And J wil shote thze arowes by ȳ one side ther of, as though J shott at a marke, & wil sēde after a ladd, and bidde him go seke the arowes. If J saye vnto the ladd: se the arowes are on this syde ȳ, bzynge thē: then come ȳ: foz it is peace & nothing to do, as sure as ȳ lozd liueth. But & yf J say thus vnto the youg felow, behold, ȳ arowes ar beyōd ȳ, thē go, foz the lozd hath set the away. And of this which ȳ & J haue spoke: behold the Lozd is witnesse betwene the & me foz euer. And so Dauid hyd him selfe in the felde. And when the new mone was come, ȳ king sat him downe at meate, foz E to eate. And the king sat him downe after the old maner, in his seat by the wall. And Jonathas arose, & Abner sate by Sauls side, & Dauids place was emptie. Neuer theless yet Saul sayd nothing at al that day. Foz he thought some thing had chaūced him that he is not cleane. But on thee mozow which was the seconde day of the mone, whē Dauids place apered emptye. Saull sayde vnto Jonathas hys sonne: whe fore cometh not the sonne of Jsai to meate, nether yesterdaye noz to daye. And Jonathas ānswered vnto Saull. Dauid asked lycence of me to go to Bethlehē saying: let me go J pzay the, foz our kynrede holde an offerynge in the cytie, & my bzother hath sent foz me. Now therfoze yf J haue found fauour in thyne eyes, lett me go and se my bzother. And therfoze he cometh not vnto the table of the king. Thē F was Saul angrie with Jonathas & said vnto him: O froward & rebellyous, thinkeste thou J knowe not howe thou hast chosē the sonne of Jsai vnto thyne owne rebuke, & vnto the rebuke & shame of thy mother. Foz as longe as the sonne of Jsai lyueth vpon the erthe, thou shalte not be stablished, noz yet thy kingdome, wher foze nowe sende and fett hym vnto me, * foz he is the chylde of deeth. 1. Re. xxvi. c. 11. Mat. xii. a

But Jonathas answered Saull hys father & sayde to him: wherfoze shulde he dye? what hath he done? Then Saul cast a speare at him to hyt him, whereby Jonathas wiste well, ȳ it was vttelye determyned of hys father, to sleye Dauid. And so Jonathas arose frō ȳ table in a great anger & dyd eate no meat the second day of the monethe, foz he was sozy foz Dauid, because his father had done hi shame. On the next mozning Jonathas went out into the felde, at the time apoynted vō Dauid, & a lytle lad with him. And he said vnto the boy: ruime & find out myne arowes whiche J shote. And as the boye ran, he shote an arow beyonde him. And whē the ladd was come to ȳ place whether Jonathas had shot the arowe, Jonathas cryed after him & sayd: the arow is beyōde the. And he cried after ȳ lad: hast, make spede & stād not still. And Jonathas lad gathered vp thee arowe & came to his mayster. But ȳ lad wist nothig of ȳ matter: Only Jonathas & Dauid wist it. Then Jonathas gaue his wepōs vnto the lad & sayd

G

vnto

vntohim: go & tarie thē to the towne. And as sone as the lad was gone, Dauid arose out of a place that was towarde the south & fel on his face to the ground & bowed him self .iii. tymes. And they kissed ether other & wept to gether, but Dauid more abundantly. And Jonathas sayd to Dauid: go in peace whyche * we haue sworne bothe of vs in thee name of thee Lorde saying: the Lorde be betwene the and me, and betwene thy sede and myne for euer. And he rose and departed. And Jonathas wēt in to the towne.

* aboue in this chapt.

The Notes.

a‡ Grace for fauour & benuolence, As gene. xlvii. c and. xviii. a

b‡ To shew mercy, for, to shewe a singular benefite or pleasure or to declare his good will exceding gely, and singulary to help hym.

¶ Dauid fleeth in to Nob to Ahimelech the priest & getteth on him thew bread to satisfye hys hunger: & that with a cleane conueyed lye. After he fleeth to king Achis, and ther fayneth him selfe to be mad.

The .xxi. Chapter.

THen came Dauid to Nob to Ahimelech the priest: And Ahimelech was astonied at his coming & said vnto hi: Why comest thou thy selfe alone, & no man with the? And Dauid sayd to Ahimelech the priest: the king hath cōmaunded me to do a certē thing & said vnto me, let no man know where about I sende & what I haue commaunded the to do. And therfore I haue appoynted my seruauntes to soche and soche places. And nowe what haste thou vnder thyne hande? geue me fyue loaues of bread or what cometh to hande.

And the priest answered Dauid & said ther is no comen bred vnder myne hande, but ther is halowed bred yt ỹ young men had abstained onli frō wemē. And Dauid answered the priest & sayde vnto him: of a truthe wemen hathe bene locked vp from vs about a thre dayes, when I came out: and the * vesseles of the young men were holy. Howbeit a‡ this way is vnpure, but it shal be halowed in the vessel. And so the priest gaue hym halowed bread, for there was none other bred ther saue the we breades that were taken from before the lord, to putte fresshe bread there, the daye that it was taken awaye.

* That is, ỹ bodies.

And ther was ther the same day a certen man of the seruaūtes of Saull abidinge before the lord named Doeg an Edomite the chefest of Sauls heard mē. And Dauid sayde vnto Ahimelech: is not here vnder thyne hande other speare or swerd? for I haue nether brought my swerde nor myne harnes wythe me, because thee kynges busines requyred haste. Then the Priest answered: the swerd of Goliath the Philistine whome thou slouest in Ockdale, that is here wrapt in a cloth behind the Ephod Yf thou wylt take that, take it: for there is no nother saue that here. And Dauid said there is none to that, geue it me.

And Dauid arose & fled the same daye frō the presence of Saul, & wēte to Achis the kinge of Geth. And the seruauntes of Achis sayd of him: is not this Dauid the king of the lande? dyd they not syng vnto this felow in daunses saying: Saul hath slayne his thousand, & Dauid hys .x. thousande? And Dauid putt those wordes into hys hart & was sore afrayed of Achys the king of Geth. And he chaunged his countenaunce before them, and raued in theyr hādes, & trabled on the dores of the gate, and lett hys spittell fall downe vpon hys beard. Then sayde Achis vnto hys seruaunt. Lo ye sawe that this mā was besyde hym selfe, wherfore then haue ye brought hym to me? lacke I mad men, that ye haue brought thys felow to play the mad man in my presence? he shal not come into my house.

The Notes.

a‡ Thys way is vnpure &c. That is, in the waye we take made vncleanesse (as ye wolde saye) with possessions in the nyght or other thinges, which are forbyd by Moyses lawe so that perfectly cleane are we a pryuat thyng is a small matter & wel done be cleser, because we haue abstayned our bodyes frō ouer wyues & kept the holy & clene. This example of Dauid teacheth that neade hath no lawe: and that man ought not to be a seruaunt to ceremonies, but ceremonies ought to serue the vse of man. Thys to proue doth Christ send the Phariseis hyther. Mat. xii. c

¶ Dauid fleeth into the caue Odollam. After that into Mazphah to the kyng of Moab. And then is to Hareth Doeg betrayeth Dauid. Ahimelech is accused of treyson and slayne, and .lxxxv. preistes mo with him: because they preseaued Dauid. Nob is destroyed of Saul. Abiathar fleeth to Dauid.

The .xxii. Chapter.

AND Dauid departed thence & escaped, and came vnto the caue Odollam. When his brethren & all hys fathers house hearde it, they went thither to hym. And there geathered vnto hym all men

Doeg killeth .lxxv. i. Kinges preistes Cl

all men that were in combraunce and in det and troubled in their hertes and he became a captayne ouer thē. And there were with him vpon a foure hundred men. And Dauid wēt thence to Mazphah in the lād of Moab, and sayde vnto the kynge of Moab: Let my father and mother I pray the, haue their abydynge with you, tyll I knowe what God will do wythe me. And he left thē with ỹ king of Moab, and they dwelt w̄ him all the whyle ỹ Dauid kepte him self in holde. And the prophete Gad sayd vnto Dauid: Abide not in castelles, but departe & go to the lād of Juda. Thē Dauid departed and came into the forest Hareth. And Saul hearde of it: for Dauid was knowen & also the men that were with him. And as Saull satt in Gabaah vnder a grouе vpō a hye baucke with his speare in hys hand and al hys men about him, he sayde vnto his seruauntes ỹ stode about him. Heare I pray you, you sōnes of Jemini: wil the sōne of Jsai also geue euerye one of you feldes & vineyardes, & make you all captaines ouer thousandes and ouer hundredes? that ye haue al conspired agaynst me, so that ther is none of you that * openeth myne eare, in so moche that my sonne hath made a bonde with ỹ sonne of Jsai, nether is there anye of you that mourneth for me or shewethe it in myne eare: because my sonne hathe set vp my seruaunte to lye a wayte againste me, as it appeareth this daye.

* That is, shewyth me any thinge

Then answered Doeg the Edomite, which had the ouer syght of the seruaūtes of Saul and sayd: I saw the sonne of Jsai, when he came to Nob, to Ahimelech ỹ sonne of Ahitob, which asked counsell of the Lorde for him, & gaue him vitayles, & the swerde of Goliath the Philistine also. Then the kynge sente to calle Ahimelech the preast the sonne of Ahitob, & al hys fathers house: that is to say, ỹ preastes that were in Nob. And they came al to ỹ kyng. And Saul said: here thou sonne of Ahitob. And he said: here I am my lord. Thē sayd Saull to him: why haue ye conspyred agaynst me, thou and the sonne of Jsai, in so moch ỹ thou hast geuen him vytaile & a swerd, & hast asked coūcel of god for him, that he shulde arise agaynste me and lye awayte as it is come to passe thys day. And Ahimelech answered the kynge and sayd: who is so faythful amonge all thy seruauntes as Dauid & therto the kinges sonne in lawe, and gothe at thy bydding, and is had in honour in thyne house haue I thys day begōne first to aske counsel of god for him? God forbid that from me: let not the kyng put soche a thyng vnto his seruaunte & on all the house of my father. For thy seruaūt knoweth nothing of all this, ether lesse or moare.

But for al ỹ the kyng sayd: thou shalt surelye dye Ahimelech, both thou and all thy fathers house. Then sayde the kynge vnto hys fote men that stode aboute him, turne & slay the preastes of the Lord, both because theyr hande is wyth Dauid and because they knewe when Dauid fleed and shewed it not to me. But the seruaūtes of the king wold not moue their hādes, to runne vpon the preastes of the Lorde. Then said the King to Doeg: turne thou and smyte the preastes. And * Doeg ỹ Edomite turned & slewe vpon the preastes & slue that same daye foure skore and fyue persones that dyd weare eche man a linne Ephod. And Nob the cytie of the preestes he smote with the edge of the swerd, both man and woman, chylde and sucklynge, wyth ore asse and shepe. * 1. Reg. xii. g

But yet one of the sōnes of Ahimelech ỹ sonne of Ahitob named Abiathar, escaped & fled to Dauid, and shewed Dauid, how that Saul had slaine the lordes preestes. And Dauid sayd vnto Abiathar: I wist it the same day, ỹ Doeg the Edomite which was there wolde tell it Saul. And I am cause of the deethe of all the soules of thy fathers house. Abide w̄ me & feare not: he ỹ seketh thy soule, shal seke mine, & with me thou shalt be in sauegard.

¶ Dauid deliuereth Keilah. Ise fleeth into ỹ wyldernes of Ziph. He is comforted of Jonathas. The Siphiens wold haue betrayed him, but he shapeth he.

The .xxiii. Chapter.

THē tolde Dauid saying: Behold, ỹ philistines fighte agaynst Keilah, & spoyle the bernes. Thē Dauid asked ỹ lordes aduise saying: shall I goo and smyte the Philistynes? And the Lorde sayde vnto Dauid: go & smyte the Philistines and saue Keilah. Then sayde Dauids men vnto hym: se we be afrayed here

here in Juda. What shal we the be, when we come to Keilah, to the hoste of the Philistines. Then Dauid asked the Lorde agayne. And the lord answered him & sayd: vp & goo to Keilah, for I wyl delyuer the Philistines into thyne handes.

And so Dauid and hys men wente too Keilah and fought with the Philistines, & draue awaye theyr catell and slue a greate slaughter of them. And so Dauid saued the enhabiters of Keilah. And it chaunced whē Abiathar the sone of Ahimelech fled to Dauid to Keilah that he brought an Ephod in hys hande.

B And it was tolde Saull, that Dauid was come to Keilah. Then sayde Saull: God hath delyuered him into myne hand. For he is shut in, ỹ he is come into a town wyth gates and barres. And Saul called all the people to warre, for to go to Keilah to belege Dauid and hys men. But Dauid had knowledge that Saul ymagened myscheke agaynst him, and sayde therfore to Abiathar the preest: * Bring the Ephod Then sayd Dauid, O Lorde God of Israel, thy seruaūt heareth that Saull is about to come to Keilah to destroye the cytie for my sake: wyll the men of Keilah deliuer me into his hande? for wil Saul come as thy seruaunt heareth saye? Lorde God of Israel tell thy seruaunt. And the Lord sayd: he wyll come. Thē sayd Dauid: wyl the men of Keilah deliuer me and my men into the hand of Saul? and the Lord said they wyl delyuer you.

Then Dauid and his men which were vpō a. vi. hundred, arose and departed out of Keilah and went whether chaunce draue thē. And when it was tolde Saul, that Dauid was fled from Keilah, he lette the iourneye alone. And Dauid abode in thee wyldernesse in stronge holdes, & in a mountayne in the wyldernesse of Ziph. And Saul soughte hym all hys lyfe, but God C delyuered hym not into hys hande. And Dauid sawe that Saul was come out, to seke his lyfe, whyle Dauid was in the wilderneſſe of Ziph in a thicket. And Jonathas Saules sōne arose & went to Dauid to the thicket, & strengthed hym in God, & sayde vnto hym: feare not, for the hand of Saul my father shall not fynde the, and thou shalte be kynge ouer Israell, and I muste be nexte vnto the: And Saul my father therto knoweth that it shalbe so. And they made * a bonde both of them to geather before the Lorde. And Dauid taried styll in the thicket, and Jonathas went to hys house. 1.re.xviii.a and.xx.b

Then came the Ziphites to Saul to Gabaah sayinge: Dauid hydeth hym selfe by vs in stronge holdes that are in a thycket in the hyl of Hachilah on the right syde of the wyldernesse. Now therfore syr kynge, come downe wyth all the lust that thy soule hath to come. And our part shall be to delyuer hym in to the handes of thee kynge. Then sayde Saul: Blessed are ye in the Lord: for ye haue compassiō on me Go I praye you and marke more dyligētly, & know & se his haunte, where hys fote hath bene, and who hathe sene hym there: D for it is tolde me that he is very sotel. Se therfore and knowe all the lourkyng places where he lourkethe, and come agayne to me wyth certentye, and I wyll go wyth you. And then yf he be in the land, I wyll hunte hym oute wythe all the thousandes of Juda.

And they arose & went to Ziph before Saull. But Dauid and hys men were in the wyldernesse of Maon, in the wylde feld, on the ryghte hand of the wyldernesse. For when Saul was gone with hys men to seke, it was tolde Dauid. And therfore he wente vnto a Rocke and dwelte in thee wyldernesse of Maon. And when Saull hearde that, he folowed after Dauid into the wyldernes of Maon. And Saul and hys men went on the one syde of the mountayne, and Dauid and hys men on the other. And Dauid as a man amased, made haste to gette from Saul. For Saul and hys men had compased Dauid & his men round about to take them.

But there came a messenger to Saull sayinge: Hast the and come, for the Philistynes are come in and roue thee lande. Wherfore Saull returned from persecutynge Dauid, and went agaynst the Philistines. And therfore the place is called, * Sela Hahelecoth. And then Dauid went thence and dwelte in stronge holdes at Engadi. That is rocke of deuision

¶ Dauid fleeth into Engadi and there hydeth him in a caue. Saul cometh in thether too doo hys easement, and Dauid cutteth of the bozder of his mantel for

tel for a token, but hurteth him not. Dauid gothe out of the caue after Saul and speaketh to him.

The .xxiiii. Chapter.

A Whē Saul was come againe from the Philistines, there were ỹ tolde him saying: behold, Dauid is in the wildernesse of Engadi. Thē Saul toke thre thousand chosen men out of all Israel, and went to seke Dauid & his mē in the Rockes, where nothing hauted but *wild gootes. And he came to the flockes of the shepe by awayes syde where was a caue. And Saul wēt i* to couer his feate. And Dauid & his men sat a longe by the sides of the caue. And the men of Dauid saide vnto him: se ỹ day is come, of which the Lorde sayd vnto the: Beholde I wyl delyuer thyne enemye into thine hande, & thou shalt do vō him what it pleaseth the. Then Dauid arose and cut of a lappe of sauls cote priuely. And immediatly Dauidshert smote him, because he had cut of B a lapp of Sauls cote. And he sayde vnto his mē: the lord kepe me frō doyng ỹ thinge vnto my master ỹ is the Lordes anoynted, to laye myne hande vpon him, seyng he is the lordes anoynted. And so Dauid kept of his seruaūtes vō wordes, and suffred them not to go vpon Saul.

From rede Bote.

That is, to do his ease with.

And when Saul was vp out of ỹ caue & gone awaye, Dauid arose and wēt out of the caue and cried after Saul saying: My Lord king. And Saul loked behinde him. And Dauid stouped to the erth & bowed him selfe, & sayde to Saull: wherefore geuest ỹ an eare to mennes wordes, C that say, Dauid seketh the euel? Beholde this day thyne eyes haue sene, howe ỹ the lord had delyuered the this day into myne hād in the caue. Whē they bad kil ỹ mine eye had compassyon on the: and I sayde: I wil not lay my hādes on my master, for he is ỹ Lordes anoynted. And moreouer my father, se yet the lap of thy cote in my hand. And in as moche as I kylled ỹ not to, when I cut of the lapp of thy cote, vnderstand & se, ỹ there is nether euell nor rebellyousenesse in me, & that I haue not sinned against the. And yet thou hūtest after my soule to take it. The Lord be iudge betwene the & me, and the Lord auenge me of the. But myne hād be not vpō ỹ. Accord

dynge to the olde prouerbe, wyckednesse shal procede out of the wicked: but mine hand be not vpon the. After whom arte ỹ come out, thou king of Israel? After whō chasest thou? euen after a deed dogge, & after a flee. The Lorde be iudge & iudge betwene ỹ and me, & se & pleate my cause, and iudge me & re out of thyne hād. Whē D Dauid had made an ende of speakyng al these wordes to Saul, Saul said: is this thy voyce my sone Dauid? and he lift vp his voyce and wept, & sayde to Dauid: ỹ art ryghteouser then I, for thou haste rewarded me with good, and I haue rewarded ỹ vō euel. And thou haste shewed this day how that thou hast dealt louingly vō me, for as moche as when the Lorde had locked me in thyne handes, thou slewest me not. For who shall fynde hys enemye and lett him depart a good way. Wherefore the Lord rewarde the wity good, for ỹ thou haste done vnto me this day. And now I wot well that thou shalt be king, and that the kyngdom of Israel shall be stablysshed in thine hande. Swere therfore vnto me by ỹ Lord, ỹ thou shalt not destroy my seade after me, & that ỹ shalte not destroy my name oute of my fathers house. And Dauid ‡ sware vnto Saull, & Saul went home. But Dauid and his men gatt vp vnto an holde.

The Notes.

a‡ This prouerbe is spoken as cōtemnyng himself and magnifyinge the kynge. Thoue in the, vvile

b‡ To sweare by the Lorde is, to call the Lord to wytnesse of that which we promesse, to thintēt ỹ it maye be stable and fast. Para. vvc.

¶ Samuel dyeth. Dauid fleeth in to the wildernesse of Phatan. He is angry with Nabal, but is pacyfyed by the wysdom of Abigail. Nabal dyeth & Dauid marieth Abigail.

The .xxv. Chapter.

A Nd thē Samuell dyed, & all Israel gethered together, & lamented him & buryed hym in his owne house at Ramath. A

And Dauid arose & gat him to ỹ wildernes of Phatan. And there was a man in Maon whose catel was in Carmel, & ỹ mā was exceding mighty, & had thre thousād shepe and a thousād gootes. And he was shearynge hys shepe in Carmell. The name of the man was Naball, & the name of his wyfe was Abigail, and was a woma of good wysdom and bewti full. But the man was churlysshe and of

ccc. clxewde

shrewde conditions, and was a Calebite.
And when Dauid hearde in the wyldernesse, that Nabal share his shepe, he sente oute ten of his younge men, & sayde vnto the: get you vp to Carmel and go to Nabal and greete him in my name. And thus wise saye vnto my frende: peace be to the, peace be to thine house and peace be vnto all that thou hast. I haue hearde say that thou hast sheters. Nowe thy sheperdes were wyth vs, and we dyd them no spite, nether was there ought missing vnto the, all ỹ whyle they were in Carmel: aske thy laddes, & they wyll shewe the. Wherefore let these young men finde fauour in thine eyes (for we come in a good season) and* geue I praye the whatsoeuer comethe to thyne hande vnto thy seruauntes and to thyne sonne Dauid.

*1. Mo. xxi. c.

And Dauids yongmē came & told Nabal al those wordes in ỹ name of Dauid & thē stopped. And Nabal ānswered dauids seruaūtes & said: What is Dauid & what is the sonne of Isai: ther is plentie of seruaūtes now a dayes, that breake awaye euery mā frō his master I shuld take my breed, my water & my flesshe ỹ I haue killed for my sheerers, and geue it mē whych I wot not whence they be?

And Dauids seruaūtes turned their way and went agayne, & came and tolde hym accordyng to al those sayinges. Thē Dauid sayd vnto his mē: girde euery mā his swerd about him. And they gyrded euery man his swerde on, & Dauid therto gyrd on his swerde. And there folowed Dauid vpon a foure hundred men, & two hūdred abode by the stuffe.

But one of the laddes tolde Abigaill Nabals wife sayinge: se Dauid sent messengers vnto oure master out of the wyldernes to salute him, and he railed on thē. And yet the men were very good vnto vs and dyd vs no displeasure, nether myssed we any thyng, as long as we were cōuersāt wt thē, whē we were in the feldes. But they were a wall of defence vnto vs both by nyght and also by day, al the while we were with them keppyng shepe: Now take hede & se what thou hast to do, for it is cōcluded to do myscheue vnto oure master and to all hys housholde. And he is vngracyous to speake to. Then Abigaill made hast and toke two hundred loues & two botelles of wyne & fyue shepe readye dressed & fiue measures of parched corne, and an hundred bondelles of reasinges, & two hūdred frayles of figges, & laded thē on asses, & sayde vnto her younge mē: go before me, & se I come after you, & tolde her husband Nabal nothing therof. And as she rode on her asse and was comynge downe i a slade of ỹ hyl, Dauid & hys mē came downe agaynst her, & she met them.

And Dauid sayde: in vayne haue I kept all that this fellowe had in the wildernesse: so that nought was myssed that pertayned vnto hym, for he hathe quytte me wyth euell for good. So & so do God vnto the enemyes of Dauid, as I wyll not leaue of all that pertayne to hym, by the dawnynge of the daye, ought* that pysseth agaynste the walle.

*Ie wil saye oone mothaue begotten sonne wyll, nothing of the male kynde

When Abigail saw Dauid, she hasted and lyght of her asse & fell before Dauid on her face, and bowed her selfe to ỹ grou de, and fell at hys fete and sayd: Let this vnhappie deade be counted myne, my lorde, and lette thyne handemayde speake in thyne audyence, and heare the wordes of thy handmayde. Let not my Lord regard thys vnthryfftie man Naball, for as hys name is, so is he. * Naball is hys name & folye is wyth hym. But I thyne handemayde sawe not the younge men of my Lorde which thou sendest.

that is, fole

And now my Lord as sure as the lord lyueth and as thy soule lyueth, the Lorde hath with holden the frō cōmyng to shede bloude & from auengyng thy selfe with thyne owne hande. Furthermore I praye god that thyne enemyes & they that entēd to do my Lorde euell may be as Naball. And now this* blessing which thine hād mayde hath brought, lett it be geuē vnto ỹ young men that folowe my Lorde. For geue the trespace of thyne handemayde & the Lorde maye make my Lorde a sure house, because my Lorde fyghteth ỹ battelles of the Lord, and ther could none euel be founde in the in al thy lyfe. And yf any man rise to persecute the & to seke thy soule, yt the soule of my Lord be bounde in a bondell of lyfe wt the Lorde thy God. And the soules of thy enemyes be slōg in the myde of a slyng. And moreouer when the

the Lorde shall haue done to my Lorde al the good that he hathe promysed the, and shall haue made the ruler ouer Israel: thē shall it be noo grudge of conscience vnto the or discourage of herte vnto my Lord, that thou sheddeste bloude causelesse and dydest auenge thy selfe.

And moreouer whē the Lord shal haue dealt wel wt my Lord, then thinke on thine handmayde. Thē said Dauid to Abigail blessed be the Lord God of Israel whych sent the this daye to mete me. And blessed be thy behaueour, & blessed be thou which hast kept me this daye frō comyng to shed bloud & frō auenging my selfe with myne owne hand. For in very dede assure as the Lorde God of Israell lyueth whyche hath kept me backe frō hurting the, except thou haddest hasted and met me, there had not bene left Nabal by the dawninge of ỹ daye, a pysser āgaynst ỹ wal. And so Dauid receaued of her hād that she brought hym, and sayd to her: go in peace to thyne house. And se I haue obeyed thy voyce & haue receaued the to grace.

The chyld interpreteth And ỹ soule of thyne enemyes he wyl make to cast, euē as that vnderstād boyles wt slinges, make a stone to flee out of a slinge

And whē Abigaill came to Nabal: behold, he held a feaste in hys house lyke the feast of a king, & Nabals herte was merry wtin him & he was dronke a good. Wherfore she tolde him naught nether little nor more, vntyll the morowe daye. But in the morning, when the wyne was gone out of Nabal, his wyfe told hym these wordes, & hys herte dyed within him, and he became as a stone, and vpon a ten dayes after the lord smote Nabal, that he dyed. And whē Dauid hearde that Nabal was dead, he sayd: Blessed be the lord that hath iudged the cause of my rebuke of the hand of Nabal, & hath kept his seruaunt frō euel, and hath turned the wickednes of Nabal agayne vpon hys owne head. And Dauid sent to comē wt Abigail, to thintēte to take her to his wyfe. And whē the seruaūtes of Dauid were come to Abigail to Carmell, thei spake vnto her saying: Dauid sent vs vnto ỹ, to take the to hys wyfe. And she arose and bowed her selfe on her face to the earth, & sayd: Beholde thy handmayde, to be a seruaūt to e wasche the fete of the seruaūtes of my Lord. And Abigail hasted & arose & gat her vp vpō an Asse, with fyue damoselles of hers ỹ wēt at her fete, & wēt after the messengers of Dauid & was his wyfe. Dauid also toke Ahinoā of Jezrahel, & they were both his wyues. But saul gaue Michol his daughter Dauids wife to Phalti the sonne of Lais of Gallin.

The Notes.

a‡ Blessing for rewarde or present, after the maner of the Hebrues.

b‡ The meaning is, The lyfe of my Lord Dauid shalbe so preserued of the Lord, as it were in the bondel of Gods prouision, in whych are al ỹ haue lyfe: And the lyfe of hys aduersaryes shalbe caste in thee rowling of gods iudgement as it were with a sling and so horybly whyrled, and without hope of reste that they shal not knowe whether to turne them, tyll they be consumed.

c‡ By thys washing of fete is signified that she wolde be so gentyl and so seruisable to Dauid, that she wolde not refuse to washe the fete of hys seruaūtes. Tim. v. b.

¶ Saul sleapeth in hys tente. And Dauid taketh awaye hys speare and a cruse of water, ỹ stode at hys head.

The. xxvi. Chapter.

AFter that came the Ziphites vnto saul to Gabaah saying Dauid hydeth him selfe in the hyll of Hachilah euē before ỹ wildernes. Thē Saul arose & wēt to the wildernes of Ziph & the. Wt chosen men of Israel with him, for to seke Dauid in the wyldernesse of Ziph. And Saul pitched in the hyll of Hachilah whiche lyeth before thee wyldernesse, by thee wayes syde. But Dauid dwelt in the wyldernesse. And when he sawe that Saul came after hym into the wyldernesse, he sent out spies and vnderstode that Saul was come of suertye.

Wherfore Dauid arose & wente to the place where Saul had pitched, & beheld ỹ place where Saul laye wt Abner ỹ sonne of Ner his chefe captayne. For Saul lay within a round banke, and the people pitched round about him. Thē ānswered Dauid & spake to Ahimelech the Hethite and to Abisai the sonne of Zaruiah & brother to Joab saying: who wil go downe wt me to Saul to ỹ hoste? & Abisai sayde: I wyl go downe wyth the.

And so Dauid & Abisai came to ỹ people by night. And beholde, Saul laye slepinge within a rounde banke & his speare pitched in the ground at his head, Abner & the people lying round aboute him. Then said Abisai to Dauid: God hath closed in thyne enemie vnto thyne hande this daye. Now therfore let me smyte hym a felowshyp wyth my speare to the earth, euē one

stroke, and I wyl not smyte him the seco-
de time. But Dauid sayde to Abisai: de-
stroy him not, for who can lay his hād on
ỹ Lordes anoynted & be giltles? And Da
uid sayd furthermore: as sure as the lord
liueth, the Lorde shall smyte hym, or hys
date shall come to dye, or he shal descende
into battell & there perysshe: but the Lorde
kepe me frō laying myne hand vpon the
Lordes anoynted. Now then take a flow
shippe ỹ speare ỹ is at his heed, & ỹ crewse
of water, & let vs go. And Dauid toke the
speare & the crewse of water that were at
Sauls heed, & they gat them awaye, & no
mā saw or wist it or awoke. For they were
al a slepe, because the Lord had sent a slō-
ber vpō thē. Thē Dauid wēte ouer to the
other syde & stode on the toppe of an hil a
farre of (a great space being betwene thē)
& cryed to the people & to Abner the sonne
of Ner sayying: Answerest thou not Ab-
ner? and Abner answered & sayde: What
art thou that* cryest to the king? and Da
uid sayd to Abner: art not thou a mā and
who is lyke the in Israell? But wherfore
hast ỹ not kept thy Lord the kynge? For
ther came one of the folke to destroye the
king thy lord. It is not good ỹ thou haste
done. As truly as the lord liueth yeat wor
thy to dye, becau[se] ye haue no better kept
the lordes anoynted. And nowe se where
the kinges speare is and the crewse of wa
ter that were at his heed.

Then Saul knew Dauids voyce and
said: is this thy voyce my sōne Dauid? &
Dauid sayde: it is my voyce my Lorde
king. And he sayd therto wherefore dothe
my lord persecute his seruaūt: for what ha
ue I done? or what euel is in mine hande?
Now heare therfore (my lord kyng) ỹ wor
des of thy seruaunt. If the lord haue ste-
red ỹ vp against me, he shal* smel ỹ sauour
of sacrefice. But & yf they be ỹ chyldrē of
me, cursed be they before ỹ lorde. For they
haue cast me out frō abydyng in the enhe
ritaūce of ỹ lord, sayig: hēce & go serue o-
ther gods. And yet I hope my bloud shal
not fal to ỹ erth before ỹ face of ỹ Lorde,
though ỹ kyng of Israel be come oute to
hūt a flee, as mē hūt ỹ partreges in ỹ mou
taines. Thē sayde Saul: I haue synned,
come again my sonne Dauid for I wyl
do the no moare harme, because my soule
was precyouse in thyne eyes thys daye.
Beholde, I haue played the fole & haue
erred exceding mocche. And Dauid answe
red and sayde: Behold ỹ kinges speare: let
one of the younge men come ouer and fet
it. The lord rewarde euery mānes righte-
wesnes & faith: for the Lord deliuered the
into my hād this day, but I wold not lay
mine hād vpō ỹ lordes anoynted. And as
thy lyfe was moch set by this time i mine
eyes: so be my lyfe set by in ỹ eyes of the
Lord, that he delyuer me out of al tribula
cion. And Saull sayd to Dauid: Blessed
art ỹ my sonne Dauid, for thou* shalt be
a doer and also able to bryngе to an end.
And so Dauid went his waye, and Saul
turned to his place agayne.

*Chyld, thoughe ye call him a sonne and prophet.

That is, why noyse & wakest the kynge.

That is he shal declare me vn righteous & cast me out of the enheritaūce of Cain. Gen. iiii.

¶ Dauid fleeth to Achis kynge of Geth, which ge
neth him & leeg to dwell in. He kylleth the Philis
nes. And when Achis demaunded against whom he
had roued, he geueth him a soleil answere and decei
ueth hym propoerlye.

The .xxvii. Chapter.

THen thought Dauid in hys A
hert: I maye perysh one day
or other by the handes of Is
raell. There is no better for
me, then to flee into the lande
of the Philistines, that Saull of verye
dispayre to fynde me, maye ceasse to seke
me any moare in al the coostes of Israel:
for so I maye escape his hand. And Da-
uid arose, and he and the fyre hundred me
that were with him went vnto Achis, the
sonne of Maoch, kyng of Geth. And Da
uid dwelt with Achis at Geth, bothe he &
hys men, euery man with hys housholde,
and Dauid with hys two wyues. Ahino-
am the Jezrahelite and Abigaill Nabals
wyfe of Carmell. And when it was tolde B
Saul that Dauid was fleed to Geth, he
soughte no moare for him. And Dauid
sayde vnto Achis: If I haue fouid grace
in thyne eyes, let me haue a place in some
towne in the feldes, that I maye dwell
there. For what shulde thy seruaunt dwel
in the heed citte of the kingdom with the.
Then Achis gaue him Zikeleg the same
day for which cause Zikeleg pertaineth
vnto the kinges of Juda vnto this daye.
And ỹ time ỹ Dauid dwelt in ỹ cōtrey of
ỹ Philistines, was a *† yere & foure mo-
nethes. And Dauid & his mē went & rain-
ge vpō the Gesurites, the Gersites and ỹ C
Amalechites

Amalechites: which nacions were frō the
begynnyng the enhabyters of the lād, as
men go to Sur, and so forth to Egypte.
And Dauid smot the lande & lefte nether
mā ner womā a liue, & toke ỹ shepe ỹ oxē,
the asses, camelles, & clothes, & remoued &
D came to Achis. And Achis sayde: haue ye
not ben arouing this daye? And Dauid ā-
swered: yes in the south of Juda, & in the
south of ỹ Jezrahelites, & in the south of
ỹ Kenites. And Dauid saued nether mā
ner womā a liue to bryg to Geth, for feare
lest they shulde tell on thē sayinge: so dyd
dauid & so is his maner al ỹ while he dwel
te in ỹ cōtrey of ỹ Philistines. And Achis
beleued Dauid sayig: Ye hath made him
selfe* to stynke vnto hys people Israell, &
therfore he shalbe my seruaunt for euer.

That is, to brabbish or to mount stinkyngly vnto his people.

The Notes.

*† The Chald. interpret foure monethes and ten dayes of Dauids continuance in that place to the Hebrues them selues dysagree.

¶ The Philistines moue warre agaynst Saul and the Israelites. Saul requireth counsel of God but hath no answere: and then seketh after an enchaunter, which rayseth him vp the spyrite of Samuel.

A The .xxviii. Chapter.

ANd it chaūced in those dates, A
that the Philistines gethered
their host to gether to warre,
entendynge to fight with Is
rael. And Achis sayd to Da-
uid: Be sure, thou shalt go out wt me in ỹ
host, and thy men also. And Dauid sayde
agayne to Achis: then thou shalt knowe,
what thy seruaunt cā do. And Achis sayd
to Dauid: Then I wyll make the* kee-
per of my heed for euer. Samuel was thē
dead, & all Israel had lamēted hym & bu-
ried hym in Ramath his owne cytye. And
Saul had put the wemē ỹ had spyrites of
prophesy & the Sozcerars out of the lād.
And the philistines geathered to gether &
came and pitched in Sunam. And Saul
& al Israell geathered to geather and pit-
ched in Gelboe. And when Saul sawe ỹ
host of the Philistines, he was afrayed, &
his hert was sore a stonied. And Saul al
ked councel of the Lord: But the lord an-
swered him not, nether by dreame nor by
†Urim, nor yet by prophetes.

Then sayd Saul vnto his seruaūtes:
seke me a woman ỹ is mastres of a spyrite
of prophecye ỹ I maye go to her & aske of
her. And his seruaūtes said to him: se ther
is a wyfe ỹ hath a spyrite of Prophesye in
her possessiō at Endor. And Saul chaū-
ged his clothes and put on other raynēt,
& then wente he and two men withe him, &
they came to the wife by nighte. And he
sayd: prophesie vnto me by the spyrite, and
bring me him vp whō I shall name vnto
the. And the wife said vnto him: Behold, B
thou knowest what Saul hath done, how
he hath destroyed the wemen that had pro
phesying spyrites, & the Sozcerars out of
the lād. Wherfore thē *layest thou a net That is, layest a net or trō. w herbs I might be brought to den: for my soule to kyl me? And Saul swore
to her by the Lorde sayinge: As surely as
the Lord liueth, ther shall no harme chaū
ce the for thys thyng. Then said the wife:
whom shall I fetche vp vnto the? and he
sayde: Bryngе me vp Samuel. Whē the
woman saw Samuell she cryed wythe a
lowde voyce & spake to Saull sayinge:
why haste thou mocked me? for thou arte
Saul. And the king said vnto her, be not
afrayde. But what seyst thou. And the
wyfe sayd vnto Saul: I se* a God ascē The chald. the angell of God
ding vp out of ỹ erth. And he sayd: what
facion is he of? And the woman sayde:
there cometh vp an olde man wt a mantel C
vpon him. And Saul perceaued ỹ it was
† Samuel, & stouped with his face to the
ground & bowed him self. And Samuell
sayd to Saul: why haste thou vnquieted
me, to make me be brought vp? And Saull
answered: I am sore encombred. For the
philistines make warre against me, & god
is departed frō me & answered me nomore,
nether by Prophetes, nether by dreames.
And therefore I haue called the, to tell me
what I shal do. Thē said Samuel: wher
fore doest thou aske of me? while the lord
is gone frō the & is thyne enemye, the lord
wyl do the as he sayd by my hād. For the
Lord will rent the kyngdome out of thine
hande, & geue it thy neyboure Dauid, be-
cause thou obeydst not ỹ voice of the lord,
nor executedst his featre wrath vpō ỹ A-
malechites. Therfore hath the lorde done
this vnto the this day. And moreouer the
lord wil deliuer Israel wt the, into the hād
of ỹ philistines. And to morow shalt ỹ
& thy sōnes be wt me, & the lord shall geue
the host of Israel into the hādes of ỹ phi-
listines. Then Saul fell streyghte waye
flatte on the erth as lōg as he was, & was
sore a dread of the wordes of Samuel.

D And therto there was no strengthe in him, for he had not eaten al the daye & the nyght before. And the woman came vnto Saul & saw ỹ he was sore troubled, and sayd vnto him. Se, thine hād maide hath obeyed thy voyce & haue put my soule in my hande, & haue rekened vnto thy wordz which thou saydest vnto me. Now ther fore herkē thou also vnto ỹ voice of thine hand mayd, & let me sett a morsel of bread before the, & eate & gett the strength to go thy iourney. But he refused it & sayde: I wyl not eate. But his seruaūtes & ỹ wyfe togethether cōpelled him, ỹ he heard theyr voice. And so he arose frō ỹ erth & sat him on a bed. The womā had a fat calfe in the house, & ỹ she hasted & killed it, & toke flower & kneed it, & dyd bake hi swete cakes, & brought thē before saul & before his ser uaūtes. And whē they had eatē, they stode vp, and went awaye the same nyghte.

The Notes.

a‡ Reper of his heed for reper of hys body whi the they cal knyght for the bodye.

b‡ Of Vrim is spokē. Numeri. xxvii. b. God wol de not ỹ the hye preaste shoulde geue Saul answere at this tyme, & therefore suffered hym not to se hys wyl in Vrim as he was wont to do: or happely he sawe his wyll but sawe therwyth that he shuld not shewe it vnto Saul. Luke Mume. xxvii. d.

c‡ S. Austen in the thyrde Tome of hys workes the cccc. and. xxiii. fyde affirmeth ỹ it was the deuel in the lykenesse of Samuell.

¶ Dauid goyng with king Achis to fight against Saul is send againe by the meanes of the lordes of the Philistines.

The. xxix. Chapter

A THe Philistines geathered all their hostes to geather vnto Aphec: And Israell pytched by *a fountaine i Jezrahel. And ỹ lordes of ỹ philistines wēt forth by hundredes & by thousandes. But Dauid & his men came behinde wt Achis Then sayd the lordes of the Philistines: what ar youder Ebrues? And Achis sayd vnto the lordes of the philistines: Is not this Dauid ỹ seruaunt of Saul ỹ kyng of Israel, which hath bene wt me dates or yeres, & I haue foūd no fault in him sēce he fled vnto me vnto this daye. Neuertheles ỹ lordz of ỹ philistines were wroth wt him and sayd vnto him: Make this fe low returne, and let him go agayne to his place whiche thou haste appoynted hym. For he shal not go wt vs to battel, leste he be an aduersarye to vs in the battell. For wherewythe coulde he better obtayne the

B fauour of his maister, thē ỹ pō the heades of our mē. Is this not Dauid to whō they sang in daūces: *Saul slue his thousand but Dauid his x. thousand? Then Achis called Dauid & sayde vnto hym: As sure as the Lord lyueth ỹ art honest, & it pleaseth me wel ỹ thou shuldest accōpanye me in the hoste, for I haue foūd none euel wt the sence thou camest to me vnto this day Neuertheless the Lordes of the Philistines fauour the not: wherfore returne & go in peace, that thou displease not thee Lordes of the Philistines. And Dauid seyde agayne to Achis: Why what haue I done and what hast thou founde in thy seruaūt as long as I haue ben with the vnto this daye, that I may not go fight against the enemies of my Lord the kinge.

Achis answered and said to Dauid: I wot wel thou pleasest me, as it were an Angel of God. Notwithstādinge the Lordes of the Philistines haue sayd, that ỹ shalte not go with them to batel. Wherfore ryse vp early in the morning with thy masters seruaūtes that ar come with the. And whē ye be vp early as sone as ye haue light de parte. And so Dauid & his men rose early to departe in the morning & to returne into the lāde of the philistines. And the Philistines went vp to Jezrahel.

¶ Dauid returning frō king Achis fyndeth zkeleg burnt. He pursueth after the burners therof, & killeth them and recouereth the praye.

The. xxx. Chapter.

BVt yet Dauid & his mē were come to Zikeleg ỹ thyrde day the Amalekites had runne in a running vpō the south and vpon Zikeleg, and had smyt ten Zikeleg & burnt it with fyre, and had taken the wemen that were therein pryso ners, bothe small and great: but slew not a man, saue caryed thē wyth thē & wēt theyr wayes. When Dauid & hys men came to the citte: behold, it was burnt with fyre, & theyr wyues, theyr sonnes & theyr daughters were take prisoners. Thē Dauid & ỹ people ỹ was with hym lift vp theyr voyces & wept, vntyl they could wepe nomore And Dauids two wiues were taken prysoners also. Ahinoam the Jezrahelite and Abigaill the wyfe of Naball thee Carmelite. And Dauid was in a shrowde strayt: for thee people entended to stone hym be cause

because ỹ hertes of al the people were vexed for their sonnes and their daughters.

But Dauid toke a good courage to him in the Lord his God and *said to Abiathar the preest Ahimelechs sōne: bringe me the Ephod. And Abiathar brought ỹ Ephod to Dauid. And Dauid asked the Lord saying: shal I folow after this com panye? & shall I ouer take them? And he sayd to hym: folowe, for thou shalte ouer take them and recouer the pray.

And he went and the syxe hundred mē that were with him, & they came to the ryuer Besor,, wher a part of thē abode. But Dauid and foure hundred men folowed: But two hundred abode behinde beynge to wery to go ouer the riuer Besor. Then they found an Egipcian in the felde, and brought him to Dauid & gaue him breed to eate & water to drynke, & gaue hym a few figgz & ii. cloustets of reasiges. And whē he had eatē, his spyrytes came agayne to him: for he had eatē no bread nor dronck no water in thre dayes and thre nyghtes. Thē Dauid sayd vnto him: to whō belōgest ỹ & whēce art thou? and the lad āswered: I am an Egyptian and seruaūt to an Amalekite: & my master left me behind, be cause I fell sicke: we came a rouing vpō the south of Cerethis, & vpon them of Juda & on the south of Caleb. And we burnt Zikeleg wt fire. And Dauid sayd to him: cānst thou bring me to this cōpany? And he sayd: I swere vn to me by god, ỹ thou wylte neither kyll me nor deliuer me into ỹ hād of my master, & I wyll bringe the vnto them. And when he had brought him: se, they laye skatered al abroade vpō ỹ erth, eating & drynckig & tryūphing ouer al the great pray ỹ they had caried awaye oute of the lande of the Philistines, & out of the lande of Juda.

And Dauid layde vpō thē frō the twy light vntil the eue on the morow: so ỹ ther escaped not a mā, saue foure hundred yōge men which rodde awaye vpon camels and fled. And Dauid recouered al ỹ the Amalekites had caryed awaye, & hys two wiues: so ỹ there was no person lackinge small or great, sōne or daughter, or of the spoyle of al ỹ they had takē awaye, Dauid brought al agayne. And Dauid toke all the shepe, & the oxen. And they draue the cattel before, & sayde: thys is Dauids praye. And thē Dauid came to the two hūdred mē ỹ were to wery for to folow Dauid whych they made to abyde at the riuer Besor. And they came to mete Dauid & ỹ people that were with him. And whē Dauid came to the people, he saluted thē. Thē answered all the wycked & the vnthryftes of the men that went with Dauid, & sayde because they wente not wythe vs, therfore shall none of the praye that we haue recouered, be geuen vnto thē, saue to euery mā hys wyfe and hys chyldrē: whych let them carye away & be walkinge.

Thē sayd Dauid: ye shal not dō so (my brethrē) with ỹ the Lord hath geuen vs, & hath preserued vs, & deliuered the cōpany that came against vs, into our hādes. For who shuld herke vnto you in this matter? But as hys parte is ỹ goeth & fighteth, so good shal his part be, ỹ tarieth by ỹ stuffe thei shal part it a like. And so frō that day forward: was that made a lawe & a costume in Israel, & dureth to this day. When Dauid came to Zikeleg, he sente of hys pray vnto the elders of Juda & to his frēdes sayēg: se ther a *blessing for you, of ỹ spoyle of ỹ enemies of the lord. He sent to thē of Bethel: to thē of south Ramath: to thē of Gether: to thē of Arder: to them of Sephamoth: to thē of Esthamo: to thē of Rachal: to them of the cyties of the Jerhameelites: to them of the cyties of the Kentes: to them of Harmanah: to them of Bozasan: to them of Athach: to them of Hebron and to al places where Dauid & hys men were wont to haunt.

The battel betwixt the Philistines and Israell. Saul kylleth hym selfe, and hys chyldren are slayne in the battell.

The. xxxi. Chapter.

AND as ỹ Philistines fought against Israel, mē of Israel fled away frō ỹ Philistines, & fel down dead in mount Gelboe. And ỹ Philistines folowed after Saul & his sonnes, & slewe Jonathas, Abinadab & Melchisua Sauls sonnes. And the battell went sore against Saul, in so moche ỹ shoters wyth bowes had found hym, & he was sore wounded of the shoters. Thē sayd Saul vnto his harnesbearer: * draw out thy swerde & thrust me thorowe therwith lest these vncircūcysed come thrust me thorough and make a mockinge

mocking flocke of me. But hys harneſbearer wold not, for he was ſore afraied, wher fore Saul toke a ſwerd & fel vpō it. And whē hys harneſbearer ſaw that Saul was dead, he fel likewiſe vpō his ſwerd & died with him. And ſo Saul died & his thre ſōnes & his harneſbearer, & therto all hys mē, that ſame daye together.

C Whē the mē of Iſrael that were of the other ſyde the valey, & they of ꝑ other ſyde Iordā, heard ꝑ the mē of Iſrael were put to flighte, & that Saull & his ſonnes were
1.Sa.xi.b. dead, they left the cities, & ranne away, & ꝑ Philiſtines came & dwelt in thē. * On the morow whē the Philiſtines were come to ſtrippe thē ꝑ were ſlayne, they foūd Saul & his thre ſonnes lying in mount Gelboe. And they cut of hys head & ſtripped hym out of hys harneſſe, & ſent into the land of the Philiſtines euery where, to publyſh in the houſes of theyr Gods & to the people. And they hāged vp his harneſſe in ꝑ houſe of Aſtharoth, but thei hāged vp his car
D kaſſe on the walles of Bethſan. Whē the enhabiters of Iabes in galaad heard ther of, what ꝑ Philiſtines had done to Saul, they aroſe as many as were men of warre & wēt al night & toke ꝑ karkaſſe of Saul & the karkaſes of hys ſonnes frō the walles of Bethſan & brought thē to Iabes &
Ie.xxxiii.a * burnt them ther & toke theyr bones and buryed thē vnder a Tree at Iabes, & faſted ſeuen dayes.

C The ende of the fyrſte boke of Samuel, whych they comenly cal the .i. boke of ꝑ Kinges.

The .ij. Boke of Samuel otherwiſe called the ſecond Boke of the Kynges.

C Dauid cōmāndeth to ſlee the meſſenger, ꝑ ſayde he had kylled Saul. The Lamētacion of Dauid for Saul and Ionathas.

The .j. Chapter.

A Fter the death of Saul, whē Dauid was returned frō the ſlaughter of ꝑ Amalekites & had ben .ii. dayes in Zikelag: Behold, ther came a man the thyrde day out of the hoſte frō Saul with his clothes rent & erth vpō hys head. And whē he came to Dauid, he fell to the earth & dyd obeyſaūce. To whō Dauid ſayde: whence comeſt ꝑ? And the other anſwered him: Out of the hoſt of Iſrael am I eſcaped. And Dauid ſaid to him agayn: How hath it chaūced? tel me. And he ſayd: ꝑ people fled frō the battell: & many of ꝑ people are ouerthrowē & dead: & Saull & Ionathas hys ſonne are dead therto.

And Dauid ſayd vnto the yoūg mā ꝑ told hym: how knoweſt thou that Saul & Ionathas his ſonne be dead? & the young mā that told him, ſayd: I was by chaūce in moūt Gelboe. And ſe, Saul lened vpō hys ſpeare, and the charettes & horſemen folowed him at ꝑ heles. And Saul lokt backe & called me. And I anſwered: here am I. And he ſayd vnto me: what arte ꝑ? and I ſayd vnto him: I am an Amalekite And he ſaid vntome: come on me & ſlee me For anguiſhe is come vpō me & my life is yet al in me. And I wēt on him & ſlue him: for I was ſure ꝑ he coulde not lyue, after that he was fallē. And I toke the crowne that was vpō his head & the Bracelet that was on his arme & haue brought them vnto my Lorde hyther.

Thē Dauid toke hys clothes & rent thē, & ſo dyd all the men ꝑ were with hym. And they mourned, wepte & faſted vntyll euē, for Saul & Ionathas his ſonne, and for the people of the Lord, & for the houſe of Iſrael, becauſe they were ouerthrowen wyth the ſwerde.

Thē ſaid Dauid vnto the young mā ꝑ C brought him tidinges. Whēce art ꝑ? And he ſayd: I am the ſonne of an alyaunte an Amalekite. And Dauid ſayde vnto hym: Howe is it that thou waſte not afrayed to laye thine hād on the Lordes anoynted, to deſtroy him? And Dauid called one of his young mē & ſayd: Go to & runne vpō him And he ſmote him ꝑ he dyed. Then ſayde Dauid vnto him: ✠ thy bloud vpō thyne owne head. For thine owne mouth hath teſtifieth agaynſt the ſaying: I haue ſlayne the Lordes anoynted.

And Dauid ſang thys ſong of mourning ouer Saull & Ionathas hys ſonne, & bad to teache the chyldren of Iſraell the ſlaues therof. And Behold it is written in the ✠ boke of ꝑ ryghteous. The glorie of Iſrael is ſlayne vpō ꝑ hye hilles. Oh how were the mightie ouerthrowen? Tel it not

in Geth: nor publyſſhe it in thee ſtretes of Aſkalon: leſt the daughters of the Philiſtines reioyſe, & that the daughters of the vncircumcided triumphe therof. Ye mountaynes of Gelboe, vpō you be nether dew nor raygne, nor feldes whēce heaue offrynges come. For ther the ſchildes of the mighty were caſt frō them: the ſchilde of Saul as though he had not bene anoynted wyth oyle. The bowe of Ionathas and the
D ſwerd of Saul turned neuer backe agayne emptye, from the bloude of the woūded and frome the fatte of the myghtye warryowres.

Saul & Ionathas louely & pleaſaunt in theyr lyues, were in theyr deathes not deuided, men ſwifter then Egles & ſtronger then Lyons. Ye daughters of Iſrael, wepe ouer Saull, whyche clothed you in purple & garmentes of pleaſure, and *bordered your raymente with ornamentes of goulde. Howe were the myghtye ſlayne in battell? Ionathas on the hye hylles was wounded to death: Woo is me for the my brother Ionathas: delectable to me waſte thou exceding. Thy loue to me was wonderful, paſſinge the loue of wemen. Howe were the mightie ouerthrowē, & how were the wepons of warre loſt?

*That is, decked you with golde ornamētes

The Notes.

✠ The rentinge of his clothes was a ſigne of great ſadnes, & alſo of great anger for the zeale of ꝑ Lorde, as in Math. xxvi. g. And beneth iii. Reg. xvii. f.

✠ This is the maner of ſpeaking of the Hebrues, for that we ſaye, thy manſlaughter ſhall cauſe ꝑ to dye: as it is ſayd Pſalm. viii. d

✠ Some thinke that thys boke remayneth non other, Some vnderſtande by it thee fyrſte boke of Moyſes.

C Dauid is anoynted in Hebron. The battel of the ſeruauntes of Dauid and Iſboſeth.

The .ii. Chapter.

A Fter thys Dauid aſked thee Lord ſaying: Shal I go vp in to any of the cyties of Iuda? And the Lord ſayde: go. And Dauid āſwered whither ſhal I go? He anſwered, vnto Hebron. And ſo Dauid went thether wyth hys two wiues alſo Ahinoam the Iezrahelite & Abigaill Nabals wyfe the Carmelyte. And the mē that were with hym, dyd Dauid carye vp alſo, euery man wyth his houſe. And they
G dwelte in the townes of Hebron. And the men of Iuda came and there annoynted Dauid king ouer ꝑ houſe of Iuda. Whē it was tolde Dauid, howe the men of Iabes in Galaad had buried Saul, he ſente meſſengers vnto them & ſeyd vnto them: bleſſed are ye vnto the Lorde, that ye haue ſhewed ſoche kyndnes vnto youre Lorde Saul, and haue buried hym. Wherfore ꝑ Lord ſhew you mercy and truth agayne. And I wyll do you good alſo, becauſe ye haue done thys thing. And now lett youre handes ſtere thē & playe ye the mē, though your mayſter Saul be dead. And finally vnderſtande that the houſe of Iuda haue anoynted me kyng ouer them. But Abner
C thee ſonne of Ner that was captayne of Sauls hoſte, toke Iſboſeth thee ſonne of Saul and brought hym to Mahanaim & made hym kynge ouer Galaad and ouer the Aſſurites, & ouer Iezrahell: & ouer Ephraim & Ben Iamin & ouer all Iſraell. And Iſboſeth Sauls ſonne was fourtye yeare olde when he began to raygne ouer Iſraell, and raygned two yeare. But the houſe of Iuda onelye folowed Dauid. * ii. Reg. v. a
And the tyme whyche Dauid raygned in Hebron ouer the houſe of Iuda, was .vii. yere & syxe monethes. And Abner the ſōne of Ner & thee ſeruauntes of Iſboſeth the ſonne of Saul went out of Mahanaim, to Gabaon. And Joab thee ſonne of Zaruiah & the ſeruauntes of Dauid wēt out & mett them by the Pole of Gabaon. And they ſatt downe, the one part on ꝑ one ſyde the Pole & the other on the other ſide. And Abner ſayd to Joab: let the young men aryſe & playe before vs. And Joab anſweted: be it. Then there aroſe and went ouer:
D twelue of Ben Iamin by nombre whyche pertayned to Iſboſeth the ſonne of Saul and twelue of the ſeruauntes of Dauid. And they caught eche hys felowe that came agaynſte hym, by the head and thruſte hys ſwerde in hys ſyde, and ſo fell downe all at once. Wherfore the place was called * Helath Zurim wyych is in Gabaon That is, ꝑ fylde of the ſtrong or myghtie. And there begānne an exceding cruell battell that ſame day. But Abner and the mē of Iſraell were put to the worſſe of the ſeruauntes of Dauid.

And ther was thre ſonnes of Zaruiah there: Joab, Abiſai & Aſahel: whych Aſahel was as ſwifte of fote as a wild Roo, & folowed after Abner & * turned nether to Gen. xxiii. f
the ryghte hande nor to the lefte from Abner. Then Abner loked behynde hym and ſayde: arte thou Aſahel? And he ſayde: ye.

E Then

Then sayde Abner: turne the ether to the right hand or to the left and catche one of the younge men and take the hys spoyle. But Asahell wolde not departe frō hym. And Abner sayd agayne to Asahel: turne from me, for I were loth to smyte ȳ to the grounde. For then how shulde I hold vp my face before Joab thy brother? howbeit he wolde in no wyse departe.

F * Then Abner with the hinder ende of ȳ speare smote him vnder ȳ short ribbes, that ȳ speare came out behynde hym: ȳ he fell downe in the same place & dyed there. And as many as came to ȳ place wher Asahel fel down & dyed, stode still. But Joab & Abisai folowed Abner tyll the sunne wēt downe. And when they were come to ȳ hil Amah that lyethe before Giah in the way ȳ goeth thorow the wildernes of Gabaō, ȳ children of Benamin gethered them selues together after Abner on a plumpe & stode stil on ȳ toppe of an hil. Thē Abner called to Joab and sayd: shal ȳ swerd deuoure without ende? knowest ȳ not ȳ bitternes is wont to come in ȳ later ende? how long shal it be, yer thou bydde ȳ people returne from folowing their brethrē?

G And Joab answered: as truly as God liueth, yf ȳ haddest so sayd, thē euē in ȳ morning had ȳ people departed, eche frō folowinge his brother. And therwithe * Joab blew a trōpet, and al the people stode still and pursued after Israell no more nor fought no more. And Abner & his mē walked all that nyghte by the wylde feldes, & went ouer Jordan, & past thorow al Berthoron and came to Mahanaim.

And Joab returned frō after Abner & gethered al ȳ people to gether. And there lacked of Dauid seruaūtes nyntene persons & Asahel. But the seruaūtes of Dauid had slayne of Beniamin & of Abners mē, thre hūdred & thre score mē. And they toke vp Asahel and buried him in ȳ sepulchre of his father in Bethlehem. And Joab and hys men went al nyght, and came in the dawnyng to Hebron.

¶ Abner cōmeth to Dauid & bringeth hym hys wife Michol. Joab killeth Abner. Dauid bewepeth his dede and curseth Joab.

The.iii.Chapter.

THer was long strife betwene the howse of Saull and the house of Dauid. But dauid waxed stronger and stronger, and ȳ house of Saul waxed weaker & weaker. * And Dauid had children borne him in Hebrō: his eldest sonne was Ammon of Ahinoam the Jezrahelite: the secōde Cheleab of Abigail the wyfe of Nabal the Carmelite: the thyrde Absalom the sonne of Maachah ȳ daughter of Tholmai the kyng of Gessur: the fourth Adoniah the sonne of Hagith: the fyfte Saphatiah the sonne of Abital: the syxt Jethraā by Egla Dauids wife. These were borne to Dauid in Hebrō. And as long as there was battell betwene the house of Saul & ȳ house of Dauid, Abner helde vp the house of Saull, And Saul had a * cōcubyne named Rizpha the daughter of Aiah. And Isboseth sayd to Abner. Wherfore lyest thou with my fathers concubine? Then was Abner verye wroth for the wordes of Isboseth & sayde: Am I not a * dogges heed, whiche Against Juda haue shewed mercye this day vnto the house of Saul thy father & to his brethren & frendes, & haue not delyuered thē into ȳ hāde of Dauid: leynge ȳ fidest a fault in me this day for a womā? * So do God to Abner and so therto: except that as the lord hath swore to Dauid, I so do to him, and bryng the kyngdom from the house of Saul & sett vp ȳ throne of Dauid ouer Israel & ouer Juda, euen from Dan to Berlsabe. And he coulde geue Abner neuer a woorde to answere because he feared hym.

And Abner sent messengers to Dauid forthwith, saying: whose is the land? & he sayde therto: make a bonde with me, & se, my hād is wt the, to bring al Israell vnto the. And Dauid ānswered wel sayd, I wil make a bōd wyth the. But one thing I requere of the, ȳ thou se not my face, excepte ȳ fyrst bringe Michol Sauls daughter, when thou comest to se me.

And Dauid sente messengers to Isboseth Sauls sonne saying: delyuer me my wyfe Michol whych I maryed wythe an hundred foreskinnes of ȳ philistines. And Isboseth sent and toke her from her husband Phaltiel the sōne of Lais. And her husband wēt wt her, and came weping behinde her, tyl they came to Bahurim. Thē sayde Abner vnto him go & returne. And he returned. And Abner had communicatiō wyth

with the elders of Israel, sayinge: ye haue long gone about ȳ Dauid shuld be kinge ouer you. Now thē do it: for the lord hath sayd of Dauid, by ȳ hand of my seruaūt D Dauid, I wyl saue my people Israel, out of the hādes of the Philistines, & out of ȳ hand of al their enemies. And like wordes had he with Benjamin, & then went to tell in the eares of Dauid itt Hebrō al ȳ Israel was content wyth & the whole house of Benjamin. And whē Abner was come to Dauid to Hebrō & twentie men with him Dauid made him & the mē that were with him a feast. Then Abner sayde vnto Dauid: I wyl vp & gō geather all Israel vnto my Lord the king, that they may make an appoyntmēt wyth the, that thou mayst be kyng ouer all that thyne hart desyreth. And so Dauid lett Abner departe, and he went in peace.

And se, the seruaūtes of Dauid & Joab came frō chasing robbers and brought a great praye with thē. But Abner was not with Dauid in Hebrō: for he had sent him E away to depart in peace. Wh̄e Joab & all the host that was with him were come, mē tolde Joab saying: Abner ȳ sonne of Ner came to ȳ king, & he hath sent him away & he is gone in peace. Then Joab went to ȳ kyng & sayde: what haste thou done? Se, Abner came vnto the, why hast thou sente hym awaye, that he shoulde skape quyte? Thou mightest know Abner the sonne of Ner, ȳ he came to slater with the, & to know thy cōuersation & behauoure, & to knowe al ȳ thou doest. And whē Joab was come out frō the king, he sent messengers after Abner, which brought him agayne frōthe well of Sirah vnweting to Dauid. And whē Abner was come agayne to Hebron, Joab toke hym a syde in ȳ gate, to speake with him gilefully, & there smote hym vnder the short ribbes ȳ he dyed, for the bloude of Asahel his brother. And whē it after F warde came to Dauids eare, he sayd: I & my kingdō are gyltlesse before the Lorde for euer, cōcerning the bloud of Abner the sonne of Ner. It fall therfore on the head of Joab & on all hys fathers house, ȳ the house of Joab be neuer without one or other ȳ hath running issues? without lepers & goers on crouches, & that fal on ȳ swerd and that lacke bread. And the cause why Joab & Abisai slue Abner was, ȳ Abner had slayne their brother Asahel at Gabaō in battell. And Dauid sayde to Joab & to all ȳ people that were with him, rent your clothes & * putt on sacke clothe & mourne before Abner. And king Dauid hym self folowed ȳ bere. And whē they had buryed Abner in Hebron, the king lift vp his voyce & wept ouer the sepulchre of Abner, & so dyd al the people. And the king lamented ouer Abner & sayde: Abner dyed not as a wretche dieth. Thy hādes were not manacled nor thy fete brought into gyues: but as men fall before wycked children, so fel lest thou. And al the people wept yet more ouer hym.

And whē al the people came to eat meat G with Dauid, while it was yet day, Dauid swate saying: so do God to me & so thertō yf I tast bred or ought elles, tyl the sunne be downe. And the people wist it, & it pleased them, as wel as al other good thinges which the king dyd in the syght of the people. And al the people & al Israell thertō vnderstode that daye how that it was not the kinges mynde, to slee Abner the sonne of Ner. And the king sayd vnto his seruātes: know ye not, how that there is a Lorde & that a great fallen this daye in Israell? And I am thys daye tender, though I be anoynted king. And these men the sonnes of Zaruiah be * to good for me too rule. or to stroge But the Lord reward the doer of euel according to his wyckednesse.

The Notes.

a The puttinge on sacke clothe was a signe of great sadnes, as was also the rentinge of their clothes. Jonas.iii.b. and Psalm xxx.b

¶ Baanah and Rechab slay Isboseth the sonne of Saul.

The.iiii.Chapter.

WHē Sauls sonne heard that Abner was dead in Hebron, his handes fāynted & al Israell was troubled. Nowe thys Saules sonne hadde twoo men that were become Captaynes ouer the Soudiars, thee one called Baanah & the other Rechab, the sonnes of Remon a Berothite, and of thee chyldren of Ben Jamin: for Beroth was reckened too pertayne to Ben Jamin. And these Berothites fledde too Gethaim and soiourned there vntyl the same tyme. And Jonathas Saules sonne, hadde a sonne that was lame

lame on hys fete: .v. yere olde was he whē the tydinges came of Saull & Jonathas out of Jesrahel. And hys nource toke him vp & fled awaye. And as she made haste to flee & was amased, the chyld fel & became halt & was called Mephiboseth. And these sonnes of Remō the Berothite, Rechab & Baanah went, & came in the heate of the daye to the house of Isboseth, as he slepte on a bed at none. And behold they came in to the house as thoughe they wolde haue bought *whete, & smote him vnder ȳ short ribbes & fled. For they came into the house as he slept on his bed in his resting chamber, & smote him & slue him & beheded him & toke his head & gat them awaye thorowe the wylde feld al night. And they brought the head of Isboseth vnto Dauid to Hebron & sayd to the kyng: beholde there the head of Isboseth Sauls sonne thyne enemye, which sought thy soule. But the lord hath auenged my Lorde the kinge thys daye, of Saul and of hys sede.

*Lest they shuld haue ben knowē

C

And Dauid answered Rechab & Baanah hys brother, the sonnes of Remon the Berothite & sayd vnto thē: * as surely as the Lord liueth whych hath deliuered my soule out of al aduersytes: hym *that told me how that Saul was dead, thynkynge too haue brought me good tydynges, I caught & slew in Zikeleg, to geue him a reward for his tidinges bringing. And how moch more ought I so to deale with wycked mē that haue slayne a ryghteouse person in his owne house vpō hys bed. Now therfore thinke ye that I wyll not require his bloud of your hādes & take you frō ȳ erth. And Dauid cōmaunded his younge men, & they slue thē & cut of theyr hādes & theyr fete and hanged thē vp by the poole in Hebron. And they toke the head of Isboseth and buryed it in thee sepulchre of Abner in Hebron.

D

Acte. xx. viij. Strategie

C Dauid is yet agayne anoynted King: and taketh the arke from Sion. He casteth out the blynde and the lame. He marieth mo wyues and getteth mo children. He smiteth the Philistines.

The. v. Chapter.

Then came al the tribes of Israel to Dauid to Hebron and sayd: se, we are thi bones and thy flesche. And therto in time past when Saul was kynge ouer vs, thou leddest Israel in & out. And the Lord hath sayd to the: thou shalt fede my people Israel, and thou shalt be a captayne ouer Israel. And so all the elders of Israell came to the kinge to Hebron. And King Dauid made a couenaūt with them in Hebron before the Lorde. And they annoynted Dauid kynge ouer Israel. Dauid was thyrtie yeare olde when he began to raygne, and he raygned fourtye yeare. In Hebron he raygned ouer Juda seuen yeare and syre monethes. And in Jerusalem he raygned thyrtye and thre yeres ouer all Israell and Juda.

A

Ethyopia

Then went the kinge and hys men to Jerusalem, vnto the Jebusites the enhabiters of the land. And they sayd vnto Dauid: excepte thou take awaye the blinde & thee lame thou shalte not come in hyther, meaninge therby that Dauid shoulde not haue come in thither. Neuertheles Dauid toke the holde of Sion, which is the cytie of Dauid. Then sayd Dauid the same day. Whosoeuer winneth the walles and the lame and the blynd hated of Dauids soule. * Wherfore ȳ blind & the lame shal not come into ȳ house. And Dauid dwelt in the towre & called it the cytie of Dauid. And Dauid bylt round about it frō Mello inwarde. And Dauid waxed great and the Lorde God of hostes was wyth hym. And Hyram kyng of Tire sent messēgers to Dauid wyth Cedar trees and carpenters & Masons, to bylde Dauid an house

B

Wonderfull craftesmē as it were Dedal. Paulus.

C

Wherby Dauid perceaued that the Lord had stablished hym kynge ouer Israell & had exalted hys kyngdom for hys people Israels sake. And Dauid toke hym mo concubines and wyues out of Jerusalem after he was come from Hebron, and mo sonnes and daughters were yet borne too Dauid. And these be the names of the sonnes that were borne hym in Jerusalem: Samua, Sobab, Nathan, Salamō, Jebahar, Elilua, Nepheg, Japhia, Elisama Eliada, and Eliphalet.

But when the Philistines hearde that they had anoynted Dauid King ouer Israel, they came al vp to seke Dauid. And as sone as Dauid hearde of it, he gat him to anhold. And ȳ philistines came & layed them a longe in thee valeye of Raphaim. And Dauid asked of the Lorde sayinge: shal I goo to the Philistines, & wilt thou deliuer

D

deliuer them into my hādes? And the lord sayd vnto Dauid: go for I wil deliuer ȳ Philistines into thy handes. And Dauid came to * Baal Pharazi & smote thē there & sayd: the Lorde hath deuided myne enemyes a sondre before me, as a man wolde deuyde water. And therefore he called the name of the sayd place, Baal Pharazim. And ther they left their Images and Dauid & his men toke them vp. And the philistines came yet agayne & layd them in ȳ valey Raphaim. And Dauid asked ȳ lorde, & he sayde go not. But compasse them on the backside & come vpon them from ȳ Peretrees. And when thou heareste the noyse of a thing going in the toppes of ȳ Peretrees, then moue. For then ȳ lorde is gone out before the, to smite ȳ hoste of the philistines. And Dauid did as ȳ lord cōmaunded hym and smote the Philistines from Gobaah to Gezer.

*Some rede to the plage of pestilēce.

C The arke is brought forth of the house of Abinadab. Ozah is stricken and dyethe because he touched the arche. The arke is brought in to the house of Obed Edom, & from thence into Jerusalē. Dauid danceth before it, & is therfore despysed of hys wyfe Michol.

The. vi. Chapter.

Ffter ȳ, Dauid chose oute all the cheke yoūg men in Israel to the soume of thirty thousād, & arose & went and all the folke that were wt him of the men of Juda, to fett away ȳ arcke of god vpon which is called the name of the lord of hostes that dwelleth betwene ȳ cherubyns. And they put the arck of God vpō a new cart and brought it oute of ȳ house of Abinadab that dwelt at Gabaah. And Ozah and Ahio the sonnes of Abinadab drawe ȳ new carte. And whē they brought it out of that house of Abinadab ȳ dwelt at Gabaah with the arcke of God, Ahio went before the arck. And Dauid and al the house of Israell playde before the lorde with al maner instrumentes of fyre woode, wt harpes, psalteryes, timberelles, tedylles and symbals.

A

B

And whē they came to Nachōs threshig floure, Ozah put his hād to ȳ arck of god & held it, for the oxē stōbled. And the lorde was wrath with Ozah & god smote hym in the same place for his faulte, and there he died by ȳ arck of god. And Dauid was displeased because ȳ Lord had rēt Ozah. And the name of the place was called Perez Ozah vntyll this daye. And Dauid was thē afraied of the Lorde and sayde: how shuld the arcke of ȳ lord come to my house? And so Dauid wold not bring the arcke of the Lord with him into ȳ citie of Dauid. But caried it into the house of Obed Edom a Gethite. And the arck of the lorde contynued in the house of Obed Edō the Gethite, thre monethes, & the lorde blessed Obed Edō and al hys housholde. And whē it was tolde kyng Dauid how ȳ the lorde had blessed the house of Obed Edō & all ȳ pertayned vnto him, because of ȳ arck of god, he wēt & brought ȳ arck of God frō the house of Obed Edō vnto the citie of Dauid wt gladnesse. And euē whē they ȳ bare the arck of the Lord had gone syre passes, he offered an oxe & a fat shepe. And Dauid daunsed before the lorde wt al his might in a lynnē Ephod gird vnto him. And Dauid and all the house of Israell brought the arcke of the Lord with showtyng and trompet blowyng.

C

And as the arcke of the Lord came into the cytye of Dauid, Micholl Sauls daughter loked thorow a wyndow & saw king Dauid spryng & daunce before the lord, & therfore dyspysed hym in her hert. And when they had brought in the arcke of the lord, & had set it euē in his place, euen in the tabernacle that Dauid had prepared for it: Dauid offered burntofferynges & peaceofferynges before the Lord, & as sone as Dauid had made an ende of offering burntofferynges & peaceofferynges he blessed the people in the name of ȳ lord of hostes, & gaue amōg al the folke, euē amōge the hole multytude of Israel, as well to the wemen as mē euerye one a Cake of breed & a pece of flesche and a flacket of wyne. And so the people departed euery man to hys house.

D

Then Dauid returned to salute hys housholde. And Micholl the daughter of Saul came out agaynst him & sayd: Oh how glorious was the king of Israell to day, which stript him self to day before the eyes of the maydēs of his seruauntes, as a light brained felow is wōt to stripe him self. But Dauid sayd againe to Micholl, I wil make spoyle before the lord whiche chose me before thy father & before al his

kynne, cōmaundynge me to be ruler ouer al his people Israell. And I wilbe yet more vile then so, and wilbe meke in mine owne syght: & shall for all that of ỹ verye same mayde seruaūtz which thou speakest of, be had in honour. But ỹ sayd Michol daughter to Saul had no childe vnto the daye of her deeth.

¶ Dauid of a good entente, entēdynge to bylde an house vnto the Lord, is forbidden of God. He prayeth that the promeses of god maye be fulfylled.

The. vii. Chapter.

AND in procesſe as the kynge dwelt in his house after ỹ the Lord had geuen him rest roūde about frō all his enemyes, he sayd vnto Nathan ỹ prophet: beholde, I dwell in an house of Cedar trees, but ỹ arcke of God dwelleth in the middes of *curtaines. Then said Nathan vnto the kyng: go and do al that is in thyne hert, for the Lorde is wyth the.

*That is, of clothes & hāgynges ỹ were set vp at the makynge of the tabernacle. Exo. xxvi. a. b

But that same night the word of ỹ lorde came vnto Nathā saying: go & tel my seruaūt Dauid, thus sayth the lord: shalt thou go bylde me an house to dwel in? For I haue not dwelte in any house sence the tyme I broughte the chyldren of Israell oute of Egipte, vnto thys daye: but haue walked in a tēt & in a tabernacle. In anye way where I wēt among al the childrē of Israel, spake I one word wt any of ỹ tribes of Israel which I cōmaūded to fede my people Israel saying: why bild ye not me an house of Cedar trees? Now therfore so say vnto my seruaūt dauid, thus sayth the lord of hostes I toke ỹ out of a shepardes cote frō folowinge shepe to be a ruler ouer my people Israel. And I was wt the in al ỹ thou wētest to, and haue destroyed al thine enemies out of thy syght, & haue made ỹ a great name, lyke vnto the name of the great mē of the world. And I wyll appoint a place for my people Israell, & wil plante it & they shall contynew in one place & shall moue no moare, nether shall wickyd people trouble thē anye more as they did at the beginning, & sēce the tyme I cōmaunded Judges to be ouer my people Israell, & I wyll geue the rest from al thyne enemyes. And the Lord telleythe the that he wyll bylde the an houshold.

And whē thy dates be fulfilled & thou layde to rest with thy fathers, thē I will set vp thy seede after the, whych shal proceade out of thy body, & wyll stablysh his kyngedome. And he shall bylde an house for my name, & I wyll stablyshe the seate of hys kyngdome for euer: I wylbe hys father & he shalbe my sonne: in so moch ỹ yf he synne, I wyll but rebuke hym wyth soche a rodde as mē be rebuked wt and wt soche plages as the children of mē be plaged wt. But my mercy wyl I not take away from him, as I toke it from Saull, whom I put downe before the. And thine house & thy kyngdome shal endure wout ende after ỹ, & thy seate shalbe stablyshed for euer. And when Nathan had told Dauid al these wordes and al thys vysyon. Then wēt kyng Dauid & set hym downe before the Lord and sayd: what am I lorde Jehouah, and what is my kynne, that thou shuldest haue brought me this farre forthe? And is this a small thynge in thy sight Lord Jehouah but ỹ thou shuldest speake also of thy seruauntes house for a great while to come? is this a law amōge mē lord Jehouah? And what can Dauid say moare vnto the, seing * ỹ knowest thy seruaūt Lord Jehouah? Euē for thy wordes sake & according to thine owne † hert hast thou donc all these greate thinges to make them knowen vnto thy seruaunt.

* that is, ỹ chyefest thy seruāt and ge al other

† Or, hert

Wherfore thou art great O Lord god & there is none like the, nether is ther anye God saue thou accordyng to all ỹ we haue heard with oure eares. And what one people in the erth is lyke thy people Israel, which god wēt & deliuered to be his people, & to make him a name, & to shewe thē great & terrible thigz in ỹ erthe, before thy people which ỹ redemedst to the out of Egipt, cue * frō ỹ people & frō their Gods. And ỹ hast ordeined thy people Israel to be thy people for euer. And ỹ Lorde arte their god. And now lord God ỹ thinge ỹ hast said of thy seruaūt and of his house make it good for euer & do as ỹ hast sayd. And let thy name be great for euer & men may say, the lord of hostes is the God of Israel: & let the house of thy seruaūt Dauid be stablisshed before the. For ỹ Lord of hostes God of Israell hast told in the eare of thy seruaunte sayinge. I wyl bilde the an house. And therefore hathe thy seruaūt found in his harte to prayse this prayer

* Or, frō the people wt their Gods.

prayer vnto the. And now Lord Jehouah thou art the God, and thy wordes muste be true: for thou hast tolde thys goodnes vnto thy seruaunte. And now go to and blesse the houshold of thy seruaunte, ỹ it maye contynew for euer before the. For thou Lorde Jehouah haste sayde that of thy blessynge the house of thy seruaunte shalbe blessed for euer.

The Notes

at Go reast or slepe is often taken for to dye, and that because of the body that must ones agayne be raysed. So do the. S. Paul call the dead, slepers. 1. Thessal. iiii. d.

bt Here for wyll as in the Actes. xiiii. g. xvii. d

¶ Dauid ouercometh the Philistines and maketh them to become ỹ butaries. He ordeneth & appoynteth hys officers.

The. viii. Chapter.

AFter that, Dauid bett ỹ Philistines and subdued them & toke the brydell of bondage out of their handes. And he bette ỹ Moabites & measured them wyth a lyne bt making the lye a longe on the erth, & then ct meatynge the lye length of two lynes to slay, & the length of one lyne to saue a liue. And so became the Moabites Dauids seruauntes & paydē tribute. Dauid smote also Adadezer the sonne of Rehob kynge of Zobah as he wēt to make the ende of his coostes at the ryuer Euphrates. And Dauid toke a thousande and seuen hundred horsemē of his, and twentye thousande fote men and destroyed all his charettes reseruing one hundred of thē. Thē came ỹ Sirians of Damascō to succoure Adadezer king of Zobah. And Dauid slue of thē two & twentye thousād men & put soudiotures in Sira Damascō. And the Sirites became seruauntes to Dauid payeng tribute. And thus ỹ lord saued Dauid in al ỹ he went to. And dauid toke ỹ shildz of gold ỹ were vpō ỹ seruaūtes of Adadezer & broughte thē to Jerusalē. And therto out of betah & Berathai cyties of Adadezer he brought exceding great aboundance of brasse.

bt Slaing the lye: that is destroying & smiting them downe to the grounde.

ct The meating of. ii. lines to slay signifieth ỹ killing of. ii. partes of thē. And of one to saue a liue signifyeth that Dauid left but one parte of them liuing, which shulde paye hym tribute. They be maners of speakyng of the Hebrues.

When Thoi kynge of Hemath had heard how Dauid had discōfited al the host of Adadezer, he sēt Joram his sonne vnto king Dauid to salute hym wt peace & to blesse him because he had foughte against Adadezer and beate him: for Thoi kept warre with Adadezer, whyche sonne brought vessellz of siluer, gold & of brasse wyth him. And thē also kyng Dauid did dedicat vnto the Lorde wyth the syluer & golde that he consecrated of all nacyons whych he subdued: of the Sittens, ỹ Moabites, the chyldren of Ammon, the Philistines, the Amalekites, and of the spoyle of Adadezer sonne of Rehob king of Zobah. And Dauid made him a name after he returned from the slaughter of the Sirians in the valeye of Salt were he slew. xviii. thousande men. And he put kepers in Edom, euē thorōw out al Edom put he soudyours, and al Edō became hys seruātes. And ỹ Lorde kept Dauid what soeuer he toke in hand. And Dauid raigned ouer all Israell and executed tyghte and Justice vnto all hys people. And * Joab ỹ sōne of Zaruiah was ouer the hoste, & Jehosaphat ỹ sone of Ahilud was * recorder. And Sadoch ỹ sonne of Ahitob & Ahimeleeh the sonne of Abia thar were ỹ preastes, and Saraiah was ỹ scribe. And Banaiah ỹ sonne of Jehoiada was ouer the Cerethites and the Phelethites & Dauids sonnes were cheke rulares.

* 1. Mayst. Di

The Notes.

at To measure with a lyne signifieth, after the maner of a prouerbe, to bring to perfect subiection as it is sayde, Thren. ii. c.

bt Slaing the lye: that is destroying & smiting them downe to the grounde.

ct The meating of. ii. lines to slay signifieth ỹ killing of. ii. partes of thē. And of one to saue a liue signifyeth that Dauid left but one parte of them liuing, which shulde paye hym tribute. They be maners of speakyng of the Hebrues.

* Some reade, Crounacler. Some, Chauncelar. The Hebrue worde doth properly signifie a moniter & putter in remembraunce: & one that had in wryting, bothe thynges that were done and that were to do. and as it were the keper of a boke.

¶ Dauid restoreth all ỹ feldes of Saul, to Miphibosheth the sonne of Jonathas.

The. ix. Chapter.

THen sayd Dauid: is ther yet any man left of the house of Saull, that I maye shewe hym mercye for Jonathas sake? And there was of the houshold of Saul a seruaūt named Zibah, which was called vnto Dauid. And the kyng sayd vnto him: art thou Zibah? And he sayd: thy seruaunt is the mā. Thē sayd the kyng remaineth ther yet any mā of the kynred of Saul, whō I may shewe the mercye of God vpō? And Zibah sayd vnto the kyng: Jonathas hath yet a sōne which is lame on both fete. And the kyng said vnto hi: whet is he? And Zibah said

vnto the kig: behold he is in the house of Machir: the sonne of Amiel in Lodaber. Then kyng Dauid sent & fet him out of the house of Machir ẏ sõne of Amiel, out of Lodaber. Nowwhen Miphiboseth the sõne of Jonathas the sõne of Saul was come vnto Dauid, he bowed him self and fel on his face. Then said Dauid: Miphiboseth. And he answered. Behold thy seruaũt. And Dauid said: feare not for I wil surely shewe the kyndnesse for Jonathas sake & wil restore the al the feldz of Saul thy father, and thou shalte eate meate on mine owne table all waye. And the other bowed him self & said: what is thy seruaũte that thou shuldeste vouchesake to loke vpon sothe a dead dogg as I am.

Then the kyng called vnto Ziba Sauls poũg mã saying vnto him: I gene vnto thy maisters sonne al ẏ pertained to Saul & to all hys kynne. Se therfore ẏ thou & thy sõnes and thy seruaũtes tyll the lande for him, and bring in, ẏ thy maisters sonne maye haue fode to eate. For Miphiboseth thy maisters sonne shal eate meate all waye vpon my table. For thys Ziba had fyftene sonnes & twentye seruãtes. Thẽ said Ziba vnto ẏ kyng: al ẏ my Lorde hathe sayde vnto hys seruaũt, thy seruaũt shall do. For (sayd the kyng) Miphiboseth muste eate vpõ my table, as one of the kynges sounes. Thys Miphiboseth had a sõne ẏ was younge named Micha, & all that dwelled in the house of Ziba were seruauntes vnto Miphiboseth. And Miphiboseth dwelt in Jerusalem, for he ate euer at the kynges table, & was therto hault on bothe legges.

¶ The messengers of Dauid are spitefully & villanously entreated of the kyng of Moab which thinge Dauid aduengeth.

The. x. Chapter.

AIt happened after this ẏ the kig of ẏ childze of Ammõ died, & Hanõ his sõne raygned in his steade. Thẽ sayd Dauid: I will shewe kindnes vnto Hanõ ẏ sõne of Nahas, as his father shewed kindnes vnto me. And ther vpõ Dauid sent to cõfort hym by ẏ hãd of his seruaũtz ouer ẏ deth of his father. Now whẽ Dauids seruaũtes were come into ẏ land of the chyldzen of Ammon, the Lordes of the childzen of Ammon said vnto Hanon their Lorde: thynkeste thou that Dauid dothe honoure thy father, because he hath sente to comforte the? Naye, he hathe rather sent his seruauntes vnto the, to serche the cytye and to spye it oute, euen to ouerthrow it.

Wherfore Hanõ toke Dauids seruaũtes and shaued of the one halfe of euerye mannes berd & cut of their garmẽtes euẽ in the myddle, euen harde by ẏ buttockes of thẽ and sent thẽ awaye. When it was told Dauid he sent agaynste thẽ (for they were mẽ exceedingly a shamed) & saide: tary at Jericho vntil your beerdz be growẽ, & thẽ returne. And whẽ ẏ childzen of Ammõ saw ẏ they stancke vnto Dauid, they set & hired ẏ sõnz of Bethrehob & of ẏ Sotties of Zobah. xx. thousãd fote men & of kig Maacah a thousãd men, & of Istob twelue thousãd mẽ. And whẽ dauid hard of it, he sent Joab & al ẏ host of stõg mẽ. And the chyldzẽ of Ammõ came out & waged battell before the gate & the Sirtiens of Zobah, of Rehob, Istob & Maacah were by them selues in the feldes.

When Joab saw that the front of the battell was before and after, he chose of all the best of Israel & put them in araye agaynst the Sirtiens. And the reste of the people he deliuered in ẏ hãd of Abisai his brother, which put them in aray agaynste the childzen of Ammon. And he sayde: yf the Sirties ouercome me, thẽ succour me. But yf ẏ childzen of Ammon be to good for ẏ, I will come & succoure ẏ, quyte the like a mã, & let vs fight lustelye for oure people & for the cities of our god. And the lord do what semith best in his eyes. And forth yd Joab procedded & the people that was yd him into battel against ẏ Sirties, which fled before him. And whẽ ẏ childze of Ammõ saw ẏ the Sirties were fled, thẽ fled they also before Abisai, & entered into the citie. And so Joab returned frõ ẏ childzẽ of Ammõ & came to Jerusalem. And whẽ ẏ Sirtiens saw ẏ they were put to ẏ worse before Israel they gethered thẽ toge ther. And Hadadezer sent & brought out ẏ Sirtiens ẏ were beyoũd the ryuer. And ẏ host of them came, & Sobah the captayne of the host of Hadadezer before them.

And when it was shewed Dauid, he gethered al Israel and passed ouer Jorda & came to Helam: where the Sirtians put them selues in araye agaynste Dauid and fought wyth him: howe be it the Sirtiens fled before Israell. And Dauid destroyed seuen hundred charettes of thẽ & fourtye thousand horsemen, & smote Sobah the captayne of hys hoste, that he ther dyed. And when all the kinges that were seruauntes to Hadadezer sawe that they were put to the worsse before Israel, they made peace with thẽ and serued thẽ. And so the Sirtiens feared to helpe the childzẽ of Ammon any moare.

¶ The aduoutry of Dauid with Bethsabe ẏ wife of Vrias, Urias is spitefully slayne. After that Dauid taketh Bethsabe to wyfe.

The. xi. Chapter.

A (1 Par. 20. a)And it came to passe in the beginning of a new yere, in the times whẽ kinges are wõt to go forthe to battell, ẏ Dauid sent Joab & hys seruauntes with him & al Israel. And they destroyed the childzẽ of Ammon, & besieged Rabah. But Dauid tarved styl at Jerusalẽ. And it chaũced in an euenynge ẏ Dauid arose frõ his cowche & walked vpõ the rouffe of ẏ kynges palace, & frõ the rouffe saw a beautyful womã washyng her self. And he sẽt to enquyre what womã it shuld be. And it was answered agayne, ẏ she was Bethsabe the daughter of Eliã & wife to Urias ẏ Hethite. And Dauid sẽt messengers & fett her, & she came vnto hym & he laye wyth her. And she was strayght wayes purified frõ her vncleãnes, & returned vnto her house. And when the woman had perceaued that she had cõceaued, she sẽt & tolde Dauid, and saide: I am with child. Then Dauid sente to Joab, to send vnto him Urias the hethite. And Joab sẽt Urias to Dauid. And when Urias was come vnto him he demaunded how Joab fyd, and how the people fared, and howe ẏ warre prospited. And Dauid said moze ouer to Urias: go downe to thine house & washe thy fete. And Urias departed out of the kinges place, and ther folowed him a seruice frõ the kyngz table: But Urias slept at the doze of ẏ kynges palace withe all ẏ seruaũtes of his Lorde, and wẽt not downe to his house.

(that is, her floures or monethes disease ceased: & why, that is a token ẏ wemẽ haue cõceyued)

Then they told Dauid saying: Urias descendyd not into his house. Then sayd Dauid vnto Urias: Seynge that ẏ artt come frõ iorneynge, why dõste thou not go downe vnto thyne house? And Urias said vnto Dauid: ẏ arcke & Israel & Juda dwell in paulliõs: & my Lord Joab & the seruaũtes of my Lord lye in tẽtes vpon ẏ flat earth: & shuld I thẽ go into mine house, to eate and to drynke & to lye wyth my wife? * By thy life and as sure as thy soule liueth I wil not do that thing. Thẽ said Dauid vnto Urias: * tary here this day also, & to morow I will lett ẏ departe. And so Urias abode in Jerusalẽ ẏ daye & on the morow. And Dauid called hym, and he ate & dranke before him, & he made him droncke. And at euẽ he wẽt out to lye on his couch wythe the seruaũtes of ẏ lorde, & went not downe to his house. Wherfore on ẏ morow Dauid wrote a letter to Joab and sent it by Urias. And he wrote in the letter saying: put Urias in the forefront of the battel where it is most stõg, and come back from him that he maye be smytte to deeth. And as Jacob besieged ẏ citie he assigned Urias vnto a place whee he wist ẏ stõg men were. And the men of ẏ citie came out & fought with Joab. And there were certen onet thrown of the people and of the seruauntes of Dauid, and Urias the hethite dyed also.

(Leuit. 18. d)

(Iudic. 19. a)

Then Joab sent and tolde Dauid all the processe of the warre and charged the messengers saying: when thou hast made an ende of tellyng the story of warre vnto the kyng yf he begynne to fume & saye vnto the: wherfore approched ye so nie vnto the citie to fyght? wyst ye not that men wolde hourle and shote from the walles? who smote Abimelech sonne of * Jerobeseth? did not a woman cast a pece of a mil stone vpon hym from of the walles, that he dyed in Thebes? why then went ye nye the walles, then saye thou: thy seruaunte Urias the hethite is deed also.

(That is, dead, otherwise called Jerobaal)

And the messengers went and came & shewed Dauid al that Joab had set him wyth, and sayde vnto Dauid: ẏ men preuaile against vs, & came oute vnto vs into the feld, & we stack vnto thẽ, euẽ vnto ẏ entetinge of the gate. And the shothers shote frõ the walles, & some of the seruaũtes of the kyng be deed: And thy seruaũte Urias the hethite is deed also. Thẽ sayde

Dauid vnto ỹ messegers, thus wyse saye vnto Ioab, let not that thing trouble the. For the swerd deuoureth one as wel as another: make thy battel more strōg agaīst the citie and destroye it, and se that ỹ courage Ioab. And when the wyfe of Uzias hard that her husbād was deed, she moured for hym, & as sone as the mournynge was ended, Dauid sente & fett her to hys house, and she was his wife & bare him a sonne. But the dede that Dauid had committed, displeased the Lorde.

¶ Dauid is reproued for the slaughter of Urias, & then repenteth. The childe conceaued in aduoutry dyeth. After it, is Salomon borne.

The. xii. Chapter.

AND ỹ lorde sent Nathā vnto Dauid. And he came vnto him and sayde vnto hym: there were two men in one tyme, a ryche and a poore. And the ryche hadde exceadinge greate aboundaunce of shepe and oxen. But thee poore hadde nothynge saue one litle lambe whyche he bought and norysshed vppe. And it grewe vp with him and hys childzen, and dyd eate of hys owne meate and dzancke of his owne cuppe, and slepte in hys bosoue, & was as dere vnto him as his daughter. And there came a straunger vnto the ryche man. And he couldе not fynde in hys hert to take of his owne shepe nor of hys beestes to dzesse for ỹ straūger ỹ was come vnto him. But toke the poore mānz lābe & dzessed it for the mā that was come to him. And Dauid was exceding wroth wythe the man, and sayde to Nathan: as surelye as the Lorde lyueth the felowe that hathe done thys thynge. *is the childe of deeth & shall restore the lambe foure folde, because he dyd thys thynge and because he had no pytye.

*that is, is worthy too dye

The Nathā sayd to Dauid: ỹ art the mā. Thys sayth the Lord God of Israel: I anointed the kyng ouer Israel & tridde the out of the handes of Saul. And I gaue ỹ thy maistres house & thy masters wyues into thy bosome, and gaue the, the house of Israell and of Juda, and wolde yf that had bene to lytle: haue geuen the twyse so moche moare. Wherefore haste ỹ despysed the commaundemente of the lorde, to do wyckednesse is hys syghte? thou haste kylde Uzias the Hethite wythe the swearde and haste taken hys wyfe to thy wife, & hast slayne hym with the swerd of the chyldzen of Ammon.

Now therfore the swerd shal neuer departe frō thyne house, because (sayth the Lorde) thou hast despysed me & taken the wyfe of Uzias the hethite, to be thy wyfe. Thus sayth the Lord: beholde I wil stere vp euell agaynste the ellen of thyne owne house and wil take thy wiues before thine eyes, and geue them vnto thy neyboure, wyych shall slepe with them *in the syght of the sunne. And thou dydest it secretlye, yet wil I do this thing before all Israell and in the open sunne lyght.

*thatis, in the syghte & daye of the peoples

Then sayde Dauid vnto Nathan: I haue synned agaynst the Lord. And Nathā sayd agayne to Dauid: the lord hath put away the synne ỹ shalt not die. Howe be it betause in doynge thys deade thou haste geuen the enemyes of the Lorde a cause to rayle, ỹ child that is borne, ỹ shal die surely. And Nathā departed vnto his house. And ỹ lord stroke ỹ child that Uzias wife bare Dauid and it sickened. And Dauid besought god for the boy & fasted & went & laye al nyght vpō the erthe. And the elders of his house arose & wēt to hym to take him vp frō the erth. But he wolde not, nether yet eate meate with them.

And it hapened the seuenth daye that the child died. But ỹ seruaūtes of Dauid durst not tel him that the child was deed. For they sayd: le, while the chyld was yet alyue, we spake vnto hym, and he wolde not herken vnto oure voyce. How moche moare then wyll he vexe hym selfe yf we tell him that the chylde is deed? But Dauid saw his seruauntes whysperinge and therby perceaued that the child was deed, & said vnto his seruauntz: is ỹ child deed. And they sayd ye. Then Dauid arose frō the erth and washed & anoynted him selfe and chaunged his apparel, and went into the house of the lorde and prayed, & after came to hys owne house & bade that they shulde set meate before him, & he dyd eate. Then sayd his seruaūtes vnto him: what is this ỹ thou hast done? Thou fastedeste and wepeste for thy chyld while it was alyue, and

ue, and as soone as it was dead thou dydeste ryse vp & dyddest eate meate. And he answered: whyle the chyld was a lyue, I fasted & wept. For I thys thought: who can tel whether God wyl haue mercy on me ỹ child may lyue. But now seing it is dead wherfore shuld I fast? can I bring him agayne any more? I shall go to him: but he shall not come agayne to me. And Dauid cōforted Bethsabe hys wyfe, & wēt in vnto her & laye with her, & she beare a sonne whose name was called *Salomō, & the Lord loued him. And he sent by the hād of Nathan the prophete & called his name * Jedidiah, of the Lordes behalfe.

*Heb. Salomoh

*that is, beloued of ỹ Lorde.

And as Joab fought agaynst Rabah ỹ citie of the childzen of Ammon he toke the kinges Towze, & sent messengers to Dauid saynge: I haue made assawte to Rabah, & also haue take *the castel frō whēce they had theyr water. Nowe therfore geather the rest of the people to gether, & come & besege the citie & take it: lest yf I take it, the victory be ascribed to me. And Dauid geathered al the people together, & wēt to Rabah & assawted it & gat it. * And he toke the kinges crowne frō of his head whyche wayed an hundzed wayght of golde, & was set with precious stones. And Dauid ware it on his head. And he brought out ỹ spoyle of the citie in exceding great aboundance. And he brought out ỹ people ỹ was therin & sawed thē & dzewe haro wes of yrō vpō thē, & shzed some of thē with shzeding knyues of yrō, & thzust some into fornaces And so he served al the cities of the childzē of Ammō. And then Dauid & all the people returned vnto Jerusalem.

*which was the chefe de fence of the cytie.

1 Par. xx. b

¶ Ammon Dauids sonne defileth his sister Thamar Absalom therfore kylleth Ammon and after fleeth a way for feare of hys father.

The. xiii. Chapter.

AND it chaūced that Absalom Dauids sonne had a fayre syster named Thamar, whō afterward Ammon another sōne of dauid loued. And this Ammon was so vexed that he fel sycke for the loue of his syster Thamar: for it thought him harde to come by hys purpose of her, seinge she was yet a vyrgyn. But Ammon had a cōpanion called Jonadab the sonne of Samah the brother of Dauid: whiche Jonadab was a verye wyse man. And he sayd vnto him how cometh it that thou being the kinges sonne art thus consumed euery morning? mayst thou not tell it me? And Ammon answered hym: I loue Thamar my brother Absaloms syster. Then sayd Jonadab vnto him: lye on thy bedde and fayne thy selfe sycke. And whē thy father is come to se the, say vnto hym, let my sister Thamar come & geue me meate and dzesse it in my syght, that I maye se it and eate it of her hand.

And Ammō laye dowīe & made him selfe sicke. And whē ỹ king was come to se him Ammō sayd vnto him: let Thamar my syster come & make me a couple of frytters in my syghte, that I may eat of her hande. And Dauid sent home to Thamar saying go to thy brother Ammons house & dzesse hym meat. Whē Thamar came to her brother Ammons house he laye. And she toke flowze and made paste and made frytters in hys syghte and dyd bake them, and toke a platter and powred them oute before hym. And Ammon wolde not eate, but cōmaunded to haue oute all men from hym. And they went all oute from hym.

Then sayd Ammon vnto Thamar, bringe the meate into the chambze that I maye eate of thyne hande. And Thamar toke the frytters wyche she hadde made, and brought them into thee chambze too Ammon her brother and sette them before hym to eate. And he toke her and sayde vnto her, come lye wyth me my syster. And she answered hym: naye, my brother doo not force me, for it oughte not too be so in Israel, doo not thys folly. * For whether shall I goo wyth my shame? And thou shalte be as one of thee fooles in Israell. But speake vnto the kyng & he shall not denye me vnto the.

2 Re. xvii. a

Howbeit he wolde not herken vnto her voyce but was to stronge for her and *forced her and laye wyth her. And then Ammon hated her exceadyngelye: so that the hate wherwyth he hated her was greater then the loue wyth whyche he before loued her. And he sayde vnto her: vp and awaye. Then she sayde vnto hym, thys greate cruelnesse that thou putteste me awaye passeth the other that thou dyddeste vnto me. Neuertheles he wold not heare

ge. xxxiiii. a Leu. xviii. a

her

heare her, but called his lad ỹ wayted vpõ him & sayd: put her out at the dozes frõ me & bolt the doze after her. And she had a kirtel of diuerse coloures vpõ her: for vñ soch were the kinges daughters ỹ were virgines apparele, made strayt vnto thẽ. Thẽ his seruaũt brought her out at the dozes & locked the doozes after her. And Thamar put ashes on her head & rent her gaye kyrtell that was on her & putt her hand on her head & so went & as she went cryed. Then Absalom her brother sayd vnto her: hathe Amnon thy brother bene wyth the? Nowe then be styl my syster: for he is thy brother And let not thys thyng greue thyne herte. And so Thamar remayned disconsolate in her brother Absalõs house. And king David herd of al these thinges & was verye wroth. And Absalom sayde vnto hys brother Amnon nether good nor bad. Howbeit Absalõ hated Amnõ because he had forced hys syster Thamar.

And it happened two yere after ỹ Absalom had a shepe shering in Baal Hazor be sydes the tribe of Ephraim, & bad all the kinges sonnes & he came to the king & sayde: behold thy seruaũt hath a shepesheringe, let the king & his seruaũtes come wyth thy seruaũt. And the king said vnto Absalõ: Oh naye my sonne let vs not go euery one of vs that we be not chargeable vnto ỹ. And Absalõ laye sore vpõ him: howbeit he wold not goo, but blessed him. Then sayd Absalõ: then lett my brother Amnon go with vs. And the king answered what nedeth it that he go with the. But Absalõ made soch instance that he let Amnon goo wyth hym, & all the kynges chyldren.

Then Absalõ cõmaunded hys younge men saying: marke when Amnons hert is mery with wyne, & when I byd you smyte Amnon then kyl hym: feare not, for it is I that byd you, be bold ther fore & playe the lusty bloudes. And the young men of Absalom serued Amnõ euẽ as Absalõ cõmaũded thẽ. And all the kinges sonnes arose & toke eche man hys Mule & fled. And while they were yet in the way, tydinges came to Dauid that Absalom had slayne al the kinges sonnes, so that none was left a lyue. Then the kynge arose and tare his garmentes and laye alonge on the earth: and all hys seruauntes stoode by wythe theyr clothes rent. Then Jonadab the sonne of Samah Dauids brother answered and sayde: let not my Lorde suppose that they haue slayne all the young men the kinges sonnes, saue Amnon onely is dead. For ỹ hath bene euer in Absaloms mouthe sence he forced his syster Thamar. Now therfore lette not my Lorde the kynge take the thinge so greuously to thincke that al the kynges sonnes were dead, when Amnon onelye is dead.

But Absalõ fled. And the youge man ỹ kept the watche lyfte vp hys eyes & loked about. And behold, ther came moch people by awaye that was behynde hys backe along by an hilles side. Thẽ said Jonadab vnto the kyng: behold, ỹ kinges sonnes are come, and as thy seruaunte sayde, so it is. And as sone as he had left speakinge: behold, the kinges sonnes came and lifte vp theyr voyces & wept. And therto the king and al his seruauntes wepte exceedingly. But Absalõ escaped & went to Tholmai the sõne of Amihud kyng of Gesur. And the king mourned for his sonne cõtinually. And so Absalom escaped and went to Gesur, & was there .iii. yeres. And by that tyme the king turned hys mynde frõ pursuing Absalõ. For he had left mourninge for the death of Amnon.

¶ By the wyldõ of the womã of Thekoa Absalom is called. The cometicnesse & Bouche of Absalõ, Absalom sleyth Joabs cosyn. His father kylleth hym.

The .xiiii. Chapter.

Whe Joab the sõne of Zarulah perceiued that ỹ kinges hert was turned again to Absalom, he sente to Thekoa and fette thence a wise woman, and saide vnto her, feyne thy selfe to be a mourner, & put on mourning apparel. And anoynt not thy self wyth oyle, but be as a womã ỹ had longe tyme mourned for ỹ death of some body. And go to ỹ kinge & speake of this maner vnto him. And so Joab taught her what she shuld saye.

And whẽ the wife of Thekoa was come to speake with the king, she fel on her face to ỹ groũde & dyd obeysaũce & sayd: helpe me O king. And the kynge sayd vnto her what ayleth ỹ? & she ãswered. I am a wedow, and myne husband is dead. And thy

hãdmayde had two sõnes which fought together in ỹ feldes wher was noman to go betwene thẽ, & the one slewe the other. And behold, ỹ whole kinred arose agaynst thy hãdmayde & said: deliuer vs him ỹ smote his brother: ỹ we may kil him for ỹ soule of his brother whõ he slue, for we will destroy ỹ heyre also. And so they shal quenche my sparkle which is left ỹ he shal store vp nether name or issue vpõ the erth vnto my husbãd. And the king sayd vnto the wyfe go hõe to thine house, & I wyl geue a charge for ỹ. And ỹ womã of Thekoa said vnto ỹ king. My Lorde kyng, the trespace be on me & on my fathers house, & the king & hys seate be giltlesse. And thẽ sayd the kinge: yf any man saye ought vnto the, bring hym to me, & he shall no more trouble the. Then sayd she: let the king remember hys Lord God, that the next of the bloude geather not on heapes to gether tõ destroye, & ỹ they sleye not my sonne. And he sayde as sure as the Lord lyueth, there shal not one heare of thy sonnes head fall to the erth.

Then the womã sayd: let thine hãdmayde speake one word more vnto my Lord ỹ kynge & he sayd: saye on. And the woman sayd wherfore then hast thou determyned on thys same maner against the people of god: that the king shuld speake this thing & be fautye therein, so that the kyng shuld not fett home agayne hys banesshed. For we must nedes dye and perysshe as water spylt on the grounde wbych cãnot be gathered vp agayne & God wyll not take awaye the lyfe but kynde the meanes that ỹ banysshed be not vtterly expelled frõ hym. And now cõcerning ỹ I am come to speake of this thing vnto the king my Lord in the presence of the people: thy handmayde thought: sucrlye I wyll speake vnto the kyng, paraduenture the kyng wyll heare the request of his hãdmayde. And the kinge shal heare hys hãdmayde & delyuer her out of the hande of the mã that wold haue destroyed me & my sonne also out of the enheritaunce of God. Then thine handmayde sayd: I praye God that the word of my Lord the king maye be * vnmutable. For my Lord the king is as an Angel of God in heatinge of good or badd: and therfore the Lord thy God be wyth the.

* Or to, for vnmutable.

Thẽ the king answered & sayd vnto ỹ womã: hide not frõ me I praye the: ỹ thing that I shal aske the. And the womã sayd: let my Lord the kyng say on. Then sayde the king. Is not the * hand of Joab with the in al this matter? And ỹ womã answered & sayd: as sure as thy soule lyueth my Lord king, it is * nether on the right hand nor on ỹ lefte that my Lord the kyng hath spoke. For thy seruaunt Joab he bad me, & he put all these wordes euẽ in the mouth of thyne handmayde. And the turning of my talc another way, ỹ made thy seruaũte Joab. And so I se that my Lorde is wyse euẽ as an Angell of God, to vnderstande all thinges that are in the earth. Thẽ sayd the king to Joab: behold, I am content to do this thing. Go therfore fett home ỹ lad Absalõ. And Joab fel to the groũd on his face & bowed him self & * blessed the kyng and sayd: now thy seruaunt knoweth that I haue founde grace in thee syghte of my Lorde the kynge in that he hath fulfylled the request of hys seruaunt. And so Joab arose & went to Gesur & brought Absalõ to Jerusalẽ. Then sayd the king: let him turne tõ hys owne house, but se that he come not in my presence. And so Absalõ went to his owne house, but came not in the kinges presence.

* That is, the counsell.

* That is, my lord ỹ king hath spoken no lye, but spoke euẽ ỹ very thinge as it is. Deute. vii. b

Moreouer in al Israel ther was not so goodly a mã as Absalõ, or so greatly prayse, frõ the soole of his fote to ỹ top of his head there was nõ blemische in hym. And whẽ he shaued his head (for at euery yeres ende he shaued it because it was heuye on hym, & therfore he shaued it) ỹ heare ther of waied two hundred sycles weyghte of the kynges weyght. And this Absalõ had thre sonnes borne hym & one daughter named Thamar, which was a fayre womã tõ loke vpon. When Absalom had dwelt two yeare in Jerusalẽ wythoute comminge into the kinges presence he sent for Joab, to haue sent hym to the king. But he would not come to him. And he sent agayne, & for all that he wold not come. Thẽ he said vnto his seruaũtes: behold, Joab hathe a parcell of land fast by mine, & hath barlye therin. Go and set it on fyre. And Absalõs seruauntes went & set it on fyre.

Thẽ Joab arose & came tõ Absalom vnto hys house & sayde vnto hym: wherfore haue thy seruaũtes burnte my felde wyth fyre

kyze. And Absalō sayd to Joab: behold, I sent for the desiring the to come, because I wolde haue sent the to the kinge, for to say wherfore am I come from Gesur. It had ben as good for me to haue bidde ther stil. Nowe therfore lett me come to the kinges presence, or else yf ther be anye trespace in me, kyll me. And Joab went to the king & tolde hym. And he sent for Absalō: whiche whan he was come, fell to the grounde on hys face before the kynge. And the kyng kyssed hym.

¶ Absalom maketh insurrection agaynst his father. Dauid is fayne to flee for feare of him

The. xv. Chapter.

AFter thys Absalom gatt hym charetes & horses & fyfty me to runne before him. And ther to he vsed to rise vp earlye in the mornynges & to stande by the wayes syde that led to the gate of the cytte. And all the men of Israell that had cōplayntes & came to ỹ king for iudgemēt he called vnto him & sayde: of what cytye arte thou? And when the other answered: thy seruaunt is of soch a tribe of Israell. Thē sayd Absalom vnto hym: se, thy matter is good & ryghteousse, & yet no man is deputed of the kinge to heare the. Thē Absalom sayde moreouer: Oh, that I were a iudge in the land, & that al mē which haue pleyes & matter in the lawe, shuld come to me. For I wold do them iustice. And also when any mā came nye to hym to do hym obeysaunce, he put forth hys hand & toke hym to hym and kissed hym. And on thys maner dyd Absalom to all Israel that came to the kyng for iudgement, & therwith *† stale the hartes of ỹ mē of Israel. And at fourtye yeres ende Absalom sayd vnto the king: let me go I praye the to Hebrō, & paye my vowe which I haue vowed vnto the Lord: for thy seruaunt vowed a vowe when I was in Gesur in the land of Siria saying: yf the lord shal bring me agayne to Jerusalē, I wyl serue the lorde. And the kynge sayd: go in peace. And so he arose and went to Hebron.

Then Absalom sent spies thorow oute al ỹ tribes of Israel saying: as sone as ye heare ỹ voyce of the trompett blowe, saye: Absalom raygneth kinge in Hebron. And with Absalom went two hundred mē oute of Jerusalem that were called. And they went wyth pure hertes and wist nothinge of the matter. And Absalom sente also for Ahithophel the Gelonite Dauids counsellor, and fet him out of his citte Giloh, whē he sacrifyed sacrifyces. And there was wrought stronge treason. And the people drue to Absalom in great multitude. And there came a messenger to Dauid & sayde: the hartes of the men of Israel are to folowe Absalom. Then sayde Dauid vnto al his seruaūtes that were with him at Jerusalē: vp & let vs flee, for we shall not else escape from Absalom. Make spede to departe: lest he come sodēly & catche vs & bringe some mischeue vpon vs, & smyte the citie with the edge of the sword. And the kinges seruaūtes sayd to hym: behold thy seruauntes are redy to what soeuer my Lord the kynge shal appoynte.

And the king & al his houshold departed a fote. And he left behinde him .x. wiues that were his *† concubines, to kepe ỹ house. And so the kinge & al the people went out a fote & taryed farre frō ỹ house. And al his seruaūtes went by his syde. And all the Cerethites & all the Phelethites, & all the Hethites euen .vi. hundred men whych were come a fote frō Geth, wēt before the king. Then sayd the kyng to Ethai ỹ Gethite, wherfore shouldest thou go with vs also? Returne & abide wyth the kinge, for thou art a straūger & art remoued frō thyne own place. Thou camest but yesterday and shuld I vnquiet the to daye to go wt vs? I wyl go whether I go. But returne thou & carie agayne thy brethrē. Mercy & truth be with the. And Ethai answered the kyng & sayd: as surely as the lord lyueth, & as surely as my lorde the king lyueth, in what place my Lord the king shalbe, whether in death or lyfe, euen there wyl thy seruaūt be. Then sayd the king to Ethai, come & go forward. And Ethai the Gethite went forth, & all his men, & all the childzen that were wyth hym. And al the countreye wepte wyth a lowde voyce. And al ỹ people went forwarde the strayght waye to the wildernes. And behold, Sadock & al ỹ Leuites were wt him & bare the arcke of ỹ appoyntmēt of god. And whē they had set downe the arke of god, Abiathar came vp vntyll the people were all come ouer oute of

out of the cytte. Then sayd the kynge vnto Sadock. Carye the Arke of God agayne into the citie. Yf I shal fynd fauour in the eyes of the lord, he wyl bring me agayne, & shewe me both it & the tabernacle ther of also. But and yf the Lord thus saye: I haue no luste vnto the. Beholde, here am I, lett hym do wyth me what semeth beste in hys eyes.

The king sayd also vnto Sadock the preest thou art a Sear. Returne therfore into the citie in peace. And take youre two sonnes with you: Ahimaaz thy sonne, & Jonathas the sonne of Abiathar. And see, I wyll tarye in the feldes of the wyldernesse vntyll ther come some worde from you to be tolde me. And so Sadock & Abiathar caryed the Arke of God agayne to Jerusalem, & they taryed ther. And Dauid went vp on mount olyuet & wepte as he went, & had his head couered & wēt thetto barefote. And al the people that was wyth hym, had euery man hys head couered, and as they went wepte also. And one told Dauid saying: Ahithophel is one of them that haue conspyred wyth Absalom. Then sayde Dauid: O Lord, turne the councell of Ahithophel into folishnes.

Whē Dauid was come to the top of ỹ mount & had bowed him selfe vnto God: behold, Husai the Arachite came agaynste him wt his coote torne & erth vpō his head. Unto whō Dauid sayd: yf thou go withe me thou shalt be a burthen vnto me. And yf thou returne to the cytie: thē shalt thou saye vnto Absalom I wyl be thy seruaūt O king: thus lōg haue I bene thy fathers seruaūt, & now I am thyne. And dest toye me the counsel of Ahithophel. And ỹ haste ther with the Sadock & Abiathar the preestes, vnto whych thou shalt shewe al ỹ thou canst heare out of the kinges house. And behold, ye haue ther with you theyr .ii. sonnes: Ahimaaz Sadockes sonne, & Jonathas Abiathars sonne, by whyche ye shall send me all that ye can heare. And so Husai Dauids frend gatte hym to the cytte. And Absalom also entred into Jerusalē.

The Notes.

*† That is, vnder pretence of iustice tolde away their hartes & wāne thē they wist not howe: and so deceaued them that they consented to hym and drue on hys syde.

*‡ Betwene wyues & concubynes, in the olde testament, is this differaūce: wyues had the honoure (as they cal it) of ỹ maistresse of ỹ house. Cōcubines were as vnderlinges & keyberars. Their childzen were also legitimate & lefull childzē, but might not enherit, only had their goat begetters of their fathers the patrimonie pertayned properly vnto the childzē of the wyues. genes. xxv.

Ziba bringing presentes to Dauid, doth falsely accuse Miphiboseth. Semei curseth Dauid & throweth stones at him. Absalō by the councel of Ahithophel lyeth with his fathers concubynes.

The. xvi. Chapter.

AND whē Dauid was a lyttle past the top of the hyl: behold Ziba the seruaūt of Miphiboseth came agaynst hym wt a couple of Asses sadelled, & vpō thē .ii. hūdred loues & one hūdred bōches of Resinges, & an hundred frayles of dryed figges, & a bottel of wyne. Thē said the kinge to Ziba: what haste thou there? And Ziba sayd: Asses for the kinges housholde to ryde on, & bread & frute for the young men to eate, and wyne to drinke, yf any man faynt in the wyldernesse. Then sayd the king: wher is thy masters sonne? And Ziba sayd vnto the king: beholde, he taryeth styl at Jerusalē. For he sayd: this daye shal the house of Israel restore me ỹ kingdom of my father. Thē said the king to Ziba: behold thyne al that pertayned vnto Miphiboseth. And Ziba answered: I beseche the that I maye fynde grace in thy syght my Lord kinge.

And whē kynge Dauid came to Bahurim: behold, there came oute a man of the kinrede of the house of Saul named Semei the sonne of Gera & he came oute cursing. And therto he caste stones at Dauid and at al the seruaūtes of king Dauid, al the people & all the men of warre goynge part on his right hand, & part on his lefte. And thus sayd this Semei as he cursed: come forth, come forth, thou bloud shedder & thou vnthryfftie mā. The lord hath brought vpon the al the bloud of the house of Saul, in whose stede thou hast raygned, & he hath deliuered the kingdom into the hand of Absalom thy sonne. And thou art wrapped about wyth thyne owne mysche ue, because thou art a bloudshedder.

Thē sayd Abisai the sonne of Zaruiah vnto the king: why doth this dead dogge curse my Lord the kinge? let me go & take of the head of him. And ỹ king said: what haue I to do wt you ye sōnes of Zaruiah let him curse? for the lord hath bidde hym curse,

curse Dauid. And who dare presume to say wherfore doth he so? And Dauid said to Abisai & to al his seruautes: behold, my sonne whych came oute of myne owne bowelles seketh my lyfe. Howe moche more then may thys sone of Jemini do it? Suffre hym therfore to curse, for ỹ Lord hath bidde him: haply ỹ Lorde wyl loke on my wretchednes, & do me good for his cursinge this day. And thus as Dauid & his me wet by the waye. Semei wet along on the hilles syde ouer agaynst him, & cursed as he went, and threw stones at hym and cast dust. And the king and al that were with hym came werye, and refreshed them selues there.

And Absalō & al the people of the men of Israel came to Jerusalē & Ahithophell with hym. And as soone as he was come: Husai the Arachite went vnto Absalom & sayde vnto hym: God saue the kyng, God saue the kyng. And Absalom sayd agayn to Husai: is this the kindnesse thou owest to thy frende? Why wentest thou not with hym? And Husai sayd vnto Absalom: nay not so, but whō the Lorde & thys people & al the men of Israel chose, his wyl I be, & with him wyll I dwell. And furthermore vnto whō shal I do seruice but cue to his sonne? And as I was seruāt before wyth thy father, euen so shal I be with the. The spake Absalō to Ahithophel geue councel what is best for vs to do. And Ahithophel said vnto Absalom: get the in vnto thy fathers * cōcubines which he hath left to kepe the house. For whē al Israel shal heare that thou hast made thy father to stincke, then shal the handes of al that ar with the be strong. And so they pitched Absalom a tent vpō the * toppe of the house. And he went in vnto hys fathers concubynes in the syght of all Israell.

And the cōsel of Ahithophel which he cōceyled in those dayes, was as a mā had asked councell of God: euen so was al the councell of Ahithophel, both vnto Dauid and also vnto Absalom.

¶ Ahithophel, seing his cōsel disalowed of Husai and forsaken, hangeth hym selfe

The .xvii. Chapter.

When Ahithophel sayd vnto Absalom: let me I chose out I praye the twelue thousand mē. And I wyll vp & followe after Dauid by nyght. And I wyl to me vppon him whyle he is werye & weake handed, & wyll feare hym, that all the people that are wyth him shal flee. And so wyl I smyte the kyng only, & wyl bring agayne al the people vnto the. And when all these men whyche thou seekest are turned to the, al the people shall haue rest. And the saying pleased Absalō well and all the elders of Israel. Thē sayde Absalō: call also Husai thee Arachite & let vs heare hys sentence. When Husai was come to Absalom, Absalō spake vnto him saying: Ahithophel hath geuē soch councel: whether it be best we do after hys saynge or not, tell thou.

Then sayd Husai to Absalom: the councell ỹ Ahithophel hath geuen is not good at this tyme. For (sayde Husai) thou knowest thy father & the mē that are with him how that they be strong men. And they be chafed in theyr myndes, euen as a * Beare robbed of her whelpes. And thy father is a man practised in warre, & wyll not lye a nyghtes among the comen people. Behold he lurketh now in some caue or in some other place. And therto thoughe some of hys men be ouerthrowē at the fyrst brunt, yet they that heare it wyll thynke the people that foloweth Absalom be putte to the worsse. By the reason wherof the best men thou hast whose hartes are as the hartes of Lyons, shall chyncke thereat. For all Israel knoweth that they father is a man and that they whych be wyth hym be chyldren of actiuite.

But my councell is, that all Israell be geathered vnto the, from Dan to Berlabe, as the sande of the see in nombre, & that thou go to batayle in thyne owne person. And we wyll come vpon hym in one place or other, where we shall fynde hym, & we wyll pytche a felde agaynst hym, euen as thicke as the dewe falleth on the grounde. And ther shal not one of them be lefte, neyther he nor any of all that are wyth hym. Moreouer yf he take a towne then shal al the

the mē of Israel * bryng ropes to that cytie, and we will draw it into the ryuer, vntil there be not one stone found vpon another. And Absalō and all the men of Israel said: that the councel of Husai the Arachite was better then the cōsel of Ahithophell. For it was cue the lordes determynacyon to destroye ỹ * councel of Ahithophel: which was good, that ỹ lord myght bring euel vpō Absalō. Then sayd * Husai vnto Sadock & Abiathar ỹ preistes: of this & that maner did Ahithophel & the elders of Israel cōsel Absalō. And thus & thus haue I cōseled. Now therfore sēde quickly & shew Dauid saying: tary not al nyght in the feldes of ỹ wildernes, but gett the ouer, lest the king be deuoured & al the people ỹ are with hym. Now Jonathas & Ahimaas abode by ỹ well Rogel: for they myght not be sene to come into the cytye. And a wenche went and tolde them. And they to go and shewed kynge Dauid.

Neuertheles there was a lad saw thē whyche tolde it to Absalom. But they wēt bothe of thē a waye quyckly & came to a mānes house in Bahurim, whyche had a well in his yarde, into whiche they wente downe. And the wife toke & spred a couerlet on the top of the wel & strawed theron steaped barleye to drye. And ỹ thing was not spyed. And whē Absaloms seruātes came to ỹ wife to the house & asked where one Ahimaas & Jonathas were, the wyfe said vnto thē: they be gone ouer ỹ litel broke of water. And whē they had sought thē & could not finde thē, thē they returned to Jerusalē. And as sone as they were departed, the other came out of ỹ well, & went & tolde kynge Dauid & sayd vnto hym: vp & get you quyckly ouer ỹ water for soche cōsel hath Ahithophel geuē. Then Dauid arose & al the people ỹ were wyth hym, & they were come ouer Jordan be fyre it was day, that ther lacked not one of thē ỹ was not come ouer Jordā. And when Ahithophel saw ỹ his cōsel was not folowed, he sadelled his asse & arose & gate him home to his owne house and to hys owne cytie, and put hys housholde in order and hanged hym self and died, and was buried in the sepulchre of hys father.

Thē Dauid came to Mahanaim. And Absalom passed ouer Jordā, both he & all the men of Israell wyth him. And Absalom made Amasa captaine of the host in stede of Joab which Amasa was a mannes sōne named Jethra a Jesrahelite that went into Abigail the daughter of Naah sister to Zaruiah Joabs mother. And Israell & Absalō pytched in the land of Galaad. And whē dauid was come to Mahanaim, Sobi ỹ sōne of Naah out of Rabath the cytie of the childrē of Ammō, & Machir ỹ sonne of Amiel out of Lodabet & Berzelai ỹ Galaadite out of Rogeli brought beddes, basens, & erthen vesselles: and also corne, barly, floure & parched corne, benes & rice honye, butter, ihepe & chese of kyne, for Dauid & al the people that were with hym to eate. For they supposed that the people should be hongrye, kaynye, and thurstye in the wyldernesse.

¶ Absalom is ouercome in battell. He hangeth by ỹ heare on an Oke. He is kylled & put in a ditch. Dauid is so sorowful for ỹ deth of Absalō ỹ he wepeth

The .xviii. Chapter.

And ỹ kynge nōbred ỹ people that were with hym, and sett captaynes of thousādes and of hūdredes ouer them. And he set one part of thē vnder Joab, & a nother parte wyth Abisai the sōne of Zaruiah Joabs brother, & the thyrde part with Ethai the Gethite. And ỹ kinge sayd vnto the people: shall I go w̄ you? And the people answered: naye, for yf we flee, oure aduersaryes wyl not care for vs: nether thoughe halfe of vs were slayne, shall they regarde vs. But thou were worth ten thousande of vs. And therto it is better ỹ thou be readye to succoure vs out of ỹ cytie. Then sayd the kyng: what semeth you best, that wyll I do.

And the kyng stode by the gates syde, & al the people came out by hundredes & by thousādes. And the kyng cōmaunded Joab Abisai, & Ethai saying: intreate me gently my sonne Absalō. And al the people heard whē the king gaue all the captaines charge ouer Absalō. And the people wēt out into the felde against Israel, & the battel was in ỹ woode of Ephraim. Wher ỹ people of Israel were put to the worsse before ỹ seruaūtz of Dauid, & ther was a great slaughter ỹ day, euē of twentie thousād men. And ỹ felde was fought in diuerse places, all abroade vpō ỹ erthe.

And the woodes deuoured moo people ye daye than dyd the swerde. And it chaūced Absalom to come before the seruauntes of David ryding vpon a Mule whyche carved hym vnder the thycke bowes of a great Oke. And hys heed caughte in the Oke, & he was lefte betwene heuē & erth, and the Mule that was vnder him went his waye. And one that saw it tolde Joab saying: beholde, I saw Absalom hang in an Oke: and Joab sayde vnto hym that told him: lo, sawest ye hym? And why didest not thou there smyte him to the ground, & I shuld haue geuē ye ten sicles of syluer & a soudyoures gyrdle.

And the man answered Joab: though I had a thousand sicles of syluer tolde in my hande yet wolde I not stretche oute myne hande agaynste the kynges sonne. For we heard vē oure eares whē the king charged vē, Absai and Ethai, saying: spare me the lad Absalō. Wherefore though I had ieoparded my life & done falsly therto, yet could nought of al the matter haue bene hid frō the kynge: ye & thou thy selfe woldest be agaynst me. Thē sayd Joab* I may not stand tarying with the.

That is, it is not likely ye starte vp ryght, & tolde ye thou shuldest go kyll hym.

And therwythe he toke thre speares in his hand & thrust thē into the hart of Absalom, while he was yet a lyue on ye bodye of ye tree. And ten seruauntes that bare Joabs wepōs, turned & smote Absalom and slue him. Then Joab blew a trōpet, & the people returned frō folowing Israel: for Joab spared ye people. And they toke Absalō & cast him into a great pit ye was in ye wood, and cast a mightye greate heape of stones vpon him. And all Israel fled euery mā to his tent. And thys Absalom yet in his life tyme, toke & reared vp a pyller, which is yet in kynges dale. For he sayd: I haue no male chylde. And therefore to kepe my name in remēbrance do I it. And he called ye piller after his owne name. And it is called vnto this day, Absalōs pyller.

Then sayd Amiaas ye sōne of Sadock: let me runne I pray the, & beare the kyng tydinges, how that ye Lorde hath iudged him quyte of the hādes of al his enemies. And Joab said vnto him: thou art no mā to beare tydinges to day: thou shalt beare tydynges a nother tyme: but to daye thou shalt beare none, because ye kynges sonne is deed. Then sayde Joab to Chusi: go & tell ye kyng what thou hast sene. And Chusi bowed him selfe vnto Joab & rāne. Thē sayde Ahimaaz the sonne of Sadock againe to Joab: come what come wil, let me rūne I pray the after Chusi. And Joab sayd: wherfore shuldest thou rūne my sōne: for & thou rūne thou gettyst no rewarde: wel come what wyl let me runne. And he said vnto him: rūne. Thē Ahimaaz rāne by the playne and ouer ranne Chusi.

And David sat betwene the two gates. And the watchmen went vp to the rouffe ouer the gate vnto the walle, and lyft vp his eyes and sawe: and behold, there came a man runnyng alone. And the watchmā called & tolde the kynge. And the kynge sayde: yf he come alone, ther is tydynges in his mouth. And he came and drewe nye. And the watchmā saw a nother man runnyng and called vnto the porter & sayde: behold ther cometh a nother runnynge alone. And the king answered: he is also a tidinges bringer. And ye watchmā saide: me thinketh the rūning of the formost is like the rūning of Ahimaaz the sonne of Sadock. And the king sayd: he is a good mā & cometh vē good tydyngs. And Ahimaaz called and sayd to the kynge: good tydinges, and bowed him selfe to the erthe vpon hys face before the kynge and sayde: blessed be the Lorde thy God which hath *shut vp al ye mē that lifte vp their hādes agaynst my Lord the king. And the king saide: is the lad Absalom safe? And Ahimaaz āswered I saw a greate a do, when the kinges seruaūt Joab sent me thy seruaūt. But I wotte not what it was. And the kyng sayd: turne and stand here. And he turned and stode.

*That is, cut vpon.

And behold Chusi came and said: tidinges my Lorde the kyng, the Lorde hathe quyte the thys day out of the handes of all that rose agaynste the. And the kynge sayde to Chusi: is the lad Absalom safe? And Chusi answered the enemyes of my lord the kynge & all that ryse agaynst the, to haue the, be as thy lad is. And the king was moued & wēte vp to a chābre ouer ye gate & wept. And as he wēt thus he said: my sonne Absalom, my sonne, my sonne, my sonne Absalō wold to god I had died for the Absalom, my sonne, my sonne.

David

¶ David is restored to hys kingdom, and brought agayne to Jerusalem.

The. xix. Chapter.

And it was told Joab, how ye king wept & mourned for Absalō. And the victory was turned that daye into mourning vnto al the people. For the people heard say that day, how ye kinge sorowed for hys sōne, & the people wēt stealynge into the cytye, as people confounded stele awaye, when they flee in battel. And the kynge hyd hys face and cryed vē a loude voyce: my sonne Absalom Absalom my sonne my sonne.

And Joab went into ye house to ye king & saide: thou hast shamed thys day the faces of al thy seruaūtes, whych thys daye haue saued thy lyfe, & the lyues of thy sōnes & daughters, & ye lyues of thy wyues & cōcubines, in ye ye louest thine enemyes & hatest thy frendes. Thou hast declared thys day ye thou camest nether for thy lordes nor seruaūtes. For this daye I do perceaue, yf Absalō had lyued, & all we dyed this day, ye thē it had pleased ye wel. Nowe therfore vp & come out, & speake kindly vnto thy seruaūtes, I swere by ye lord except ye come out, ther wyl not tary one mā with the this nyght. And that wilbe worsse vnto the, thē al the euell that fell on the from thyne youthe vnto thys houre. Then the kyng arose and sat downe in ye gate. And it was tolde vnto all the people, howe the kynge satte in the Gate. And then all the people came before the king. But Israell fled euery man to his tent.

And all the people were at stryfe throw out al the tribes of Israel saying: the kyng delyuered vs out of the hād of oure enemyes. And he deliuered vs out of the hād of the philistines. And now he is fled out of the lāde for Absalō. But Absalom whō we anoynted ouer vs is deed in battel. Now therfore why ar ye so stil, that ye bring not the king againe. And king David sēt to Sadock & Abiathar the preistes saying: speake vnto the elders of Juda & say: why shuld ye be the last ye shuld bringe againe ye king to his house, seing ye soch tidinges is come frō al Israel vnto ye kinge cuē to his house? ye are my brethre, my bones and my flesche: wherfore then shuld ye be the last that shulde come to bryng ye kyng home agayne? And saye to Amasa: art thou not my bone and my flesche? And god do so to me & so therto: except thou be captaine of ye host to me for euer in ye roume of Joab. And he bowed the hertes of al the mē of Juda, as a man wolde bowe the herte* of one man: so ye they sēt worde to the kynge, that he shulde returne vē all his seruaūtes. And the king returned and came to Jordā. And Juda came to galgal for to go against the king to cōuey him ouer Jordan. And Semei* ye sōne of Gera the sōne of Jemini which was of Bahuri hasted & came vē ye mē of Juda agaīst king David, & a thousād mē of Bēiamin vē him, & *Ziba the seruaūte of the house of David & hys .xv. sonnes and twentye seruauntes wyth him. And they whypt ouer Jordā before the kyng. And ther wēt ouer a Bott to carye ouer the kynges houshold and to do hym pleasure.

Judi. xxi. d. i. Reg. xi. b

ii. Reg. xvi. c.

ii. Reg. xvi. a.

And Semei the sonne of Gera fell before the kyng, as he was come ouer Jordan & sayd vnto him: let not my lorde impute wickednes vnto me, ner let hym not remēber the wyckednesse ye thy seruaunte did, whē my Lord the kyng departed out of Jerusalem that the kinge shuld take it to hert. For thy seruaūt dothe know how that I haue done amisse. And therfore be hold, I am the first this day of al ye house of Joseph ye am come to mete my lord the king. But Abisai the sōne of Zaruiah āswered & sayd: shall Semei not die for ye cause: which cursed the Lordes anoynted? And the kyng sayde: what matter is betwene you & me ye sonnes of Zaruiah, ye ye shuld this day beaduersaries vnto me? Ther shal no mā dye this daye in Israel: for I know that I am this day kynge ouer Israel. And the kyng said vnto Semei: thou shalt not dye, & I swate vnto him.

And Miphiboseth the sonne of Saul came to mete ye king, & had nether dressed his fete ner shaue his beerde ner washed his clothes from the time the king departed, vntil he came againe i peace. And whē he was come to Jerusalē toward thee king, the king said vnto him: wherfore wente not ye with me Miphiboseth? And he said: my lord kig, my seruaūt deceaued me. For thy seruaunte sayde: that I wolde haue

mine Asse sadled to ride therō, for to go to ꝧ kīg, because thy seruaūt is lame. And he hath therto cōplained on my seruaūt vnto my lord ꝧ kīg. But my lord ꝧ kinge is as an angell of God: do therfore what leemeth best in thine eyes. For al my fathers house were but deedmē vnto my lord ꝧ kinge: & yet didest ꝧ put me amōge thē ꝧ eate at thine owne table. What right therfore haue I yet, to crie any more vnto ꝧ kyng? And ꝧ kīg said: it needeth ꝧ not to speake any moare, for I haue sayde: ꝧ thou & Ziba shal deuide ꝧ lādes betwene you. And Miphiboseth sayd vnto ꝧ kyng: yee let hi take al: for so moche as my lord the kinge is come in peace vnto hys owne house.

F And Berselai ꝧ galaadite came frō Rogeli & wēt ouer Jordā wt ꝧ kyng, to accōpanie hi ouer Jordā: which Berselai was a very aged mā, euē foure skore yeres old, & had prouided ꝧ kīg of sustenaūce while he lay at Mahanaim: for he was a mā of very great substaūce. And ꝧ king said vnto Berselai: come ꝧ wt me, & I may fede ꝧ wt me i Jerusalē. But Berselai said vnto ꝧ king of what age am I of, ꝧ I should go wt ꝧ kīg ito Jerusalē. I am this day foure skore yere old: & therfore cānot decerne sauery frō vnsauery, nether hath thy seruaūt te pleasure in ꝧ he eateth or drincketh: nor yet delectatiō in ꝧ sōgs of mē or womē. It is no nede ꝧ thy seruaūt be a burthē vnto my lord ꝧ kynge: let thy seruaūt go a litle way ouer Jordā wt ꝧ king: for why should ꝧ kyng rēder me soche a rewarde? But let thy seruaūt turne back agayne, ꝧ I maye die in mine owne citye, by the graue of my father and mother. But lo here is thy seruaūt Chamaā: let him go wt my lorde the king, & do to hym what shal please the.

And ꝧ kyng answered: Chamaam shall G go wt me. And I wyl do to hym that thou shalt be cōtent wt. And therto whatsoeuer thou shalt require of me, that same wyl I do for the. And al the people wēt ouer Jor dā. And whē ꝧ king was come ouer Jordā, he kissed Berselai & toke hys leaue of him, & he wēt back againe vnto his owne place. And then the king wēt to Galgal, & Chamaam went wt him. Now al the men of Juda were at the bringing ouer of the king, and but halfe the men of Israel.

Wherfore al the mē of Israel came to ꝧ kig & said vnto hym: why haue oure brethren the men of Juda stolen the away & haue brought the kig & his household & al Dauids men wt him ouer Jordā? And al the mē of Juda āswered ꝧ men of Israel. For ꝧ kig is nere of kynne to vs: wherfore be ye angrye for that matter? thynke ye ꝧ we eate of the kinges cost, or ꝧ the king geueth vs any gyftes? And ꝧ men of Israel āswered the men of Juda & said: we haue tē partes in the kynge, & haue therto more right to Dauid then ye. Why then did ye despise vs, that oure aduise had not bene first had in restorynge our kynge agayne? And the wordes of the mē of Juda were fearcer thē the wordes of the mē of Israel

¶ Seba the sōne of Bochri reaseth Israel against Dauid. Joab killeth Amasa traiterously. The head of Seba is deliuered to Joab. Dauids receauers are nombred. The. xx. Chapter.

AND there happened to be an vnthryftie felow named Seba ꝧ sōne of Bochri a mā of Gemini which blew a trōpet & said: we haue no part i Dauid, nor enhertaūce in the sonne of Jsai, O Israel, lette vs departe therfore euerye mā to hys tent. And all Israell went from Dauid & folowed Seba the sonne of Bochri. But the mē of Juda claue fast vnto the king, from Jordan to Jerusalem.

And whē Dauid was come to his house to Jerusalem, he toke the tē wiues his cōcubines ꝧ he had left behinde hi to kepe ꝧ house, & put the in warde & impryſoned all thynges vnto them: but lay no moare wt thē. And so they were enclosed vnto ꝧ day of the deeth of thē, & liued a widowes life.

Then said the king to Amasa: cal me ꝧ men of Juda togeather wt in thre dates & present thy selfe here. And Amasa went to gether the men of Juda together: but taried lōger thē ꝧ time which was apoynted B him. Wherfore ꝧ kig said to Abisai: now shal Seba ꝧ sōne of bochri be worse to vs then Absalō. Take ꝧ therfore thy *lordes *That is Joabs. seruaūts & folow after hi: lest he gett hym walled cities & escape vs. And ther wente out after him Joabs mē & ꝧ Cerethites & ꝧ Pheletthites & ꝧ mē of mighte. And they departed out of Jerusalē to folowe after Seba ꝧ sonne of Bochri. And when they were come to the great stone in Gabaō, Amasa met thē. And Joab had hys garmēt that

ꝧ he had about him, gyrd vnto him, & had gird therō a knife coyned fast to his loinz, in soche a shethe that as he wēt it fel some times out. And Joab said to Amasa: ar al thiges in rest & peace my brother. And Joab toke Amasa by ꝧ chinne wt the righte hād, as though he wolde haue *kyssed hi. pro. xxvii. a And Amasa toke no hede to the knyfe ꝧ was in Joabs hād, wt which Joab smote hym in the short rybbes & shed out his bowelles to ꝧ groūd and smote hym but one stroke, and he dyed.

D And thē Joab & Abisai his brother followed after Seba ꝧ sōne of Bochri. And one of Joabs mē ꝧ stode by hi sayd: what is he ꝧ he wolde be as Joab, & what is he ꝧ wold be vnto dauid istede of Joab? And Amasa lay walowig in bloud in ꝧ middes of ꝧ way. And ther was a mā that saw all the people stād styl. And whē he sawe that 2 Reg. ii. f *al ꝧ came by hi stode stil, he rowled Amasa out of ꝧ way into the feld & cast a cloth vpō hym. And as sone as he was tōbeled out of the way, al ꝧ people wēt after Joab, to folow after Seba ꝧ sōne of bochri.

E And he wēt thorow all the trybes of Israel vnto Abel, Bethmaacah & al Barim. And ꝧ people gethered vnto hi & wēt also after hym. And they came & beseged hi in Abel bethmaacah. And they cast vp a bāke against ꝧ citie. And it was beseged. Al ꝧ people ꝧ was wt Joab labored busely to ouer throw the wal. Then cried a wyse womā out of the citie, heare heare, byd I pray you Joab that he come hither, that I may speake wt hi. When Joab was come the womā said: art thou Joab? And Joab F āswered yam I. And she said to hi: heare ꝧ wordes of thy hādmaid? And he said: I am ready to heare. And she said: it hath ben a comē saying in the olde time, men* muste aske of Abel, & then go to and kynde the worck. Abel is one of the quieteſt & faithfullest cities ꝧ ar in Jsrael. And ꝧ goest a bout to destroy a citie that is as a mother in Jsrael. Why deuowrest thou ꝧ enhertaunce of the Lord. *Vnderstād whether it wyl accept reparacion ꝛ ꝛ according to the law of Moyses. Deut. xx. c.

And Joab āswered & said: god forbid, God forbid it me, ꝧ I shuld ether deuowre or destroy it. The matter is not so: But there is a mā of moūt Ephraim, Seba ꝧ sōne of Bochri by name, which hath *lifte That is to become an enemye vp his hād against king Dauid. Deliuer vs him only, & I wyl depart frō the citie. And the womā said vnto Joab: Behold, G his heed shalbe throwē thorow the wal to the. And thē the womā wente vnto all the people *in her wisdom. And they smote of the heed of Seba ꝧ sōne of Bochri, & cast it to Joab. And he blew a trompet, & they skatered frō the citie, euery mā to his tēte, & Joab returned to Jerusalē vnto ꝧ king *That is counselyng the wysely

And Joab was ouer al ꝧ host of Jsrael. And Banaiah the sōne of Jehoiada was ouer the Cerethites & ꝧ Pheletthites. And Adurā was ouer the tribute. And Jehosaphat the sonne of Ahilud was *Recorder. Seua was scrybe. And Sadock & Abiathar were ꝧ prestes. And Jra the Jairite was lykewyse Dauids *preast. *Aboue in this boke ꝧ viii. cha. b. Chald. Interpre. reasoneth was prince to hi ꝧ is, was great & chefe of counsel to Dauid: & as it were his director & secretarye.

Chald. Interpre. the beare peres. The vengeaunce of the sonnes of Saul lyghteth on his. vii. sonnes, which are hanged. Foure great battelles, which Dauid had against the Philistines. The. xxi. Chapter.

THen ther fel an hongre in the dayes of Dauid thre yeres, yere by yere. And Dauid enquired of ꝧ lord. And ꝧ lorde āswered: it is for Sauls sake & ꝧ house of bloude, because he slue the Gabaonites. And ꝧ king called ꝧ Gabaonites & said vnto thē. Now these Gabaonitz ar not of ꝧ childrē of Jsrael, but a rēnaūt of ꝧ Ammonites, & ꝧ children of Jsrael sware vnto thē. And yet Saul soughte to slay them, for a zele ꝧ he had to the children of Jsrael & of Juda. Wherfore Dauid said vnto thē: what shal I do for you? & wherwith shal I content you ꝧ ye may *blesse the enhertaunce of the Lord. *That is to pure & set by. As in Gal. xxxvi. d

And the Gabaonites said vnto him: we haue no matter of siluer or of gold wythe Saul or wt his house: nether haue we any mā ꝧ we wold kil i Jsrael. Thē he said: what say ye ꝧ I shal do for you? And they sayd vnto the king: ꝧ mā that cōsumed & imagened to bryng vs to nought, him we ought to destroy, that nought of him cōtnew in any of ꝧ costes of Jsrael, let seuen men of his sonnes be deliuered vnto vs, ꝧ we may hāg thē vp vnto the lorde, in Gabaah of Saul ꝧ lordes elect. And Dauid sayde: I wyll geue them you.

But the king had cōpassion on Miphiboseth the sōne of Jonathas, the sonne of Saul, because of ꝧ lordes othe that was betwene thē: ꝧ is to saye betwene Dauid & Jonathas ꝧ sōne of Saul. But he toke

the two sonnes of Rezphah ꝑ daughter of Aiah which she bare vnto Saul, Armoni & Miphiboseth, & the fiue sonnes of Michol ꝑ daughter of Saul which she bare to Adriel ꝑ sone of Berselai ꝑ Moolathite, & deliuered thē vnto the hādes of the Gabeonites, which hāged thē in ꝑ hill before the lord. And they fel all seuen to geather in ꝑ first dayes of haruest: euē in ꝑ beginnyng of barley haruest.

And Rezphah ꝑ daughter of Aiah toke sackclothe & spred it vnder her vpō the Rocke, euē frō ꝑ begining of haruest vntill rame dropped vpō thē out of heuen & suffered neither ꝑ birdes of ꝑ aire to fal on thē by day nor beastes of the felde by night. And whē it was told Dauid what Rezphah ꝑ daughter of Aiah ꝑ cōcubyne of Saul had done, he wēt & toke ꝑ bones of Saul & of Jonathas his sōne, of ꝑ mē of Jabes in Galaad, which they had stolē frō ꝑ strete of Bethā, wher ꝑ Philistines had hāged thē in ꝑ dayes whē ꝑ philistinz had slaine saul i Gelboe. And he brought thēce ꝑ bones of Saul & the bones of Jonathas his sōne, & they fet away ꝑ bones of thē that were hāged, & buryed thē with the bones of Saul & Jonathas his sonne in the cōtrey of Beniamin, in Zela, in ꝑ sepulchre of Cis his father. And when they had perfourmed al ꝑ the kyng cōmaūded, God was then at one with the lande.

And ꝑ Philistines had yet againe warre wt Israel. And Dauid went downe & his seruaūtes wt him, & fought with ꝑ Philistines. And Dauid waxed faintle, & Iesbi of *Nob one of the sōnes of *Haraphah whose speare hed wated thre hūdred sycle of Bzalle, & was gyrd with a new swerde thought to haue slaine dauid. But Abisai ꝑ sōne of Zaruiah succoured hi & smote ꝑ philistine & killed him. Thē ꝑ seruaūtes of dauid sware vnto hi sayig. Thou shalt go no more out with vs to battel, that the lighte of Israell be not put out. And ther was yet after this battel wt ꝑ Philistines at *Nob, i which Sobochai ꝑ Husathite slew Saph of the sonnes of Haraphah.

And ther was yet ꝑ third battel in Gob, wt the philistines, wher Elhanan the sōne of ꝑ Jaere Orgi, a Bethleheimite slue one goliath a gethite: ꝑ staffe of whose speare was as great as a weuers cloth beame.

And ther was yet battel in Geth, wher was a mā of a syze & had on euery hād. vi. fyngers & on euerye fote. vi. toes. xxiiii. in al. And was also of ꝑ kired of Haraphah, & dessed Israel. And Jonathas the sonne of Samach ꝑ brother of Dauid slue hi. These foure were of ꝑ sōnz of Haraphah in Geth, & were ouer throwen by the hand of Dauid & by the hādes of his seruātes.

¶ The Canticle or song of Dauid for ꝑ delyuerance from his enemyes.

The. xxii. Chapter.

AND Dauid spake ꝑ wordes of this sōg vnto the lorde, what tyme ꝑ lord had deliuered hi out of the hādz of all his enmies, & out of ꝑ hādz of saul.

And he said: the Lord is my *rocke, my castel & my deliuerer. God is my strēgth, & in him wil I trust: my shyld & the horne that defendeth me: mine hie hold & refuge: O my Sauer, saue me from wronge.

I wyl prayse & cal on the lord, & so shal be saued from myne enemyes. For ꝑ waues of deeth haue closed me aboute, & the flodes of belial haue feared me. The cordz of hel haue cōpased me about, & ꝑ snares of deth haue ouertake me. In my tribulacīō I called to the lord, & cried to my God. And he heard my voyce out of his tēple, & my crye entered into his eares. And ꝑ erth trimbeled & quoke, & the foūdacions of the uē moued & shoke, because he was angrie.

Smoke wēt vp out of his nostrelles, & consuming fyre out of his mouth, ꝑ coles were kēdled of him. And he bowed heue & came downe, & darknesse vnder neth hys fete. And he rode vpon Cherub & flewe: & apered vpon the winges of the wid. And he made darknesse a tabernacle round about hym, wt water gethered togeather in thycke cloudes. Of the bryghtnes, ꝑ was before hym, coles were sett on fyre.

The Lord thundred from heuen, & the most hye put out hys voyce. And he shot arowes & skatered them, and hurled lygh tenyng & turmoyled thē. And the bottome of the see appered, and the foūdacyons of the worlde were seue, by the reason of the rebukynge of the Lorde, and throwe the blastynge of the breeth of hys nostrelles. He sēt from an hye & fet me, & plucked me out of myghtye waters.

He deliuered me frō my mightie enemy, & frō thē that hated me & were to stronge for me. Whē they had compased me in the day of my tribulatiō, the Lorde stayed me vp. And he brought me out into rowmeth & delyuered me, because he delyted in me.

The lord rewarded me according to my ¶ rightwysnes, & according to the pureneſſe of my hādes he dealt with me. For I kept the wayes of the Lord, & dyd no wyckednes forsaking my God. But I had al his lawes in my sight, & turned my face from none of his ordināces. But was pure vnto hi ward, & kept my selfe frō wickednes.

And the Lord dyd to me agayne, according to my rightewysnes, & after my pureues that I had in his sight. With the holy thou shalt be holy, & wyth the man that is vncorrupte, ꝑ shalt be vncorrupt. With ꝑ pure ꝑ shalt be pure, & with the froward ꝑ shalt be froward also. And the people that ar in aduersite thou shalt help. And on the proude shalt thou caste thyne eyes. Thou art my light O Lord, & the lord shal light my darkenesse.

With thy helpe I wil runne thorow an Hoste of mē, & by the ayde of my God wyl sprīng ouer a walle. The *way of God is vndefyled, & the word of the lord fined as gold, & he a shilde to al that trust in hym. That is, ꝑ dedes of God are pure vncorrupte.

Who is a god saue the Lord, and who mightie saue our god? God is my strēgth in warre, & tryddeth the waye cleare before me. And maketh my fete as swyfte as an hindes & setteth me fast vpō my hye hold.

And teacheth my hādes to fight, ya bowe of bzasse is to weake for myne armes.

And thou hast saued me with thy shyld, ¶ & keppest me euer in meakenes. And thou madest me space to walke in, that my fete should not stōble. I folowed mine enemies & destroyed thē, & turned not agayn vntyl I had consumed them.

I wasted thē & so clouted thē, that they could not aryse: but fell vnder my fete.

And ꝑ compasedest me about wt might to battel, & madest them that rose agaynst me to stoupe vnder me.

And ꝑ madest myne enemies to *turne That is, to thyne backes to me, & them that hated me, flye frō me & I destroyed them. They loked for helpe But none came to saue thē, vnto the Lord they cryed, but he heard them not.

And I wyl beate them as small as the dust of ꝑ erth, & wyl stāpe thē as the dyrte of the strete, & wyll spreade them abroade.

And ꝑ delyuerdst me frō the dyssencīō of my people, & kepest me to be an head ouer nacīōs, for the people whych I knewe not be came my seruauntes.

And the alyentes crouched vnto me, and obeyed me at a word. The is, at therwhe re they take sanctuarie & hide thē selues al though / in stronge holdes

And the alyentes ꝑ shrinke away shall trēble for feare in theyr *defenced places.

The lord lyue, & blessed be he that is my strength: & exalted be God ꝑ strength that saueth me. Je is God that aduēgeth me, & bryngethe downe ꝑ people vnder me. And delyuereth me frō myne enemies, thou lyft test me vp on hye frō thē that ryse against me, & delyuerest me from the wicked men.

And therfore I wyl prayse the O Lord amōg the heathē, & wyll sing vnto thy name. For thy great & manifold sauig of thi king, & shewing mercy vnto thyne anoynted, euē to Dauid, & hys sede for euer.

The Notes.

a‡ Godly men haue called the Lord by diuerse names according to theyr faythe: ꝑ is, as they thoughte of God within thē selues. so as they also had proued As Dauid here called him hys Rocke, hys castel, hys deliuer, hys strength, hys shylde, hys horne of defence &c. Psalme. xviii.

b‡ To sing vnto the name of God is a comē maner of speaking to the Psalmist, for to geue thākes & to shewe the verite & glory of god, as in ꝑ psa. xxix.c

¶ The last communicatiō of Dauid, & the descripti on of the mighty men to hym belongynge.

The. xxiii. Chapter.

THese be ꝑ last sayinges of Dauid. Dauid the sonne of Jsai sayd. And ꝑ mā is lyft vp on hye, ꝑ anoynted of the God of Jacob & pleasant Psalmist of Israel sayd: ꝑ spyrte of ꝑ lord spake in me & his wordes were on my tong. The God of Israel spake vnto me, & the strength of Israel sayd: he ꝑ beareth rule ouer mē, he that ruleth iustelye a‡ in the feare of God. And he shalbe as ꝑ morninge light, whē ꝑ sonne shineth in a morning in which ar no cloudes to let ꝑ bzightnes, & as the grasse of the earth is by the vertue of the raigne And is not myne house so wyth God: in ꝑ he hath made with me an euerlasting couenaunt perfecte in all poyntes: & in that he shall fulfyll al ꝑ is healthesome vnto me, & al my desires therto. When the vnthryft men are all of thē as thornes taken out of

their places, which cãnot be takẽ wt hãdes.
But the mã that shal touche thẽ muste be
armed with yrõ on a longe helue. And thẽ
shall they be burnt with fyre to syt therby.
These be the names of the mightie mẽ ẏ
B were about Dauid: a Joseb of Sebeth, ẏ
Thachmonite, first of. iii, otherwise called
Adino the Azonite, whyche slue. viii. C. at
one time. And next to hi Eleazar ẏ sõne of
Dodi ẏ sonne of Ahohi, one of the. iii. prin
cipal ẏ were with Dauid, which whẽ they
defied the Philistines ẏ were ther geathe=
red together in battel (& the men of Israel
were gone vp) arose & layed on the Phili-
stines vntil his hãd aked & claue vnto the
swerde. And the lord made a great victory
the same daye. And the people returned &
wẽt after hi only to spoyle. After hun was
Sema ẏ son of Ageh the Hararite) which
whẽ the Philistines were geathered toge=
ther in Lahaia wher was a parcel of land
ful of ryce, & ẏ people were fled for fearof
the Philistines) stode in the myddes of the
said ground, & defended it & slue ẏ philisti
nes. And the lord gaue hi a great victory.
And these thre of the. xxx. of the Lordes
wẽt down & came to Dauid in the haruest
time vnto ẏ caue Odolõ. And the Host of
C the philistines had pitched in the valey of
Geaũtes. And Dauid was thẽ in an hold
And ẏ soudioures of the Philistines were
thẽ in Bethlehẽ. And Dauid lõged & sayd
Oh, ẏ I had of the water ẏ is in the wel in
the gate of Bethlehem for to drincke. And
anone ẏ thre mightie brake thorow ẏ Host
of the Philistines & fett water oute of the
well of Bethlehẽ ẏ was in the gate, & toke
& broughte it to Dauid: Neuerthelesse he
wold not drinke therof, but offred it vnto
the lord & sayd: the lorde forbid ẏ I shuld
do so, shuld I drinke ẏ bloud of mẽ ẏ were
in ieopardye of theyr lyues: & so he wolde
not drinke it. These thinges did these thre
mightie mẽ. Thẽ Abisai the brother of Jo
ab, the sõne of Zaruiah: he was a captayn
c & ouer the thre, & he lift vpp hys speare a=
gaynst thre. C. & slue thẽ, & was named wt
the thre. For he was nobler man then the
thre, & was theyr captayne. Howbeit he at
tayned not vnto * those thre in actes.
Vnderstãd the first. iii. Thẽ Banaiah the sõne of Jehoiada the
sõne of a lusty mã valyãt in actes of Rab
zeel, he slue. ii. lyõs of Moab. He wẽt dow
ne & slue a lyõ in a pyt in tyme of Snowe
And he slue an Egiptiã a goodly mã, whi
che had a speare in his hãd. And Banaiah
went downe to him wt a staffe & plucked ẏ
speare out of the Egiptiãs hãd & slue him
wt his owne speare: Soch thiges did Ba- D
naiah the sonne of Jehoiada & was the no
bleste of thirtie: But not lyke to any of the
thre in factes of warre. And Dauid made
him of his coũcel. Asahel the brother of Jo
ab was one of the thirtie. Then Elehanan
the sõne of Dodo of Bethlehem: Semah
the Harodite: Elica the Harodite: Helez ẏ
Paltite: Ira the sonne of Akes the The=
koite: Abiezer of Anathoth: Mobonai the
Husathite: Zelmon an Ahohite: Maharai
the Netophathite: Heleb the sõne of Baa-
nah an Netophathite: Ithai ẏ sõne of Ri-
bai of Gabaah a citie of ẏ childrẽ of Bẽia
min: Banaiah ẏ Pharathonite: Hedai of ẏ
ryuer of Gaas: Abialbõ ẏ Arbathite: As=
maueth a Berhomite: Elihaba a Salabo
nite: * Of ẏ sõnes of Jasẽ Jonathas, Se
mah ẏ Hararite: Ahiã the sonne of Sarar
an Ararite: Eliphelet the sonne of Aasbai
the sonne of a Maachathite: Eliam the sõ
ne of Ahithophel the Gelonite: Hezrai the
Carmelite: Pharai the Arbite: Igaal the
sonne of Nathã of Zobah: Bani the Ga
dite: Zelec an Amonite: Naharai a Bero=
thite the harnesberer of Joab the sonne of
zaruiah: Ira the Jethrite: Gareb ẏ Jethri
te: Uriah the Hethite: in al thyrtie & seuen.

Of ẏ sonne Jasẽ and Jonathas, ẏ son of Sageh the hararite. i. Para.

The Notes.

a Understãd, sayd, ẏ he wold rayse vp of my stock a king, which shuld be Messias, ẏ shuld rule in ẏ feare of ẏ lord: ẏ is, in ẏ true worshipping of the one & true god. For the kingdõ of Christ is the kingdõ of thẽ that beleue & worship god, in spryt & truth: & that kepe his cõmaundemẽtes, & earnestly & wyth al theyr trust leane to that, that pleaseth hym.

b Joseb. i. Para. xi. c. is he named Jsabaã ẏ sonne of Hachamoni. Josephus de antiq. lib. vii. cap. xii. calleth him Jesobos after some printes, after other som Eusebus: Affirming also ẏ he was oftẽ wont to rushe into the forward of his enemies, & not leaue fighting, tyll he had kylled nyne hundred.

c Not ouer ẏ fyrst thre, but ouer ẏ thre ẏ were inferiours & vnder thẽ, that is, ouer thẽ that were of ẏ second degre of Dauids mightie mẽ or worthies.

Because Dauid caused ẏ people to be nõbred, is Israel plaged wt pestilẽce: so ẏ in. iii. dayes ther died lxx. thousand.

The. xxiiii. Chapter.

A A Nd the Lorde was wroth a-
gaine against Israel, & stered
vp Dauid against thẽ sayng
go & nombre both Israel and
Juda. And forth with ẏ king
sayde to Joab the captayne of hys Hoste:
go abroade I praye the, thorowout al the
trybes of Israel, euẽ frõ Dan to Bersabe
& nõbre the people that I maye know the
nõbre of thẽ. And Joab sayd vnto ẏ king
I beseche ẏ the Lorde thy God make the
people as many moo as they be: ye & an. C
tymes so many moo, & that the eyes of my
lord ẏ king may se thẽ. But how is it ẏ my
lord ẏ king hath a lust in this thing: not wt
stãding ẏ kinges wordes preuailed agaĩst
Joab & against al ẏ captaynes of ẏ hoste.
Thẽ Joab & the captaynes of the Hoste
went out frõ the king, to vewe the people
of Israel. And thei passed ouer Jordã & pit
ched i Aroer on the right syde of the citie ẏ
lieth in the myddes of the valey of Gad &
so forth to Jazer, And thẽ they wẽt to Ga=
laad & to the nether lande of Hodesi, & frõ
thence to Dan Jaan, & aboute to Sidon,
& came to the stronge towne of Tyre, & to
al the cyties of the Heuites & of the Cana=
nites, & thẽ wẽt out to the South of Juda
euẽ to Bersabe: And so whẽ they had ben
abroade thorowout al ẏ lande they retur=
ned to Jerusalẽ agayne at the ende of. ix.
B monethes & . xx. dayes. And thẽ Joab delyuered
vp the rekeninge of the nõbre of the
people vnto ẏ king. And ther were foũd in
Israel. ix. hũdred thousand men of might
that drew swerdes. And the men of Juda
were fyue hundred thousand men.
And Dauids hert smote him after that
he had nõbred the people. And he sayd vn
to the Lord: I haue sinned exceedingly in ẏ
I haue done. And now Lord take awaye
the trespace of thy seruãt: for I haue done
folishlye. And when Dauid was vp in a
morning, the word of the Lord came vnto
the prophet Gad Dauids sear saying: go
and saye vnto Dauid, thys sayth the lord
I offer the thre thĩges, chose whych of thẽ
I shal do to the.
And Gad came to Dauid & shewed him
& sayd vnto him: whether wylte thou haue
vii. yeres hũger in thy lãd, or that thou flee
thre monethes before thine enemies & thei
folowing the, or that ther be thre dayes pe
stilence in thy lãde. Now vnderstand and
se, what word I shal bring agayne to him
that sent me. Thẽ sayd Dauid vnto Gad
C I am in a marueylous strayte. But let me
fal I pray the, into the handes of the Lord
for moch is his mercy, and let me not falle
into the handes of men.
And the Lord sent a pestilẽce in Israell
frõ the morning vnto the ende of the tyme
apointed. And there died of the people be=
twene Dan & Bersabe. lxx. thousand men
And whẽ the angel stretched out his hand
vnto Jerusalẽ to haue destroyed it, ẏ lorde
had cõpassion to do that euel & sayd to the
Angel that destroyed the people: it is suffi=
cient: let thyne hand cease. And the Angell
was at ẏ thressinge place of Areunah the
Jebusite. Thẽ spake dauid vnto the lord
whẽ he saw the Angel ẏ smote the people,
and sayd: loo, it is I that haue synned, and
I that haue done wickedly. But the shepe
what haue they done: let I pray the thyne
hand be on me and on my fathers house.
And Gad came the same day to Dauid
& sayd vnto him: go vp & reare an aultare
vnto the lord in the thressing flowre of A=
reunah the Jebusite. And Dauid accordin
ge to the saying of Gad wẽt vp as ẏ lorde
cõmaunded. And when Areunah loked & D
sawe the king & his seruaũtes coming to=
warde hym, he went out: & bowed him self
to the king flat on his face to the grounde, &
sayd: wherfore is my Lord the king come
to his seruaunt: And Dauid sayd: to bye
the thressing flowre of the, for to make an
aultare vnto the Lord that the plage may
cease from the people.
And Areunah sayde vnto the king: lett
my lord the king take & offer what semeth
him good in his eies: Behold oxẽ for sacre
fyce, & sleades & the other instrumentes of
the oxẽ for wood. And Areunah ẏ kynges
frend gaue al to the king and sayd moreo
uer vnto the king: the Lord: the Lorde thy
God accept the. But the Kinge sayd vnto
Areunah: not so, but I wyl bye it of the at
a pryce, & wyll not offer sacrifice vnto the
Lord my God that shall cost me noughte
And so Dauid bought ẏ thressing flowre,
& the oxen for fyftie sycles of syluer. And
Dauid bylt ther an aultar vnto the Lorde
& offred burntsacrifices & peaceoffringes.
And so the Lord was agreed wyth the
lande. And the plage ceased
from Israel.

The ende of the second Boke of Samuel: whych they comenly cal the second of the Kinges.

The iij. boke of the Kinges after the rekening of the Latenistes: whych after the Hebrues is called, the fyrste of the Kynges.

¶ The younge kyng Abiiag kepeth Dauid in hys extreme age. Adoniah occupieth the realme hawyt kynge to hys father. Salomon is anoynted Kinge & then Adoniah fleeth.

The. j. Chapter.

Whē king Dauid was ware olde & stryken in yeares, though they coue red him wt clothz, yet he caughte no heate. Wherfore his seruaūtes sayd vnto hym: lett there be sought for my Lord ỹ king a yōg maidē to wayte vpō him & to cherysshe hym. And let her lye in his bosome, that my Lord the king may get heat. And so thei sought for a fayre damosel thorowout al the costes of Jsrael & fould one Abiiag a Sunamite & brought her to ỹ king. And ỹ damosell was exceding fayre, & cherysshed ỹ kinge & ministred to hi: But ỹ king knew her not.

But Adoniah ỹ sone of Hagith exalted him self saying: J wilbe king. And he gat him a charet & horsemen and fyfte men to rūne before hym. And hys father rebuked him not at any tyme nor sayd so moche to hym as why doest ỹ so. And he was therto a goodly mā & his mother bare hym nexte after Absalō. And he comuned with Joab ỹ sonne of zaruiah & wt Abiathar ỹ prieste. And thei holp Adoniah. But Sadock the prest, Banaiah ỹ sonne of Jehoiada, Nathan the prophet, Semei & Rei & the men of might which were wt dauid fauored not Adoniah. And Adoniah sacrificed shepe & B oxen & fatlinges at the stone of Zoheleth Some rea de by Ezro gel. which is fast * by ỹ wel of Rogel, & bad al his brethē the kinges sonnes & al the men of Juda ỹ kinges seruaūtes. But Nathā the prophet & Banaiah & the mightie men and Salomon his brother he bad not.

Wher vpō Nathā spake vnto Bethsabe the mother of Salomō saying: hast ỹ not heard how ỹ Adoniah the sonne of Hagith doth raygne vnweting vnto our maister Dauid. Now therfore come & J may geue the counsel, howe to saue thyne owne lyfe & the lyfe of thy sonne Salomō. Hence and get the vnto king Dauid & saye vnto hym: dyddest not thou my Lord kynge swere vnto thy handmaide sayinge: Salomō thy sonne shal raygne after me, & he shall a syt vpon my seate, why is thē Adoniah made kinge. And se, whyle thou yet talkest there with the king, J wyl come in after the and wyl ende thy wordes..

And Bethsabe wēt in vnto ỹ king into C the chābre. And the king was verye olde & Abiiag ỹ Sunamite ministred vnto him. And Bethsabe stouped & made obeysaūce vnto the king. And the kinge sayde: what is thy matter. And she answered & sayde: My Lord thou swarest by the Lorde thy God vnto thyne hādmayde: Salomō thy sonne shal raygne after me & he shal sit vpon my seate. But now se, Adoniah is kinge and thou my Lord king wottest it not. And he hath offred oxē, fatlinges & shepe aboundantly, & hath called all the sonnes of the king, & Abiathar the prieste, & Joab the captayne of the hoste. But Salomon thy seruaunt hath he not biddē. And now my Lord king the eyes of al Jsrael wayte on the, to tell them who shal syt on the seat of my Lord the kyng after him. For elles whē my lord ỹ kynge is layde to rest with hys fathers, J & my sonne Salomō shall be *‡ synners.

And behold whyle she yet talked with ỹ king, Nathā the prophete was come. And they told the king saying: here cometh Nathā the prophet. And whē he was come before the king, he made obeysaunce vnto ỹ king vpō his face vnto ỹ groūde, & sayd: My Lord king, hast thou sayde, Adoniah shal raygne after me, & he shall syt vppon my seate. For he is gone downe this daye and hathe offered oxen, fatlynges & shepe D abound antly, & hath called all the kinges sonnes & the captaynes of the hoste, & Abiathar the prieste. And se, they eate & drynke before him and say. God saue kyng Adoniah. But me thy seruaūt and Sadock the prieste and Banaiah the sonne of Jehoiada, & thy seruaunt Salomon he hath not called. Is this thing done of my lord the kinge & yet woldeste not shewe me thy seruaūt, who shuld syt on the seate of my Lorde the kynge after hym?

Then

Then kynge Dauid answered & sayde: cal me Bethsabe. And she came in & stode before him. And ỹ king sware saying. As sure as the Lord (that hath rydd my soule out of al aduersite) lyueth: euē as J swate vnto the by the Lord God of Jsrael saynge: Salomon shal raygne after me, & he shal sytt vpō my seate for me, so wyl J do thys daye. And Bethsabe bowed on her face to the earth & dyd obeysaunce vnto the kynge and sayde: J prayе God my Lorde kyng Dauid may lyue euer. Then sayde king Dauid cal me Sadock the prieste & Nathan the prophet & Banaiah the sōne of Jehoiada. And when they came before the kyng. The king said vnto thē: take yō you the seruaūtes of your Lord, & set Salomon my sonne vpon myne owne Mule and carye hym downe to Gihon. And lette Sadock the Prieste and Nathan the prophet anoynte hym there, to be kynge ouer E Jsrael. And then blowe ye wyth a trōpet & saye: God saue king Salomō. And the come vp after hym, & let him come and syt vpon my seate. For he shalbe kinge in my stede. And hym J haue cōmaunded to be captayne ouer Jsrael and Juda. And Banaiah the sonne of Jehoiada ālwered the kyng & sayd, Amē, & so J prayе God that the Lord God of my Lorde the kyng saye so to. And as the Lord hath bene wyth my Lorde the kynge, euen so, J prayе God he maye be, with Salomō and that he make hys seate gloriousser then thee seate of my Lord kinge Dauid.

And Sadock the Prieste & Nathā the prophet & Banaiah ỹ sōne of Jehoiada & the Cerethites & Pheletthites wēt down, & F set Salomō vpō kinge Dauids Mule & led him to Gihon. And Sadock the Priest toke an horne of oyle out of ỹ tabernacle & anoynted Salomon. And they blew a trō pett, and all they sayde: God saue kynge Salomon. And all the people came vp after hym pypynge wythe pypes and reioysynge greatlye, so that the erth range with the sounde of them.

And Adoniah & all the gestes that were with him, heard it euē as they hadde made an ende of eatinge. And whē Joab hearde the soūde of the trōpet, he said: how happeneth it ỹ there is sothe a noyse in the cytie. And as he yet spake, se, Jonathas ỹ sōne of Abiathar the prieste came. And Adoniah sayd: come for thou art a lusty bloud and bryngest good tydynges. And Jonathas answered and sayde to Adoniah: Verelye oure Lord kynge Dauid hath made Salomon kyng. And the kynge sente wythe hym, Sadock the prieste & Nathan the prophet: & Banaiah the sonne of Jehoiada & the Cerethites & the Pheletthites, & they haue set hym vpō ỹ kinges Mule. And Sadock the prieste & Nathan the Prophet haue anoynted hym kyng in Gihon. And as they came vp agayne they reioysed that ỹ cytie dyd sounde agayne. And that is thee noyse that ye haue heard. And therto Salomon sytteth on the seate of the kingdom And moreouer the kynges seruaūtes wēt in to bleesse our Lord king Dauid saying: thy god make the name of Salomō more fauoure then thyne, and hys seate moare glorypouse then thyne. And the kynge bowed hym selfe vpon the bed. And laste of all thus sayde thee kynge: blessed be thee Lorde God of Jsrael whyche hath made one to syt on my seate thys daye, euen myne eyes seynge it.

And all the gestes that were wyth Adoniah were afrayed & rose vp & went euery mā hys waye. And Adoniah fearing Salomon arose & went & caught holde on the hornes of the altare. And it was told Salomō, how that Adoniah for feare of king Salomō hath *caught handfast by ỹ hornes of the aultar saying: let king Salomō swere vnto me thys daye, that he wyll not sley his seruaunt with the swerd. And Salomon sayde, yf he wilbe a chyld of vertue ther shal not an heatre of hym fal to ỹ erth But & yf wickednesse shalbe found in him he shal dye for it. And thei vpon king Salomon sent & fet him downe from the aultare. And he came & dyd obeysaunce vnto kyng Salomon. And Salomon sayd to hym: get the to thyne house. Of this, in ỹ next chapter.6

The Notes.

a‡ Here it appeareth that to be sett vppon the seate, signifieth to beare rule and to haue dominion or iurisdiction, as in manye places here after, and Mathe xix.d

*‡ That is, shal seame to haue offended & synned agaynste the, whan we be deprynued frō the kingdom.

¶ Dauid dieth. Adoniah requireth to haue Abiiag to his cōsubyne, and therfore Salomō cōmaundeth to sley hym. Abiathar is putte from his Prieshode. Semei and Joab are slayne.

The. ij. Chapter.

When

A Whē the dayes of Dauid were drawē nye, ỹ he shulde dye he charged Salomon his sonne sayinge: I must walke by the way of al the worlde, neuer
Iosu.i.b, & xxiij.d Deut.xxx.b thelater * be thou strong & quyte thy selfe mānfully. And se that thou kepe the apointment of the Lorde thy God, ỹ thou walke in his wayes & kepe his cōmaundemētes, ordinaunces, lawes and testimonies, euen as it is written in the lawe of Moses: that thou mayst understand al that thou oughtest to do, and all that thou shuldest medyl wyth. That the Lord may make good his promesse which he hath promysed me sayinge: yf thy chyldrē shal take hede to theyr wayes, that they walke before me in truth with al theyr hertes & with al theyr soules
iij.Re.ij.b * then thou shalt neuer be without one kīnge on the seate of Israel.

ij.Re.xij.e, and, xxi.c * Moreouer thou wottest howe Joab the sonne of Zaruiah hath serued me, and what he hath done to the two captaines of the hostes of Israel: vnto Abner the sōne of Ner & vnto Amasa the sonne of Jether how he slue thē & shed the bloud of warre in time of peace, and put the bloud of warre vppon his gyrdle that was about hys loynes and in hys shoes that were on hys
B fete. Deale wyth hym therfore accordyng to thy wisdom & se that thou bryng not his hoare head downe to the graue in peace. *
ij.Re.xix.c And shewe kyndnesse vnto thee sonnes of Berselai the Galaadite, & let them be amōge them that eate at thyne owne table, because they so claue to me when I fledd frō Absalom thy brother.

ij.Re.xvi.b * And se, thou hast with the, Semei the sonne of Gera the sonne of Gemini of Bahurim, which cursed me with a bytter curse, what tyme I went to Mahanaim. But he came agaynst me to Jordan, & I sware to him by the Lord, saying, I wyl not slay the wyth the swerd. But pardon thou him not. Thou arte a man of wysdom & shalte knowe what to do to hym, se therfore that thou bringe hys hoare head to ỹ graue wt bloude.

And so * Dauid rested wyth hys fathers, and was buried in ỹ cītie of Dauid.
Actu.ij.c And the dayes whych Dauid raygned vpon Israel, were fourtye yeres: seuē yeres in Hebron, and thyrtie and thre yere in Jerusalem. * And Salomon sate vppon the
C seate of Dauid hys father and hys kingi.Par.xxix.f dom was stablished mightelye.

After ỹ Adoniah the sonne of Hagith came to Bethsabe the mother of Salomō And she sayde: * Betokeneth thy comyng
i.Reg.xxi.i peace? And he sayde: it betokeneth peace. Then sayde he, I haue a matter to shewe ỹ And she sayde: saye on. And he sayde: thou knowest that the kyngdom was myne, & ỹ al Israel put theyr eyes on me, that I shulde raygne, howbeit the kingdom was turned away & geuē to my brother, for it was appoynted him of the Lord: & now I aske a petitiō of the, wherof denye me not. And she sayd vnto hym: tel what it is. Then he sayd: speake I praye the, vnto Salomon the king (for he wil not saye the naye) that he geue me Abisag the Sunamite to wife And Bethsabe sayde: well, I wyll speake for the vnto the kyng.

And ther vppon Bethsabe wente vnto
D kynge Salomon to speake vnto hym for Adoniah. And ỹ king rose vp against her and bowed hym self vnto her, and sat him downe on hys seate. And there was a seate
Math.xx.d sett for the kinges mother, & * she sat on hys ryght syde. Then she sayde: I muste desyre a lyttle petition of the: saye me not naye. And the king said vnto her: Aske on my mother: for I wyll not saye the naye. And she sayd: lette Abisag the Sunamite be geuen to Adoniah thy brother to wyfe. And king Salomon answered & sayd vnto his mother: why doest thou aske Abisag thee Sunamite for Adoniah? but rather aske for him the kingdom, seing he is myne elder brother: euen for him aske it and for Abiathar the priest, & for Joab the sonne of Zaruiah. Then kyng Salomō swarre by the Lord saying: ✠ God do so to me and so therto yf Adoniah haue not spokē thys worde against him self. Now therfore as surely as the Lord liueth which hath
E stablished me & set me on the seate of Dauid my father, & whyche hath made me an house as he promysed me, Adoniah shall dye thys daye. And king Salomon sente by the hand of Banaiah thee sonne of Jehoiada, and smote hym that he dyed.

And vnto Abiathar the priest sayd the king: get the to Anatoth vnto thyne owne feldes, for thou art worthy of death: but I wyll not at this time kyll the, because thou barest ỹ arck of the lorde Jehouah before Dauid my father & because ỹ sufferedst wyth my father in al his afflictions. And so Salomō put away Abiathar frō beyng priest vnto the lord: to fulfil the worde of the lorde which he spake ouer the house of Eli in Siloh. Then tydinges came to Joab: for Joab had turned after Adoniah but not after Salomon. Wherupō he fled vnto ỹ tabernacle of ỹ lord & caughte * thandfast on the hornes of the aultare. And it was tolde kyng Salomon how ỹ Joab was fled vnto the tabernacle of the Lord and stode by the aultare. Then Salomō sent Banaiah the sonne of Jehoiada saying: go & smyte him. And when Banaiah was come to the tabernacle of ỹ lorde he sayd vnto him: thus sayth the king, come out. And he sayde naye: But I wyl dye euen here. And Banaiah brought the kyng worde sayinge: thus sayd Joab and thus he answered me.

And the kyng sayd: do euen as he hath sayd: smite him & burie him, & take awaye the bloud (which Joab shed causelesse) frō me & from ỹ house of my father. And the lord bring his bloud vpō hys owne heed, for he smote two men right wyser & better thē he, & slue them with the swerde, my father vnwetting: euē Abner the sōne of Ner captayne of the host of Israel, & Amasa ỹ the sōne of Jether captayne of the host of
F Juda. And their bloud returne vpō ỹ hed of Joab & on the heed of his seed for euer. And prosperite be vnto dauid, & vnto hys seed, & vnto his house, and vnto his seate, of the Lorde for euer.

And Banaiah ỹ sōne of Jehoiada wēt vp & smote him and slue him & buried him in his owne house in ỹ wildernesse. And ỹ king put Banaiah ỹ sōne of Jehoiada in his rowme ouer the host, & put Sadock ỹ preast in the rowme of Abiathar.

Then the kinge sente & called Semei, & sayd to him: buylde the an house in Jerusalē & dwell there & se that thou go not once thēce anye whether. For be ỹ sure of it, the daye ỹ goest oute & passeste ouer the
G riuer of Cedrō, thou shalt die for it, & thy bloude shalbe on thyne owne heed. And Semei sayd vnto the king: it is wel sayd: as my Lord the kyng hath sayde, so wyll his seruaūt do. And Semei dwelt in Jerusalem many a day. And it chaunced at the ende of thre yere ỹ two of the seruaūtz of Semei ranne awaye vnto Achis sōne of Maacah kynge of Geth. And one tolde Semei saying: se, thy seruauntes be in Geth. And Semei rode vp and sadled his asse & gat him to Geth to Achis, to seke his seruauntes, & came & brought the agayne from Geth.

But it was tolde Salomon how that G Semei had gone from Jerusalē to Geth and was come agayne. And the kyng sēt & called Semei & sayd vnto him: Did I not adiure the by the Lord, & testified vn to the sayinge: be sure when so euer thou goest out & walkest abrode any whether, thou shalt dye for it? And thou âˆ‚ weredst me, it is good tydinges that I haue heard. Why then hast thou not kept the othe of the Lord, and the cōmaundement that
i.Reg.xvi.d I commaunded the?

And then the kynge sayde to Semei * thou remembrest al the wickednes whych thyne herte knoweth that thou dydeste to Dauid my father. The Lord therfore rēder agayne thy wyckednesse vpon thyne owne heed: & kynge Salomon be blessed, & the seate of Dauid be stablished before the Lord for euer. And the kyng cōmaūded Banaiah the sonne of Jehoiada: whyche went out and smote him that he dyed. And so was the kyngdome settled in the hand of Salomon.

The Notes.

a ✠ God do so and so &c. was a customable othe of the Hebrues, as it is sayde. Ruth.i.c.

b ✠ Thy kynge therby to haue saued hym selfe, and to haue dryuen of hys deethe for a tymes in lyke maner dyd Adoniah, as in the.i. Chap. of this boke. g.

CSalomō taketh Pharaos daughter to wife. The lorde appeareth to him and geueth hym wisdom. The pleating of the.ij. Harlottes who shuld owne the lyuyng chylde: and Salomons sentence therin.

The thirde Chapter.

A Hē Salomō drew affynite wt Pharao king ij.Par.viij.a of Egypte, and toke Pharaos daughter, and brought her into the cytye of Dauid vntyl he hadde made an ende of buyldinge hys owne house and the house of the Lorde and the walles of Jerusalem rounde about.

rounde aboute. Onelye the people sacrifyced in altars made on hylles, because ther was no house buylte vnto the name of the Lorde vntyl those dayes. And Salomon loued the Lord and walked in the ordinaunces of Dauid hys father, saue onelye that he sacrefyced & offered incense vpon aultars in hylles.

And the king went to Gabaon, to offer there: for that was a great offering place. And ther Salomō offred a thousād burnt offringes vpō that aultare. And in Gabaon the Lord appeared to Salomō in a dreame by nyghte. And God sayde: Aske what I shall geue the. And Salomō said thou hast shewed vnto thy seruaunt Dauid my father great mercy, accordinge as he walked before ꝓ in truth & in rightеousnes & playnesse of hert wyth the. And thou hast kept for hym thys great mercye, that thou hast geuē hym a sonne to sytt on hys
k.parad. b seate: as it is come to passe this day. * And now Lord, my God, it is ꝓ that hast made thy seruaunt kinge in stede of Dauid my
b.apoc.xv. father. * And I am a yong lad and woot not howe to order my self. And thy seruāt is in the myddes of thy people which thou hast chosen, a people that are so many that they cannot be tolde nor nōbred for multi
b.apoc.xv.c tude. * Geue therfore vnto thy seruaunte an vnderstāding herte to iudge thy people & to deceme betwene good and badd. For who is able to iudge this thy so wayghtie a people?

And it pleased the Lord well, that Salomon had desyred thys thing. Wherfore God sayde vnto hym: because thou haste asked thys thyng & hast not asked long lyfe, neyther hast asked ryches, nor the liues of thyne enemyes, but haste asked the discretion to vnderstande equytie. Se, I haue done accordinge to thy petycion: & beholde, I haue geuen the a wyse and an vnderstandinge herte, so that there was none lyke the before, neyther after the shal anye aryse lyke vnto the. And therto I haue geuen the that thou askedst not, both richesse and honoure: so that there shall be no king
C lyke the all thy dayes. And yf thou wylte walke in my wayes, to kepe myne ordinaunces and commaundemētes as Dauid thy father dyd walke, I wyl lengthen thy dayes also. When Salomō awoke, this was hys dreame. And he came to Ierusalem & presented hym selfe before the Arke of the Testament of the Lord, and offred burnt offringes and peaceofferinges, and made a feast to all hys seruauntes.

Then came there two wemen that were harlottes vnto the kinge and stode before hym. And the one of them sayde: Oh my Lorde I & thys woman dwel in one house And I was delyuered of a chylde wythe her in the sayde house. And the thyrd daye after that I was deliuered, she was delyuered also: we two beinge together and no straunger wythe vs in thee house saue we two alone. And thys wyues chylde dyed in a nyght, for she had * ouerlayed it. And Or smoothe
ced. then she arose at mydnyghte and toke my sonne frō my syde, whyle thyne bandmayde slepte and layde it in her bosome, & putt her dead chylde in my bosome. And when I rose vp in the morninge to geue my chylde sucke: se, it was dead. But when I had loked more dyligently vpon it in the morninge: Behold, it was not my sonne which
D I dyd beare. And the other woman sayde it is not so: But the lyuinge is my sonne, and the dead thyne. And she sayd agayne: thou sayest vntrue, for the dead is thy sonne, and the lyuinge myne. And thus they pleated before the kinge. Then sayde the kynge: the one sayeth, thys that is a lyue is my sonne, and the dead is thyne. And ꝓ other sayth nay: But thy sōne is the dead and the lyue chyld is myne. Then sayd the kyng: bring me a swerde. And they brought a swerde before the kynge. And then the kinge sayd: Deuyde the lyuing chyld in two, and geue the one halfe to the one, & the other to the other.

Then spake the woman whose the lyuynge chyld was, vnto the kinge (for her
a bowelles yerned vpon her sonne) & said I beseche the my Lorde, geue her thee lyuyng chylde, and in no wyse slaye it. And the other sayde: it shall be nether myne nor thyne, but deuyde it. Then the kynge answered and sayde: * geue her the lyuynge chylde and slaye it not, for she is thee mother therof. And all Israel heard of the iudgemente whych the kynge had iudged and feared the kynge: for they sawe that the wysdome of God was in hym to do iustyce.

The

The Notes.

a By bee bowelles are vnderstand the mouing and thynkinge of her hert. Luk. i. c

C The Princes and rulers vnder Salomon. The purueaunce for his vitayles. The nōbre of hys horses and of hys parables.

The. iiij. Chapter.

A And so kyng Salomon was kynge ouer all Israell. And these were hys Lordes: Azariah the sōne of Sadoth the Priest: Elihoreph and Ahiah the sonnes of Sisa, scribes, Iosaphat ꝓ sonne of Ahilud, the recorder. And Banai a ꝓ the sonne of Iehoiada was ouer ꝓ hoste And Sadoth & Abiathar were the prestes And Azariah the sonne of Nathan was ouer the generall receauers. And Zabud the sonne of Nathan was a wayter and thee kynges companyon. And Ahisar steward of housholde: And Adonirā sonne of Abda ouer the trybute.

And Salomon had twelue general receauers ouer all Israell whych sustayned the kyng and his housholde: eche man his moneth in a yeare. Whose names ar these the sonne of Hur in mounte Ephraim: the sonne of Dekarin Makez, in Salem in Bethsames, in Elon & in Bethhanan: thee sonne of Heled in Aruboth, & to hym per-
B tayned Socoh and all the land of Hepher the sonne of Abinadab, whyche had all the regions of Dor and Taphath the daughter of Salomon was hys wyfe: Baanah the sonne of Ahilud had Thanach Mageddo and al Bethsan which is by Zarthanah beneth Iezrahel, and from Bethsan to Abell Mehulah and vnto beyounde Iecmaam, the sonne of Gaber had Ramoth Galaad, and hys were the townes of Iair the sonne of Manasse which lye in Galaad, & hys was the coostes of Argob in Basan, thre skore great cyties with walles & Barres of Brasse.

Ahinadab the sonne of Ado had Mahanaim: Ahimaaz hadd Nephthalim, & he had taken Basemath the daughter of Salomon to wyfe: Baanah the sonne of Husai had Aser and Aloth: Iehosaphat thee sonne of Pharuah had Issachar at Semei the sonne of Elah hadde Ben Iamin: Gaber the sonne of Ury hadde thee countrye of Galaad and the lande of Sehon kynge of the Amorites and of Og kynge of Basan, and was alone receauer in thee lande. And Juda and Israell were many euen as the sande of the see in nombre, eatynge, drynckinge, and makynge merye. And Salomō raygned ouer all kyngdōs C from the ryuer thorowe out all the land of the philistines vnto the borders of Egipt and they brought presentes & serued Salomon all dayes of hys lyfe.

And Salomons fode was in one daye thyrtie quarters of manchett floure & thre skore quarters of mele: ten stalled oxen, & twentie out of the pastures & an hundred shepe and gootes, besydes hertes, buckes and buballes & fatt pultrye. For he ruled in all the regiōs on the other syde Euphrates, frō Thaphsah to Gaza, and also ouer all the kinges on thee other syde the sayde Euphrates. And he had peace wyth al his seruauntes on euery syde. And Juda and Israel dwelt without feare, euery man vnder his vine & vnder his fyg tree frō Dan to Berlabe, al the dayes of Salomon.

And Salomon had fourtie thousande stalles of horsses for charettes, and twelue D thousand horsemen. And the forsayd general receauers made purueyaunce for king Salomon and for all that came to kynge Salomons table, euery man his moneth, so that there lacked nothynge. And as for barlye & strawe for thee horsses & beastes they brought vnto the places where the officers were, euery man in hys office.

* And God gaue Salomon wisdom Ecc.xxvii.c and vnderstanding exceedinge moch and a large hert, euen as the sand a longe by the see bancke: so that Salomōs wysdom exceaded the wysdom of al them of the East countreye and al the wysdom of the Egiptians. And he excelled all men in wysdom, both Ethan the Ezrahite, and Hemā, Chalcol and Dorda the sōnes of Mahol. And hys name spreade abroade among all nacions on euery syde. And Salomon wrote thre thousande Prouerbes, and hys songes were a thousand and fyue. And he disputed of trees, euen from thee Cedar tree that groweth in Libanon vnto the Isope that spryngeth oute of the walle. And he disputed of beastes, fowles, wormes, and fysshes. And there came of all nacyons to heare the wisdom of Salomon, and from all kynges of the earth whych had heard of hys wysdom.

The Notes.

a‡ There was also another Hemet, whych Salomon caused to be killed of whom aboue in the fyrst Chap. of this Book. g. but he was the sonne of Geras of Baharim.

¶ Kyng Hyram sendeth Cedar timber to the buildinge of the temple. The discription of the worke.

The. v. Chapter.

A AND Hiram king of Tire sent his seruauntes vnto Salomō for he had heard that they had anoynted him king in ỹ rowme of his father. And thereto Hirā was euer a louer of Dauids. * And Salomō sent agayne to Hiram saying: ‡ knowest of Dauid my father, how he could not bylde an house vnto thee name of ỹ Lord hys God for warre which he had on euery syde, vntyl the Lord had put thē vnder his fote. B But now the Lorde my God hath geuē me rest on euery syde, so ỹ there is neyther aduersarye nor any euel plage. And therfore I am disposed to buylde an house vnto the name of the Lord my god, as he promysed Dauid my father saying: thy sonne whych I wyl put vpon thy seat for the, he shal bylde an house vnto my name. Now then commaunde that they hewe me Cedar trees in Libanō. And let my seruauntes be wyth thyne, ‡ I wyll geue the hire of thy seruauntes in al soch thinges as thou shalt appoynt, for thou knowest that ther are not among vs that can skyl to hewe tymber lyke vnto the Sidoners.

a. par. fi. a.

When Hirā heard the wordes of Salomon, he reioyced greatly ‡ sayd: Blessed be the Lord this day which hath set dauid a wise sōne ouer this mightie people. And Hiram sent agayne to Salomō saying: I C haue accept the request whych thou sentest to me for, ‡ wyl satysfye al thy lust, concerninge tymber of Cedar trees ‡ fyrre. My seruauntes shal bring thē frō Libanon to the see. And I wyl conueye thē by shyppe vnto thee place that thou shalte sende me worde, and wyl cause thē to be discharged ther, that thou maist receaue thē. And thou shalt do me this pleasure agayne, to minister fode for myne house. And so Hirā gaue Salomō Cedar trees ‡ fyrre trees, as moch as he desyred. And Salomon gaue Hiram twēte thousand quarters of wheate to fede hys housholde wythal, ‡ twentie butte of pure oyle. And so moch gaue Salomon to Hiram yeare by yeare.

And the Lord gaue Salomō wysdom D as he promysed hym. And there was peace betwene Hiram ‡ Salomon ‡ they were cōfedered together. And kyng Salomō ‡ reysed a tribute thorowout al Israel. And the tribute was. xxx. thousand men, which he sent to Libanō, ten thousand a moneth by course, so that they were one moneth in Libanon and two monethes at home.

And Adoniram was ouer the trybute. And Salomon had thre skore ‡ ten thousand that bare burdens, ‡ thre skore ‡ ten thousande that hewed in the mountaynes besydes the Lordes he had, to ouer see thee worcke, in nombre thre thousand and thre hūdred, which ruled the people ỹ wrought in the worke. And at the cōmaundemente of the king, thei brought great stones and that fre stones, ‡ hewed therto, to laye in ỹ foundation of the house. And Salomōs masons ‡ the masons of Hiram did hewe them, wyth thē of the borders. And so they prepared both tymber and stone to bylde the house.

¶ The feame and forme of the Temple Porche and Aultare. &c.

The. vi. Chapter.

AND it came to passe the foure hundred ‡ foure skore yere after the chyldrē of Israel were come out of the lād of Egipt ‡ the fourth yere of ỹ raygne of Salomon vpō Israel, and the seconde moneth called * Zif that he begāne to bylde the temple vnto the Lorde. And the house wheych Salomon bylt for the Lorde, was thre skore cubites longe and twentie broade and thyrtie cubites hye. And the porche that was before the bodye of thee temple, was twentye cubytes longe after the measure of thee bredthe of thee house, and ten broade, euen at the very ende of the house. And he made vnto the house wyndowes to open and shutte.

3. Reg. vi. b. Chap. ix. of these about some wyll ỹ the 480 yere.

And vnder ỹ walles of ỹ house he made galaryes round about, both round about the tēple and also the quere. And so made sydes round aboute. And the nethermoste galery was. v. cubites brode ‡ the middle galery. vi. And ỹ third. vii. cubites broade For he made ỹ walles without whereon ỹ beames laye, euer thynner and thynner, so that they were not fastened in ỹ walles of the house. And the house was bylt of stone made perfect al ready yer it was broughte thyther, so that there was nether hāmer or axe ether any tole of yron heard in the house, whyle it was in buyldinge.

B And the doze of ỹ middle galery was in the ende of ỹ house on the righte syde. And me went vp with winding steares into the middle galery, ‡ out of the middle into the thyrd. And so he bylt the house ‡ fynished it, ‡ roufte it wyth beames of Cedar tymber made holowe ‡ joyned togeather. And thē he bylt chambers ouer al the temple of fyue cubittes height, ‡ coupled the house together wyth beames of Cedar.

And the word of the Lord came to Salomon, saying: concerning the house whiche thou art in bilding, yf thou wilt walke in myne ordinaunces ‡ execute my lawes, and kepe al my cōmaundemētes, to walke in them: then wyl I make good vnto the, my promes * whyche I promysed Dauid thy father. * And I wyl dwel amonge the chyldre of Israel and wil not forsake my people Israel. And so therfore Salomon bylte the house and fynished it and syled the walles of the house wythin, wyth rybbes of Cedar tree: euen from the pauemēt vnto the roufte dyd he syle it wythin, and bored thee flooze of thee house with plankes of fyrre.

4. Reg. vi. b. Exo. xxv. b.

And he syled. xx. cubites in the ende of ỹ tēple both flooze ‡ walles with Cedar, and dressed it wythin to be the quere and place moost holy. And the fyrst house, that is to saye, the bodye of the tēple was. xl. cubites longe. And the Cedar of the house wythin C was kerued wythe knoppes and grauen wyth flowres, and all was Cedar tymber, so that no stone was sene. And the queare that was wythin thee temple, he prepared to sette there the Arcke of the appoyntmēt of the Lorde. And the queare was twentye cubytes longe, and twentye in bredthe and twentye in heyghte. And he syled it wythe pure goulde, and bored the aultar wyth Cedar.

And Salomon syled the house with in also wythe pure goulde. And he made goulden barres runne a longe the queare, whych he hadde couered wyth gould. And the whole house he ouerlayde wyth gould vntyl he hadde ended it. And the aultare that was in the quere he ouerlayde wythe goulde also.

Exo. xxv. b

And wythin the quere he made twoo * Cherubins of olyue tree, ten cubites hye a pece, ‡ euery winge fyue cubites longe: so that frō the vttermost parte of one wynge vnto the vttermost part of the other were ten cubites.

And the other Cherub was ten cubytes hye also: so that bothe thee Cherubes were of one measure and one fyse. The heyghte of the one Cherub was ten cubytes, and so was it of the other. And he put D the Cherubes in the myddle of thee vnner Exo. xxv. b house. * And the Cherubes stretched their wynges, so that the one wynge of thee one touched the one walle, and the one wynge of the other touched the other walle. And the other two winges of them touched one āother in the myddes of the house. And he ouerlayde the Cherubes wyth gould.

And all the walles of the house rounde about, he garnesched wyth worcke of Cherubes and paulme trees and grauen flowres, bothe wythin in the queare and wythoute in the temple. And the flooze of thee house he couered wyth goulde bothe wythin, in thee quere and also wythoute in thee temple. And in the enteringe of the queare he made two dozes of olyue tree, wyth the vpper and twoo syde postes fyue squarre. And the two dozes of olyue tree, he graued wyth grauinge of Cherubes and paulme trees and grauen flowres, ‡ couered them wythe goulde, and layde goulde ouer thee Cherubes and also the paulme trees. And in lyke maner vnto the doze of the temple he made postes of olyue tree. iiii. squate, ‡ two dozes of fyrre tree, ‡ ether dooze with twoo foldynge leues and graued thereon Cherubes Paulmetrees and flowres, and couered them wythe goulde made playne by a ruler.

And thē he bylte the vnner coutte wyth thre rowes of hewed stoone ‡ one rowe of Cedar wood.

In the fourth yere of hys raygne was the foundatyon of the house of the Lorde layde, euen in the moneth * Zif, and in the xi. yeare in the moneth * Bull whyche is the. viii. moneth, it was full fynyshed in all that pertayned thereto, and facyoned as it shulde be in all poyntes: And so was

Luke in beginn of this * Tha octobet (as com wyl) pa of octo ỹ parte Nouēb

he seuen yeare in byldinge of it.

¶ The byldyng of the house of Salomō. The house of Pharaos doughter. The forme of the pyllers of Brasse, of the Brasen See. &c.

The. vii. Chapter.

A And Salomō bylte his owne house in thyrtene yeare space and full fynished it. And he bylte thee house of the wood of Libanon, an hundred cubytes longe and fyfftie broade, and thyrtie hye, foure square wythe rowes of Cedar pyllars, and Cedar beames along vpō the pyllers. And the rouffe was Cedar aboue an hye vppon the beames that laye an hye on the pyllers, whych pyllers were fourtie and fiue in nomber, fiftene on a rowe, and the spaces betwene the pillers were one agaynst another thre folde. And all the dores with the syde postes were foure square one agaynst another thre folde.

And he made a porche of pillers fyfftye cubytes longe and thyrtie cubytes broade and yet a porche before that wyth pyllers, and a thycke pyller before that. Then he made a porche to sytte and iudge in, syled wyth Cedar thorow out all the pauementes. And his owne house where he kept residence in another courte wythoute that porche was of the same worcke. And then

B Salomon made an house for Pharaos daughter * which he had taken to wyfe, lyke vnto that porche. *1. Reg. iii. a

And all these thynges were of ryche stones hewed after a measure and sawed wyth sawes wythin and wythout, euē frō the foundation vnto that wheron the beames were layed, and on the oute syde there to towarde the greate courte. And the foūdation was of ryche stones and that mighte great stones of tē cubites and of eyght And aboue were ryche stones hewed accordynge to the same syse, and also wyth Cedar. And the greate courte rounde about was wythe thre rowes of hewed stone and one rowe of Cedar planckes. And lykewyse was it in the ynner court of the house of the Lorde and of the porche of the temple.

Hiram. ii. Par. ii. c. * And kynge Salomon sent and fett one Hiram out of Tire, a wedowes sonne of the tribe of Nephthalim, hys father beinge of Tire, Wych Hiram was a crafftes man in brasse, and full of wysdomme, vnderstandynge and connynge to worcke all maner of worcke in brasse. And he came to kynge Salomon and wroughte all hys worcke. He caste twoo pyllers of brasse of xviii. cubytes a pece hye, and a strynge of xii. cubytes myght compasse ether of them aboute. And he made twoo head peces of molten brasse to sette on the toppes of the pyllers, of fyue cubites longe a pece, with garlandes of brayded worcke and whopes of chayne worcke for the headd peces that were on the pyllers seuen for thee one and seuē for the other. And he made the pillers and for ether of the head peces a garland, C wyth two rowes of pomegranettes to coner them wyth al. And the head peces that were on ȳ toppes of ȳ pyllers were wroughte wyth lylies in the porche the space of foure cubites of them. And the pomegranettes aboue & beneth on the wrethē chaynes that compased the myddle of the head peces were in nōbre two hundred on ether head pece. And he set vp the pyllers in the porche of the temple, and when he had sett vppe the ryghte pyller, he called the name thereof Jachin, and when he had set vppe D the lefte pyller he called thee name thereof Boaz. And the toppes of the pyllers were thus wroughte wythe lylyes, and so was theyr worcke man chyppe fynished.

Then he caste a see of brasse, ten cubytes wyde from brym to brym and roun de in compase, and fyue cubytes hye. And a strynge of thyrtie cubytes myghte compasse it aboute, and vnder thee brym of it as it were apples compased and embrased the sea of ten cubytes wyde in two rowes cast wyth it when it was caste. And it stode on twelue oxen: of whyche thre looked Northe, thre West, thre Southe, and thre Easte, and the see on hye vpon them, and all theyr hynder partes were inward. And it was an hand breadeth thicke, & the brim wrought lyke the brym of a cup with flowres of lylies. And it contayned * two thou- *Or, three. ii. para. iii. sande & Bathes.

And he made. x. botomes of brasse, foure cubites longe & .iiii. cubites broade a pece, & thre hie. And the workes of the botomes was on this maner ȳ the sydes were as it were flat bordes betwene the ledges. And on the

E on the flatte bordes betwene the ledges were lyons, oxen & Cherubes. And vpon the ledges that were aboue & beneth the lions and oxen, was toyned pendant worcke. And euerye bottom had foure brasen wheles, whose axelltrees were also of brasse. And in the foure corners were vndersetters vnder ȳ lauetorie caste ether ouer agaynst his felow.

And the stalck of the lauetorie was in the middle of the bottome one cubit hye, & a cubyte and an halfe rouīd, & it had knoppes ther on in the bare places which were foure square not rounde. And vnder the sydes were foure wheles and theyr axelltrees toyned fast to the bottome. And the height of euerye whele was a cubyte and an halfe. And the worckeman chype of the wheles was lyke the worcke of a charette whele. And the axelltrees, ȳ nauelles spokes & shaftes were al moulte. And ȳ foure undersetters in the foure corners were of the verye bottomes.

And vnder the stalcke of the lauatorie in the myddes of the bottome was there a rounde fote of halfe a cubyt hye. And ther on playne places and ledges of the selfe. And he graued in the playne & also on the ledges, Cherubes, lyōs & paulmetrees, euery where round about. And on this maner he made the ten bottomes cast worcke: al of one measure and one syse. Then he made ten lauers of brasse cōtayning four tye Bathes a pece, and they were of foure cubites a pece, for euery one of ȳ botomes a lauer. And he put fyue of those bottomes on the right corner of the temple, and other fiue on ȳ lefte: And put the see on the ryght corner of the tēple Eastwarde & towarde the South.

And Hiram made pottes, shouelles & basens, and so finisshed all ȳ worcke that he made kynge Salomon for the house of the Lord: that is to saye, two pyllers & two skalpes of the hedes that were on the toppes of the two pyllers, and foure hundred pōgranetes vpō two wrethes, two rowes on ether wrethe, to couer the two skalpes of the heedes ȳ were on the toppes of ȳ two pillers: And the tē bottomes of brasse w̄ ten lauers vpō thē: & a see w̄ twelue oxē vnder it: & pottes, shouelles & basens. And all these vesselles whych Hi-

ram made to kyng Salomon for ȳ house of the lord were of bright brasse. And in ȳ plaine of Jordā dyd the king cast thē euē in the claie of the erth betwene Socoh & Zarthā. And Salomō left all the vesselles vnwayed, for the exceding aboundāce of brasse that was in them.

And Salomon made al the vesselles ȳ pertayned vnto the house of the Lord: the Aultare of goulde, and the table of goulde wheron the shewe breed was put: And fyue candel styckes, for the right syde, and as many for the lefte, before the quere, of pure goulde: w̄ flowres, lāpes, & snuffers of goulde: and Bolles, Psalteries, basōs, spones and fyre pannes of pure goulde: and hynges of gould bothe for the dores of the quere, the place most holy, & for the dores of the temple also.

And so was ended al the worck ȳ kyng Salomon made for the house of the Lorde. And then * Salomon brought in the ii. Par. v. a thynges whych Dauid his father had dedycated in syluer, goulde and other vesselles, & put them to the treasure of the house of the Lorde.

The Notes.

a ¶ Bath, is ȳ name of a certē vessel ȳ contayned lyquore vsed amonge the Hebrues at that tyme of what quantite it was is now vncerten.

¶ The Arcke is borne into ȳ temple. & Cloude sylleth the temple. The temple is blessed.

The. viii. Chapter.

THē Salomon gathered the eldets of Israel, al the hedes A of the trybes and auncyente Lordes of the chyldren of Israell, vnto hym to Jerusalē, to bringe vppe the Arcke of the appoynt ment of the Lord out of the cytye of Dauid which is Sion. And al the men of Israel assembled vnto kynge Salomon to the feast that falleth in the moneth * Ethanim whiche is the seuenth moneth. And whē al the elders of Israel were come, the preastes toke vp the Arck of the Lorde, & brought it & also the tabernacle of witnes & al ȳ holy vesselles ȳ were therin. And ȳ preistes & the leuites brought thē vp. And kyng Salomō and al the congregatiō of Israel that were assembled & were wythe him before the arcke dyd offer shepe and oxen ȳ coulde not be tolde nor nombred for multytude. * that is, September

And so the preistes brought the arck of ȳ

apoyntment

apoyntment of the Lorde vnto his place: euē into the quere of the temple and place most holy, vnder the wynges of the Cherubes. For ỹ Cherubes stretched out their wynges ouer the Arcke, and couered both it & also the staues thereof a hye vpon it. Howe be it the staues were so longe ỹ the endes of thē appered out of the holy place before the quere, but were not sene wout. B And ther they be vnto this day. And ther was nothyng in the Arcke saue the two tables of stone which Moses put ther at Horeb, when the Lord made an appoyntmēt with the childzen of Israel after they were come out of Egypt.

And when the preastes were come out of the Holy place, then a cloude fylled the house of the Lord, that the preastes could not endure to minister because of ỹ cloud for the glorye of the Lorde had fylled the house of the Lord. Thē spake Salomō: the Lord sayde, ỹ he wolde dwel in darcknesse. I haue bylt the an house to dwel in, & an habitatiō for the to abide in for euer. And the kyng turned his face & blessed al the congregacion of Israel, al the congregacion standyng. And he sayde.

Blessed be the Lorde God of Israell, which hath fulfilled with his *hand, that he spake wt his mouthe vnto Dauid my father sayinge: from the daye I brought my people Israell out of Egipt, I chose no citie amōg any of the tribes of Israel, to buylde an house, ỹ my name might be ther: but I haue chosen Dauid to be ruler ouer my people Israell. That is wt his power.

And it was in the hert of Dauid my father, to bilde an house for the name of the Lord God of Israel. But the Lord God sayde vnto Dauid my father: in ỹ it was in thyne hert to byld an house for my name, thou dydest wel, ỹ thou wast so mynded. Neuertheless thou shalt not bild the house, but thy sōne that shall come out of C thy loynes, he shal bylde an house for my name. And the Lord hath made good his word that he spake. For I stode vp in the rowme of Dauid my father, & sate on the seate of Israel, as the lord promised, & haue bylt an house for the name of the lorde God of Israell. And I haue prepared therin a place for the Arcke wherin ỹ couenaūt of the lord is, which he made wt our fathers, after he had brought thē oute of the lād of Egypt. And Salomō stode before ỹ aultare of ỹ lord in ỹ sight of all ỹ congregatiō of Israel & stretched out his hādes to heuē & said: lord God of Israel, ther is no god like ỹ in heuē aboue or in the erth benethe, ỹ kepest appoyntemente & mercye wt thy seruaūtes that walck before the wt al their hertes: which also hast kepte withe thy seruaunte Dauid my father, that ỹ promesest him. Thou spakest wt thy mouthe & hast fulfilled wt thine hāde, as it is come to pas this day. And now Lord God of Israel, kepe wt thy seruaūt Dauid my father, that ỹ promesedst hym saying: thou shalt not be withe out one or other before me, sytting on the seate of Israel: How be it yf thy chyldzen shall take hede to their waies that they walck before me, as thou hast walcked before me. Now then O Lorde God of Israel, let thy worde be stable whych thou spakest vnto thy seruaunt Dauid my father.

☞ But in deade can God dwell on the erth? Behold nether heuē, nor heuē aboue all heuens are able to contayne the: howe moch lesse then this house that I haue bylte: but loke to the prayer of thy seruaunte & his supplicatiō O lord my god, to geue an eare vnto the voyce and prayer which thy seruaunt prayeth before the this day, that thine eies may be opē vpō this house nyght and day, and vpō the place, of whych thou hast sayde, my name shalbe ther: that thou herken vnto the prayer whyche thy seruaūte shal praye in this place. And herkē vnto ỹ supplication of thy seruaūt and of thy people Israel which they shall pray in this place: And heare thou vp vnto heuē thy dwellynge place, & when thou heareſt haue mercye. And yf any mā trespace agaynst his neybour, & his neybour D *take an adiuracion to adiure him wt al, & ỹ adiuracion come before thine aultare at this house thē herkē thou vp to heuē, & worke & iudge thy seruauntes, that ỹ condēpne the wycked to bring his way vpon his heed, & iustefie ỹ righteous to geue hi accordig to his righteousnes. Moreouer if thy people Israel be put to ỹ worse before their enemies, because they haue sined against ỹ, & afterward turne againe to ỹ & praise thy name, & praye & make supplication vnto the ỹ in this house: thē heare thou vp to heuē & be mercyful vnto ỹ synne of thy people Israel & bring thē againe vnto the lāde which thou gauest vnto their fathers. That if his neyghbour could him to swe.

If heauen be shutt vp, that there be no rayne, because they haue synned agaynst the: yet yf they praye in this place & praise thy name and turne from theyr synnes thorow thy scourgyng of them: then heare thou vp to heauen, and be mercyful vnto the synne of thy seruaūtes & of thy people Israel, that thou shew thē a good way to walke in, and geue rayne vpon thy lande that thou hast geuen vnto thy people to enherett.

If ther chaunce dearth in the land, pestilence, blastyng, or wetherynge of corne, or that ỹ frutes be deuoured of Graihoppers or Caterpyllers, or yf their enemyes besege thē in the land & in their owne cyties, or whatsoeuer plage or sicknes chaūce: then heare thou vp to heauē thy dwelling place, al the prayers & supplicatiōs ỹ shalbe made of al men thorow oute al thy people Israel, which shal knowledge euery mā the plage of his owne hert, & stretch forth his hādes vnto this house, & be mercyful, and worke, and geue euery mā according to his wayes (seuē as ỹ only knowest euerye maines herte, for thou knowest the hertes of all the chyldzē of Adā) & they maye feare the as longe as they lyue vpō theerth which thou gauest vnto their fathers. And lykewyse yf a straunger ỹ E is not of thy people Israel come out of a farre contrey for thy names sake (for they shal heare of thi great name & of thy mighty hand and stretched out Arme) and ther fore yf he come and praye at thys place, heare thou vp to heauē thy dwellyng place and do accordyng to all that the straūger calleth to the for: that al nacyons of ỹ erth may knowe thy name, to feare the as do thy people Israell, and that it maye be knowen that this house which I haue bilte is called after thy name.

And whē they go out to battel against their enemyes whether soeuer ỹ shalt sēd them, & shall pray vnto the lord towarde the citie which thou hast chosen & toward ỹ house that I haue buylte for thy name: heare thou their prayers & supplications, vp to heauen, and iudge their cause.

And finally whē they shal haue synned agaynst the (for ther is no mā that sinneth not) & thou art angrie with them & haste deliuered thē to their enemyes, that they be caryed away prysoners vnto the lande of their enemyes, whether ferre or neare, yet yf they turne againe vnto their hertes in the lande where they be in captiuitie, and returne & pray vnto the in the land of thē that holde thē captiue, sayng: we haue sined & haue done wyckedly & haue trespaced, & so turne againe vnto ỹ with al theyr hertes and al their soules in ỹ lād of their enemyes which holde thē captiue, & praye vnto the, towarde the land which thou gauest vnto their fathers, and towarde the cytye whyche thou hast chosen, and house which I haue bilt for thy name: then heare thou their prayer & supplicacion vp to heuē thy dwellynge place, & iudge their causes, and be mercyefull vnto thy people ỹ haue sinned against the, and vnto al their trespace ỹ they haue trespaced agaynst ỹ, and get the fauoure in the syghte of them ỹ holde them captyue that they may haue compassyon on them. For they be thy people and thyne enherytaunce whyche thou F broughtest out of Egypte frō ỹ *fornace of yrō. And let thyne eyes be opē vnto the praier of thy seruaūt & vnto the praier of thy people Israel, to herkē vnto thē, in al that they calle vnto the. For thou dydest seperat thē, to be thine enheritaūce, aboue al ỹ naciōs of the erth, as thou saydest by the hande of Moses thy seruaunte, whē ỹ broughtest our fathers out of Egypt O Lorde Iehouah. Deut. iiij. c.

And whē Salomō had made an ende of prayinge al this praier & supplicacyon vnto the lord, he arose from before ỹ aultare of the lorde & from knelinge on hys knees & stretchynge of hys handes vp to heauē & stoode & blessed all ỹ cōgregatiō of Israel with a loude voyce saying. Blessed be the lord ỹ hath geuē reste vnto hys people Israel according to al ỹ he promised: * so ỹ ther is not one word escaped of al ỹ Good promises whyche he promised by the hand of Moses his seruaūte. And ỹ lord our God be with vs, as he was wt our fathers, & forsake vs not nether leue vs, but that he bow our hertes vnto hym, to walcke in all hys wayes, and to kepe hys 3. Reg. viij. d.

his cõmaundemẽtes, ordinaũces & custo-
mes which he cõmãded our fathers. And
these my wordes which I haue prayed be
fore the lord, be nye vnto ỹ Lord our god
daye & nyght, that he defende the cause of
hys seruaunt and of hys people Israel e-
uermore, that al nacyons of thee erth may
know that the Lorde, he is God and none
G but he. And I pray God that your hertes
may be sounde with the Lorde oure God,
to walke in his ordinaunces & to kepe his
lawes as we do this daye.

And the kyng & al Israel with him, of
ij.Pa.viij.a fered offeringes before the lord. * And the
peaceofferinges ỹ Salomõ offered vnto
ỹ Lord, were .xxij. thousand oxen & an hũ-
dred & twentye thousand shepe: And so ỹ
kyng & al the chyldren of Israell dedica-
ted the house of the Lorde. And the same
day the kynge halowed the myddle of the
court ỹ is before the house of the lord: for
there be offered burntofferinges & meate-
offeringes & the fat of the peaceofferings,
because ỹ brasen aultare that was before
the Lord, was to lytle to receaue ỹ burnt-
offerynges and meateofferynges and the
fatt of the peaceofferinges.

And Salomon helde that same tyme
an hye feast and al Israell wythe hym, a
mightie cõgregacõ, euen from the costes
of Hemath vnto ỹ ryuer of Egipte, before
the Lorde our God, seuẽ dayes & yet seuẽ
dayes, ỹ is .xiiij. dayes. And the .viij. daye
he sent ỹ people away. And they blessed ỹ
kyng & went vnto their tẽtes ioyouse and
glad in herte for al the goodnesse that the
lord had shewed vnto Dauid his seruaũ
te and to Israell his people.

The Notes.

a‡ The rest myghte be amõge the thynges where
the boke of the lawe was founde. iiij. Regum. xxij. b
& Para. xxxiiij. c. d.

b‡ The house of the Lord was ỹ place where he
wolde at ỹ tyme be worshipped & serued, accordyng
as he had commaũded, & was a figure of the true tẽ
ple of God, which is the hertes of the faythfull: in
whyche by fayth he wylbe knowen to be the Lorde
God. i. Cor. iij. c.

The Lorde apeareth the second tyme to Salomon. Salomon geueth Townes to Hiram. The Canani tes become tributaryes. He sendeth shippes for gouldе. He buildeth many cyties.

The .ix. Chapter.

A
ij.Pa.viij.c ND when Salomon had fy-
nisshed ỹ byldyng of ỹ house
of the lord and of the kinges
palace, and of all that his de-
syre, & lust was to make: the Lord apered
vnto hym agayne, as he appered to hym
at Gabaon. And the Lord said vnto him:
I haue heard thy prayer and intercessiõ
ỹ thou madest before me, & haue halowed
this house whiche thou haste bylte, to put
my name there for euer & myne eyes and
myne hert shalbe there perpetually. And
yf thou wylte walcke before me, as Da-
uid thy father walcked, in purenes of her
te and playnnesse, to do all that I haue cõ
maunded the, and shalt kepe myne ordy-
naũces and customes: then I wyl stablish
ỹ seate of thy kyngdome vpon Israel for
euer, as I promesed to Dauid thy father
saying: * Thou shalt not be wout one of
other vpon the seat of Israel.

iij.Reg.ij.b

But & yf ye and youre children shall
turne away from after me, & shal not kepe
myne ordinaũces which I haue set before
you, but shall go & serue other Goddes &
bowe youre selues vnto thẽ: then I wyll
weede Israel out of the lãd which I haue
geuen them. And this house which I haue
halowed for my name, I wyll put out of
my sight. And Israel shal be a prouerbe &
a fable vnto al nacyõs. And his house whi
che is so hye, * al ỹ passe by it shalbe asto-
nied & shall hysse & say: why hath the lord
dealt on hys maner vnto this lãd & vnto thys
house? And it shalbe ãswered thẽ, because
they forsoke the Lorde their God whiche
brought their fathers out of the lãd of E-
gipt, & haue takẽ hold vpon other goddes
& haue stouped vnto him & serued thẽ: ther
fore hath the Lord brought vpon thẽ all
this euell. * Then at the ende of twentye
yeres in which Salomon had bylt ỹ two
houses, that is to wete, the house of ỹ lord
& the kynges palace: because Hiram ỹ kin
ge of Tire had supported hi with Cedar,
fyre and gould, as moch as he desyred:
therfore Salomõ gaue Hiram .xx. cytyes
in the land of Galile. And whẽ Hirã was
come frõ Tire to se ỹ cytyes which Salo
mon had geuẽ him, they pleased hym not.
wherfore he said: what cities ar these why
che ỹ haste geuẽ me, my brother? & he called
thẽ ỹ land of Cabull vnto this day. This
Hiram had sẽt ỹ kynge. vi. hoore hundred
waight of gould. And this is ỹ summe of
ỹ tribute, which king Salomõ talled, to
byld the house of the Lorde and his owne
house,

Deu.xvij.c
Jere.xxij.d
ij.Pa.viij

iij.Reg.ix.c

C

house, & Mello & the walles of Jerusalẽ,
and Hezer, and Magedo, and Gazer.

For Pharao king of Egipt went vp &
toke Gazer & burnt it with fyre, and slue
the Cananites ỹ dwelt in the cytie, & gaue
it for a present vnto his daughter ỹ was
Salomons wyfe. And Salomon bylte
Gazer and Beth Horon the nether: and
Baalath and Thamar in the wildernes ỹ
is in the lande: & al the stoore cities ỹ Sa
lomon had, & cyties for his charettes, & ci-
ties for his horsemen & al ỹ hys luste was
to bylde in Jerusalẽ and Libanon & in al
the land of his kyngdome.

And all the people that were left of the
Amorites, Hethites, Pherezites, Heuites
& Jebusites, which were not of the childrẽ
of Israel, the children of the sayd nacyõs
that were lefte in the land, because the chil
dren of Israell were not able to destroye
them, dyd Salomõ make tributaries vn
to thys daye. And of the chyldren of Is-
raell dyd Salomon make no bondemen.
But they were men of warre and his ser-
uaũtes and his lordes & Captaynes & ru
lars of his charetz & of his horssemẽ. And
these many lordes ỹ ouersawe the worcke
had Salomon, fyue hundred and fyftye,
whiche ruled the people that wroughte in
the worcke.

And pharaos daughter came vp out of
ỹ cittie of Dauid vntõ ỹ house which Sa-
lomõ had bilt for her. And after ỹ he bylte
Mello. And thryse a yere did salomõ offer
burntofferinges & peaceofferinges vpon
the aultare which he had bilt vnto ỹ lord,
to burne the fat therõ: which aultare is be
fore the Lorde.

And when king Salomõ had made the
house perfect, he made shippz in Aziõ Ga-
ber which is beside Eloth, on the brinck of
the red see, in the lãd of Edõ. And Hiram
sent by shippe also of hys seruauntes, ẽ
were shipmen & expert in the see, wyth the
seruaũtes of Salomon. And they wẽt to
Ophir & fet frõ thẽce gouldе, to ỹ summe
of .xiiij. hundred & .xxij. talẽtes, & brought
it to Salomon.

D

¶ The Quene of Saba cometh from the vttermost costes of the land to heare and se the wisdom of Sa lomõ. The yerly reuenues and rentes of Salomon. His throne, vesselles of gould, charettes, horsemen, and aboundaunce of syluer.

The .x. Chapter.

AND ỹ quene of Saba heard
of the wysdome of Salomõ
cõcerning the name of the lor
de, and came to proue him wt
ryddelles. And she came to
Jerusalem wt a mighte great multitude
of Camelles that bare swete odoures and
gouldе exceadynge moche, and precyouse
stones. And when she was come to Salo
mõ, she comuned with him of al that was
in her herte. And Salomon expounded
her all her questiõs, that ther was not one
thynge hydd from the kynge which he ex-
pounded her not.

And when the quene of Saba had sene
all Salomons wisdome & the house that
he had bylt, & the meate of his table, & the
syttinge of his seruauntes, & the stãdyng
of hys seruytours & their apparel, & hys
buttelers, and hys sacrifyce that he offe-
red in the house of the lord, she was a ston-
ied. Then she sayd to the kyng: the word
I harde in mine owne lande of thy dedes
and wisdom, is true. How be it I beleued
it not, tyll I came and saw it wythe myne
eyes. And se, the one halfe was not tolde
me: for thy wysdome and goodnes exce-
deth the fame which I harde. Happy are
thy men: and happye are these thy seruaũ
tes, which stande euer before the and hea-
re thy wysdome. And blessed be the Lor-
de thy God whyche had a luste to the, to
sett the on the seate of Israell, because the
Lorde loued Israell for euer, and there-
fore made the kynge, to do enquyre and
ryght wysnesse.

And she gaue the kynge an hundred &
xx. talentes of gouldе, & of swete odoures
exceding moch, & precyouse stones. There
came neuer after soche aboundaunce of
swete odoures as ỹ Quene of Saba ga-
ue to kyng Salomõ. And therto ỹ shippz
of Hirã that brought gouldе frõ Ophir,
brought from Ophir greate plentye of *
Almuge tre & precyouse stones. And king
Salomõ made of the Almuge trees pyl-
lers in the house of ỹ Lord & in the kynges
palace, & made harpes & psalteries for sin
gers. There came no moare Almuge tree
so, nor was any more sene vnto this day.
And kynge Salomon gaue vnto the
Quene of Saba al her desyre that she as-
ked of him: besides ỹ he gaue her wt hys

Hom rede coural. cosmo byblii

owne

owne hande. And so she returned vnto her owne countreye wyth her seruauntes.

The weyght of gould that came to Salomon in one yere, was sixe hundred thre score .vi. talentes of gould, besides that he had of chapmē & of marchaūtes of Apothecaries, & of al the kinges of Arabie & of the Lordes of the coūtreye. And king Salomon made two hundred bouckelers of beaten gould, vi. C. sycles of gould wēte to a bouckelar. And he made thre. C. shyldes of beaten gould, thre pound of gould goyinge to a pece, and putt thē in the house of the wood of Libanon.

And the kyng made a great seate of Iuorye and couered it with precious gould And the seate had sixe steppes. And the toppe of thee Seate was rounde behynde hys backe wythe pomelles on ether syde on the place where he satte, and two lyons stāding besyde the pomelles. And ther stode .xii. lions on the steppes, syxe on a syde. Ther was none like sene in any kingdom And all kyng Salomons drinkinge vessels were of goulde, & al the vessels of the house of the wood of Libanon were of pure gould. And as for syluer it was nothig worthe in the dayes of Salomō. For thee see shyppes which the kinge had in the see wyth the shyppes of Hiram, came euerye thyrd yere laden wyth gould, syluer, Iuory, apes & peacockes. * And so king Salomon exceaded all the kynges of the erth in ryches & wisdom. And al the world resorted to Salomon, to heare hys wysdō, whiche god had put in his hart. And brought him euery man hys present, vessels of syluer and of gould, & of raymente, harnesse, swete odoures, horsses & Mules, yeare by yeare. And Salomon geathered together charettes and horssemen: so that he had a thousand and .iiii. hundred charettes, and xii. thousand horsseme, whych he bestowed in the charett cyties and wyth the kyng at Jerusalem.

* And the kyng made syluer in Jerusalem as plentcous as stones; and Cedar trees as plenteouse as the mulbery trees ye grow in the valeyes. And Salomons horsses came out of Egipt from Keua: The marchauntes fett thē from Keua at a pryce. A charet came out of Egipt for .vi. hundred sicles of syluer, & an horsse for an hundred and fyfftie. And euen so by the handes of the sayde marchauntes, horsses were brought out for all the kinges of the Hethites and for the kynges of Siria.

¶ Salomō hath seuē hundred quenes and thre hundred cōcubines, which bring hym to idolatry, his aduersaries rebel against him. He dieth. Iroboam his sonne raygneth in hys stede.

The .xi. Chapter.

But kinge Salomon loued many outlādish wemen: the daughter of Pharao: and of thee Moabites, Ammonites, Edomites, Zidonites & Hethites, euen of naciōs of whych the Lorde sayde vnto the chyldren of Israell, se ye come not at thē nor let thē come to you: for surely they wil turne your hertes after theyr Goddes. Neuerthelesse to soche Salomō claue & fell in loue wyth them. * And he had seuen hundred * bery Quenes and thre hundred concubynes whych turned awaye hys hert. For whē Salomon was olde, hys wyues turned hys hert after other Gods: so that his hert was not perfect with the lord his god as was the hert of Dauid his father.

And Salomon folowed Astharoth the God of the Zidons, and Milcō the abhomination of the Ammonites. And Salomon wroughte wyckednesse in the syghte of the Lord & continued not after the lord as dyd Dauid hys father. After that Salomon bylt an aultar for Chamos the abhominatyon of the Moabites in thee hyll that standeth before Jerusalem, and vnto Moloch the abhomination of the chyldren of Ammon. And lykewyse dyd he for all hys outlandysche wyues which burnt sense and offered vnto theyr Gods. Then was the Lord angrye with Salomon because hys herte turned from thee Lorde God of Israell whych appered vnto him twyse, & gaue hym a charge of thys thinge that he shulde not folowe other Goddes. But he kept not that which the Lorde commaunded hym: where vpon thee Lorde sayde to Salomon: for as moche as thys is done of the, & thou hast not kepte myne apoyntment and myne ordynaunces whych I haue commaunded the, therfore I wyll rent the kingdom from the, and wyll geue it to thy seruaūt. Notwithstanding in thy dayes I wyl not doo it, because of Dauid thy father: but wyl take it frō thy sonne. Howbeit I wyll not take awaye all: But wyll geue one trybe to thy sōne, because of Dauid my seruaunt & because of Jerusalem wbych I haue chosen.

And the Lord stered vp an aduersarye vnto Salomon, one Hadad an Edomite and of the kinges lignage of Edom. For whē Dauid was in Edō, & Joab the captayne of ye hoste was gone vp to burie thē that were slayn: & had slayne al the mē chil dre in Edom. For .vi. monethes dyd Joab remaine ther & al Israel, tyl he had destroyed al the mē childrē in Edō. And thys Hadad fled & certē other Edomites of his fathers seruaūtes with him, to go to Egipte Hadad being yet a lytle lad. And they arose out of Madian & went to Pharan & token men wyth them out of Pharan and came to Egipt vnto Pharao kynge thereof, which gaue him an house, & apoynted him vitayles and gaue hym landes.

And Hadad gatte greate fauour in the syghte of Pharao, so that he gaue hym to wyfe the syster of his owne wyfe, ye syster of Thahaphnes the quene. And ye sister of Thahaphnes bare him Senubath his sōne. And Thahaphnes wened him in Pharaos house. And he was in Pharaos house amōg the sonnes of Pharao. And when Hadad heard say in Egipt ye Dauid was layd to slepe with his fathers, & that Joab the captayne of the host was dead also, he sayd to Pharao let me depart, ye I may go to myne owne coūtrey. Thē sayd Pharao vnto him: what lackest thou here with me, that thou woldest go to thyne owne countrey? And he sayd, nothing: howbeit let me go. And god stered vp another aduersary one Rezon the sonne of Eliada, which fled from Hadadezer king of Zobah his master. Which Rezon gethered mē vnto hym & became captayne ouer the cōpanie, when Dauid slue them. And they went to Damasco and dwelte therein, and raygned in Damasco. And he was an aduersarye too Israell all the dayes of Salomon, wythe the euell that Hadad dyd, whych abhorred Israell and raygned in Siria.

And Jeroboam the sonne of Nabat an Ephrathite of Zaredah (whose mother was called Zeruah & was a widowe & the Salomōs seruaūt) * lift vp his hand against the kyng. And hereof came it, that he lyfte vp his hand agaynst the king. Salomon bylt Melo & mended broke places in the citie of Dauid his father. And this felowe Jeroboā was an actiue mā. And whē Salomon saw the younge man, ye he wrought so lustely in the worke, he made hym ruler ouer al the charges of the house of Joseph And it chaūced at ye season, as Jeroboam was gone out of Jerusalē, that ye prophet Ahiah the Silonite met him by the waye, hauing a new mantel on him, & they twoo alone in the felde. And Ahiah caughte the new mātel that was on him & rente it in twelue peces, & said to Jeroboā: take thee .x. peces. For thys sayth ye Lord god of Israel: behold, I wyll rent the kingdō out of ye handes of Salomō & wyl geue ten trybes to the, & he shal haue one, for my seruaunt Dauids sake & for Jerusalē the citie whyche I haue chosen out of al the trybes of Israel: because they haue forsake me, and haue bowed them selues vnto Astharothe the God of the Zidons, & to Camos ye god of the Moabites, and to Milcom the god of the chyldren of Ammon, and haue not walked in my wayes, to doo that pleaseth me, and myne ordinaunces and costumes as dyd Dauid hys father.

Howbeit I wyl take none of the kingdom out of his hande: but wyl make hym chefe al hys lyfe longe, for Dauid my seruātes sake, which I chose: because he kept my cōmaundementes & ordinaūces. But I wyl take the kingdom out of hys sōnes hand & wyl geue vnto the ten trybes of it: and wyl geue hys sonne one, that Dauid my seruaunt may haue a lyght alway before me in Jerusalē, the cytie whych I haue chosen me, to put my name there. And I wyll take the, & thou shalt raygne vpon all that thy soule desyreth, & shalt be kyng ouer Israell. And yf thou shalt herken vnto all that I cōmaunde the, & shalt walke in my wayes and do that is ryght in my syghte, that thou kepe myne ordinaunces & commaundementes as Dauid my seruaunt dyd: thē wyl I be wyth the & bylde the an house that shal cōtinew, as I bylte for my seruaunt Dauid, & wyl geue Israell vnto the. And therwyth wyl I vexe the

the sede of Dauid, but not for euer.

And Salomon sought to kyll Jeroboam wherfore Jeroboā arose & fled vnto Egipte vnto Sesak kynge of Egipte and continued there vntyll the death of Salomon. And the reste of the Actes of Salomon and all that he dyd, and hys wysdom are wrytten in the * Boke of the Actes of Salomon. And the tyme that Salomon raygned in Jerusalē vpon al Jsrael, was fourtie yeare. And thē he layed him to rest wyth his fathers, & was buried in the citie of Dauid hys father, and Rehoboam his sonne raygned in hys stede.

This boke remaynyth not

The Notes.

a The Prophetes do often prophesye marueilous thynges not onely by wordes, but also by synes, as here & Esai. xxii. a. Jerem. xiii. a. and xxvii. a Ezech. xlvi. d.

¶ The kingdom is deuyded: and Rehoboam raygneth ouer iij. tribes, and Jeroboam ouer x. Abiram is stoned. Jeroboam maketh goulden calues.

The. xii. Chapter.

A And Rehoboam went to Sichē: for all Jsraell were come to Sichē to make him king. And whē Jeroboā the sonne of Nabat heard of it being yet in Egipte: for he fled to Egipt for feare of Salomon, and dwelt in Egipt. And they sent and called him: and so Jeroboam and al the congregation of Jsrael came & spake vnto Rehoboam saying: thy father made oure youcke greuouse, but now make thou the greuouse seruice of thy father and hys sore youcke which he put vpō vs lyghter, & so we wyl serue the. And he sayd vnto them: depart yet for the space of thre dayes, and then come agayne to me. And the people departed.

And kyng Rehoboā toke councel wyth the olde men that stode before Salomon his father, while he yet lyued, & said: what counsel geue ye to āswere thys people with B al? And they sayd vnto him: Yf thou shalt be a seruaunt vnto thys people thys daye and serue thē and answer thē & speake kinde wordes to thē: they wyl be thy seruauntes for euer. But he left the councel that the olde men had geuē hym, & counceled with the young men that were nourished vp wyth hym, & had wayted on hym.

And he sayd vnto thē: what counsel geue ye, to answere this people withal which haue cōmuned with me saying: make the youcke which thy father dyd put vpō vs lyghter? And the younge men that were brought vp with him answered hym saynge this people that haue sayd vnto the: thy father made oure youcke heuye, make thou it vs lighter: thus answere thē. My C little finger shalbe wayghtier then my fathers loynes. And nowe where my father put a greuouse youcke vpon you, I wyll make it heuyer. For where my father corrected you wyth scourges, I wyl chastyse you with scorpions. And whē Jeroboam & al the people were come to Rehoboā the thyrde day, as the king apoynted thē, saynge: come to me agayne this day thre dayes: the king āswered the people churlishly & left the aduise that olde men gaue him: & spake to thē after the counsel of the younge mē saying. My father made your youc D ke greuouse, but I wyl make it greuouser. For where my father chastised you wyth whippes, I wyl chastise you with scorpions. And so the king herkened not vnto the people: for the turning a waye was of the Lord, * to perfourme hys sayinge, whych 3. Reg. xi. the Lord sayd by Ahiah the Silonite vnto Jeroboam the sonne of Nabat.

And whē al Jsrael saw that the kynge regarded thē not, the people answered the kyng agayne saying: we haue no parte in Dauid, nor enheritaūce in the sonne of Jesai. * To your tentes therfore Jsrael, and 2. Par. x. nowe se to thyne owne house Dauid. And so Jsrael departed vnto their tētes. Howbeit ouer the chyldren of Jsrael which dwelt in the citie of Juda, dyd Rehoboā raygne styl. Thē kinge Rehoboam sent Aduram the receauer of the tribute. And al Jsrael stoned him to death with stones. But kinge Rehoboā made spede & gatt him vp to E hys charet & fled to Jerusalē. And so Jsrael departed frō the house of Dauid vntyl this daye. And whē al Jsrael heard the Jeroboā was come agayne, they sent & called hym vnto the congregatiō and made him kyng ouer Jsrael: so ther folowed the house of Dauid, but the tribe of Juda onely * And when Rehoboam was come to Je- 2. Par. xi. rusalem, he geathered all the house of Juda and the tribe of Ben Jamin an hūdred and foure skore thousandes of chosen mē and good warryoures, to fyghte agaynst the house of Jsrael: and to bringe the kyn

gedom

kyngdom agayne to Rehoboam the sōne of Salomon.

Then came the word of the Lord vnto Semeiah the man of God saying: speake F vnto Rehoboam thee sonne of Salomon kynge of Juda, and vnto all the house of Juda and Ben Jamin, and the remnaunt of the people and saye. Thus sayth the lorde: go not nor yet fyght agaynst your brethren the chyldren of Jsraell, but returne euery man to hys house, for this doynge is of the Lord. And they obeyed the word of the Lord and returned and departed according to the worde of the Lord. Thē Jeroboam bylt Sichem in mount Ephraim and dwelt therein. And wente from thence and bylte Phanuel.

And Jeroboam thought in his hert: now might thee kingdō returne to the house of Dauid agayn. For yf thys people shal go vp & do sacrifice in the house of the Lorde at Jerusalem, then shal theyr hertes turne agayne vnto theyr Lord Rehoboam king of Juda. And so shal they kyl me and goo agayne to Rehoboam kinge of Juda. * Wher vpō the kinge toke councel & made Gen. 28. two calues of gould & sayd vnto the people: ye shal not nede to go any more to Jerusalē. Behold your Gods Jsrael whych brought you oute of the lande of Egipte. G And he put the one in Bethel and the other in Dan. And that doynge was a cause of synne. And the people went before the one as farre as Dan. And he made houses of hill aultars, and made of the lowest of the people preestes which were not of the sonnes of Leui. And Jeroboam made a feast the xv. daye of the. viii. moneth, lyke vnto the feast that was in Juda, and offered on the aultare. And so dyd he in Bethell, to offer vnto the calues that he had made. And he put in Bethell the preestes of the hyll aultars, which he had made. And he offred vpon the aultare whych he had made in Bethel, the. xv. daye of the. viii. moneth, whyche he hadd ymagened of hys owne herte: and made a solempne feast vnto the chyldren of Jsrael, and wente vp to the aultar to burne sacrifice.

¶ Jeroboam sacrifyng vnto Calues is reprehended of the Prophet. His hād drieth vp whyche putteth it out against the Prophete. The Prophete is spyled and buryed.

The. xiii. Chapter.

A And behold, there came a man of God out of Juda with the worde of God, to Bethell, as Jeroboā stode by the aultare to offer, & cried agaynst the aultare at the cōmaundemēt of the Lord and sayd: aultar, aultar, thus sayth the Lorde: Behold a childe shalbe borne of the house of Dauid, Josiah by name, whych vppon the shall offer the preestes of the hyll aultars that sacrifyce vpon the, & shall burne mennes bones vpon the. And he gaue thē the same tyme a signe sayinge: thys is the sygne of that the Lord hath promysed. Behold the aultar shall rente and the asshes that are in it shall falle out.

And when the kynge heard the sayinge of the man of God which he cryed a- B gaynste the aultar in Bethell, he stretched out hys hande from thee aultare sayinge: holde hym. And hys hande whych he putte forth towarde hym, dryed vp, that he could not pull it in agayne to hym & the aulter claue and the asshes ranne oute of the aultare accordinge to the token whych the man of God had geuen at the commaūdement of the Lord. And the king answered and sayd vnto the man of God: Oh pray vnto the Lord thy God & make intercessiō for me, that my hande maye be restored me agayne. And the mā of God besought the Lorde, and hys hande came to hym agayne as well as before.

Thē sayd the king vnto the man of God: come home with me & refresshe thy selfe, & I wyl geue the a reward. But the man of God answered the kyng, yf thou woldest geue me halfe thyne house, I wolde not go with thē nether wold I eate meate or drinke water in thys place. For so was it charged me, C thorow the word of God & said to me: eate no bread nor drinke water nor turne agayne by the same waye thou wenteste. And so he wet another way & returned not by the waye he came to Bethel. And ther dwelte an olde Prophet in Bethel, whose sonnes came & tolde hym all the workes that the mā of God had done that day in Bethell, & the wordes which he spake vnto the king they tolde theyr father also. And their father sayd to thē: what way wēt he? for hys sonnes had sene what way the mā of god went whyche came from Juda. Thē sayd

he to his sones: sadle mine Asse. And they sadled hym an Asse. And he gat him vppe theron and went after the man of god, and found him sytting vnder an Oke & sayd vnto him: art thou the man of god that camest frō Juda? And he sayd: yee.

D Then he sayd to him: come home wyth me & eate bread. And the other said agayn I may not returne with the, to go with the nether may I eate bread or drincke water wyth the in thys place. For it was sayd to me by the cōmaundemēt of the Lord, eate noo bread nor drincke water in thys place, nor turne agayne by the waye thou wentest. And the olde Prophet sayd vnto him I am a prophet as well as thou, & an Angel spake vnto me wyth the worde of thee Lord saying: bring hym agayne wyth the to thyne house, and let him eate bread and drinke water. & yet lyed vnto him. And so the other went agayne wyth hym and ate bread in hys house and dranke water.

E And as they sate at the table, the worde of the Lorde came vnto the Prophet that brought him agayne. And he cryed vnto ỹ man of God that came frō Juda, saying: thus saith the Lord: because thou hast disobeyed the mouth of the Lorde, & hast not kept the cōmaūdemēt which the Lord thy God cōmaunded the, but camest backe agayne & hast eaten bread & drōke water in ỹ place in whych he bade that thou shuldest eate noo bread nor drincke water: therfore thy carkasse shal not come vnto the sepulchre of thy fathers.

And whē he had eaten bread & drōke, he sadled an Asse for the Prophete whych he had brought againe. And as he iourneyed a Lyon met him by the waye & slue hym, & hys carkasse laye a long in the waye & the Asse stode therby, & the Lyon stode by the coorse also. And men that passed by, sawe F the carkasse caste a longe in the waye and thee Lyon standinge thereby, and wente and tolde it in thee Towne where the olde prophet dwelte. And when the prophete ỹ brought him backe agayne frō the waye, heard therof, he sayd: it is the mā of God whic disobeyed ỹ mouth of ỹ Lord. And therfore ỹ lord hath deliuered hym vnto ỹ Lion which hath rent him & slayne him, according to the worde of the Lord, whych he sayd to him. And he sayd to hys sonnes sadle me an Asse: & so they did. And he wēt & found the body cast along in the waye & the Asse & the Lyon standing therby. And ỹ Lyon had not eaten the carkasse nor burte the Asse. And he toke vp the body of ỹ mā G of God & putt it vpon the Asse & brought it agayne, & came to the cytie of the old prophete to lamente hym, and too burye hym. And he layde his body in hys owne graue and lameted ouer him, Oh my brother. * Understād saying: And when he had burted him, he spake to hys sonnes sayinge: when I am dead, se ỹ e burye me in thee sepulchre wherein thee man of god is burted, & laye my bones by hys. For the saying whiche he cryed at the bydding of the Lord agaynst the aultare in Bethel, & agaynst all the houses of hyll aultares which are in the cyties of Samarie, shal come to passe.

Howbeit for al that, Jeroboam turned not frō his wicked way: but turned away and made of the lowest of the people prestes of the hyllaultares. Whosoeuer wold he fylled theyr handes, & they became prestes of the hyllaultares. And thys doyng was synne vnto thee house of Jeroboam, euē to destrope it and to put it away frō of the face of the earth.

¶ Jeroboams wyfe asketh cōsell of Ahiah the prophet, which prophesieth vnto her ỹ death of her child & the destructiō of al the kyngdome. Jeroboam dyeth. Sesak king of Egipt robbeth the house of ỹ Lorde Rehoboam dyeth and Abiam succedeth him.

The. xiiij. Chapter.

AT that tyme Abiah the sonne of Jeroboam fell sycke. And Jeroboā sayd vnto his wyfe vp a felowship & chaūge thyne apparel ỹ thou be not knowen to be the wife of Jeroboam, & get the to Silo. For ther is Ahiah the Prophete whych tolde me * that I shuld be kynge ii. Reg. xi. ouer thys people. * And take wyth the ten ii. Reg. viii. loaues and crackneles and a cruse of honye, and go to him: for he wyl tel the what shall come of the ladde. And Jeroboams wyfe dyd so: she arose and went to Silo and came to the house of Ahiah. But Ahiah coulde not see, for hys eyes were waxen dymme for age.

And the Lord sayd vnto Ahiah: behold the wyfe of Jeroboā cometh, to question wyth the about her sonne whych is sycke. This wyfe & this wyfe answere her. And when

B when she came, she feyned her self to be an other woman. But whē Ahiah heard the sounde of her fete as she came to the doze he sayd: come in ỹ wyfe of Jeroboam, why feynest thou thy selfe to be another? I am sent to the a cruel messenger.

Go & tel Jeroboam, thus sayth the lord God of Israel: for as moche as I exalted the from among the comen people & made the prince ouer my people Israel, and dyd rent the kingdom away from the house of Dauid & gaue it the: & thou hast not bene as was my seruaunte Dauid, which kept my cōmaūdemētes & folowed me with all his herte, to doo that onelye whych seemeth right in myne eyes: but hast done euel aboue al that were before the, and hast gone & made the other Gods & ymages of metall to prouoke me, & hast cast me behynde thy C backe: therfore beholde I wyl bynge euel vpon the house of Jeroboam and wil stryke frō Jeroboam al that * pisseth agaynst Vetus ad. d. the wall, & what soeuer is in prison or forsaken in Israel, and wyl take away the rēnaunt of the house of Jeroboam, as men take away a dong hyll, tyll it be cōsumed

Vltra d. & and. f. * And whosoeuer of Jeroboams house dye in the towne, hym shal the dogges eat and hym that dyeth in the felde, shall thee fowles of the ayre eate: for the Lord hath sayd it, by & get the to thine house, and as D sone as thy fote entereth the cytie, the ladd shall dye. Howbeit al Israel shal mourne hym and burye hym, for thys onely of all Jeroboam shall come to the sepulchre, because in hym there is founde goodnesse to warde the Lord God of Israel in the house of Jeroboam.

Moreouer the Lord shal stere hym vp a king ouer Israel which shal destrope the house of Jeroboam in that day. And what is that, that is now in hād? And the Lord shal smyte Israel, as a rede that groweth in the water is shaken, & wyll wede Israell oute of this good lande whych he gaue to their fathers, & wyll skatter thē beyounde Euphrates, because they haue made them groues to angre the Lord. And he wyl geue Israell vp, because of the synne of Jeroboam wherwith he dyd synne and made Israel synne therto.

And Jeroboās wyfe arose & departed E and went to Thersah, and be that she was come to the treshold of the doze, the ladd was dead. And al Israel burye hym & lamented hym, according to the worde of ỹ Lorde whych he spake by the hand of hys seruaunt Ahiah the Prophet. And the rest of the deedes of Jeroboam, how he warred and how he raygned, are written in the boke of the stozyes of the Kynges of Israell And the dayes which Jeroboam raygned were twentie and two yeare. And thē he rested wyth his fathers, and Nadab his sonne raygned in hys steade.

And Rehoboam the sonne of Salomō F raygned in Juda and was. xlii. yeare olde when he beganne to raygne, and raygned xvii. yeare in Jerusalem the cytye whyche the Lorde had chosen oute of al the tribes of Israel, to put hys name there. Hys mothers name was Naamah an Ammonite. * And Juda wrought wyckednesse in the syght of the Lord and angred hym aboue al that theyr fathers dyd, with theyr synne which they synned. For they also made thē hyll aultares & Images & groues on euerye hye hyll & vnder euery grene tree. And therto ther was a stues of * malechyldren Rab Salo readeth whores in the lande, & they dyd accozding to al the abhominations of the nations whych the G Lord cast out before the childrē of Israel And the fyfte yere of king Rehoboā came Sesak king of Egipte vp to Jerusalem, and toke away the treasure of the house of the Lord, & the treasure of the kinges house and al that was to be had. And he toke away the shyldes of gould * which Salo- iii. Reg. x. mon made. In whose steade kynge Rehoboam made brasen shyldes & putt them in the kepinge of the captaynes of the garde whyche wayted at the doze of the Kynges house. And as ofte as the kinge went into the house of the Lorde, they of hys garde bare them, and euer brought them agayne into the garde chamber.

The rest of the Actes of Kyng Rehoboam & al he dyd, are wrytten in the boke of the Actes of the Kinges of Juda. And there was warre betwene Rehoboam and Jeroboam all theyr lyues. And Rehoboam layde hym to rest wyth hys fathers, & was burped wyth hys fathers in the cytie of Dauid. And hys mothers name was Naamah an Ammonite. And Abiam hys sonne raygned in hys rowme.

¶ Wicked Abiam raygneth ouer Juda, & rightwes Asa succedeth in his rowme. The battel betwen Asa and Baasa. Iehosaphat succedeth Asa. Nadab succedeth Ieroboam. Baasa killeth Nadab.

The.xv. Chapter.

A
c. Ma. xiiij. a

THe.xviij. yere of kinge Jeroboam the sonne of Nabat, rayg ned kyng Abiā ouer Juda, & ruled thre yere in Jerusalem. His mothers name was Maacah the daughter of Abesalō. And he walked in al the synnes of his father which he dyd before him, & his herte was not whole with the Lord his god, as the hert of Dauid his father. Neuertheles for Dauids sake did ỳ Lord his God geue him a light in Jerusalē, that he set vp hys sonne after hym, to continewe Jerusalē. Because that Dauid did that which pleased the Lord & turned frō nothinge that he commaunded hym all the dayes of hys lyfe, * saue onely in the matter of Vrias the Hethite. And
xi. Reg. xxii. a. B ther was warre betwene Rehoboam & Jeroboam as longe as he lyued. And the rest of the dedes of Abiam & al that he dyd, are writtē in the boke of the dedes ỳ were done in the dayes of the kinges of Juda. And ther was warre betwene Abiam & Jeroboam. And Abiam rested with his fathers, & they buried him in ỳ cytie of Dauid. And Asa hys sonne raygned in hys steade.

The.xx. yere of Jeroboā king of Israel began Asa to raygne ouer Juda, & ruled in Jerusalē. xli. yere. And his mothers name was Maacah the daughter of Abesalom. And Asa dyd that semed right in the eyes of the Lord, lyke Dauid hys father. And he made the stues of males depart the land, & put away al the Idolles that hys fathers had made. And therto he put downe Maacah his a mother frō berīg rule, C because she had made an Idol in a groue. And Asa destroyed her Idol & burnt it by the broke Cedron. But he putt not downe the hyl aulters. Neuertheles Asas harte was whole with ỳ Lord al his dayes. And he brought in that his father had dedicat, and the thinges dedicat vnto the house of the Lord, siluer, golde, and Jewelles. And there was warre betwene Asa and Baasa kyng of Israel al theyr dayes.

And Baasa king of Israel went vp against Juda & buylt Ramah, because ỳ he wold let none of Asas people king of Juda, go in or out, The Asa toke al the siluer & gould that was lefte in the treasure of ỳ D house of the Lord, & all the treasure of the kinges house & delyuered it vnto hys seruauntes, & sent thē to Benhadad the sōne of Tabzemon the sonne of Hezion kynge of Siria that dwelt at Damasco, saying: ther is a bend betwene the & me as was betwene thy father & myne. Therfore I send the both gold & syluer for a gift, that thou go & breake the appoyntmēte betwene the and Baasa king of Israel, that he maye E parte from me. And Benhadad herkened vnto kyng Asa and sent the captaynes of the hostes whych he had agaynst the cytyes of Israel, and smote Ahion, Dan, Abel called Beth Maacah & al Cenereth wyth all the lande of Nephthali. And when Baasa heardē that, he lefte buyldinge of Ramah and dwelte in Therzah. Then kynge Asa made a proclamacyon throwow out al Juda, that none should be excused. And they toke the stones of Ramah & the tymber wherwyth Baasa hadde buylt, & kyng Asa bylte therewyth Gabaah in Ben Jamin and Maspha.

And the remnaūt of al the dedes of Asa and of al his mighte & of all that he dyd, & the cyties whych he bylt, are writtē in the chronicles of the actes done in ỳ dayes of the kinges of Juda. Neuertheles later in his F olde age he was diseased in hys fete. And Asa laide him to rest with his fathers, and was buryed vi hys fathers in the cytie of Dauid his father. And Iehosaphat hys sōne raigned in his rowme. And Nadab ỳ sōne of Jeroboā began to raygne vpō Israel the second yere of Asa king of Juda, & raygned vpon Israell two yere. And he dyd euel in the sight of the Lord & walked in the waye of his father and in hys synne wherwith he made Israel synne. But Baasa the sonne of Ahiah of the house of Issacar cōspired against him, & slue him at Gebethō a citie of ỳ Philistines for Nadab & all Israell laye at seage before Gebethon. And it was the thyrd yere of Asa kinge of G Juda, whē Baasa slue him, & raygned in his stede. And as sone as he was kyng, he slue al the house of Jeroboam & left hym naught that brethed, vntil he had put him cleane out, agreing vnto the saying of the Lorde whyche he spake by hys seruaunte Ahiah

Ahiah the Silonite, for the sinne of Jeroboā whervi he synned & made Israel sinne, and for hys angering wherwyth he angred the Lorde God of Israel.

The rest of the deades of Nadab, and al he dyd, are writtē in the chronycles of the kinges of Israel. And ther was warre betwene Asa and Baasa kynge of Israel al their dayes.

In the thirde yere of Asa kyng of Juda, Baasa the sonne of Ahiah beganne to raigne ouer al Israel in Therzah, & cōtynewed. xxiiij. yere. And he dyd that whych displeased the lord, for he walked in ỳ way of Jeroboam and in his synne wherwyth he made Israel synne.

The Notes.

a Mother, for grādmother as Dauid is often called father of thē, to whō he was grādfather: as Zephora Moses wife calleth Raguel father, which yet was her grandfather Exod. iiij.

¶ Jehu prophecieth against Baasa, of whom he is slaine. Elah succedeth Baasa, Zamri killeth hys master Elah, & destroyeth the house of Baasa. He is resisted and Amri chose Zamri burneth hym selfe and his house. Wicked Ahab succedeth Amri, & taketh to wyfe Iezabell.

The.xvi. Chapter.

A THen came the word of the lord to Jehu the sonne of Hanani against Baasa saying: for as much as I exalted the out of the dust & made ỳ captaine ouer my people Israel, and thou hast walked in the waie of Jeroboam and hast made my people Israel sinne, to angre me vi their synne: Therfore I wil make cleane riddance of Baasa & of al his house, & wil make his house like the house of Jeroboā
iij. Reg. xxi. & xxij. F ỳ sōne of Nabat. * And he ỳ dyeth of Baasa in ỳ citie, him shal dogges eate: and him ỳ dieth in the feldes, shal the fowles of the B ayre eate.

The rest of the deades of Baasa, and what he dyd, and his power, are writtē in the boke of the histories of the kynges of Israel. And Baasa fell on slepe wyth hys fathers & was buried in Therzah. And Elah hys sonne raygned in hys steade. And therto throwow the Prophet Jehu the sonne of Hanani, the worde of the Lord came agaynste Baasa and agaynste hys house, because of all the wyckednesse that he dyd in the sight of the Lord, in angerying him with ỳ workes of his handes, that he shulde be lyke the house of Jeroboam, because he dad killed Nadab.

The.xvi. yere of Asa king of Juda be C gāne Elah ỳ sonne of Baasa to raigne ouer Israel in Therzah, and cōtynued two yere. And hys seruaūt Zāri captayne of halfe hys charettes, cōspired agaynst him, as he was in Therzah drinkinge of strōg drinck, in the house of Arza stuard of hys house in Therzah. And Zamri came and smote hym & killed hym the.xxvii. yere of Asa kinge of Juda, & raygned in his stede. And as sone as he was kinge * slat on
4 Reg. vi. b. & 3 Reg. xvi. b. hys seate, he slue all the house of Baasa & lefte not a pisser agaynst a wall.

And therto he slue all his kynne & frendes, and so Zamri destroyed all the house of Baasa, accordyng to the woorde of the Lord whyche he spake to Baasa throwe Jehu the Prophet, for al ỳ sinnes of Baasa & synnes of Elah hys sonne, wherwyth they sined & made Israel sinne, to angre ỳ Lord of Israel vi their vanities. The rest of the deades of Elah & al he did, are writtē in the chronycles of the kynges of Israel.

The.xxvii. yere of Asa kyng of Juda, Zamri raygned. vii. dayes in Therzah, ỳ people besegynge Gebethon a citie of the Philistines. And when the people that lay D in the seage, heard saye how Zamri had conspired, and how he had slayne the king also: then all Israell made Amri the captayne of the men of warre kynge ỳ same daye ouer Israel euen in the hoste. And Amri departed from Gebethon and al Israell wythe hym, and beseaged Therzah. And when Zamri saw that the citie must nedes be take, he went into the palayse of the kynges house, and set the kynges house a fyre vpon hym selfe and there dyed, for hys synnes whyche he synned in doynge wyckednesse in the sight of the Lord, and for walking in the way of Jeroboam and in hys synnes which he dyd and made Israell synne.

The rest of the Actes of Zamri & the treason that he wroughte, are wrytten in the boke of the chronycles of the kynges of Israell. Moreouer that same ceason was Israel deuyded in twayne, for halfe the people folowed Thebni the sōne of Gineth, to make hym kynge. And the other halfe folowed Amri. But ỳ people that folowed Amri, preuayled agaynste thē that folowed Thebni the sōne of Gineth. And so

so Thebni dyed and Amri raygned.

The.xxxi.yere of Asa kynge of Juda, beganne Amri to raygne ouer Israel.xii. yere & he ruled.vi.yere in Therzah. And he bought the hill of Samaria of one Semar for two hundred talentes of syluer, & bylt in the hyll, and called the name of the citte whych he had built Samaria after ỹ name of Semar ỹ Lord of ỹ hil. And this Amri wrought wyckednesse in the eyes of the Lorde worse then al that were before him, and walked in al ỹ wayes of Jeroboam the sone of Nabat, & in hys sinne wher with he made Israel sinne, to angre ỹ lorde god of Israel wyth their vanities. The rest of the actes of Amri which he did, and his power that he shed, ar writte in ỹ chronicles of ỹ kynges of Israell. And Amri laid him to rest with his fathers, and was buryed in Samaria, and Ahab his sonne raygned in his stede.

The.xxx viii.yere of Asa kynge of Juda, beganne Ahab the sone of Amri to raigne ouer Israel, and raygned in Samaria.xxii.yere. And he displeased the Lorde aboue all ỹ were before him. For it semed hym a light thing to walke in the sinne of Jeroboam. But toke Jezabell ỹ daughter of Ethbaal kinge of the Sidonites to wife, and * wēt & serued Baal and bowed vnto him. And he rered an aultar to Baal in the house of Baal whych he had made in Samaria. And Ahab made a groue, & proceded ferther in angerynge the Lorde God of Israel, then all the kynges of Israel that were before hym.

In his daies Hiel of bethel bilt Jericho. And it * cost him Amrā his eldest sōne whē he layd the foūdacion, and hys youngeste sōne whē he set vp ỹ gates, agreing vnto the word of the lorde whyche he spake by Josua the sonne of Nun.

¶ Elias is nourished and fed of Raues, and after is send to the woman of Sarephtha whose child he rayseth to lyfe.

The.xvii.Chapter.

AND Eliah the Thesbite why che was of the enhabiters of galaad, said vnto Ahab: * as truly as the lord god of Israel liueth, before whome I stāde, there shalbe nether dewe nor raine these yeres, saue as I appoynt it.

And ỹ word of god came to him saying: gett the hence & turne the estwarde, & hyde thy self in the brooke Karith that lyeth before Jordan: dynck of the ryuer for I haue cōmaunded the raeus to fede the ther. And he went and dyd accordyng vnto the worde of the Lorde: he went & dwelte by ỹ brooke Karith that lyethe before Jordan. And the raeus brought hym bred & flesh euery morynge and euery euenynge, and he dranke of the broke. And it chaūced after a while that ỹ brooke dried vp, because ther fell no raine vpon the erth. Thē came the worde of the Lorde vnto him sayinge: * vp and gett the to Sarephtha a citie of Sidon, & dwell there. Beholde I haue cōmaūded a wydow ther to sustayne ỹ. And he arose & wēt to Sarephtha. And whē he came to ỹ gate of the citie, there was a wedow there geatherynge stickes. And he called to her and sayde: * fet me I pray the, a litle water in a dyche that I maye drincke. And as she went to fett it, he cryed to her & sayde: bringe me I praye the, a morsel of bred in thine hand. And she answered: as surely as the Lorde thy God liueth, I haue no bred, but euen an handful of Mele in a pitcher, and a litle Oyle i a cruse. And se, I haue geathered a fewe stickes for to go and bake it for me and my sonne, that we may eate it and then dye.

And Eliah said vnto her: feare not, but go and do as thou hast sayd: but make me therof a lyttle cake fyrst of al, and bring it out to me: and after warde make for the & thy sonne. For thus saith the Lord god of Israel: ỹ pitcher of Mele shall not be wasted nether shal thy oyle cruse be wyth out oyle, vntyll the Lord haue sent rayne vpō ỹ erth. And she wēt and did as Eliah bad. And she & he & her house did eate a good space, & the pitcher of Mele wasted not nether was the oyle cruse without oyle accordyng to ỹ word of ỹ lorde whych he spake thorowe Eliah.

And after these thinges, it happened ỹ the sonne of the wife of ỹ house fell sicke. And his sickenesse was so sore, ỹ there was no breath left in him. Then sayd she vnto Eliah what haue I to do withe ỹ, O thou man of God: art thou come vnto me, that my sinne shuld be thought on & my sonne slayne: And Eliah said vnto her: geue my thy sōne. And he toke him out of her lappe and

Abdiah Jezabel

carped him vp into a loft wher he lay, & layde hym vpon hys owne bed, and called vnto the Lorde and sayd: O Lord my God, hast thou bene so euell vnto the wedow wyth whome I sotourne, ỹ thou hast slayne her sonne: * And he stretched him self vpon the lad thre times, and called vnto the Lord and sayde: O Lord my God, let the laddes soule come into him againe. And the Lorde heard the voice of Eliah, & the soule of ỹ lad came into him agayne & he reuyued. And Eliah toke the boye and brought him downe out of the chambre in to the house and delyuered hym vnto hys mother and sayd: se, thy sonne lyueth. The the wyfe sayd to Eliah: now I know that thou arte Gods man, and that the worde of the Lorde in thy mouth, is truthe.

¶ Eliah is sēd to Ahab. Abdiah hydeth an hundred Prophetes and saueth them. Baal can not heare although the people crie very loude. Eliah killeth al Baals Prophetes: and after obtayneth rayne.

The.xviii.Chapter.

AND at the last ỹ word of the Lorde came to Eliah ỹ third yere sayinge: go shew thy self vnto Ahab, that I maye sende raine vpon the erthe. And Eliah wēt to shew him self vnto Ahab, for ther was a great famyshment in Samaria. Wherfore Ahab called Abdiah ỹ gouerner of his house: whych Abdiah feared God greatlye: in so moche that when Jezabell destroyed the Prophetes of the lorde, he toke an hundred of the Prophetes and hid them, fiftie in one caue & fiftye in a nother, & prouided bred & water for thē. And Ahab saide vnto Abdiah: walke thorowe the land, vnto all fountaynes of water and vnto all brokes, to se whether anye grasse may be found, ỹ we may saue the horses & the Mules, that we destroye not the beastes. And they deuyded the lande betwene them to walke thorow it. Ahab wente one waye by hym selfe, and Abdiah went another by hym selfe.

And it chaunced as Abdiah wēte in the way, ỹ Eliah met hym. And Abdiah knew him & fell on his face and sayde: art not ỹ my Lord Eliah. And he sayd vnto him: I am he. Go & tell Ahab that Eliah is here. And the other answered: what haue I sinned, ỹ thou woldest delyuer me into ỹ hād of Ahab, to slay me: As surly as the Lord thy God lyueth there is no nacyō or kingdome, whether my Lord hath not sente, to seke the. And when they sayde thou waste not there, he tooke an othe of ỹ kyngdome and nacyon, because he foūd the not. And now thou sayest: goo tel thy Lorde, Eliah is here. And as sone as I am gone from the, the spryte of ỹ Lord shall carye the away whether I shall not knowe: and then when I haue gone and tolde Ahab, & then he can not fynde the, he shall slay me. And yet I thy seruaunte haue feared the lorde from my young age. Was it not tolde my lorde, what I dyd, when Jezabell slue the prophetes of the lord how I hidde an hundred of ỹ Lordes Prophetes, fiftie in one caue and as many in another, & prouyded them of bred & water: And yet now thou saiest, goo shew thy Lord, ỹ Eliah is here, that he shulde slepe me.

Then Eliah sayde: as truly as the lord of Hostes liueth, before whome I stande: I wyll shew my selfe vnto hym this day. And then vpon Abdiah wēte to Ahab and tolde hym. And Ahab wente agaynst Eliah. And whē Ahab saw Eliah, he said vnto him: art thou he that troubleth Israel: And he sayde: it is not I that trouble Israel, but thou & thy fathers house, in that ye haue forsaken the cōmaundemētes of the Lord, & hast folowed Baal. But now sende and geather to me all Israell vnto moūt Carmel & ỹ prophetes of Baal .iiii. hundred and fyftie, & the Prophetes of ỹ groues foure hundred, whiche eate of Jezabels table. And Ahab sent for al ỹ children of Israel, and gethered ỹ Prophetes vnto mount Carmel.

And Eliah came vnto all the people & sayde: why halte ye betwene two opynyons: If the Lorde be verye God, folowe hym: or yf Baal be he thē folow him. And the people answered him not one woorde. Then sayde Eliah vnto the people: I only remaine of the lordes Prophetes, & Baals Prophetes are foure hūdred and fyftye. Let two oxen be geuen vs, and let thē chose the one and cut him in peces and lay hym on wood, & put no fyre vnder. And I wyl dresse the other and put him on wood, and wyl put no fyre vnder. And call ye on the name of youre god, and I wyll cal on the name of the Lorde. And then the God that

To forsake the cōmaundemētes of God is to trouble the people of god

that ānswereth by fyre, he is the very god.
*And al the people sayd: it is wel spo-
E ken. Then sayd Eliah vnto the Prophe-
Lee.fo.e.ii.c tes of Baall, chose you an ore and dresse
hym fyrst (for ye are many) and cal on the
name of your god, but put no fyre vndre.
And they toke the ore ꝑ was geuē them ꝛ
dressed it, ꝛ called on ꝑ name of Baal frō
mornyng to none sayinge: O Baal heare
vs. But ther was no voyce nor answere.
And they lepte aboute ꝑ aulter ꝑ they had
made. And at none Eliah mocked thē and
sayde: call lowde (for he is a god: but he is
talking or occupied, or in the way, or hap-
pely he slepeth) that he may awake. And
F they cried lowde, and cutt them selues, as
their maner was, with knives ꝛ launcers,
tyll the bloud folowed on them. And whē
myddaye was passed, they prophesied vn
tyll it was tyme to offer. But there was
neither voyce ner answere ner any that re-
garded them.
Thē Eliah sayd to all ꝑ folke: come to
me. And all ꝑ people came to hym. And he
mended the aulter of ꝑ Lorde ꝑ was bro-
ken. *And he toke .xii. stones accordynge
Josu.iiii.a to the nombre of the .xii. trībes of the sonnes of Jacob, vnto whom the word of the
gen.xxxii.f lord came sayinge: *Israel shalbe thy name. And with ꝑ stones he made an aultar
in the name of the Lorde. And he made a
gutter rounde about the aulter able to re-
caue two peckes of corne. And he put the
wood in order, and hewed the ore in pe-
ces, and put hym on the wood, ꝛ sayd: fyl
foure pitchers wyth water and powre it
on ꝑ sacrifice and on ꝑ wood. And he saye-
de: do so agayne. And they did so againe.
Then he sayd: do it the thyrde tyme. And
they did so the thirde tyme. And the water
Jezabel ranne rounde about the aulter, ꝛ the gut-
Baahell. ter was ful of water also.
Jehu And whē offering tyme was come, Eli
ah the prophete went to ꝛ saide: Lord god
of Abraham, Isaac ꝛ of Israell, lett it be
knowē thys daye, that thou art the god in
Israel, ꝛ ꝑ I am thy seruāt, ꝛ that I do al
these thinges at thy cōmaundement. Hea
re me O Lorde, heare me, that this people
may know, that thou Lord, arte ꝑ God, ꝛ
ꝑ thou hast turned their hertes backwar-
de. And there fell fire from the Lord ꝛ cō-
G sumed the sacrifice and the wood and the
stones and the dust, and lycked vp the wa
ter that was in the gutter. And whē al the
people saw that, they fell on their faces ꝛ
sayde the Lord he is God, the Lorde he is
God. Then sayd Eliah vnto thē, lay han
des on the Prophetes of Baal, let not one
of them escape. And when they had taken
thē, Eliah broughte them downe vnto the
brooke Kison, and slue them there.
Thē Eliah said vnto Ahab, get the vp
and eate ꝛ drynke, for ther is a sound of
moch raine. And whē Ahab wēt vp to ea-
te ꝛ to drynck, Eliah wēt vp to the toppe
of mount Carmel. *And bowed him self xl. Re. xviii
to yerth, ꝛ put his face betwene his knees, Jacob. v. b
ꝛ sayd to hys seruaunt: go vp ꝛ looke to-
warde the see. And he went vp and loked,
and said: there is nothyng. And he sayd go
agayne. vii. tymes. And the seuenth tyme
he sayd: beholde, there aryseth a lytle cloude
out of the see, lyke the palme of a mans
hande. Then he sayd: go and saye to
Ahab, put the hosses in the charet, ꝛ gett
the downe that ꝑ rayne stoppe ꝑ not. And
wīn a litle whyle, heuen was blacke wyth
cloudes and wind, ꝛ ther was a great rai-
ne. And Ahab rode ꝛ wente to Jezrahell.
And ꝑ hād of the lord was on Eliah, ꝛ he
girded vp his loines ꝛ rāne before Ahab,
tyll they came to Jezrahel.

¶ Eliah fleinge from Jezabel is nourished of ꝑ An-
gel of God. He complayneth that he is left a lone. ꝛ
ꝑ they seke his life to. He is cōmāded to annointe
Israhel, Jehu and Eliseus.

The. xix. Chapter.

AND Ahab tolde Jezabell, all I
ꝑ Eliah had done, and altoge
ther how he had slaine ꝑ pro-
phetes with the sword. Then
Jezabel sent a messenger vn-
to Eliah sayinge: *so do God to me ꝛ so iii. Reg. xx
therto, except I make thy soule like one of
thetres by to morowe thys tyme: when he
saw ꝑ, he arose ꝛ went for his life, ꝛ came
to Bersabe in Juda, ꝛ lefte his lad there.
And he went a dayes Journey into ꝑ wil-
dernesse, and whē he was come sat downe
vnder a Ginaper tree, and desired for hys
soule, that he myght die, ꝛ said, *it is now Jona. iiii. a
ynough O lorde, take my soule, for I am
not better then my fathers.
And as he lay and slept vnder the Gi-
naper tree: beholde, ther came an angell ꝛ
touched him, ꝛ saide vnto him: vp ꝛ eate.

And he looked aboute hym: and se, there
was a loffe of bioyled breade and a cruse
of water at his heed. And he ate and dra-
cke and layde hym downe againe to slepe.
And the Angel of the Lord came againe ꝑ
seconde tyme and touched him, ꝛ said: vp
and eate, for thou hast a long Journey to
go. And he arose ꝛ dyd eate ꝛ dyrnck and
went in the strength of that meate fourtie
dayes and fourtie nightes, vnto Horeb ꝑ
mount of God, ꝛ entered ther into a caue
and lodged ther all nyght.
And then ꝑ woord of the Lorde came to
him ꝛ sayde what doest thou here, Eliah?
And he answered: I haue bene *exthorow
angry for ꝑ lord god of Hostes sake. For
the chyldren of Israel haue forsake thy co
uenāte, ꝛ haue broke downe thine aulters
ꝛ slayne the Prophetes with the swerde, ꝛ
I only am lefte, ꝛ they seke my soule to
haue it too. And he said come out ꝛ stād be
fore the Lorde. And beholde, the lord wēte
G by ꝛ a mightie strōge wynde that rent the
mountaynes ꝛ brake ꝑ rockes before hym.
But ꝑ Lord was not in the wynd. And af
ter the wind came an erth quake. But the
Lord was not in the erthe quake. And af-
ter the erthe quake, came fire: but the lord
was not in the fyre. And after ꝑ fyre, came
a small still voyce. And when Eliah hear-
de it, he coured his face with his mantle, ꝛ
went out ꝛ stode in the mouthe of ꝑ caue.
And se, there came a voyce vnto hym and
saide: what doest thou here Eliah? And he
answered: I was gelouse for the lord god
of Hostes sake: because ꝑ childrē of Isra-
el haue forsaken thyne appountment and
haue cast downe thyne aulters and slayne
thy prophetes with ꝑ swerde, ꝛ I only am
lefte, ꝛ they seke my soule to haue it. Then
ꝑ Lord sayde vnto him: go and turne thy
way to the wildernes of Damasco, ꝛ go ꝛ
annoynte Hazaell to be kynge of Siria.
And Jehu the sonne of Namsi, annoynte
to be kynge ouer Israel. And Elizeus the
D sonne of Saphat of Abell Mehulah an-
noynte to be Prophete in thy rowme. And
whoso escapeth ꝑ swerd of Hazael, hi shal
Jehu slaie: ꝛ yf any man scape the swerde
of Jehu, hym shal Elizeus slaie. And ther
to I haue lefte me seuē thousād in Israel,
of which neuer man bowed his knees vn-
to ‡Baal nor kissed him with his mouth.
And he departed thence and found Eli
zeus the sonne of Saphat plowyng with
twelue yock of oxen before him, and he ꝧ
the twelue. And Eliah wēte to him ꝛ caste
his mātell vpon him. And he lefte the orē
ꝛ ranne after Eliah ꝛ sayde: let me I pray
the, kysse my father ꝛ mother, ꝛ thē I will
folow the. And he sayde to hym: go backe
agayne, for what haue I done to ꝑ? And
he went backe againe from after him and
toke a yocke of oxen and slue them, ꝛ dres-
sed the flesshe with the instrumentes of the
oxen and gaue it the people, and they dyd
eate. And then he arose and went after E-
liah and ministred vnto him.

The Notes.

*‡ Anger is not here take for sothe as is betwe
ne enemies, but soch as proceadeth of feruet loue, as
whē ꝑ father is angry with ꝑ sonne wot because he
wolde him euell: but shewed thereby that he loueth
hym better, for in correcting him he prouydeth that
he fal not to do worse. Soche an anger, scale or Ja-
louse had phinehes also. Numer. xxv. b.
a‡ Baall was (as some thynck) a cōmen name of
al straung gods, because it cōmēly signifieth lord or
master, and therof take the goddes of the gentyles
their names as Baall Phegor or phogor, or Baall
peor, ꝑ is, the Lorde or master of Phegor ꝛ c. Psal.
cv. c. Roma. vi. a.

¶ The first and second time that Samaria was be
sieged of Benhadad kyng of Siria.

The. xx. Chapter.

AND Benhadad kyng of Sy-
ria geathered all hys hoste to I
gether, and .xxxii. kynges ꝧ
hym, wyth horse and charett:
and went vp and beseged
Samaria and warred agaynst it. And he
sent messengers to Ahab kinge of Israell
into the cytye, and sayde vnto hym: thus
sayth Benhadad. Thy syluer and thy
gould is mine, ꝛ the best of thy wiues and
the best of thy chyldrē be myne. And ꝑ kin
ge of Israel answered and sayde: my lord
king according to thy saying, I am thine
wyth all I haue.
And the messengers came againe to A
hab and sayde: thus sayth Benhadad. I
haue therfore sent vnto the, sayinge: dely-
uer me then thy syluer and thy gould, and
thy wiues, ꝛ thy chyldren. Or elle I wyll
sende my seruauntes vnto the by to mo-
row this time: ꝛ they shal serch thine hou-
se, ꝛ ꝑ houses of thy seruaūtes, which shal
take all that is glorious in thyne eyes,
and bringe it awaye withe them. Then
the kinge of Israell sent the elders of the
land and sayde: take hede I pray you ꝛ se,
howe

how thys felowe goeth aboute mysche-
ue. For he sent vnto me, for my wyues
& my childzen, and my syluer and my
goulde: & I denyed hym nothynge of it.
And all the elders of Israel & all the
people sayd: herken not to him nor
consent.

Wherupon he sayde vnto the messen-
gers of Benhadad: tel my Lord the king
all that he sent for the fyrste tyme, that I
wyll do: but this requeste I maye not do.
And the messengers departed & broughte
hym woorde. Then Benhadad sent vnto
him and said: thus do the gods to me & so
therto, yf ỹ dust of Samaria be ynoughe
for al the people that folow me, that euery
man maye haue an handefull. And the
kyng of Israel answered and sayde: tell
him, let not him that putteth he on hys har-
nesse bost him self, as he ỹ putteth it of*.
And when Benhadad hearde that tydyn-
ges, as he and the kinges were drynking
in ỹ paupliõs, he sayde vnto hys seruau-
tes: put ye in arap. And they put them sel-
ues in arate agaynst the cytye.

Understãd after the victory obtayned.

And behold there came a Prophet vn-
to Ahab kig of Israel, & said to him: thus
saith the Lorde. Seyst thou al this great
multitude? behold, I wyl deliuer thẽ into
thyne hãd this day, that thou mayst know
yt I am the Lorde. And Ahab sayd, by
whome? And he sayd thus sayth the lord:
euẽ by the men of the gouernours of the
shires. And Ahab sayd: who shal ioyne ba
tayle? And he sayd, thou. Then he nõbred
the men of the gouerners of the shyres: &
they were two hundred. & xxxii. And after
thẽ he nombred all the people, and all the
chyldren of Israell were seuen thousand.
And they went out at none whẽ Behadad
was a dryncking strõg drincke in the pa-
uplliõs wyth the xxxii. kinges that holpe
hym. And the mẽ of the shyres of ỹ shires
went out fyrste.

And Benhadab sẽt out, & they shewed
him saying: there came mẽ out of Sama-
ria. And he sayd: yf they come out for pea
ce, take thẽ a lyue. And also yf they come
for warre, take them yet alyue. And when
those mẽ of the shyres of the shires were
come out of ỹ cytie and ỹ host after them,
they slue euery one of them hys mã. And
the Syriens fled, and Israel folowed af-
ter them. And Behadad the kynge of Sy-
ria scaped on a horsse wyth his horsemen.
And the kynge of Israel went out & smo-
te horsse and charett, & slue a great slaugh
ter of the Syrians.

Thẽ ther came a Prophet to the kinge
of Israel, and said to him: go forth & play
the man, be wise and take hede what thou
doest: for whẽ the yere is about, the kynge
of Syria will come agaynste the agayne.
Then sayd the seruauntes of the kynges
of Syria to him: the goddes of the hylles
are their Gods, and therfore they had the
better of vs. But let vs fyght with them
in the playne, & for what ye wyll, we shall
haue the better of them. And this do: take
ỹ kiges away euery mã out of hys place,
& put dukes in therrowmes. And do ỹ nõ
dre ỹ an host, lyke ỹ hoste ỹ thou hast lost,
& horse for horse & charette for charette, &
let vs fight võ thẽ in ỹ plaine, & for a wa
ger, we get ỹ better of thẽ. And ỹ king her
kened vnto their voyce and dyd euen so.

And as sone as the yere was about, Bẽ
hadad nõbred ỹ Syriens & went vp to A-
phek to warre vp Israel. And the chyldren
of Israel were nombred & prouided of vi
tayle, & went against thẽ, & pitched before
them lyke two lytle flockes of kiddes: but
the Syrians fylled the countreye. Then
there came a man of God & sayde vnto ỹ
kyng of Israell thus sayth the Lord. Be
cause the Syriens say, ỹ the Lord is but a
God of the hilles, & not God of ỹ valeyes
to: therfore will I delyuer all thys greate
multitude into thyne hand ỹ ye may kno-
we ỹ I am the lord. And they pytched one
ouer against ỹ other. vii. dayes, and the se
uenth daye ioyned batayle. And the childrẽ
of Israel slue of the Syrians an hundred
thousãd fote mẽ in one daye. And the rest
fled to Aphek into the citie. And ther fel a
wall vpõ. xxvii. thousãd of thẽ that were
left. And Benhadad fled & went into ỹ ci-
tie, from chambre to chambre.

Then sayd his seruauntes vnto hym:
behold, we haue hearde saye, that the kin-
ges of the house of Israel are mercyeful
kynges. Let vs put sack cloth aboute
our loines & ropes about our heedes, & go
out to ỹ king of Israel: happly he wyl sa-
ue thy lyfe. And they gurded sack clothe
about their loines & put ropes about their
heedes, & went out to the kynge of Israel
and

& sayd: thy seruaunte Benhadad sayth,
I praye the let me lyue. And he sayd: is he
yet a lyue? what he is my brother. And they
toke the word for good lucke and hastelye
caught it out of hys mouth & sayd yee thy
brother Benhadad. Then he sayd: go and
bryng hym. And Benhadad came out to
hym, and the other toke hym vp into the
charett. And Benhadad sayde: the cytyes
whych my father toke from thy father, I
wyll restore agayne. And thou shalt make
streates for the in Damasco, as my father
dyd in Samaria. And I wyll make an a-
poyntment wyth the and sent the awaye.
And so made an appoyntment wythe him
and sent hym awaye.

Then a certen man of the chyldren of ỹ
Prophetes sayde vnto hys felowe wythe
the worde of the Lord, smyte me I praye
the. And the mã wold not smite him. And
he sayde, because thou hast not obeyed the
voyce of the Lorde: beholde, as sone as ỹ
art departed from me a lyon shal slay the.
And as sone as he was departed frõ him,
*a Lyon found him and slue him. Thẽ he
founde a nother man & saide to him: smite
me I pray ỹ. And ỹ man gaue him a good
stripe & wounded him. And ỹ prophete wẽt
forthe & wayted for the kyng by the waye
& put asshes vpõ his eyes, & put him selfe
out of knowledge. And when the kynge
came by, he cried vnto him & sayd, thy ser-
uaunt wẽt out in the middes of the battel.
And se, ther was one beganne to flee. And
there came a man to me & sayde: kepe thys
mã. And if he be missed thy life shalgo for
hys, or else thou shalt paye a talente of syl-
uer. And as thy seruaunt had here & there
to do, he was gone. And the kyng of Isra-
el said vnto him: euẽ so shal thy iudgemẽt
be as thou haste defined it thy selfe.

Wisedõe

And he hasted & toke the asshes awaye
from his eies: & the kinge of Israel knew
him, that he was of the prophetes. And he
sayd vnto the kinge, thus saith the Lorde:
because thou hast lett go a mã that ought
to haue dyed, thy lyfe shal go for hys life,
& thy people for his. And the king of Isra
el wente to his house wayarde & heuie, &
entred into Samaria.

Jesabel cõmaundeth to kyl Naboth, for ỹ vine-
yard that he refused to sell Ahab. Helias reproueth
Ahab, and he repenteth.

The. xxi. Chapter.

After these thinges were done,
it chaunced that Naboth the
Jezrahelite had a vyneyarde
in Jezrahel hard by the pala-
ce of Ahab king of Samari
a. And Ahab spake vnto Naboth saying:
lett me haue thy vyneyarde, to make me a
gardẽ of yerbes therof, because it lyeth so
nye my house: and I wyll geue the a bet-
ter vyneyard for it: or yf it playse ỹ I wyl
geue the, ỹ worth of it in syluer. But Na-
both saide to Ahab: the lord forbidde that
from me, ỹ I shulde geue the enheritaũce
of my fathers vnto the.

Then wẽt Ahab vnto hys house wayward and curl apaide, because of the wor-
des which Naboth ỹ Jezrahelite had spo
ken to him saying: I wyll not geue to the,
the enheritaũce of my fathers. And he lai-
de hym downe vpon hys bed & turned a
waye hys face, and wolde eate no meate.
And then Jezabel his wyfe came to hym,
& sayde vnto him: why art thou so frow ard
de, that thou eatest no meate? And he sayd
vnto her, I spake vnto Naboth ỹ Jezrahe
lite, & sayd vnto him: geue me thy vineyar
de for syluer, or else yf thou wylte, I wyll
geue the another vyneyarde for it. And he
sayde: I wyl not geue the my vyneyarde.

Thẽ sayd Jezabel hys wife vnto him:
what a goodly kyngdome wher thou able
to make in Israel? vp & eate meate & lette
thine hert at rest, for I wil geue ỹ the vine
yarde of Naboth the Jezrahelite. And she
wrote a letter in Ahabs name and sealed it
wh his seale, & sẽt it vnto the elders & theke
men of hys cytie that dwelt whet Naboth
dwelte. And she wrote in the letter sayng:
proclayme fastynge and sette Naboth on
hye among the people, and set two vnthrifte
tes before hym, and let thẽ testifie against
hym sayinge: thou dydest curse bothe god
and the kynge. And vpon that carye hym
out and stone hym to deeth.

And ỹ elders & nobles of his citie, why-
che dwelt in his citie, did as Jezabel had se
te vnto thẽ, & as it was writtẽ in the letter
which she had sent vnto them. They pro-
claimed fasting, & sett Naboth an hie amõ
ge the people, & ther came in two vnthryf-
tie persones & sate before hym. And ỹ two
vnthriftie persones witnessed agaist Na-
both before ỹ people sayinge Naboth did

curse God and the king. * And vpō ꝑ they caried him out of the citie ꝛ stoned him vō stones to deeth. And then they sente to Iezabel sayinge: Naboth is stoned to deethe. And when Iezabell hearde that Naboth was stoned to deeth: she sayd to Ahab: vp and take possessyō of the vyneyard of Naboth, the Iezahelite, which he denied to geue the for syluer, for Naboth is not a lyue, but deed. And when Ahab heard that Naboth was deed. He stode vp to go down to the vyneyard of Naboth the Iezrahelite, to take possession of it.

And ꝑ word of ꝑ lord came vnto Eliah ꝑ Thesbite saying: vp ꝛ go downe to mete Ahab kyng of Israel which is in Samaria Beholde, he is in the vyneyarde of Naboth: for he is gone downe thyther, to take possessyon of it. And saye vnto hym: thus sayth the Lord, thou haste killed ꝛ thereto gotte possessyon. And saye moreouer vnto him, thus sayth the Lord: in ꝑ place where dogges lapped the bloud of Naboth, shal dogges lapp euen thy bloud also. And Ahab said to Eliah: hast thou foūd me thine enemye at any tyme? And he sayde yee, because thou art vtterly geuen to worck wickednesse in the syght of the Lorde. Beholde, I wil bryng euel vpon the, ꝛ wil make cleane riddance of the, ꝛ wil destroye vnto Ahab all ꝑ pysseth agaynst the walle, and yf ought be preserued or forsaken in Israel: ꝛ will make thine house, lyke the house of Ieroboam the sonne of Nabat, ꝛ lyke the house of Baasa ꝑ sonne of Ahiah, for the angeryng wherwyth thou hast angered, and made Israel synne.

And therto against Iezabel came ꝑ worde of the Lord sayinge: dogges shall eate Iezabel, vnder the * walles of Iezrahell. And he ꝑ dyeth of Ahab in the towne, him shall dogges eate: and he that dyeth in the feldes, him shal the foules of the ayre eat. For ther was none at all like Ahab, ꝑ was so vtterly geuē to woorcke wickednesse in the sight of the Lorde and that because Iezabel his wyfe prycked him forward. And therfore he dyd exceding abhominably, in folowing Idoles, in al thinges like as did the Ammonites which ꝑ Lord cast out before the children of Israel.

When Ahab hearde those wordes, * he rent his clothes ꝛ put sackecloth about his flesshe and fasted, and laye in sack and wet cōfortlesse. And the word of the lord came to Eliah the Thesbite sayinge: seyste thou how Ahab humbleth him selfe before me: because he so submytteth hym selfe before me, I wyl not bringe that euel in his dayes: but in his sonnes dayes, I wyll bringe euel vpon his house.

¶ Foure hundreth false Prophetes do cōsel Ahab and Iehosaphat to warre against Ramoth: only Micheah prophesyeth the truthe, for which he is smitē and put in prison.

The. xxii. Chapter.

And they contynued thre yere wythout warre betwene Siria and Israel. * And ꝑ third yere Iehosaphat kyng of Iuda, came to the kynge of Israel. Then sayd the kynge of Israel vnto his seruauntes, know ye not that Ramoth in Galaad is ours, and we sytt stylle and take it not oute of the handes of the kyng of Siria? And he sayd vnto Iehosaphat: wylte thou go with me to batayle, to Ramoth in Galaad? And Iehosaphat sayde vnto the kynge of Israel: * I will be as thou art, ꝛ my people shal be as thine, and my horsses as thyne.

And Iehosaphat sayde vnto the kyng of Israel: aske councell I praye the of the Lord to daye. And then the kynge of Israel geathered of the prophetes together, vpon a foure hundred men, and sayde vnto them: shal I go to Ramoth in Galaad to batayle, or be still? And they sayd, go: for ꝑ Lord shall delyuer it into the handes of ꝑ kynge. And Iehosaphat sayd: is there neuer a Prophet of the Lordes here moare, that we myght enquyre of him? And ꝑ kinge of Israel sayde to Iehosaphat: there is yet one, by whome we maye aske councell of the Lord, one Micheah the sonne of Ielah. But I hate hym: for he neuer prophesyeth good vnto me, but euell. And Iehosaphat sayde: let not the kyng say so. Then the kyng of Israel called vnto one of his chamberlaynes and saide: fett Micheah ꝑ sonne of Iemlah hyther atonce.

And the kynge of Israell and Iehosaphat the kynge of Iuda satte ether in hys seat and their apparell on them, in a voide place beside the entring of the gate of Samaria, ꝛ all the Prophetes prophesyenge before them. And Zedekiah the sonne of Canaanah

Canaanah made hornes of yron ꝛ sayde: thus sayth the Lord: wyth these hornes ꝑ shalt wynowe the Sirians vntyl thou haue made an ende of them. And all the Prophetes prophesyed euen so, sayinge: go to Ramoth in Galaad and prosper, for thee LORDE shall delyuer it into the handes of the kynge.

And the messenger that was gone to cal Micheah, sayd vnto him: se, the wordes of the prophetes speake good vnto the kyng with one voyce: let thy wordes I pray the be lyke the wordes of one of them, ꝛ speake that is good. And Micheah sayd: as surely as the Lorde lyueth, what the Lorde putteth in my mouthe, that wyll I speake And when he was come to the kynge, the kynge sayde too hym: Micheah, shall we go to Ramoth in Galaad to batail, or shal we be styl? And he sayde vnto hym: * go ꝛ prosper, the Lorde delyuer it into the handes of the kynge. And the kinge sayd vnto hym, how often shall I adiure the, that thou tell me nothinge but truth, in the name of the Lorde?

Thē he sayd I saw al Israel scattered vpō the hylles, as shepe that haue no shepardes. And the Lord sayd: those haue no mayster, let thē returne, euery man to hys house in peace. Thē sayd the kyng of Israel to Iehosaphat: dyd I not tell the, that he wolde prophesye no good vnto me, but euel? And Micheah sayd: here therfore the word of the Lord. I saw the Lord sytt on hys seate ꝛ al hys companion of heaue stōdinge about him, on his ryghte hand ꝛ on hys left. And the Lord sayd: * who shal deceaue Ahab that he may go ꝛ be slayne at Ramoth in Galaad? and one sayd on thys maner ꝛ another on that. Thē came forth a spryte and stode before the Lord ꝛ sayde I wyll deceaue hym. And the Lord sayd: wherewyth? And he sayde: I wyll go oute and be a false spyrte in the mouthes of all his Prophetes. And the Lord sayde, thou shalt deceaue him ꝛ also preuayle go forth and do euen so. Nowe therfore beholde, the Lorde hath putte a lyinge spyrte in the mouthe of all these thy Prophetes: when in verye dede the Lorde hathe spoken euel towarde the.

Thē Sedechiah the sōne of Canaanah wente to ꝛ smote Micheah on the cheke, ꝛ sayd: how is the spyrte of the Lorde gone from me, to speake to the? And Micheah sayd: behold, thou shalt se in that day, whē thou shalte go frō chambre to chambre to hyde the. And the king of Israel sayd: take Micheah and carye hym backe agayne vnto Amō the gouernour of the cytie, and vnto Joab the kynges sonne, ꝛ saye: thus sayth the kynge. Put ye this felow in the preson house and fede hym wyth bread ꝛ water straytlye, vntyll I returne in peace Then Micheah sayde, yf thou come safe agayne, the Lorde hathe not spoken in me And he sayde moreouer, herken to ye people euery one of you.

And so the kynge of Israel ꝛ Iehosaphat the king of Iuda wēt vp to Ramoth in Galaad. And the king of Israel said to Iehosaphat * chaūge the ꝛ get the to warre: but put on thyne owne apparell. And ꝑ kynge of Israel chaunged hym selfe, and went to battell also. But the kyng of Siria had cōmaunded the captaynes of hys charettes of whych he had. xxxii. sayinge: fyght nether wyth small or greate, saue vō the kynge of Israell onely. And when the captaynes of the charettes sawe Iehosaphat, they thought he had bene the kynge of Israel, and therfore turned to hym too fyght. But Iehosaphat cryed oute. And when the captaynes of the charettes sawe that he was not the kynge of Israell, they turned backe from hym.

And a certen man drew a bowe * ignorantly and smote the kynge of Israel betwene the rybbes of his harnesse. Wherfore the kinge sayde vnto the dryuer of hys charet, turne thy hand and carye me out of the host, for I am hurte. And the battel encreased that daye, ꝛ the kyng continued in his charet before the Sirians, and died at euē. And the bloud ranne out of the woūd into the botome of the charet. And ther wēt a proclamation throw out the hoste after the sunne was downe sayinge: euery man to hys cytie ꝛ to hys owne countrey. And when the kynge of Israel was dead, they came to Samaria and buried hym there. And whyle they washed the charett in the pole of Samaria, the dogges licked vppe hys bloude, and harlottes washed him accordyng vnto the worde of the Lord whiche he spake.

The rest of the dedes of Ahab, & all he dyd, & the Iuozye house which he made, & the cyties that he buylte, are wzitten in the boke of the chronicles of the kinges of Israel. And whē Ahab was layd to rest with his fathers, Ohoziah hys sonne raygned in hys steade.

Iehosaphat the sonne of Asa began to raygne vpō Iuda, ỹ fourth yere of Ahab king of Israel, & was .xxv. yere olde whē he began to raygne and raigned .xxv. yere in Ierusalē. And hys mothers name was Azubah the daughter of Salahi. And he walked in al the wayes of Asa hys father & bowed not therfrō. But did ỹ was right in the eyes of the Lozd. Onely he dyd not put the hylaulters out of the waye: for the people offred & burnt theyr sacrifices yet, in the hyllaulters. And he had peace wyth the kyng of Israell.

G And the reste of thee dedes of Iehosaphat, and the might that he vsed, and how he warred, are wzytten in the Boke of thee Chronicles of the kynges of Iuda. And the remnaūt of the stues of the males, why che remayned in thee dayes of hys father, he put cleane out of the lande. There was then no kinge in Edom, the kyng was but a debyte. And Iehosaphat made shyppes in the see, to goo to Ophir for goulde, but they went not: for the shippes brake at Azion Gaber. Then sayde Ohoziah the sonne of Ahab vnto Iehosaphat: let my seruauntes go wyth thyne in the shyppes. But Iehosaphat wold not. And Iehosaphat layde hym to slepe wyth his fathers, & was buried wythe hys fathers in the citte of Dauid his father. And Iehoram hys sonne raygned in hys rowme.

✠

¶ The ende of the thyrd boke of the Kinges as the Latenistes reken, the Hebzues call it the Fyrste of the Kynges.

¶ The .iiij. boke of the Kinges: as the Latenistes reken: wbych the Hebzues call the second of the Kinges.

¶ Ohoziah falleth & is hurt & aske counsel of Beelzebub wbych way he may come by health. The captaynes ouer fiftis with the theyr soudiares are burnte with fyre frō heauen, by the prayer of Helias. Ohoziah is reproued of Helias, and dieth, & Iehoram his brother succedeth hym.

The fyrst Chapter.

Ohoziah the sonne of Ahab began to raygne vpō Israel in Samaria, the .xvij. yere of Iehosaphat kinge of Iuda, and was kynge ouer Israell two yeare, and dyd euel in the syght of the Lozde, and walked in the waye of hys father and in the waye of his mother, and in the waye of Ieroboam thee sonne of Nabat wbyche made Israell synne. And he serued Baal and bowed hym selfe to him and angred the Lozde God of Israell, in all thynge, as dyd hys father. And ỹ Moabites rebelled agaynst Israell after thee death of Ahab.

And Ohoziah fel thozow a lattese window out of an vpper chābze that he had in Samaria, & fel sycke. Thē he sent messengers saynge vnto thē: go and enquyze of ✠ Beelzebub the God of Akaron, whether I shall recouer of thys dysease. But the Angell of the Lozde spake too Eliah thee Thesbite, vp and go agaynst the messengers of the kyng of Samaria & say vnto them: Is it because there is no God in Israell, that ye go to aske thozow Beelzebub the God of Akaron. Therfoze thus sayth the Lozd: thou shalte not come downe frō the bed on wbych thou arte gone vpp, but shalt die. And Eliah departed.

And the messengers turned back agayn vnto him. And he said vnto thē: why are ye thus come agayne? And they sayde vnto hym there came a man agaynst vs & sayd vnto vs: goo and turne agayne vnto the king that sent you, & say vnto him. Thus sayth ỹ lozd. Is it because ther is no God in Israel, that thou sendest to enquire thozow Beelzebub ỹ God of Akarō? Therfo re thou shalte not come downe frō the bed on wbyche thou arte gone vppe, but shalt surelye

surely die. And he sayd to thē: what maner a man was that which met you & told you these wozdes? And they sayd vnto hym: it was an hearty mā & gyrde wyth a gyrdle of a skinne about his loynes. And he said vnto them: it is Eliah the Thesbite.

Thē the king sent vnto him a captayne ouer fyftie wō his fyftie. And whē the captayne was come to him, behold: he sat on ỹ toppe of an hyl. And the captayne said vnto him: man of God, the King biddeth the come downe. And Eliah answered & sayd to the captayne ouer ỹ fyftie: yf I be a mā of God, fyze come downe frō heauē & consume the & thy fyftie. * And ther came fire downe frō heauē & deuoured him and his fyftie. And the king wēt agayne & sent to hym another captayne ouer .l. wyth hys .l. which answered & said vnto him: O māof God, thus sayth ỹ king make haste & come downe. And Eliah answered & sayd vnto thē: yf I be a mā of God, thē let fyze come downe frō heauē & cōsume the & thy fiftie And there came fyze downe frō heauē and consumed hym and hys fyftie.

And the king sent agayne the thyrd captayne ouer fiftie. And when the thyrd captayne ouer fyftie was come vp too him, he fel on his knees befoze Eliah & besoughte him & sayd vnto him: Oh mā of God, lett my lyfe & the life of these fiftie thy seruaūtes be precious in thy syght. Behold ther came fyze downe frō heauē & burnt vp the two foze captaynes ouer fyftie with theyr fyfties. But let my lyfe nowe be precious in thy syght. Then sayde the angell of the Lozd vnto Eliah: goo downe with him, & be not afrayd of him. And he went downe wyth hym vnto the kynge.

And he sayd vnto the king, thus sayth ỹ Lozd: for as moch as thou sentest messengers to aske thozowe Beelzebub the God of Akarō, as though ther had ben no God in Israel to aske thozow his wozd: therfo re thou shalt not come of the bed on wbich thou art ascēded, but shalt surelydye. And so he died according to the wozd of ỹ Lozd which Eliah spake. & Iehoram was made king in his stede, ỹ second yere of Iehoram sone of Iehosaphat king of Iuda, because he had no sonne. The reste of thee dedes of Ohoziah which he dyd, are wzittē in the chronicles of the kynges of Israell.

The Notes.

✠ The scripture of costume nameth the Godes of the Gentyles by infamouse names as in this Psalme, cv. e, Beelzebub signifieth the god of a flee. Luke, xi. c

¶ Eliah deuideth the waters with his mātel. He is take vp into heue. The bitter & venemouse waters are healed by the sale that Eliseus putt into thē. The chyldren that mocke Eliseus are rent in peces.

The .ii. Chapter.

And it chaūced whē the Lozde wold take vp Eliah to heaue in a whozlewind, that Eliah & Eliseus were goying frō Galgal. And Eliah sayd to Eliseus, tarye here I praye thee, for thee Lozde hath sent me to Bethel. But Eliseus said: *as surely as the Lozd lyueth, and as thy soule liueth, I wyl not leaue the. And whē they came to Bethel, the chyldrē of the prophetes that were at Bethell came oute to Eliseus & sayd to hym: knowest thou not how that the Lozd wil take away thy master frō the this daye? And he sayd, I knowe it to, holde your peace. ✠ 1. Re. xxvi. b.

Thē said Eliah to Eliseus: tary heare a fewhyle, for the Lozd hath sent me to Iericho. And he sayd: as surely as the lozd lyueth, & as surely as thy soule liueth, I wil not leaue the, and so they went to Iericho. And the chyldrē of the Prophetes ỹ were at Iericho came to Eliseus and sayd vnto hym: art thou not ware that ỹ Lozde wyl take away thy master frō ỹ this day? And he ānswered: I know it also, hold your peace. And Eliah sayd to him: tary I praye the here, for the Lozde hath sent me to Iordān. But he sayd: as surely as the Lozd lyueth and as thy soule lyueth, I wyl not leaue ỹ And so they went both of them to geather. And fyftie men of the sonnes of the Prophetes went & stode in syght a farre of, as they two stode by Iordan.

And thē Eliah toke his mātel & wzapte it together & smote the water, and it deuided it selfe, parte the one waye & parte the other, & they two wēt ouer on the dzye lād And as sone as they were ouer, Eliah sayde to Eliseus, aske what I shal do for the yer I be take awaye frō the. And Eliseus sayd: let me I praye the, haue thy spyryte *double in me. And he said: thou hast asked an harde thinge. Neuertheles yf thou se me whē I am taken away frō the, thou shalt haue it so: yf thou do not, it shall not be. And as they went walking & talkinge

and talking: behold, ther came a charett of fyre & hosses of fyre & put them a sondre.
C And Elias went vp in the whosle wynd to heauen. And Eliseus sawe & cried: O my father, O my father, the charett of Israell and the hosl mē therof, & saw him nomore and therfore toke hys owne clothes & rent them in two peces.

And thē he toke vp the mantell of Elias that fell frō hym, & wente backe agayne & stode by Iordās syde, & toke the mantel of Elias that fell frō hym, & smote the water and sayd: wher is the Lord God of Elias where is he? And when he had smitē ỹ water it deuided part this waye & part ỹ way and Eliseus went ouer. And the chyldren of the Prophetes of Jericho whych sawe hym frō a farre, sayde: the spyryte of Elias doth reste on Eliseus, and wente agaynst hym & bowed to the earth vnto hym. And they sayde vnto hym: se, there be amonge thy seruaūtes fyfty lusty men: let thē go and seke thy master: happely the spyrte of the Lorde hath taken hym vp & caste hym vpon some mountayne or in some valeye. And he sayde: sende not. Neuertheles they laye vpon him, tyll he was ashamed, and sayd: sende, and they sente fyfty men which sought him thre dayes & thre nightes, but founde him not. And they came agayne to him, for he taried at Jericho. And he sayde to them, dyd I not saye vnto you that ye shulde not go.
D
Thē the mē of Jericho said to Eliseus behold the citie standeth pleasantly as my Lorde seyth, but the water is naught and the ground barē. And he sayd: bring me a newe cruse and put salte therein. And they brought it to hym. And he wente vnto the spryng of the water & cast the salt in thyther, & sayd thus sayth the Lorde: I heale thys water, ther shall not come hencefoorth ether death or barennesse. And the water was helthsome euer after accordyng to the saying of Eliseus whych he spake.

And he went frō thence vp to Bethell. And as he was goyng vp in the way, ther came lytle laddes out of the citie and mocked him, and said to him: go vp thou bald head, goo vp thou bald head. And he turned backe and looked on them and cursed them in the name of the Lorde. ✠ And ther came two Beares oute of the wood and tare .xlii. of the boyes. And he wente from thence to mount Carmel, and from thence went agayne to Samaria.

The Notes.

✠ That is, that the same spyrte may do more by my preaching than it hathe done by thyne: or that I may haue stil partes more than the other Prophetes that shal receaue the same spyrte.

✠ The contēpt of godlye mē, chefely preacher, is an offence most greuous: whose authoryte oughte to be most holy & reuerēt to al the people whō he ỹ receaueth or agayne sayth, receaueth or reiecteth god. Fa thers whyle the correct not ỹ wātonnes of their chil dre, whyle they hold thē not vnder nourtour, whyle they suffer thē to, I cast a shoffe with euery mā, & let thē attempt euery thing vnpunished, the Lord punish eth them with the chyldren many wayes.

C The kinges of Israel Juda & Edom lack water, whē they shuld fyghte agaynst Moab: whyche they obtayne through ỹ prayer of Eliseus. The kinge of Moab leseth the fylde & after sacrificeth hys sonne.

The .iii. Chapter.

Iehoram the sōne of Ahabbegā to raygne vpō Israel in Samaria the .xviii. yere of Iehosaphat king of Juda, & cōtinued .xii. yere. And he wrought that was euel in the syght of the Lord but not lyke hys father or hys mother, for he put awaye the ymage of Baal that his father had made: Neuertheles he contynued in the synne of Jeroboam the sonne of Nabat whych made Israell synne: and shronke not therfrom.

And Mesa king of Moab whych was riche of shepe (& was wont to render vnto the king of Israel an hūdred thousand lābes & as many rāmes with the wolle) rebelled againste the kinge of Israell after the death of Ahab. And king Iehoram wēt out of Samaria the same season, & nōbred al Israel. And thē wēt & sent to Iehosaphat king of Juda sayinge: the king of Moab hath rebelled againste me, wilt thou go wt me agaynst the Moabites to battell? And he sayd: I wyl go, & wyll be as thou, & my people shalbe as thyne, and my horses as thyne. And he sayd: what way shal we go? And the other answered: the waye thorow B the wyldernesse of Edom.

And ỹ king of Israel toke his iourneye with the king of Juda & the king of Edō And whē they had cōpased the way seuen dayes, ther was no water for the hoste nor for the cattel that they had with thē. Then sayd the king of Israel: Alas, the Lorde hathe called togeather these thre kynges to delyuer thē into the handes of the Moabites. But Iehosaphat sayde: is there here

heare no prophete of the Lordes, that we may enquire of the Lord by him? And one of the kyng of Israels seruaūtes answered and sayde: here is Eliseus ỹ sonne of Saphat which * powred water on the handes of Elias. And Iehosaphat said ỹ word of the Lord is with him. And so the kinge of Israel, and Iehosaphat and ỹ kyng of Edom went downe to him.

That is, ỹ Gomes of Lord is powred on hym.

And Eliseus sayd to the king of Israel: what haue I to do wt the? Gette the to the prophetes of thy father & of thy mother. And ỹ kyng of Israel sayd vnto him: Oh naye, but hathe the Lorde called these thre kynges to delyuer thē into the handes of the Moabites? And Eliseus said, as sure as the Lorde of hostes lyuethe (in whose syght I stād) and it were not that I regarde ỹ presēce of Iehosaphat ỹ king of Juda, I wold not loke to ward the, nor yet se thē. But now bryng me a mynstrel. And as C the minstrel played, the hand of the Lorde was vpō him. And he said: thus biddeth ỹ lord, make this broke ful of dyches. For thus saith the Lord: ye shal se neither wind nor rayne, and yet this broke shalbe filled wt water, that ye maye drincke, and youre beastes & youre catell also. And this is yet but a small thing in ỹ sight of ỹ lord: But he wyll geue the Moabites in to your hādes also. And ye shall destroye all stronge townes and all goodlye cytyes, and shall falle all pleasaunte trees and stoppe al the welles of water, and marre all good plattes of grounde wythe stones. And in the mornyng about offeryng tyme there came sodē a water ỹ waye frō Edom ỹ the contrey was filled with water.

And whē al the Moabites heard that ỹ kynges were come to fight against them, they gethered together, frō the youngest ỹ was able to put on harnesse and so vpward, and wayted in the borders.

And they beyng vp early in the morning, ỹ sonne arose & shone vpō the water. And whē ỹ Moabites sawe ỹ water a farre of, as red as bloude, they sayd: it is bloud, the kinges haue fought together & one slaine another. Now therfore ye Moabites gett D you to the spoyle. And whē they came to ỹ Hoste of Israel, the Israelites stode vp & laide on the Moabites, ỹ they fled before thē: And so they entred ỹ lād & destroyed ỹ Moabites. And they ouerthrew the cities, & on euery good parcell of land, cast euery man his stone & ouer couered it, & stopt al the welles of water, and felde al the good trees. And as lōg as the stones therof dyd remaine in ỹ walles of * Bricke ỹ slingers went vpon it and bette it.

Some rede of Hare seth.

And whē the kyng of Moab saw, that the battel was to stroge for him, he toke wt him seuē hūdred men ỹ drew the swerde, to haue broke vp vnto the kyng of Edom. But they could not. And thē he toke his eldeste sonne ỹ shulde haue raigned in his steade, & offered him for a burntoffeting vpō ỹ walles. And ther came so great wrath vpō Israel, ỹ they departed from him and returned to their owne land.

C God geueth a certen poze womā oyle & floure by Eliseus. Eliseus obtained of god a childe for hys Hostesse: which dieth & is after raised to lyfe thorow him. He maketh swete the potage & multiplieth the loues.

The .iiii. Chapter.

And ther cryed a certen womā of the wiues of the childrē of the Prophetes vnto Eliseus sayig: thy seruaūt my husbāde is deed, & ỹ knowest that thy seruaunt dyd feare the Lorde.

And the creditor is come to fett my two sonnes, to be his bondemen. And Eliseus sayd to her: What shal I do for the? Tel me, what hast thou in thine house? And she sayde thine handmayde hath nothinge at all in her house, saue a pytcher wyth oyle. And he sayd: Go & borow the in other places, of all thy neyboures, emptye vesselles and that not a fewe. And thē go and shutt the doze to the and to thy sonnes, & powre out into all those vesselles, and putte the full alwaye a syde.

And she wēt frō him, & shut the doze to her & to her sōnz. And they brought to her, & she powred out. And when the vesselles were ful, she said to her sonne: bryng yet a vessel. And he sayd: ther is no mo. And thē the oyle ceased. Then she came & tolde the mā of god. And he said: go & sel the Oyle and paye thy creditor. And liue thou & thy chyldren of the rest.

And it fell on a day, that Eliseus came to Sunam, where was a ryche woman ỹ toke him in for to eate breed. And as ofte as he came that waye, he turned in thither to

to eate breed. And she sayde vnto her husbande: se, I perceaue that the man of god is perfecte, & cometh alway by vs. Let vs make hym a chambre wyth a lytle wall, & let vs set him there a beed, a table, a stole & a candelstycke ỹ he maye turne in thither, when he cometh to vs.

And it fortuned one a tyme ỹ he came thyther & turned into the chambre and lay there. Then he sayde to Gihezi his seruaũte: cal this Sunamite. And he called her, & she came before him. And Eliseus sayde to him, saye to her I pray the: se, thou hast made all thys prouision for vs, what shal we do for the? wouldeste thou be spoken for to the king or to the captaine of ỹ host? And she sayde * I dwell amonge myne owne people. Then he sayde, what is to be done for her? And Gihezi sayd: Verely she hath no chylde, and her husbande is olde. And he sayd: call her. And he called her. And she came and stode at the doze. Then he sayd: by soch a tyme, as sone as ỹ frute can liue, thou shalt enbrace a sõne, and she saide, Oh naye my Lorde thou mãn of god do not lie vnto thine hãdmaid. And ỹ wife conceaued and bare a sonne ỹ same season that Eliseus had said vnto her as sone as the frute coulde haue lyse.

And when the ladd was great, it fell on a daye, that he went out to his father, to ỹ haruestime. And there he cõplayned to his father, my heed, my heed. And his father sayde to a ladd, carye hym to his mother. And he toke him & brought him to his mother. And he sat on her knees til none & thẽ dyed. And she caryed hym vp & layd hym on the bedde of the man of god, and shut ỹ doze to him, & wẽt out, and came to her husbãde and sayde: sende me one of ỹ young men & an asse that I maye rũne to the mãn of God. And he saide: wherfore wylt thou go to him to daye, whyle it is neither newe mone nor Saboth daye. And she sayd: be content. Then she sadelled an Asse & sayd to the ladd: leade awaye and make me not cease rydyng, vntyll I byd the.

And so she went & came vnto the man of god, to mout Carmel. And whẽ the mãn of God saw her a farre, he sayde to Gihezi hys seruaunt: se, wher oure seruaunte cometh. Now rũne against her, * & aske her, whether it be all well wyth her, and wyth her husbãd and with the lad. And she sayde: all is wel. Thẽ she wente to the man of god vp to ỹ hil and caught him by ỹ fete. And Gihezi wẽt to her, to thrust her away. But the man of god said: let her alone, for her soule is vexed, and the Lord hath hyd it from me and hath not tolde it me. Then she sayde: dyd I desyre a sonne of my lorde? dyd I not saye, that thou shuldeste not bryng me in a foles Paradyse.

Then he sayde to Gihezi: gyrde vp thy loynes, and take my staffe in thyne hãde & awaye. If anye man mete the, salute hym not. And yf any salute the, ãswere him not agayne. And put my staffe vpon the boy. Not withstandynge the mother of ỹ chylde sayde: * as sure as the Lorde lyueth, & as thy soule lyuethe, I wyl not leaue the. And then he arose and folowed her. Gihezi went before them and put the staffe vpon the ladd. But there was nether voyce nor attending. And then he wẽt agayne against his master and told hym saying: it hath not awaked the ladd.

When Eliseus was come to ỹ house: Behold, ỹ ladd was deed & layde vpon hys bed. And he went in & shut the doze to the lad & him, & prayed vnto the Lord. * And he wẽt vp & laye vpon the ladd, & put hys mouth on hys mouth, and his eyes on hys eyes, & the palme of his handes on the palme of hys hãdes, and spred him self vpõ ỹ lad that the flesh of the child waxed warme. And wẽt agayne & walked once vp & downe in ỹ house, and thẽ went vp & spred him self vpõ him. And thẽ the lad neesed seuẽ times & opened hys eyes. And he called gihezi & said: cal for this Sunamite. And he called her. And whẽ she was come to hi, he said: * take thy sõne. Thẽ she wẽt & fell at his fete & bowed her self to the groũd, & toke vp her sõne & wẽt out. Whẽ Eliseus was come to Galgal agayne, there was a dearth in the lande, and the children of the prophets dwelt wyth him. Then he sayd to his seruaũt, put on a great pot, & make pottage for ỹ children of ỹ prophets. And one wẽt out into the felde, to gether herbes, & found as it were a wylde vyne, and gethered therof Coloquintydaes his lappful, & came & shred thẽ into the pott of potage, they vnwetynge. And they powred out for the men to eate. And whẽ they had tasted

tasted of ỹ pottage, they cryed out & sayd: there is deeth in the pot thou mãn of God, & could not eate therof. Thẽ he sayd: bryng meale. And he cast it in to the pot & sayde: fyl for the people that they maye eate, and there was no harme in the pot.

Ther came a man from Baalsalisa and brought the man of God breedde of fyrst frutes, cxx. loues of barleye, and new corne in a cloth he had. And Eliseus bade put it before the people that they myghte eate. Then hys mynister sayd: what shulde I set this before an hundred men? And he sayde: sett it before the people and lette them eate. For thus sayth the Lorde: they shal eate and leaue. And he sett it before them, and they eate and left according to ỹ worde of the Lorde.

¶ Naamã ỹ Syrie is healed of his leprosie. Gihezi is stricken with a leprosie because he toke money & rayment of Naaman.

The. v. Chapter.

NAaman captayne of the host to ỹ kig of Siria, was great wt his master & well take: for thorow hym the Lorde saued Siria. And he was an actiue man, and yet a leper. And there had gone a companie of Soudyoures oute of Siria a runnyng, and had brought oute of the contrepe of Israel a lytle mayde, whyche was with Naamãs wife. And the Damosell sayde vnto her ladye: I wolde my master were with a prophet that is in Samaria: he wolde deliuer hym of hys leprosye. And she went & told her husband saying: thus & thus saith ỹ maide ỹ is out of ỹ lãde of Israel. And the king of Siria said: go thy waye, and I wyl sende a letter vnto the kyng of Israel. And he went & toke wyth hym ten talentes of siluer & .vi. thousande peces of goulde, and ten chaung of rayments. And he brought the letter to ỹ kyng of Israel cõtaynynge thys tenoure. Now when this letter is come vp to ỹ: Behold I haue sent Naaman my seruaunt to the, that thou shuldest rydde him of his leprosie. And when the king of Israel had reade ỹ letter, he rent hys clothes & sayd: * am I god, to sley & to make a lyue, that he shuld sende to me, for to delyuer a mãn frõ his leprosie. But consider I pray you & se, how he pyketh quarelles wt me. And whẽ Eliseus the man of God, hard howe that the kyng of Israell had rente hys clothes, he sent to the kynge sayinge: Wherfore hast thou rent thy clothes? let him come to me, that he maye know that ther is a prophete in Israel.

And Naaman came with his horsses & his charet, and stode at ỹ doze of Eliseus. Thẽ Eliseus sent a messenger saying: go & washe the in Jordã seuẽ tymes, and thy flesh shall come agayne to the as before, & thou shalte be cleane. And Naaman was wroth and wẽt awaye, and sayd: Behold, I thought in my selfe, he wold haue come out, & stande & call on the name of the lord hys God, & put hys hande on the place of the dysease, and so take awaye ỹ leprosye. Are not Abanah and Pharphar, riuers of Damasco, better then al the waters of Israel? Myghte I not rather washe in them and be cleane? And so he turned and departed in an angre. Then came his seruaũtes and comuned wt him and sayd: Father yf the prophet had bydd the done some great thyng, oughtest thou not to haue done it? How moche rather then shuldeste thou do it, while he saith to ỹ onlie, wash & be cleane. * Then he wẽt downe & washed seuen times in Jordã, as the mãn of God bade, & hys flesh chaunged, lyke vnto the flesh of a lytle boye, and he was cleane.

Thẽ he turned agayne the mãn of God & all his companye with him, and came & stode before hym & sayde. Behold I know that there is no God in all the worlde, but in Israel. And now I pray the take a blessing of thy seruaũt. But he said * as surely as ỹ lord lyueth before whome I stand, I wyll receaue none. And the other wolde haue cõstrained him to receaue: but he wolde not do it. And Naaman sayde, yf thou wylte not: yet I praye the, maye there not be geuen to thy seruaunte the burthen of two mules of erthe. For thy seruaunt wyl hencefoorthe offer nether burnte sacrifice nor offeryng vnto anye other God, then to the Lorde. But herein the Lord be mercyful to thy seruaunte, for whẽ my master goeth into the house of Remõ to worshyp there, he * leaneth on myne hãd, & I muste worshippe in the house of Remon, lett the Lorde I praye the be mercyfull vnto thy seruaũt in this case. And he sayd to hi: go in peace. And when he was departed from him

him a furlong of grounde, Gihezi ỹ seruaũt of Eliseus the mã of god, said: se, my master hath kept of, this Syrien Naaman ỹ he wold not receaue of his hand ỹ he offered. As surely as the Lorde lyueth I wyll runne after him & take somewhat. And so Gihezi went after Naamã. And whẽ Naamã saw him come running after hym, he came downe of ỹ charet agaĩst him & said: *is al well? And he sayd yee.

But my master hath sent me sayinge: se, ther be two young men come to me out of Ephzaim of the chyldre of the prophetes: gene thẽ I pray the one talẽt of syluer & a couple of good garmẽtes. And Naamã saide sauentre and take two talentes of syluer in two bagges, with two goodly garmentes, & delyuered them vnto two of his seruaũtes, to beare it before hym. And he went in the darcke & toke it of their hãdes & bestowed it in the house, and lett the men go, and they departed.

Then he wente & stode before hys master. And Eliseus sayd to him: whence cometh Gihezi? And he sayde: thy seruaunte wẽt no whether. And he said: wẽt not mine herte wt the, when the man turned & came of his charet agaynst the? Is it a tyme to receaue siluer & to receaue garmẽtes, oliue trees, vyneyardes, oxen, shepe menseruaũtes and maydeseruauntes? The lepzosye therfore of Naamã cleaue vnto the, & vnto thy sede for euer. * And he wẽt out frõ him a leper as white as snow.

¶ Eliseus maketh ryon to swimme above the water. The Syrians besiege Israel, so that .iij. wemẽ agree togeather to eate their owne chyldren.

The .vi. Chapter.

THen sayde the chyldren of the prophetes vnto Heliseus: se, the place wher we dwel vẽ ỹ is to lytle for vs. Let vs ther take euery mã a beame & byld vs a place ther to dwel in. And he said: goo ye. And one sayde: begynne I pray the, and go with thy seruauntes. And he sayde: I will, and so wente with them.

And when they came to Jordan, they cutt downe wood. And as one was heuinge of a beame, ỹ axe heed fel into ỹ water. And he cryed oute & sayde: Alasse master: for it was lẽt me. And the mã of god said: Where fel it? And he shewed him ỹ place. And he cut an helue and cast it in thyther, and made the axe heed swimme. And he sayde: take it vp to the. And the other stretched his hand and caught it.

And the king of Syria fought against Israell, and toke counsell wyth his seruauntes saying: In soche a place and in soch a place wyll I pytche. And the man of God sent vnto the kyng of Israel saynge: Beware thou go not by for he a place, for there are the Syrians gone downe. And the kynge of Israel sent to the place whyche the man of God tolde hym and warned him of, & saued him self ther more then once or twyse.

And the hert of the king of Syria was troubled therwith, ỹ he sent for his seruaũtes & sayde to them: * wyl ye not shewe me whych of vs telleth the kynge of Israell. And one of his seruauntes sayd: nay my Lorde kyng: Eliseus the prophet that is in Israel, he tellyth the kyng of Israel the wordes that thou speakest in thy slepyng chambre. Then he saide: go and spie wher he is that I may sende & fet him. And one told the kynge sayinge: se, he is in Dothã. And he sẽt thyther horse & charettes and a great host. And they came thither by nyght and compased the towne about.

And whẽ the seruaũt of the mã of god rose vp erly and was gone oute: Beholde: ther was an host rounde about the towne vẽ horses and charettes. Then sayde hys lad to him: Alasse master, what shal we do? And he sayde: feare not, ther are mo wyth vs then vẽ them. And Eliseus prayed and sayde: Lorde open the eyes of the younge man, & he sawe. And beholde, ỹ mountayne was full of horses and charettes of fyre rounde about Eliseus. And when the soudiars came downe to him, Eliseus prayed vnto the Lorde and sayd. Smite thys people with blindnesse. And he smote them vẽ blyndues accordyng to the desyre of Eliseus. Thẽ Eliseus sayd vnto thẽ this is not ỹ way, nor this is not ỹ towne: but followe me and I wyll bryng you out to the mã ye seke. And he ledd them to Samaria.

Whẽ they were come to Samaria, Eliseus sayde: Lord, open their eyes & let thẽ se. And the Lorde opened their eyes & they saw. And behold they were in ỹ middes of Samaria. And then sayde the kynge of Israell vnto Elizeus when he saw them: shal

* shal I smyte thẽ, shal I smyte thẽ father? And he sayd: smyte thẽ not. But smyte thẽ thou takest wyth thyne owne swerde and with thyne owne bowe. But set bread and water before them, & let them eate & drinke and go to theyr master. And he made great ordinaunce before them. And when they had eaten and dronke, sent thẽ away, and they went to theyr master. And so ỹ bondpoures of Syria came noo more into the lande of Israel.

After this Benhadad kynge of Syria gathered all the hoste, and went & besieged Samaria. And ther arose great dearth in Samaria: for they had besieged it, vntyll an Asses head was worth foure score sycles of siluer, & the fourth part of a * Cab of doues dong worth fyue sycles. And as the kyng of Israel walked vpon the walles ther cryed a womã to him, saying: help my Lord king. And he sayd: Nay, the lord helpe the. But wherwith shuld I help the, wyth corne or wyne? Then sayd the kyng to her: what ayleth the? And she answered: thys womã here said to me, bring thy sone and let vs eate hym to daye, & we wyl eate myne to morowe. * And so we dressed my sonne & dyd eate hym. And I sayde to her another day, bring thy sonne that we may eate hym. But she hath hid her sone. Whẽ the king heard the wordes of the woman he rent his clothes cleẽ as he was walking on the walles. And when the people loked vpõ him: se, he was clothed in sack vnder. Thẽ he sayd: God do so & so to me, yf the head of Eliseus the sone of Saphat tarie on him thys day. And as Eliseus satte in hys house and the elders wyth hym: thee kyng sent one from hym. But yer the messenger came at him, he sayde to the elders: se you not how the sonne of thys murtherar hath sent, to take of myne head? be circũspect therfore whẽ the messenger cometh and shut the doze, & thrust him backe therwith: for the sounde of hys maysters fete foloweth hym. And whyle he yet talked wt them: Behold the messenger was come vn to hym. And he sayde: behold, thys euel is of the Lord, what moare shall we loke for of the Lorde.

¶ Eliseus prophesieth plẽteousnes of victoryes and other thinges to Samaria. ¶ The Syrias rũne awaye & haue no mã folowing thẽ. The Lord that wold not beleue the word of Heliseus is troden to death.

The .vii. Chapter.

THen Heliseus sayd: heare the worde of the Lorde: for thus sayth the Lorde: tomorowe thys tyme a bousshell of fyne flowre shalbe solde for a sicle & two bousshelles of Barleye for a nother in the gates of Samaria. Then a greate Lorde on whose hande the king leaned, answered the man of God and saide, though the Lord wold make windowes in heaue, yet wold not this be. And he said agayne: Beholde, thou shalte se it wyth thyne eyes and shalt not eate thereof.

And ther were foure lepers set with out the gate of Samaria. And they sayd eche to hys cõpanion, what sytt we here vntyll we die? though we thought that we might come into ỹ cytte, yet is the dearth so great in ỹ citte, that we shal ther dye. And yf we tarye here, we at but dead also. Now therfore come & let vs fle to the Host of the Syrias: yf they saue our lyues, we shal lyue. And yf they kyll vs, thẽ are we dead. And so they arose in the darke to go to the host of the Syrians. And whẽ they were come to the syde of the Hoste of Syria: se, there was no man there.

For the Lord had made the hoste of the Syrias heare a noyse of charettes & a noyse of horses, & the noyse of a great Hoste. In so moch that they sayd one to another: se, the kynge of Israel hath hyred agaĩst vs. the kynges of the Hethites & the kynges of Egypte, to come vpõ vs. And vpõ that they arose and fled in the darke, & left theyr tentes, theyr horses, theyr Asses and the felde they had pitched euen as it was, and fled for theyr lyues. And when these lepers came too the edge of the Hoste, they went into a tente and dyd eate and drinke and carped thence syluer, gould & raymẽt and wente & hyd it: and came agayne and entered into another, and carped thence also, and went and hyd it.

Then they sayd one to another: it is not wel that we doo, for this daye is a daye to bring tidinges. And yf we hold our peace & tarye tyl it be daye light, we shal finde a mischefe. Now therfore come, let vs go & tel the kynges housholde. And so they wẽt and called to the porter of the citte & tolde them sayinge: we came to the Paulyons

of

of the Sirians: & se ther was no mā ther, neyther voyce of man, but hozses & Asses tyed, & the tentes euen as they were.

Then the porters called & tolde the kinges house within. And the kinge arose in ỹ night and sayd to his seruauntes: I wyll shewe you, how the Sirians haue serued vs. They know that we ar oppressed with hungre, & therfore ar gone out of theyr pauilions to hyde thē selues in the felde sayinge: They wyll come out of the cytie, and thē we shal catche thē a lyue & get into the cittie. And one of his seruaūtes answered & sayd: Let mē take fyue of the hozses that remayne & are left in the cittie. Behold they are as good as all thee multitude that are left in the cytie: and as good as al the multitude of the cytie that are consumed, and let vs send and se. And they toke two charettes of hozses, & the kinge sente after the Hoste of the Sirtens sayinge: go and ser. And they folowed after them euen vnto Jozdan: & se, all the waye was full of clothes and vesselles which the Sirians had cast from them for haste.

And the messengers returned and told the kyng. And then the people went oute & robbed the tentes of the Sirians. And so a bushel of flowre was solde for a sycle, & two bushulles of barley for a sycle, accoz dynge to the worde of the Lozde. And the kyng set the Lozde on whose hand he leaned, to kepe ỹ gate. And the people troade him in the gate, that he dyed, accozdyng to the saying of ỹ mā of God whych he sayd when the king came downe to him. And it came to passe accozding to the word of the man of god to the king sayinge: two bushelles of barleye for a sicle & a bushel of flowre for another shalbe to mozowe thys tyme in the gates of Samaria. And the Lozd answered the man of God and sayd though the Lozd made wyndowes in heauen, yet wolde thys not be. And the other sayde: Beholde, thou shalt se it with thyne eyes, & shalt not eat therof. And so it chaūced: for thee people troade hym vnder fete in the gate, that he dyed.

¶ Eliseus prophesieth vnto the Sunamite ỹ barth of.viii. yeare. After the death of Benhadad raygneth Hazael in Siria. Jehoram the sonne of Jehosaphat raygneth in Juda. Edom falleth frō Juda. Ohozias succedeth Jehozam.

The. viii. Chapter.

Then spake Eliseus vnto thee womā whose sonne he had reflozed to lyfe againe, sayinge: vp & go both thou and thyne house, & sotourne where thou thinkest best, for the Lozd wil cal a dearth which shal come on the lande seuen yeare. And the woman arose & dyd after the sayinge of the man of God, and wēt both she and her household & sotourned in the land of the Philistines seuē yere. And at ỹ seuē yeares ende, when the womā was come agayne out of the lād of the Philistines she went out to speake to the king for her house and for her land. And the kinge was talkinge wyth Gihezi the seruaunt of the mā of God sayinge: tel me I pzaye the, al the greate dedes whyche Eliseus dyd. And it chaunced as he was telling the kyng how he restozed a dead body to life againe that the womā whose sonne he reuyued, cryed to the kyng for her house and land. Then sayd Gihezi: My Lozd kynge, thys is the woman and thys is her sonne whych Elizeus brought to lyfe agayn. And the king asked the woman, and she tolde him. And so thee kynge sente wythe her one of hys Chamberlaynes sayinge: restoze all that pertayneth to her, wyth all the fruytes of the felde, sence the daye she lefte the lande vnto thys tyme.

After that Eliseus went to Damasco, Benhadad the kynge of Siria beynge sicke. And one tolde the kynge sayinge: The man of God is come hether. Thē sayd the kyng to Hazael: * take a present with the and goo agaynst the man of God and aske the Lozd by hym whether I shall recouer of thys my disease oz no. And Hazaell went to mete him and toke presentes with hym, euen of all the good thinges of Damasco, as moche as fourtie Camels could beare, and came & presented hym self before hym & sayd: thy sonne Benhadad king of Siria hath sent me to the, sayinge: shal I recouer of thys my disease.

And Eliseus said to him: go and say to him, thou shalt recouer, howbeit the Lozd hath shewed me that he shall surelye dye. And the man of God began * to loke earnestly, in so moche that he was a shamed: and the man of God wepte. And Hazaell sayde: why wepeth my Lozde? And he answered

answered: for I know that thou shalt dooe cuel vnto the children of Israel: theyr stroge cities thou shalt set on fyre, & theyr young men thou shalt sleye wyth the swerde, and shalt dashe oute the braynes of theyr sucklinge children, and all to teare theyr wemen wyth chylde.

And Hazael sayd: what is thy seruaūte which am but a dog, that I shulde do this great thing? And Eliseus said for ỹ Lozd hath shewed me, that thou shalt be king of Siria. And so he departed frō Eliseus & came to hys mayster, whiche sayd to hym. What sayd Eliseus to the? And he sayde: he tolde me that thou shuldeste recouer. And on thee mozowe he toke a roughe cloth and dypte it in the water and spzede it on hys face, and he dyed, & Hazael raygned in hys steade.

The fyfte yere of Jehozā sōne of Ahab king of Israel, Jehosaphat being yet kig of Juda, Jehozā the sonne of Jehosaphat king of Juda, began to raygne. xxvii. yere olde was he whē he began to raygne, & he raygned. viii. yere in Jerusalē. And he walked in the way of the kinges of Israel, as did the house of Ahab for the daughter of Ahab was his wyfe, & he dyd that displeased the lozd. Neuerthelater the Lozd wold not destroye Juda because of Dauid hys seruaūt, as he promysed hym to geue hym a light in hys chyldren all waye.

And in his dayes Edō fel away frō vnder the hand of Juda, & make thē a kyng of theyr owne. And Jehozā went to Seir, & all hys charettes with hi. And he rose by night & layd on the Edomites, whych compased him in, & ỹ captaines of his charet & the people fled into their tentes. And so the Edomites slipte away frō vnder the hand of Juda vnto thys day. And thē Lobnah slipt away to, euen that same tyme.

The rest of the dedes of Jehozā & al he dyd are writtē in the chronicles of the kinges of Juda. And Jehozam rested wt hys fathers & was buried wyth his fathers in the citie of Dauid. And Oziah hys sonne raygned in his steade. The. xii. yere of Jehozā sonne of Ahab, king of Israel, did Ohoziah the sonne of Jehozā king of Juda begin to raygne. Two & twentie yere olde was Ohoziah whē he begāne to raygne, & raigned one yere in Jerusalē, his mothers name was Athaliah daughter of Amri, king of Israel. And he walked in the way of the house of Ahab: for he was a sōne in law to the house of Ahab.

And Jehozā the sonne of Ahab wēte to warre with Hazael king of Siria, at Ramoth in Galaad, and the Sirians wounded hym. Wherfore kyng Jehozam went backe agayne, to be healed in Jesrahell of the woundes whych the Sirias had geuē him at Ramoth, whē he fought wyth Hazael kyng of Siria. And Ohoziah the sonne of Jehozam king of Juda wēt downe to se Jehozam sonne of Ahab in Jezrahel because he was sycke.

The Notes

Hazael brought thys weat clothe to him, as though he wold therwith haue coled him, & eased hi of his feruent heate: but dyd in dede strangle hym, after Josephus. He had heard of the prophet ỹ he had dad thuld recouer, & so thuld it haue been longe or he had raygned: therfore dyd he rydde hym, to thyntent that he myght soner come by the Kyngedom.

¶ Jehu is made king of Israel, and kylleth Jehozā the king therof, & Ohoziah kynge of Juda also: and thereto causeth Jezabel to be caste downe fozthe of a wyndowe, whom dogges eate.

The. ix. Chapter.

And Eliseus the prophete called vnto one of the chyldren of of ỹ prophetes, & sayd to him gyrde vppe thy lopnes & take this boxe of oyle in thyne hād and get the to Ramoth in Galaad, & when thou comest thether, thou shalt there se Jehu the sonne of Jehosaphat thee sonne of Namsi, & go to him, & make him aryse vp frō among his brethren, and carye hym to a secrete chamber. And take ỹ boxe of oyle and powze it on hys heade and saye, thus sayth the Lozd: I haue anoynted the to be kynge ouer Israel. And thē open the doze and flee, & tary not. And the seruaūt of the Prophet get hym to Ramoth in Galaad, & whē he came, the captaynes of the Hoste were sytting tygether. And he sayd: I haue an errand to the Sir captayne. And Jehu sayde, vnto whyche of all vs? And he sayde: to the O captayne. And he arose and went into the house.

And the other powzed the oyle on hys head and sayde to hym, thus saith ỹ Lozd God of Israel: I haue anoynted the to be kynge ouer Israel the people of the lozde that thou sleye the housholde of Ahab thy mayster. For I (sayth the Lozde) wyl auenge the bloude of my seruaūtes the prophetes, & the bloude of all the seruauntes

Jezabel. of the Lorde, of the hand of Jezabel (for ye whole house of Ahab shall be destroyed) and I wyll destroye vnto Ahab what pisseth agaynste the walle, and so moche as the presoned or that is forsaken in Israel, and wyll make the house of Ahab lyke the house of Jeroboam sonne of Nabat, and lyke the house of Baasa the sonne of Ahiah. And as for Jezabell the dogges shall eate her in the felde of Jezrahell, and none shall burye her. And he opened the doze and fled.

And when Jehu was come oute to the seruauntes of his Lord, they sayd to hym: is all peace? Wherfore came this mad felow to ye? And he sayd to him: ye know the person and his communicatio. And they said: it is not so. But tell vs a felowshippe. And he sayd, thus and thus spake he to me saynge. Thus sayth the Lord: I haue anoynted the to be kynge ouer Israell. And they hasted and toke euerye man his mantell & put vnder hym on an hye beche at the top of steppes, & blewe a trompett and sayde: Jehu is kynge. And so Jehu the sonne of Josaphat the sonne of Namsi conspired agaynst Jehozam. And Jehozā had bene waytyng at Ramoth Galaad, and all Israel with him, for feare of Hazael kyng of Syria, and was returned to be healed in Jezrahel, of ye woundes which the Syrias had geuē him as he fought wyth Hazaell kynge of Syria.

Then sayde Jehu: If it be youre mynde, then let no man escape out of the citte, to goo & tell in Jezrahell. And Jehu rode and wente to Jezrahell: for Jehozam laye there, and Ohoziah kynge of Juda was come to Jehozam. And ye watcheman that stode on the towze in Jezrahel, spied the cōpany of Jehu as he came, and sayd: I see a companie. And Jehozā said: take an horsman and sende agaynst them, and let hym aske whether it be peace. And ther wēt one on horsbacke agaynste him and said: thus sayth the kyng: is it peace? And Jehu answered: what hast ye to do wt peace? turne and come after me. And the watchmā tolde saying: the messenger came to them but he cometh not agayne.

Then he sent out another on horsback, which came to them and sayde, thus sayth the kyng: is it peace? And Jehu answered what hast thou to do with peace? turne and come after me. And the watchman tolde sayinge: he came to them, but he cometh not agayne, & the dryuyng is lyke the dryuing of Jehu the sōne of Namsi, for he dryueth as he were mad.

Then sayd Jehozam, make redye. And they made readye his charet. And Jehozā king of Israel, & Ohoziah kyng of Juda wēt out ether in hys charet agaynst Jehu, and mett him in the furlong of Naboth ye Jezrahelite. And when Jehozam saw Jehu, he sayd: is it peace Jehu? And he sayd, what peace shulde there be, so long as the whordomes of thy mother Jezabell & her wytchecraftes are so greate? And Jehozam turned his hand and fled, & said to Ohoziah, there is falshed Ohoziah. And Jehu toke a bowe in hys hande and smote Jehoram betwene the shoulders, that the arowe came out at hys breast. And he fell downe thze folde in his charett. Then he sayde to Badakar a lorde of hys, take & caste hym in the plat of grounde of Naboth ye Jezrahelite. For I remembre as I & thou rode to gether after Ahab hys father, how ye Lorde spake these wordes agaynste hym: I haue sene yesterdaye the bloude of Naboth & of his sonnes, sayde ye Lord, and I wyl qupte him in this grouñd, sayth the lorde. Now therfore take and cast him in the plat of grounde accordyng to the word of the Lorde. And when * Ohoziah the kyng of Juda sawe that, he fled the waye to the *garden house. And Jehu folowed after him in his charet at the going vp to Sur by Jeblaam, and he fled to Magedo and ther died. And his seruauntes caried him to Jerusalē, & buried him in his sepulchre wt his fathers in ye cytye of Dauid. And in ye xi. yere of Jehozam sonne of Ahab, begāne Ohoziah to raygne ouer Juda. And whē Jehu was come to Jezrahell, Jezabel herde of it, & starched her eies & tired her heed & looked out at a wyndowe. And as Jehu entered at ye gate she said: had Zamri peace which slew his master? And he lyfte vp his eyes to the wyndow & saide, who is of my syde who? And there loked out to him two or thze lordes that were chāberlaines. And he said: Thzow her downe. And they thzew her downe. And he sprinkled of her bloud

bloude vpon the walles & on the horses, & troade her vnder fote.

And then whē he was come in & had eaten & dronke, he sayde: go & vyset I praye you, ponder cursed creature, & burye her, for she is a kynges daughter. And when they came to burye her, they fōud no more of her, then the skulle and the two fete & the two handes. And they came agayne & tolde hym. And he sayde: it is the worde of the Lorde which he spake by the hande of his seruaūte Eliah ye Thesbite saying: * in ye feld of Jezrahell shal dogges eate the flesh of Jezabel, & ye carkas of Jezabel shal be dong vpō ye erth in ye feld of Jezrahel, ye men shal not saye, this is Jezabel.

* 3. Reg. xxi. k

¶ Jehu causeth the lxx sonnes of Ahab to be slaine, & after that all of hys brethre. We finde the same also to hil all the prestes of Baal. After his deethe hys sonne sayneth in hys steade.

The x. Chapter.

Ahab had lxx. sonnes in Samaria. And Jehu wrote letters, & sent to Samaria vnto the elders that were Lordes of Jezrahel and to them that nourted vp Ahabs children saying: now at the comyng of these letters to you, ye haue wythe you youre masters sonnes, & ye haue wythe you charettes and horses, & a stronge citte and harnesse. Therfore loke the best, & him ye most pleaseth you of youre masters sonnes, & put hym on his fathers seate, & fight for youre Lordes house. And they were exceedynglye afrayde, and sayde: se, two kinges were not able to stande before him, how shall we then stande? And ye gouernoure of the kynges house and of ye cytie and of the elders and the nources sente to Jehu saynge: we are thy seruauntes and wyl do al that thou shalte byd vs: we wil make no man king: but do thou what semeth good in thyne eyes.

Then he wrote another letter to the same thing: If ye be myne & wyl obeye my voyce, then take the heedes of youre masters sonnes and come to me to Jezrahel, by to morow thys time. And ye kinges sonnes were lxx. personnes wyth the greate men of the cytye whych nourisshed them. And whē ye letter came to them, they toke the kynges children and slue them in nombre lxx. persones, and put theyr heedes in cophines and sente them to hym to Jezrahell. And there came a messenger and tolde him saying: they haue brought the heedes of ye kinges sonnes. And he sayd: lett the put the on two heapes in the entryng of the gate, tyll it be daye.

And in the morning he wēt out & stode and sayd to all the folke, ye be righteouse: for se, I conspired against my master and slue him: But who slue these? consydre now how there is nothyng of the Lordes worde falle to the erthe, which he spake against the house of Ahab: for the Lorde hathe done that he spake to his seruaunte Eliah. And so Jehu slue al ye remaynēd of ye house of Ahab in Jezrahell, & all ye were great wyth him, & hys companyons & hys preastes, vntyll he had lefte hym naughte remayne. And he arose and departed & wēte to Samaria. And as Jehu was come euen to the house whet the shepeardes * bīde their shepe by the hye waye syde, he met wythe the brethren of Ohoziah kynge of Juda, and sayd what are ye? & they saide, the brethren of Ohoziah are we, and go to salute the children of the kyng and of the Quene. And he said: take them a liue. And they toke them a lyue, & slue thē at the well beside the house whet the shepardes bynd their shepe, in nomore, xlii. persōnes, that he lefte none of them.

* That is whet the shepe are folde. Or whet the shepe for nūbre be numbred.

And when he was departed thence he met with Jehonadab the sonne of Rechab comynge agaynst hym. And Jehu saluted hym and sayd to hym: is thyne hert right, as myne hert is with thyne. And Jehonadab sayde, ye that it is. If it be, then gyue me thyne hande. And he gaue hys hande, and the other toke him vp to him into ye charet and sayd: go wt me & se the zeale I haue to the Lord, & made him ryde wt him in hys charet. And when he came to Samaria, he slue all that remayned vnto Ahab in Samaria, tyll he had wypte hym out, according to the saying of ye lord which he spake to Eliah.

After that Jehu gathered all the people to gether & sayd to thē: * Ahab serued Baall a lytle: But Jehu shal serue hym a good. Now therfore calle vnto me all the prophetes of Baal & al his seruauntes & all his preastes, & none be lackyng. For I haue a great sacrefice to do to Baal: ye any

* 3. Reg. xvi. b

be missed, he shal not liue. But Jehu did it for a sotelltie, to destroye the seruaūtes of Baal. Wherfore Jehu sayd: Apoynt a so lēpe feast for Baal, & they proclaimed it. Then Jehu sent thorow oute all Israell. And al the seruaūtes of Baall came, that ther was not a man left behynd that came not. And when they were come in to the tē ple of Baal, the temple was ful from one ende to another.

The he sayd to the keper of the vestrie, bryng forth garmentes for the seruauntes of Baal. And he brought the out garmētes. And Jehu went vñ Jehonadab sōne of Rechab in to the house of Baal: and sayde to the seruauntes of Baall: searche and loke that there be none here vñ you of the seruauntes of the Lord, but ꝑ seruaūtes of Baal onlye. And they went in, to offer sacrefyce & burntofferinges. But Jehu appointed him foure skore men without & sayd: If any of the men which I shal bryn ge vnto your hādes escape, he that letteth him go shal dye for hym.

And as sone as he had made an ende of offeryng of burntsacrefyce, he sayde to the of the garde & to the Lordes: go in & slepe the, let none come oute. And they smote the vñ the edge of the swerde. And the garde & the Lordes cast them out, & went vnto the cytte of the house of Baal, & fette out the Image out of the house of Baal & burnt it. And they brake ꝑ Image of Baal, and brake the house of Baal, & made a sege of it euer after. And so Jehu destroyed Baal out of Israel. But frō the synnes of Jero boam the sonne of Nabat which made Is rael synne with the goulden calues in Be thel and Dan, Jehu departed not.

Then the Lorde sayd to Jehu, because thou haste lustelye done that pleaseth me, and hast done to the house of Ahab al that was in myne hert, therfore shall ✱thy chyl dren in the fourth generacyon sytt on the seate of Israell. But Jehu cared not to walcke in the law of the Lorde god of Is rael with al hys herte: for he departed not from the sinnes of Jeroboam which made Israel synne.

In those dayes the Lorde begarme to cut Israel shorte, for Hazaell slue them in all the coostes of Israell, from Jordan eastwarde: euen all the lande of Galaad the Gadites, the Rubenites and the Ma nassites, from Aroer vpon the ryuer of Arnon, with Galaad and Basā. The reste of the actes of Jehu, and all he dyd, and all his powre, ar writtē in the chronicles of the kinges of Israel. And when Jehu was layde to rest with his fathers, they buryed hym in Samaria, and Jehoahas his sonne raygned in his stead. And the tyme that Jehu raigned vpon Israel in Samaria, was .xxviii. yere.

The Notes.

a They be here called nourcers (as it were) that were in dede coūcelars ꝑ rulers of ꝑ thinges perta ning to the tēple weakliер because they also prouy ded for the childrē all soche thynges as were conue nient for them.

¶ Athaliah putteth to death al the kinges sōnes, ex cepte Jehoas the sōne of Ohoziah: which is hidden a after her deeth is made kynge.

The .xi. Chaptre.

AND Athaliah ꝑ mother of Oh oziah, when she saw that her a sonne was deed, she arose and slewe all the seede of the kyng dom. But Jehosaba ꝑ daugh ter of kynge Jehoram and syster of Oho ziah, toke Jehoas the sonne of Ohoziah & stale hym from amonge the kynges sōn nes that were slaine, and hys nource with hym, out of a sleppynge chambre, and hydd hym from Athaliah, that he was not slayn ne. And he was wyth her, hyd in the house of the Lorde. vi. yere. And Athaliah dyd raygne ouer the land.

And the seuenth yere Jehoiada sente & fett the rulars ouer hundredes vñ the cap taynes and them of thee garde, and toke thē into him into the house of the lord, and made a bonde with them, and toke an othe of them in the house of the Lord, and shew ed thē the kinges sonne. And he cōmaū ded thē saying: this is that ye must do: one third part of you shal come on ꝑ Saboth daye and kepe the watch of ꝑ kynges hou se: And another thirde parte shalbe at the gate Sur: and another thyrde parte shall be at the gate behynde the garde chambre, and so shal ye kepe the watche of the hou se✱ of Mesah, & two porcions of you: that is, all that goo oute the Saboth daye, shal kepe the watch of the house of the lor de about the kynge, and shal compase the kynge rounde aboute, euerye man wythe hys wepen in hys hande. And whosoeuer cometh

Jehoas. Amaziah Jehoiada.

cometh wyth in the ranges shall dye for it. And se that ye be with the kynge as he go eth out and in.

And the captaynes ouer the hundredes did al thynges as Jehoiada the preast cō maūded: & toke euery mā his men, that is, them that came in the Saboth daye with them that went oute the Saboth daye, & went to Jehoiada the preast. And the preast gaue to the captaynes ouer hundredes the speares and shyldes that were kyng Dā uids & had remayned in the tēple. And the garde stode euery man with his wepon in his hand rounde aboute the kynge, frō the right cozner of the tēple to the lefte a long by aultare & the temple. And he broughte out the sonne of the king & put the crowne vpon him, and delyuered him the ✱witnes, and made hym kynge and anoynted hym. And they clapte their hādes and sayd: god saue the kynge.

that is, the law of god Deu. xvii. d

And when Athaliah heard the noyse of the runninge of the people, she came to the people in to the house of the Lorde. And when she saw the kynge stande by a pyller (as the maner was) and thee syngers & the trompettes by the kyng, and all the people of the lande reioysynge, and the blowyng of the trompettes, she rente her clothes & cryed, treason treason. And Jehoiada the preast commaunded the Capraines of the hundredes that had the rule of the hoste, & sayde to them: haue her oute wythoute the ranges, and yf any folowe her, let hym dye vñ the swerde: for the preast sayd, she may not be slayne in the house of the lorde. And they layde handes on her, and she wēt the way that the horses of the kynges wēt out and was slayne there.

And Jehoiada made a bonde both betwene the Lord and the king, & betwene the people and the Lorde, that they shuld be ꝑ Lordes people: & also betwene the kyng & the people. Then all the people of the lan de wente into the house of Baall, and de stroyed hys aultares, and brake downe his Images lustely, and slue Mathan the preast of Baal before the aultar. And the preast set watch men in the house of the lor de, & toke ꝑ rulers ouer hundredes & the cap taines & the gard & al the people of ꝑ land: And they brought the kyng from the hou se of the Lord & went the waye of the gate of the garde of the kinges house. And he sat him downe on the seate of the kynges. And all the people of the Lord reioysed, & the cytye was in quyette. And they slue Athaliah wythe the swerde in the house of the kynge.

¶ Jehoas maketh preuision for the repayryng of ꝑ temple. He is kylled by .ii. of his seruauntes, & Ama ziah raygneth in hys steade.

The .xii. Chapter.

IEhoas was seuen yere olde a whē he was made kinge. And he begānne to raygne the se uenth yere of Jehu, & raigned fourtye yere in Jerusalem. His mothers name was Zebiah Bersa be. And he dyd that pleased the Lorde, as longe as Jehoiada the preaste enfoyned hym. But they toke not awaye the hilaul ters, for the people slue and offered styll in the hillaulters.

And Jehoas saide to the preaste: all the syluer ꝑ is dedicat & brought to the house of the Lorde in curraunt money, that is to saye, the moneye that euery man✱is set at, with al the moneye that euery mānes hert geueth him to bryng into ꝑ house of ꝑ lor de, let ꝑ preastes take it to thē, euery mā of his aquayntaunce, and lette thē repayre ꝑ broke places of the tēple in al places wher ought is found decayed.

✱That is halfe a cle a pece ter ꝑ law Moses, exo. b.

Neuertheles later the preastes had not mē ded vnto the .xxiiii. yere of Jehoas, ꝑ was decaied in the temple. Then kyng Jehoas called for Jehoiada the preast & for the o ther preastes also, and sayd to thē: why re payre ye not the broken places of the tem ple? Now therfore se ꝑ ye receaue no more money of your aquayntaunce, but deliuer it to repayre the temple wyth all. And the preastes consented to receaue no more mo ney of the people: But that it should go to ꝑ mendyng of the temple.

Then Jehoiada the preast toke a cofer and bored an hoale in the lyd of it, & put it besyde the aultare on the ryghte syde as a man comethe in to the house of the Lorde. And into ꝑ dyd the preastes that kepte the dores, put all the moneye ꝑ was broughte into the house of the Lorde. And whē they saw that ther was moche money in the co fer✱the kinges scribe and the hie preast ca me, & knyt vp the money ꝑ was found in ꝑ

 house

house of the Lord after they had tolde it.

And they gaue thee money by tommes into the handes of the wozcke mē that had the ouersyghte of the house of the Lozde: and they bzoughte it oute to the carpēters and buylders that wzoughte vppon thee house of the Lozde, and to masons and hewers of stone, to bye tymber and fre stone to repayze the decaye in thee house of thee Lozde, and all that, that neaded repayzing in the house: howe beit there was not made in the house of the Lozde, booles of syluer, shredinge knyues, basens, trompettes oz any other instrumentes of gould oz syluer, of the moneye that was bzought foz the house of the Lozde. Foz they gaue that to the wozckemen, to repayze therewythe the house of the lozd. Mozeouer they rekened not wyth the men into whose handes they delyuered that moneye to be bestowed on wozckemen: But they dyd it euen of fydelite. Howbeit trespace money & synne moneye myght not be bzought into the house of the Lorde, foz it was the pzestes.

Then came Hazael king of Syria, and fought against Geth & toke it, & apoynted him selfe to go vp to Jerusalem. But Jehoas kynge of Juda toke all the dedicate thinges that Jehosaphat, Jehoram & Ochoziah hys fathers kynges of Juda, had dedicate, and that he hym selfe had dedicated, and all the gould that could be found in the treasure of thee house of thee Lozde and of the kinges house, and sent it to Hazael kynge of Syria: and so he departed from Jerusalem.

The remnaunt of the actes of Jehoas and all he dyd, are wyttē in the chzonicles of the kinges of Juda. And hys owne seruauntes arose & wzoughte treason, & slue Jehoas in thee house Melo, in thee waye downe to Sela. Jozabar the sōne of Semaath and Jehozabad the sonne of Somer his seruaūtes, smote him that he dyed And they buryed hym wythe hys fathers in the cytie of Dauid. And Amaziah hys sonne raygned in hys steade.

¶ Jehoahaz the sonne of Jehu is delyuered into ꝑ handes of the Syryēs, & dyeth. Joas hys sonne raygneth in hys steade. Elisseus dyeth.

The. xiii. Chapter.

In the. xxiii. yeare of Jehoas sonne of Ochoziah kynge of Juda, Jehoahaz the sonne of Jehu was made kynge ouer Israell in Samaria, and continued. xvii. yeare. And he wzought wickednes in the syght of the Lozde: foz he folowed the synne of Jeroboā the sonne of Nabat whych made Israel sinne, & departed not therfrō. Wherfore the Lozde was angry wyth Israel, and deliuered them into thee hande of Hazaell king of Syria, & into the hand of Benhadad the sonne of Hazael al theyr dayes.

But Jehoahaz besought the Lozde, & the Lozde hearde hym. Foz he had sene the oppzession of Israell, howe the kynge of Syria oppzessed them. And therfoze the Lozde gaue Israell a delyuerer and they went out frō vnder the handes of the Syrians. And the chyldzen of Israell dwelte in theyr tentes as before tyme. Neuertheless they departed not from thee synne of the house of Jeroboam whych made Israell synne, but walked therein. And there remayned a groue also in Samaria styll: But ther were lefe of the people to Jehoahaz but fyftie hozsemen and ten charettes and ten thousande fotemen foz the kynge of Syria hadde destroyed them and made thē lyke thzesshed chaffe. The rest of the actes of Jehoahaz, & al he dyd & hys power are wyttē in the chzonicles of the kynges of Israell. And Jehoahaz rested wyth his fathers, and they buried him in Samaria and Joas hys sonne raygned in his steade. In the. xxxvii. yeare of Jehoas kynge of Juda, beganne Joas the sonne of Jehoahaz to raygne ouer Israel in Samaria, and contynued syxteene yeare, and dyd vnhappely in the syght of the Lozde and departed in nothing frō the synnes of Jeroboam the sōne of Nabat that made Israell synne, but walcked therein.

The remnaunt of the actes of Joas & all he dyd, and hys power, how he fought wyth Amaziah kynge of Juda, are wzytten in the chzonicle boke of the kynges of Israel. And when Joas was layde to rest wyth hys fathers, Jeroboam sat vpō his seate. And Joas was buried in Samaria amonge the kynges of Israell.

When Eliseus was fallen sycke of the sycknesse whereof he dyed, Joas kyng of Israell came to hym and wepte to hym, & sayd: O father, father the charet of Israel & the hozsemen of the same. And Eliseus sayd

Joas. Jehoas. Amaziah Azariah

said vnto him, bring boow & arowes. And he bzought to him boow and arowes. And he sayde to the kynge of Israell: put thyne hand vpon the boow, & whē he had put his hand vpon ꝑ boow, Eliseus put hys handes vpon the kinges handes. Thē he said, opē a wyndow eastwarde: and he opened. And Eliseus said: Shote, and he shott. And he sayd: the arowe of helpe of the lozd, and the arowe of helpe agaynste the Syzians, foz thou shalt bete the syziens in Aphek til thou haue consumed them.

Then he sayde: take arowes: and he toke. Then he sayde to the kynge of Israell, smyte the grounde: and he smote thzyse and ceased. And the man of god was angrie with him & saide: thou shuldeste haue smitē fyue oz syxe tymes, and thē thou haddeste smytten the Syziens til thou haddest consumed them: wher now thou shalt bete them but thzyse.

When Eliseus was deed and buryed the soudyares of the Moabites came into the lande, the yere folowynge. And it chaūced as they were buryeng a man, that they spyed the Soudyares, and therfoze caste the man into the sepulchze of Eliseus. And as sone as the man came and tuched the bones of Eliseus, he reuiued and stode vp on hys fete.

And Hazael oppzessed Israel, al the dayes of Jehoahaz. But the Lozde had mercye on them and pitied them and turned to thē, because of his appoyntmēt made with Abzahā, Isaac & Jacob, and wolde not destroye them, ether cast them frō him as yet. And when Hazel king of Syria was deed, Benhadad his sonne raygned in his steade. And when Joas the sōne of Jehoahaz wēt agayne & toke out of the hande of Benhadad sonne of Hazael, the cytyes whyche he had taken awaye out of the handes of Jehoahaz his father, withe warre. And thze times dyd Joas beate him and bzought ꝑ cytyes of Israel agayne

¶ Amaziah the kyng of Juda putteth to deeth ꝑ mā quellers of his father: and after smyteth Edō. Joas kyng of Israel taketh Amaziah and robbeth ꝑ tēple of the Lord. Joas dieth and Jeroboam his sonne succeadeth in his rowme: and after him raigneth Azaria. Amaziah is kylled in Lachis, & Azariah raygneth in his steade.

The. xiiii. Chapter.

In the second yere of Joas sonne of Jehoahaz kynge of Israel raygned Amaziah the sōne of Jehoas kig of Juda: he was. xxv. yere olde whē he began, & raigned. xxix. yere in Jerusalē, his mothers naime was Jehoadan, and was of Jerusalem. And he dyd that pleased the Lozde, yet not lyke Dauid his father: but dyd in all thynges as Joas his father dyd. Nether toke they awaye the hillaulters. But the people slue and offered styll in the hillaulters. And as sone as the kyngdome was setelled in his hand, he slue his seruaūtes that kylled the kynge hys father. But the chyldzen of those murtherars he slue not, as it is wzytten in the boke of the law of Moses, where the Lozde commaunded saying: * the fathers shal not dye foz ꝑ chyldzens cause, noz the chyldzen foz the dedes of their fathers: But euery mā shalbe slayne foz hys owne synne.

* And he slue of ꝑ Edomites in ꝑ salt valeye ten thousande, & toke the towne Sela with strength of battell, & called the name of it Jekthеel euer after.

After ꝑ Amaziah sent messengers to Joas the sonne of Jehoahaz sonne of Jehu kynge of Israell saynge: come, lette vs se eche other. But Joas kyng of Israel sēte agayne to Amaziah kynge of Juda saying: A thistell in Libanō sent to a cypzesse tree in Libanō saying: gene thy daughter to my sōne to wyfe. But ꝑ wild beastes in Libanō wēt and troade downe the thistell. Because thou haste beaten the Edomites, therfoze thine hertriseth. Be glozyouse: but tarie at home. Foz what neadeste ꝑ to pzouoke to mischeue, that thou shuldest be ouerthzowen and Juda with the.

But Amaziah wolde not heare. And so Joas kinge of Israel went vp, and he and Amaziah kynge of Juda sawe ether other at Bethsames in Juda. And Juda was put to the worse before Israel, & they fledd euery man to his tēte. And Joas kynge of Israel toke Amaziah, kynge of Juda, sōne of Jehoas sonne of Ohoziah, at Bethsames. And thē he wēt to Jerusalem, & brake downe of the walle of Jerusalem from ꝑ gate of Ephzaim to ꝑ corner gate, foure hundzed cubytes. And he toke al the gould & syluer & all the vessels that were foūd in the house of the Lozd, & in the treasure

treasure of the kynges house, and hostages therto: and then returned to Samaria agayne.

The rest of the actes of Joas whych he dyd, and his powre, and how he fought wt Amaziah kyng of Juda, are written in the Chronycles of the kynges of Israell: and Joas layde hym to reste with his fathers and was buryed at Samaria amonge the kinges of Israel: and Jeroboam hys sone raigned in his rowme.

Amaziah the sonne of Jehoas kyng of Juda lyued after ye deeth of Joas sone of Jehoahaz kynge of Israell, fyftene yere. And the remnaunt of the dedes of Amaziah, are wrytten in the chronicles of the kinges of Juda. And they conspired great treason agaynste hym in Jerusalē, & he fled to Lachis. And they wente after hym to Lachis and slue hym there. And they brought him on an horse and he was buried at Jerusalē wt his fathers in the citie of Dauid. *And al the people of Juda toke Azariah, which was .xvi. yere olde, & made him kinge for hys father Amaziah. And he bylte Ailath and brought it agayne to Juda, after that the kynge was layde to reste wythe his fathers.

The .xv. yere of Amaziah sonne of Jehoas kynge of Juda, was Jeroboā sonne of Joas made kynge ouer Israel in Samaria, and raygned .xli. yere, and wrought wyckednesse in the syght of the Lorde: for he turned in nothyng from the synne of Jeroboam the sonne of Nabat whyche made Israell synne. He restored the costes of Israel from the enterynge of Hemath vnto the see, in the wilde feldes, accordyng to the worde of the Lorde God of Israell whyche he spake thorow hys seruaūt Jonah ye sonne of Amithai ye prophete, whiche was of Geth Opher. For the Lorde had sene how that the affliction of Israel was exceadyng bytter, in so moche that the presoned and the forsaken were at an ende. And ther was no helper vnto Israel. And the Lord had not yet sayde that men shulde put out the name of Israell from vnder heauen. And therfore he holpe thē by the hād of Jeroboam the sonne of Joas.

The rest of the deedes of Jeroboā, & al he dyd, and his powre howe he foughte, & howe he restored Damasco and Hemath to Juda in Israel are wrytten in the boke of the chronycles of the kynges of Israel. And Jeroboam layde hym to reste wythe hys fathers and wyth the kynges of Israell, and Zachariah hys sonne raygned in his steade.

Jotham Selum Manahē phakeiah Phakeh Hosea

¶ Azariah ye king of Juda becometh leyprous. And Jotham raigneth for him. Selum killeth Jeroboam & succeadeth him in the kingdom. After Selum raygneth Manahem. after Manahem Phakeiah, after Phakeiah Phaketh. After Phaketh Hosea. after Hosea Jotham and after Jotham Ahaz.

The .xv. Chapter.

In the .xxvii. yere of Jeroboam kyng of Israel, Azariah sōne of Amaziah kynge of Juda beganne to raygne. Sixtene yere olde was he whē he was made kinge, and he raigned .lii. yere in Jerusalem, hys mothers name was Jecheliah, and was of Jerusalem. And he dyd ye pleased the Lorde in al thynges as did his father Amaziah: saue that they put not the Hillaulters awaye: for the people offered and burned stil in the hylaulters. And the Lorde smote the kynge, that he was a leper vnto the daye of hys dethe, and dwelte in an house at lybertye, and Jotham the kynges house gouerned the house & iudged the people of the lande. The reste of the dedes of Azariah and al he dyd, are wrytten in the chronicles of the kynges of Juda. And Azariah laid him to slepe with his fathers, and they buryed him with hys fathers in the citie of Dauid, and Jothā his sonne raigned in his steade.

In the .xxxviii. yere of Azariah kyng of Juda, was Zacheriah the sonne of Jeroboam made kinge vpon Israel in Samaria, and raygned syxe monethes, and* dyd that displeased the Lorde, as did hys fathers, and turned not frō the synnes of Jeroboam the sonne of Nabat wyche made Israell sinne. And Selum the sonne of Jabes conspired agaynste hym, and smote him before the people, and killed him, and raygned in his steade.

The rest of the dedes of Zachariah are wrytten in the chronicles of the kynges of Israel. This is the saying that the Lorde spake vnto Jehu, saying: *thy sōnes shall syt on the seate of Israel in the fourth generacion. And it came so to passe.

Selum

Selum the sonne of Jabes beganne to raygne the thyrtie and nyne yeare of Azariah kynge of Juda, and he raygned a moneth in Samaria. For Manahem the sonne of Gadi, came vp frō Therzah and wente to Samaria and smote Selū the sonne of Jabes in Samaria, and slue hym, and raygned in hys steade. The reste of thee dedes of Selum and thee treason, whych he conspired are wrytten in the chronicles of the kinges of Israell. The same tyme Manahem destroyed Thaphsah, & all that were therein, and the costes thereof from Therzah (because they opened not to hym) he smote and rent al the wemen wyth chylde.

The .xxxix. yeare of Azariah kynge of Juda, beganne Manahem thee sonne of Gadi to raygne vpon Israell, and continued ten yere in Samaria. And he dyd euell in the syghte of the Lorde, and turned not all hys dayes from the synne of Jeroboam the sonne of Nabat which made Israel synne. And Phul kyng of Assiria came vpon the lande. And Manahem gaue Phul a thousand talentes of syluer, to helpe hym to stablishe his kyngdō. And Manahem raysed the money in Israel, vpō al men of substaunce, for to geue the kynge of Assyria fyftie sycles of syluer a pece. And the kyng of Assiria turned back agayne & taried not there in the lande.

The reste of the dedes of Manahē and all he dyd, are wrytten in the chronicles of the kynges of Israell. And whē Manahē was layd to rest with hys fathers Phaketiah hys sonne raygned in hys steade.

The fyftieth yeare of Azariah kyng of Juda, began Phakeiah the sonne of Manahem to raygne ouer Israell in Samaria, and continued two yere, and wrought wyckedlye in the syghte of the Lorde and lefte not of from the synnes of Jeroboam sonne of Nabat which made Israel synne. And Phaketh ye sonne of Romeliah a Lorde of hys conspired agaynst hym and slue hym in the palayse of the kynges house, wythe Argob and Ariah and fyftye men with hym that were Galaadites: and whē he hadde killed hym, raygned in his rowme. The reste of Phakeiah and all he dyd are wrytten in the chronicles of the kinges of Israell.

And the fyftie and two yeare of Azariah kynge of Juda, begame Phaketh the sonne of Romeliah to rāygne ouer Israel in Samaria and continued .xx. yeare, and dyd euell in the syght of the Lorde, & turned not frō the synnes of Jeroboam sōne of Nabat that made Israel synne. In the dayes of Phāketh kynge of Israell, came Teglath Phalasar kynge of Assiria, and toke Ion, Abel, Beth, Maacah, Janoah, Kades, Hazor, Galaad, Galile, and all the lande of Nephthali, and caryed thē away to Assyria.

And Hosea the sonne of Elah conspyred treason agaynste Phāketh thee sonne of Romeliah and smote hym and slue him and raygned in his steade, the twentie yeare of Jōtham the sonne of * Oziah. The reste of the actes of Phaketh and al he dyd are wrytten in the storyes of the kinges of Israell.

* Otherwyse Azariah. 2. Par. 26. as com wyth Matth.

The second yeare of Phāketh sonne of Romeliah kynge of Israel, beganne Jotham the sonne of Oziah king of Juda to raygne. Fyue & twentie yeare olde was he when he began to raygne, and he raygned xvi. yeare in Jerusalem. His mothers name was Jerusa thee daughter of Zadok. And he dyd that was ryghte in the syghte of the Lorde euen in al thinge as dyd hys father Oziah dyd he. But they putte not awaye the hyllaulters: for the people offered and burnte incense styll in the hyllaulters. he bylt the hyghest doze in the house of the Lorde. The reste of the dedes of Jōtham and all he dydde, are wrytten in the Chronicles of the kynges of Juda. In those dayes the Lord beganne to sende agaynste Juda, Rasin the kyng of Syria and Phakeh the sonne of Romeliah. And Jotham rested with his fathers and was buried with his fathers in the citie of Dauid hys father, and Ahaz hys sonne raygned in hys steade.

¶ Ahas king of Juda cōsecrateth his sonne in fyre & hath many battels against the king of Israell. He causeth an altar to be made lyke vnto it of Damasco. In ye tyme of Ahaz raygneth Hezekiah his sonne.

The .xvi. Chapter.

In the .xvii. yere of Phāketh sonne of Romeliah kyng of Israell, Ahaz sonne of Jotham kynge of Juda, beganne to raygne, twētye yere olde was he,

2. Paralip. 28.

he, when he was made kynge: and rayg-
ned syxtene yeare in Jerusalem, and dyd
not that was ryghte in the eyes of the Lor
de hys God, lyke Dauid hys father: But
wente in the waye of the kinges of Isra-
ell, and thereto he offred hys sonne in fyre
after the abhominatyon of thee heathen
whyche the Lorde cast oute before the chil-
dren of Israell. And he offered and burnt
the fatte in the hyllaulters and on the hyl-
Chap. xvi. les and vnder euerye grene tree. * Then
B Razin kynge of Syria and Phakeh son
ne of Romeliah kyng of Israell came vp
to Jerusalem to fyghte. And they beseged
Ahaz, but coulde not ouercome hym. At
thee same tyme Razin kynge of Syria
brought Ailath agayne too Siria, and
rydde the Jewes thence. And the Sirians
wente too Ailath and dwelte therein vnto
thys daye.

Then Ahaz sente messengers to Teg-
lath Phalasar kynge of Assyria, saying:
I am thy seruaunte and thy sonne, come
and delyuer me oute of thee hande of thee
kynge of Siria, and oute of the hande of
the kynge of Israell, whyche are ryssen a-
gaynste me. And Ahaz toke the syluer and
the gould that was found in the house of
the Lorde and in the treasure of the kyn-
ges house, and sente it for a rewarde to the
kynge of Assyria. And the kynge of Assy
ria herkened to him, and went to Damas-
co, and toke it, and caried the people away
to Kir, and slue Razin.

And kynge Ahaz wente agaynst Teg
lath Phalasar kynge of Assyria, to Da-
masco. And when he sawe a certeyne aul-
C tare that was at Damasco, he sente to Vri-
ah the Prieste thee patern of the aultare
and the facyon of all thee workemanshyp
thereof. And Vriah the Prieste made an
aulare in all poyntes lyke too thee patern
whyche kynge of Ahaz hadde sente from
Damasco, and had fynished it by the kin
ges comynge from Damasco. And when
the kynge was come from Damasco and
sawe the aultare, he wente to it and offred
there on. And he burnte hys burnteoffrin-
ge, and syrinkeled the bloud of hys peace-
offerynge, and powred hys drincke offrin-
ge and syrinkeled the bloude of his peace-
offringes vpon the sayd aultare. And the
brasen aultare that was before the Lord,
** he sette from before the house, from be
twene the aulter and thee house of thee
Lorde, and putte it on thee Northeside of
the sayde aulter.

And thee kynge commaunded Vriah
the Prieste sayinge: vpon the greate aul-
ter sette on fyre, in the morning burnteof-
ferynges, and in the euen meateoffringes
and thee kynges burntsacrifyce and hys
meateoffring, and the burnte offringes of
all the people of the lande and theyr meat
offerynges and theyr drynckeofferinges,
and powre thercon all the bloude of al ma
ner offeringes. But the brasen aultar shal
D be for me, to enquyre with. And Vriah the
Prieste dyd all thynges as kynge Ahaz
commaunded hym. And kinge Ahaz bra-
ke the sydes of the botomes and toke thee
lauers from of them, and toke downe thee
see from of the brasen oxen that were vn-
der it, and putt it vpon a pauemente of sto
ne. And therto the pulpit for the Saboth
that they hadde made in the house, and the
kynges entrie wythoute turned he to thee
house of the Lorde, for feare of the kynge
of Assyria. The reste of the dedes of Ahaz
whyche he dyd are wrytten in the Chron-
cles of the kynges of Juda. And Ahaz
layde hym to reste wyth his fathers, and
was buryed wyth hys fathers in the cytie
of Dauid: and Hezekiah hys sonne rayg-
ned in hys rowme.

The Notes.

*‡ That is, he remoued it oute of the temple: that it shulde not stande betweene the aultar and the house of the Lorde.

Thosea kynge of Israell is taken. And he and all hys realme brought to the Assyrians.

The. xvii. Chapter.

N the. xii. yeare of Ahaz king
of Juda, Hosea sonne of E-
lah begāne to raygne in Sa
maria vppon Israell, and cō
tinued nyne yeare, and dydde
that displeased the Lorde, but not so euell
as dyd the kynges of Israel that were be
fore hym. And Salmanasar king of As-
syria came vppon him, and Hosea became
hys seruaunte and gaue hym presentes.
And the kinge of Assyria founde treason
in Hosea, because he hadde sente messen-
gers to Sua kynge of Egypte, and sente
no presentes vnto the kyng of Assyria, as
he was yearely wonte to do. Therfore the
kynge

kyng of Assyria beseged him & put him in
prysone. * And then the kyng of Assyria ca
iiii. Regū xvii. b. me thorowout al the lande, & came to Sa
maria & beseged it thre yere. And in the. ix.
yere of Hosea, the king of Assyria toke Sa
maria & caryed Israel away vnto Assiria
& put them in Hala, in Habor on the ryuer
B of Gosā, & in the cities of the Medes. For
the children of Israel had synned agaynst
the Lord their God whych brought them
out of the lād of Egipt, frō vnder the hād
of Pharao kyng of Egipt, & feated other
Gods. And they walked in the ordinaūce
of the hethen which the Lord cast out befo
re the chyldren of Israel, & in the thynges
C which the kinges of Israel had made. And
the chyldrē of Israell wrapte them selues
in thinges that were not well towarde the
Lord theyr God. And they bylt the hylaul
In ſ townes where. ſ. in al places, both great and small. ters in al theyr cyties, bothe in the * towres
where they kepte watche and also in thee
stronge townes. And they made them Ima
ges and groues on euery hye hyll and
vnder euery grene tree. And there they sa-
crificed in the hylaulters, as dyd the hethe
whych the Lord caryed away at theyr com
myng, and wroughte wicked dedes, to an-
ger the Lord wyth al. And they serued Id
olles, whereof the Lord had sayd to thē
ye shal not do so.

And the Lorde testefied to Israell & to
Juda, by al the prophetes & by all ſ seers
saying: Turne frō your wycked wayes &
kepe my cōmaundemētes & mine ordinaū
ces accordynge to all the lawes whyche I
commaūded youre fathers, and as I sent
to you by my seruauntes the Prophetes.
C Notwythstandinge they wolde not heare,
D but hardened theyr neckes, lyke to the nec-
kes of theyr fathers that dyddenot beleue
the Lord theyr God. And they refused his
ordynaunces and hys appoyntment that
he had made wythe theyr fathers, and the
wytnesse whych he had wytnessed to them
and folowed vanite and became vayne, ly
ke to the hethen that were rounde about
them, of whych the Lord had charged the
that they shoulde not doo lyke them. But
they lefte thee commaundementes of thee
Lorde theyr God and made them Iuma
that is, Mat ter, or pla ctes. ges of metall, euen two calues: and made
groues and bowed thē selues vnto all the
* Hoste of heauen, and serued Baal. And
they sacrifyced theyr sonnes and theyr
daughters in fyre, and vsed wytchecrafte
and enchaunteinentes, and were solde too
worcke wyrkednesse in thee syghte of thee
Lorde, for to angre hym.

Wherfore the Lorde was exceadinge
wroth wyth Israel & put them out of hys
syght, that there was lefte but the trybe of
Juda onely, & thereto Juda kepte not the
cōmaundementes of the Lorde theyr god
but walked in the ordinaunces of Israell
D whych they had made. Therfore the Lord
cast vp al the sede of Israel and vexed the
and deliuered them into the hādes of spoy
lers, vntyl he had cast thē out of hys sight
And Israel deuided them selues, from the
house of Dauid, and made Jeroboā thee
sonne of Nabat kyng. Which Jeroboam
thrust Israell awaye from the Lorde and
made thē synne a greate synne. And ſ the
chyldrē of Israel walcked in all the synne
of Jeroboam whych he had set vp, and de
parted not therfrom, vntyl the Lorde had
putte Israell awaye oute of hys syghte,
as he sayde by all hys seruauntes the pro
phetes. And so he translated Israel out of
theyr land to Assyria, euē vnto thys daye.

And the kinge of Assyria brought frō
Babilon and from Cutha, and from Ava
and from Hemath and from Sepharua-
im, and putt them in the cyties of Sama-
ria in steade of the chyldrē of Israel. And
they possessed Samaria and dwelte in the
cyties thereof. But at the beginninge of
theyr dwelling, they feared not the Lorde.
Wherfore the Lord sente lyons vpon thē
whych slue them. Then men told the king
of Assyria, sayinge: The nacions whyche
thou hast translated and put in the cytyes
of Samaria, knowe not the maner of the
God of the land, and therfore he hath sent
lyons vpon them, which slaye them, becau
se they knowe not the maner of the God of
the lande.

Then the kyng of Assyria cōmaunded
saying: carye thether one of ſ prestes why
che ye brought thence, & let him go & dwel
ther, & teache them the facion how to serue
the God of the contrey. And thē one of the
prestes which they had caried thence, wēt
& dwelt in Bethel, & taught thē howe they
shulde feare the Lorde. Howbeit euerye
nacion made theyr owne Gods & putt thē
in thy

in the houses of the Hilaulteares which the Samaritans had made, euerye nacyon in their cuties where they dwelt. The men of Babilon made Soroth, Benoth. The mē of Cuth made Nergell. They of Hemath made Asima. The Euites made Nebahaz and Tharthak. And the Sepharuaites burnt their chyldren in fire vnto Adramelech and Anamelech, ꝑ gods of the Sepharuaites. And thoughe they feared the Lorde, yet they made them preastes of the loweste of the people, for the Hilaulters, whyche sacrypfyced for them in the houses of the Hilaulters. And so they feared the Lorde, and yet serued theyr owne Godes after the maner of the people from whēce they were brought.

Soroth. Benoth. Nergel Asima Nebahaz Tharthak. Anamelech

Vnto this day they do after the old maner: they neither feare the lord, nether do after their owne ordynaunces and customes, and after the lawe & cōmaundement whych the Lord commaunded the chyldrē of Jacob whose name he called Israell, & made an appointment with them & charged thē sayinge: feare not any other gods, nor bowe your selues to thē nor serue thē, nor sacrifyce to them: but to the lord whiche brought you out of the land of Egipt wᵗ greate powre & a stretched oute arme: him feare & to hi bow & to him do sacrifice And ꝑ ordynāces, customes, law & cōmaūdement whiche I wrote for you, se that ye be diligent to do for euermore, & feare not any other goddes. And the appointmēt ꝑ I haue made with you, se ye forget not, & that you feare none other goddes: but the Lorde youre God ye shall feare, & he shal delyuer you out of the handes of al youre enemyes. How be it they hearde not, but dyd after the old maner. And euen so dyd these natiōs feare ꝑ Lorde & serue their Images therto: & so dyd their childrē & their childrens chyldrē to. Euen as did theyr fathers, so do they vnto this daye.

G

The Notes.

a‡ Not to feare the Lord, is, to lyue careleste and to serue their luftes and apetites, & not to set by god and his law, as it is sayde. Psal. lxxviij. d.

¶ Hezekiah king of Juda putteth downe ꝑ hyghen temples, & destroyeth ꝑ Idolles. Salmanasar bringeth Israel to ꝑ Assirians. The blasphemy of Senacherib.

The. xviii. Chapter.

A iiij. Kyngs. xvij. a

In the thyrde yere of Hosea sōne of Ela, kig of Israel raigned Hezekiah sonne of Ahaz kinge of Juda. Twentye and fyue yere olde was he, when he beganne to raigne, & raigned. xxix. yere in Jerusalem. His mothers name was Abi the daughter of Zachariah, and he dyd that pleased the Lord in all thynge, lyke to Dauid his father. He put awaye the Hyllaulters & brake the ymages & cut downe ꝑ groues, & al to brake ꝑ hyghe serpent that Moses made. For vnto those dates the children of Israel did burne sacrifyce to it, & called it* Nehustan. He trusted in the Lorde God of Israell, so ꝑ after him came none lyke him amonge all the kynges of Juda, nether amonge them that weare before hym. He claue to the lord and departed not from him, but kept hys commaundementes which the Lorde cōmaunded Moses. And the Lord was wyth hym. And what soeuer he toke in hāde he dyd it wysely. And he rebelled agaynst the kynge of Assyria & serued hym not. He bett ꝑ Philistines euē vnto Azah & the costes therof, bothe in castels of garisons and stronge cities to.

B That is, a thinge of brasse.

C And the fourth yere of kyng Hezekiah, which was the seuenth yere of Hosea sōne of Ela king of Israel, came Salmanasar king of Assyria vpō Samaria & besieged it. And they toke it at the ende of thre yere, which was the sixte of Hezekiah: that is to saye the nynthe yere of Hosea kyng of Israel, was Samaria wonne. And the kynge of Assyria dyd carye awaye Israell vnto Assiria, and putt thē in Halah & in Habor on the ryuer of Gozan, & in the cytyes of Medes: because they wolde not herken vnto the voyce of the lord their god. But trāsgressed hys appointmēt, & al that Moses the seruaunt of the Lord cōmaunded, and wolde nether here nor do.

iiij. Kyngs. xviij. b. Esa. xxxvi. a

* The. xiiij. yere of king Hezekiah came Sennacherib kynge of Assiria agaynst al the strong cytyes of Juda and toke them. Wher vpon Hezekiah kyng of Juda sent to ꝑ kyng of Assyria to Lachis saying: I haue offēded. But depart frō me, & what puttest on me that wyl I beare. And ꝑ kinge of Assyria apointed vnto Hezekiah kinge of Juda thre hundred talentes of syluer & thirtie talentes of gould. * And Hezekiah gaue hym all the syluer that was founde in the house of the Lorde and also in the treasure of the kynges house. And the

iiij. Kyngs. xviij. c

in the treasure of the kinges house. And ꝑ same ocasion Hezekiah rent of the dores of the tēple of the Lord & the pyllers, wherthe the sayd Hezekiah king of Juda couered ouer, & gaue thē to the king of Assyria.

D

And the kyng of Assiria sent Tharthā and Rabsaris & Rabsakeh frō Lachis to kyng Hezekiah wyth a great Hoste to Jerusalē. And they went vp & came to Jerusalem, & wēt & stode by the conduyte of the vppermost pole which is in the way to the fullers felde, and called to the kynge. And ther came oute to them, Eliakim the sonne of Helkiah stuarde of housholde & Sobnah the scribe, & Joah the sonne of Asaph, the recorder. And then Rabsakeh sayde to them. Tel ye Hezekiah, I praye you: thus sayth the great kynge the kyng of Assiria Wᵗ what confidence is this that thou hastethou wylt happely speake a lyghte worde, that thou hast councell and powre to make warre. On whom then doest thou trust that thou rebellest agaynst me? doest thou truste to the staffe of thys broken rede Egypt, on whych yf a man lene it wyl runne into his hāde & perce it. For euē so is Pharao kyng of Egipt vnto all that truste on him. * Yf ye saye vnto me, we truste in the Lorde oure God. Is not that he whose hiaulters & other aultars to, Hezekiah hathe put downe, & hath sayd to Juda and Jerusalem, bowe your selues before this aulter here in Jerusalem.

E

ij. Par. xxxij. a

And now layne thy selfe to my lord the kyng of Assyria, & I wyll delyuer the two M. horses, yf thou be able to set ryders vpō thē: (and yf thou be not) howe then atte thou able to resiste one of the leste Dukes of my masters seruauntes? or trustest thou to Egipt for charettes & horsemen? Moze ouer thinkest thou ꝑ I am come without the biddinge of the Lorde to thys place to destroye it? naye: the Lord sayd to me, goo vp to thys land & destroye it. Then sayde Eliakim the sonne of Helkiah & Sobnah & Joah, to Rabsakeh: speake, we praye the to thy seruauntes in the Syrians language, for we vnderstand it: & talke not wyth vs in the Jewes tōge, in the eares of ꝑ people that ar on the walles. And Rabsakeh sayd vnto thē: hath my master sent me only to thy master & to the, to speake these wordes or rather to the men that kepe the walles, that they shal eate theyr owne dyrte & drinke theyr owne pisse wyth you.

F

And so Rabsakeh stode and cryed with a lowde voyce in the Jewes lāguage, and spake saying: heare the sayng of the great kynge, the kyng of Assyria. Thus sayth the kinge: let not Hezekiah begyle you, for he is not able to delyuer you oute of myne hand: nether let Hezekiah make you truste to the Lorde saying: the Lord shall surely rydd vs, and this cytie shal not be delyuered into the handes of the King of Assiria Herken not vnto Hezekiah, for thus sayth the kyng of Assyria.

G

Deale kindely wyth me, & come oute to me. And thē eate euery mā of his owne vyne, & of his owne fygg tree, & drinke euery mā of the water of his owne welle, tyl I come & fet you to as good a land as youres is: a land of corne & wyne, a lande of bred and vynegardes, a lande of olyue trees, of oyle and of honye. And ye shall lyue & not dye. And herke not vnto Hezekiah for he wyl begyle you, sayinge: the Lord shal delyuer vs. For haue the Gods of the nacions delyuered any God his land, out of ꝑ hand of the king of Assiria? where are the Gods of Hemath & of Arphad? where are the gods of Sepharuaim of Ana and Iuah? dyd they delyuer Samaria oute of myne hādes? what god of any lād hath deliuered his lād out of myne hād, ꝑ the lord shuld deliuer Jerusalē out of myne hand.

But the people helde theyr peace & answered not hym a word: for the kyng had commaunded sayinge: answere hym not. Then Eliakim the stuarde of housholde and Sobnah the scribe and Joah the sonne of Asaph the recorder, came to Hezekiah wyth theyr clothes rent & told him the wordes of Rabsakeh.

¶ The Angel of the Lord kylleth an hundred foure thorye & fyue thousand men of the Assyrians. Senacherib is kylled of hys owne sonnes.

The. xix. Chapter.

A Esa. xxxvij. a

When king Hezekiah heard ꝑ, he rent hys clothes & putte on sacke & went to the house of ꝑ Lord. Furthermore he sent Eliakim stuard of household, & Sobnah the scribe, and thee elders of thee Preestes clothed in sack, to Isaiah the prophet the sonne of Amos. And they sayd to hym, thus sayth Hezekiah: thys daye is a

a day of tribulatiō, rebuking & rayling. Euē as whē the chyldrē ar ready to be borne & the mothers haue no power to be deliuered. Oh that the Lord thy god wold heare al the wordes of Rabsakeh whō the kyng of Assiria his master hath sent to raple on the lyuing God, & to rebuke him with wordes which the Lord thy God hath hearde. Wherfore lyfte vp thy prayer for the remnaūt that are left. Whē the seruauntes of king Hezekiah were come to Isaiah: Isaiah sayd to thē. So shal ye say to your master. Thus sayth the Lord: be not afrayde of the wordes þ̄ heardest, wt which the yōge men of the king of Assyria haue rayled on me. For I wyl send hym a blast that he shal heare tydinges, and so returne to hys owne lande: And I wyll ouerthrowe hym with the swerd euē in hys owne lande.

And Rabsakeh wēt backe agayne and fownd the king of Assiria fighting agaynst Lobnah: for he had hearde, how þ̄ he was departed frō Lachis. And he heard tydinges of Therhakah king of the blacke Mores, how that he was come out to fyght agaynst him. And ther vpon he departed & sent messegers vnto Hezekiah sayīg, thus saye to Hezekiah king of Juda, let not thy God carie the out of the way, in whō thou so trustest saying: Jerusalē shal not be deliuered into the hād of the king of Assiria Behold, thou hast heard what the kinges of Assiria haue done to al lādes, how they haue vtterly destroyed thē. And how then shuldest thou escape? hath the gods of the hethen deliuered them which myne aunsetries haue destroyed: as Gozan, Haran, Rezeph, & the chyldren of Eden which were in Thelasar? where is the king of Hemath, þ̄ king of Arphad, the kinge of the cytie of Sepharuaim, and the kinge of Ina and the kyng of Auah.

Whē Hezekiah had receaued the letter of the hand of the messengers & had red it: he went into the house of the Lord & layde it abroade before the Lord. And Hezekiah prayed before the Lord & sayd: Lord god of Israel which dwellest betwene the Cherubes, thou art god alone ouer al the kingdomes of the earth, & thou hast made both heauē & earth. Lord, bowe thine eares and heare: Opē Lord thine eyes & se: & heare þ̄ wordes of Sennaherib which hath sente to raple on the lyuing god. But of a truth Lord, the kinges of Assyria haue destroyed nacliōs & theyr lādes, & haue sett fyre on theyr Gods. For they were noo Gods, but the worke of the handes of mā: euē wood and stone. And therfore they destroyed thē. Now therfore Lorde our God, saue thou vs out of his hand, þ̄ al the kingdōs of the earth may know, that thou Lord art God alone. And Isaiah the sonne of Amoz sent to Hezekiah saying: thus sayth the Lorde God of Israel, that, that thou hast prayed to me cōcerning Sennaherib king of Assyria, I haue heard it. Thys is the thing þ̄ the lord saith of him: he hath despysed ỹ, O virgin daughter of Sion: he hath shaked his head at the, þ̄ daughter of Jerusalem, whō hast thou rayled on, & whō haste thou reuyled? Against whō hast thou exalted thy voyce, & hast lyfte vp thine eyes so hye? Euen agaynst the holy of Israell. By the ** hād of thy messegers thou hast rayled on the Lord & sayde: with the multitude of my charettes, I am come vp to the heyght of the mountaynes euen along by the sydes of Libanon, & haue cut of the hye Cedar trees & þ̄ lustie fyrre trees therof euen to the wood of Carmel þ̄ belōgeth therto. I haue digged & dronke straunge waters, & haue dried vp with the soales of my fete poles enclosed.

But hast thou not heard how I haue of deyned & doe a thing a great whyle a goo, & haue prepared it frō þ̄ beginning? and now I bring it forth & it shalbe to destroy & to bring strong cyties in to rude heapes of stones. And the enhabiters of the shall be of little power, & sayne hurted & cōfounded. They shalbe lyke the grasse of ỹ feld & grene erbes, & as the hey on the toppes of the houses whych wethereth or it come to any heyght. I wote whet thou dwellest & thy coming out & goying in know I to, and howe thou settest vp thy bystelles agaynste me. And because þ̄ setteste vp thy bystelles agaynst me, & that thy raginge is come vp to myne eares: therfore I wyll put my hoke in thy nose & a bytt in thy lyppes, and wyll bringe the backe agayne the same waye thou camest.

And this shalbe a sygne vnto the: eate this yeare of the frutes of the sede that fel out, & the next yere, that wareth of it selfe. And

And the thyrd yere sowe ye & reape, plant vyneyardes & eate the frutes therof. For the * daughter of Juda that is escaped & lefte, shall yet agayne take rottinge downe warde & bare frute vpwarde. For oute of Jerusalē shal go a remnaunt, & a nombre that shal escape out of mounte Sion: the zele of the Lorde of *Hostes shall bringe thys thinge to passe.

Wherfore thus sayth the Lord, of the kyng of Assyria: he shall not come to thys cytie, nor shote arowe into it, nor come before with shyld nor cast any bāke against it: but shal goo backe agayne the waye he came, & shal not come at his citie sayth the Lorde. For I wyll defende thys citie & saue it, for myne owne sake & for Dauid my seruauntes sake.

And the selfe same nyght the Angel of the Lord wēt out & smote in the Hoste of þ̄ Assyrians an hundred foure skore & fyue thousand. And whē they were vp early in the morning: behold, they were al dead corses. And so Sennaherib kyng of Assyria auoyded and departed & wēt agayne, and dwelte at Niniueh. And as he was in hys deuotiō knelinge in thee house of Nisroch hys God, Adramelech and Sarasar smote hym wyth the swerde. And they escaped into the lande of Ararat, & Asarhadon his sonne raygned in hys steade.

The Notes

** By the hand of the messengers, is a maner of speakinge of thee Hebrues, for that we saye, by the mouth of thy messengers.

at To put a ring in theyr noses, is to pacifie or to tame theyr furye, or to let them too doo that they chinche. Job. xl. d.

¶ Hezekiah is sicke and receaueth the sygne of hys health by the dyal of Ahaz. He receaueth rewardes of Berodach, & is reprehended of Isaiah because he shewed hym the treasure. He dyeth. Manasseh hys sonne raygneth in hys steade.

The. xx. Chapter.

Aboute þ̄ tyme Hezekiah was sicke vnto the death. And the Prophet Isaiah sonne of Amoz came to him and said to hym. Thus sayth the lord: put thyne household in an order, for thou shalt die and not lyue. And Hezekiah turned his face to the walle & besought the Lorde saying: Oh lord, remēbre yet how I haue walked before the truly & with a perfect hert, and haue done that whiche is good in thy syght, and wepte a great peace.

And Isaiah was scarce gone out into ỹ middle of the citie, but that the worde of þ̄ Lord came to hym saying: turne agayn & tell Hezekiah thee captayne of my people. Thus sayth the Lord God of Dauid thy father. I haue hearde thy prayer and sene thy teares. Beholde, I wyl heale the, & this day thre dayes thou shalt go vp into the house of the Lord. And I wyl lengthe thy dayes yet. xv. yere, & wyl delyuer both the & this cytie out of the hād of the king of Assyria, and wyll defende this cytie for myne owne sake, & for Dauid my seruauntes sake. And Isaiah sayd: bring a lumpe of fygges. And they brought & put it on the sore, and he recouered.

Thē sayd Hezekiah to Isaiah: what is the signe, þ̄ the Lorde wyl heale me, & þ̄ I shall go vp into the house of the Lord the thyrd daye? And Isaiah sayde: thys signe shalt thou haue of the Lorde, that the Lorde wil do that he hath spokē: shal the shadow go forward ten degrees, or go backe agayne ten degrees? And Hezekiah sayd: it is a light thing for ỹ shadow to go downe. x. degrees. Therfore I wil not ỹ: but let the shadowe goo backeward ten degrees. And Isaiah the Prophet called to þ̄ Lord * and he brought the shadow ten degrees backwarde by whych it had gone downe, in the dyall of Ahaz.

* The same reason Berodach Baladā the sonne of Baladan kynge of Babilon sent letters & presentes vnto Hezekiah, for he hearde howe that Hezekiah was sycke. And Hezekiah harkened vnto them & shewed them al that was in the spicery house and hys syluer & gould & odoures & precious oyntmētes and his armoyre & al that was found in hys treasure: there was nothinge in hys house or in all hys realme, that he shewed them not.

Thē came Isaiah þ̄ prophet vnto king Hezekiah & sayd to hym: What saye these men & from whence come they to the? And Hezekiah sayd: they be come from a farre countreye, euen frō Babilon. And he said: what haue they sene in thy house? And Hezekiah sayd: all ỹ is in my house haue they sene: there is nothing among my treasure that I haue not shewed them. And Isaiah sayd to Hezekiah: heare the worde of þ̄ Lorde. Beholde the day shal come, that al that is in thyne house & that thy fathers haue

layde vp in store vnto this daye, shalbe caried to Babilo, & nothing shalbe left saith the Lorde. And of thy sonne that proceded out of the, whych thou begattest, shall ther be carped awaye, and shal be made chamberlaynes in the palace of the king of Babilon. And Hezekiah sayde to Isaiah: welcome be the word of the Lord whych thou haste spoken: so that peace and truthe be kepte in my dayes.

The remnaũt of ỹ dedes of Hezekiah & al his power, & howe he made a pole and a conduite & brought the water into the cytie, are writtẽ in the boke of the chronicles of ỹ kinges of Juda. And Hezekiah layd him to rest with his fathers, & Manasseh his sonne raygned in his steade.

¶ Wicked Manasseh restoreth agayne the Idolles and after dieth, in whose steade Amõ hys sonne raygneth, which is killed of hys owne seruaũtes: After hym raygneth faythfull Josiah

The. xxi. Chapter.

A Lyra. xxiij. 31

MAnasseh was twelue yere old whẽ he began to raygne and raygned .lv. yere in Jerusalẽ his mothers name was Haphzibah. And he dyd that displesed the Lorde, euẽ after the abhominatiõs of the Hethen whych the Lord cast out before the childrẽ of Israel. And he went & buylt the hyllaulters agayne, whych Hezekiah hys father had destroyed. And he reared vp aulters to Baal and made groues as dyd Ahab kyng of Israell. And he bowed hym selfe vnto all the * Hoste of heuẽ and serued them. And he buylt aulters in the very house of the Lorde, of whych the Lord had sayd: * in Jerusalẽ I wyll putt my name. And he buylte aulters vnto al ỹ Hoste of heuẽ, euen in two courtes of the house of the Lorde. And he offred his sõne in fyre, and obserued dismal dayes, & vsed witchcraft and mayntened workers with spyrytes, & tellers of fortunes: & wrought moche wickednesse in the syght of the Lorde to angre hym.

* Deute. xxii

* Reg. viii. b

B And he putt an ymage of a groue ỹ he had made, euẽ in the very temple of which the Lord had sayde to Dauid & to Salomon hys sonne, * in this house & in Jerusalẽ which I haue chosen out of al trybes of Israel, wil I put my name for euer. Neither wyl I make the fete of Israell mone any moare out of the lande whych I gaue theyr fathers: so that they wylbe diligente to do al I haue cõmaunded thẽ, & al ỹ law that my seruaunte Moyses commaunded them. But they herkened not: for Manasseth had led thẽ out of the waye, to do more wyckedlye then dydde thee Hethen people whych the Lorde destroyed from before ỹ childrẽ of Israell.

* 3. Reg. viii. b

And the lord spake by his seruaũtes the Prophetes, sayinge: because Manasseh king of Juda hath done soch abhominacions, & hath wrought wickedly aboue al ỹ the Amorites which were before him dyd: & hath made Juda synne also with his Idolles. Therfore thus saith the Lord god of Israel. * Behold, I wyl bring soche euel vpõ Jerusalẽ & Juda, ỹ thee eares of al ỹ heare it, shall tingle at it. And I wyll stretch ouer Jerusalẽ the squaring line of Samaria & the plometh of ỹ house of Ahab. And I wyl wepe oute Jerusalẽ, as a man wold wipe a dishe, & whẽ he hath wyped it turneth it vpsedowne. And though I leaue a remnaũt of myne enhertaunce, yet I wyl deliuer them into the handes of thẽ that hate them, & they shalbe robbed & spoyled of al theyr enemyes: euen because they haue done wyckedlye & haue angred me, sence the tyme theyr fathers came out of Egypte vnto thys daye.

* Jere. xix. C

And therto Manasseh shed inocẽt blould exceedinge aboũdantly, in so moche that he replenished Jerusalẽ in al corners, beside his synne wherwith he made Juda synne and to do euel in the syght of the Lorde.

D The rest of the actes of Manasseh & all he did & his synne that he sinned, ar writtẽ in the boke of ỹ chronicles of ỹ kynges of Juda. And Manasseh layde hi to slepe wt hys fathers, & was buried in the gardẽ of hys owne house, euẽ in the gardẽ of Oza: & Amon his sonne raygned in hys steade.

Amon was .xxii. yere olde whẽ he began to raygne, & he raygned two yere in Jerusalem. Hys mothers name was Mesalemeth thee daughter of Haru of Jathbah. And he dyd that displeased the Lorde as his father Manasseh did. And he walked in all the waye that hys father walked in, and serued thee Idolles that hys Father serued, & bowed hym selfe to them. And he forsoke the Lord God of his fathers and walked not in the waye of the Lorde.

And

And the seruauntes of Amon cõspired against him, & slue him in his owne house. But the people of the lãd slue al that conspired against king Amon, & made Josiah his sõne kinge in his rowme. The rest of ỹ actes of Amõ which he did ar writtẽ in the chronicle of ỹ kinges of Juda. And thei buried hi in his sepulchre in ỹ gardẽ of Oza, & Josiah his sonne raygned in his steade.

¶ After Josiah heard of ỹ boke of the lawe ỹ was found in the tẽple, he sendeth to Oldah the Prophetisse for counsel.

The. xxii. Chapter.

A IOsiah was .viii. yere old whẽ he began to raygne, & he raigned .xxxi. yeare in Jerusalem. Hys mothers name was Idi dah the daughter of Adaiah of Bezecath. And he dyd that semed ryght in the syght of the Lorde, & walked in all the wayes of Dauid hys father, & bowed nether to the right hand or to the lefte.

And the .xviii. yere of his raygne kyng Josiah sent Saphã the sonne of Azaliah the sonne of Mesulã the scribe to ỹ house of the Lord, sayinge: go to Helkiah the hye preste, & lett him summe the syluer that is brought into the house of the Lord, which thekepers of the dores haue gathered of ỹ people, & lett them delyuer it into the handes of the workmẽ that haue ỹ ouersyghte of the house of the Lord, whych shal geue it to thẽ that worcke vpon the house of the Lord, to repayre ỹ decayed places therof, euen vnto carpẽters and masons, and for to bye tymber and stone to repayre the house. Howbeit lett no rekeninge be made wyth them of the moneye that is deliuered into theyr handes, but lette them doo it of theyr conscience.

B

C And Helkiah the hie preest sayd to Saphan the scribe, I haue found the boke of the law in the temple of the Lord, and Helkiah gaue the boke to Saphan, & he red it And then Saphan the scribe went to the king and brought hym word agayne, and sayd: thy seruaũtes powred out the syluer that was found in the temple, and haue deliuered it vnto the workemẽ that haue the ouersyght of the house of the Lorde. Furthermore Saphan thee scribe shewed thee kyng saying: Helkiah the preest hath deliuered me here a boke. And Saphan redde it before the kynge.

And the kyng as sone as he had heard the wordes of the boke of the lawe, he rent hys clothes & cõmaũded Helkiah the preest & Ahikam the sonne of Saphan & Achobor the sonne of Michaiah, and Saphan the scribe, and Asahiah a seruaunte of the kynges, saying: go ye & seke of the Lorde for me and the people and for al Juda, cõcerninge thee wordes of thys boke that is founde. For it is a great wrath of the Lorde that is kendled vpon vs, that oure fathers haue not herkened vnto the wordes of thys Boke, to do in all poyntes as it is wrytten therein.

D

And Helkiah the hye preest & Ahikam, Achobor, Saphan, Asahiah wẽt vnto Oldah the Prophetisse wyfe of Sellum thee sonne of Tekuah the sonne of Harahã kepet of the robes, whych Prophetisse dwelt in Jerusalem in the second warde, & communed wyth her. And she said to them: thus sayth the Lord god of Israel. Tel the mã that sent you to me: thus sayth the Lorde: beholde I wyl bring euel vpon this place and on the dwellers therin: euen al the wordes of the boke which the kynge of Juda hathe red, because they haue forsaken me and haue burnte offeringes vnto other Goddes, to anger me wyth all the * workes of theyr hãdes. Therfore is my wrath kyndled agaynste thys place, and shal not be quenched.

* that is, the theyr Images.

But to ỹ king of Juda which sent you to enquyre of ỹ Lord, so shal ye saye: thus sayth the lord God of Israel, as touchyng the wordes which thou heardest. Because thyne herte dyd melte & thou mekedest thy self before me the lord, whẽ thou heardest what I spake against this place & the enhabiters of the same, how ỹ it shuld be destroyed & made a cursed: and tarest thy clothes and weptest before me: of that also I haue heard saith the Lord. And therfore se I wyl * receaue ỹ vnto thy fathers & wyl set the vnto thy graue in peace, thine eyes shal se none of the euel which I wyl bring vppon thys place. And they broughte the kynge worde agayne.

* Receaue thy vnto thy fathers, that is, vnto the same sayeth 8 eyghte wyfe vnes that thy fathers ar receaued for whiche cause be called the bosome of Abraham, Luke, xvi. c

The Notes

¶ Josiah reades the Deuteronomie before the people. He putteth downe the Idolles. Feer he had kylled ỹ

kk. iiij. pri-

preastes therof. He kepeth passouer. He was killed in Magedo, and his sõne Jehoaaz raigneth in his steas dearafter he was take, his sonne Jehoakim was made kynge.

The .xxiii. Chapter.

A

AND then the kynge sentt and geathered vnto hym al the elders of Juda and of Jerusalem. And the kynge wente vp in to the house of the Lorde, and all the men of Juda and all the enhabitoures of Jerusalem wyth him, & the Preastes and the Prophetes and all the people both smalle and greate. And he red in the eares of them all the wordes of the boke of the couenaunt, whych was found in the house of the Lorde. And the kyng stode by a piller and made a couenaũte before the Lord that they shuld walke after the Lorde, and kepe hys commaundementes and hys wytnesses and hys ordynaunces wythe all theyr hertes and all their soules, and make good the wordes of the sayd appoyntment ẏ were writtẽ in the forsaide boke. And al the people consented to the appoyntmente.

And the kyng commaunded Helkiah ẏ hye preast and the inferioure preastes and the kepers of the dore, to bryng out of the temple of the Lorde all the vesselles that were made for Baal & for the groue & for all the *Hoste of heauen. And he burnt thẽ without Jerusalem in ẏ feldes of Cedron & caryed the asshes of them in to Bethell.

Above viii. C.

B

And he put downe ẏ *‡Camarites which ẏ kinges of Juda had set to burne offeryngs in ẏ hilaulters in ẏ cities of Juda roũde about Jerusalem and also thẽ ẏ burnt sacrifices vnto Baall to the sunne & to the mone & to the planetes, & to all the hoste of heauen. And he brought out the groue frõ the temple of the Lorde without Jerusalẽ vnto the broke Cedron, and burnt it at the broke Cedrõ & stãpte it to pouldre, & * cast the dust therof vpõ the graues of the people of the countreye. And he brake downe the celles of the malchores that were in the house of the Lorde, where ẏ weimen woue lytle houses for the groue.

This did it to the detestation of ẏ hadde worshipped it in theyr kynges tyme.

And he brought al the preastes oute of ẏ cities of Juda, and defyled the hilaulters wher the preastes dyd burne sacrifyce, euẽ frõ Gabaa to Bersabe. And he brake downe the hilaulters of the gates, that were in the enterynge of the gate of Josua ẏ gouernoure of the cytie, whiche were on ẏ left hande of the gate of the cytye. Neuerthelesse the preastes of the hilaulters myghte not come at the aulter of the Lord in Jerusalẽ, saue only thei did eate of ẏ swete breade amonge their brethren.

C

And he defiled ‡Thopheth also, whyche is in ẏ valey of the childre of Hennom, because no man shulde offer hys sonne or hys daughter in fyre to Moloch: he put downe ẏ horses that the kinges of Israell had geuẽ to the sonne at the entring of the house of the Lord, in the chambre of Mathamelech the chamberlayne whych was * that is, of Barnarim, & burnt the charettes of the sonne with fire. And the aulters that were on ẏ topp of the pareloure of Ahaz whych ẏ kingz of Juda had made, & ẏ aulters why che Manasseh had made in the two courtes of the house of the Lorde, the kyng brake downe, & ranne thence and cast the dust of them into the broke Cedron.

And the hilaulters that were before Jerusalem on the ryght hand of the mounte ‖ ‡Machith, which Salomõ kynge of Israel built to Astharoth the abhomynacyõ of the Zidons and to Chamos the abhomination of the Moabites, and to Milchom the abhomynatiõ of the childre of Ammõ, ẏ kynge defiled: & brake the ymages & cut downe the groues and fylled the places wt the bones of men.

‖ Some take mountayne for hyll.

D

Moreouer the aulter that was at Bethel, the hilaulter made by Jeroboam the sonne of Nabat whych made Israell synne: bothe the aulter and also the hyl he brake downe and burnt the hill and stampte it to powder, and burnte the groue. And as Josiah turned him selfe, he spied thre graues ẏ were in the moũte and sent & fett the bones out of the graues & burnt them vp on the aulter & poluted it accordyng to the worde of the Lorde that the man of God had proclaymed, which openly had denoũced the same thynges.

Thẽ ẏ kynge sayde: what meaneth yoñ der graue stone that I se. And the men of the cytye tolde hym, it is the sepulchre of the man of God, whych came from Juda and openly denounced the selfe same thynges that thou hast done to ẏ aulter of Bethel. And he sayde let hym be, ẏ no man moue

moue his bones. And so hys bones scaped wyth the boones of a Prophete that came out of Samaria.

And thereto al the houses of the hylaultes of the cyties of Samaria whyche the kinges of Israel had made, to anger with all: Josiah put out of the way & dyd to thẽ in all poyntes as he dyd in Bethel. And he sacrificed al the Preastes of the hilaulters that were there euen vpon the aulters, & burnt mens bones vpon them, and returned to Jerusalem.

And ẏ kynge cõmaunded all the people saying: * kepe ẏ feast of passouer vnto ẏ lorde your god, as it is writtẽ in ẏ boke of this couenaũt. For ther was no passouer holde lyke ẏ, frõ the dayes of the iudges ẏ iudged Israel, & thoro out al the dayes of the kinges of Israel & of Juda. And in the .xviii. yere of king Josiah was this passouer holden to the Lord in Jerusalem.

E

Exo. xxiii. & xxxiiii. & Deu. xvi.

And therto workers wt spyrites, sothsayers, Images of witchcraft, idoles & all other abhominatiõs ẏ were spied in ẏ land of Juda & in Jerusalẽ, Josiah put out of the way, to make good the wordes of thee lawe, whiche were written in the boke that Helkiah the priest found in the house of ẏ Lord: like vnto him was ther no kinge before hym, that turned to the Lord wythall his hert, withall hys soule & al his myght, according to al the lawe of Moses, nether after hym arose there any soch.

Notwithstanding the Lord turned not frõ his fearce & greate wrath wherwith he was angrie agaynst Juda vpõ al the prouocatiõs that Manasseh prouoked hym. But the Lord sayd: I wyll putt Juda to, out of my syght, as I haue done Israel, & wyl cast of this citie Jerusalẽ which I haue chosen, & ẏ house of which I haue said, my name shalbe there.

F

The rest of the dedes of Josiah & al he dyd are writtẽ in the boke of the stories of the kinges of Juda.

* In hys dayes Pharao Necoh kynge of Egipt went against the king of Assiria to the ryuer of Euphrates. And King Josiah went agaynst him, and was slayne of hym at Magedo when he had sene hym. And his seruaũtes caried hym dead from Magedo & brought him to Jerusalẽ and buried hym in hys owne sepulchre. And ẏ people of the land toke * Jehoahaz ẏ sõne of Josiah & anoynted hym and made him kynge in hys fathers towne.

Otherwise Jechonias

And Jehoahaz was .xxiii. yere olde whẽ he began to raygne and raygned thre monethes in Jerusalem. Hys mothers name was Hamitall the daughter of Jeremiah of Lobnah. And he dyd that displesed the Lord, in al thinges as his fathers had done. And Pharao Necoh putt hym in bondes at Reblah in the lande of Hemath * in the tyme of his raygne in Jerusalẽ, & putt the land to a tribute of an hũdred talentes of syluer & a talent of golde. And Pharao Necoh made Eliakim the sõne of Josiah kynge in the rowme of Josiah hys father and turned his name to Jehoakim, & toke Jehoahaz awaye whych when he came to Egipte dyed there.

G

The Gree. reade, ẏ he should not raygne.

And Jehoakim gaue the syluer and the gold to Pharao: howbeit he taxed the lãd to geue the moneye at the cõmaundement of Pharao & as euery man was sett at, so he requyred the syluer & the goulde of the people of thee lande, to geue Pharao Necoh. Jehoakim was .xxv. yeare olde when he beganne to raygne, and he raygned .xi. yeare in Jerusalem. Hys mother was named Zebdah thee daughter of Phadaiah of Ramah. And he dyd that was euell fauoured in the syght of the Lord, like in all thinges as dyd hys fathers.

The stories

* ‡ That is the maisters of Baal so called, because they were cladde wyth blacke clothes, or Images: Camarim signifieth smoked, or burnt or black monckes of Italy and so do the Iewes call them.

a ‡ He defyled Topheth, that is, he openly shewed ẏ Topheth was defyled, vncleanes hyther. Topheth was a place nye vnto Jerusalẽ in thee valeye of the sonnes of Ennom, in whych were cast dead carkasses, and all vncleane thinges.

b ‖ Some reade in the ryght of offence. Some of corruption or perdition, rebukyng thy for the buildinge whych they had ther buylded to worship Idoles in.

C Jehoakim dieth, & after hym succeedeth Jehoiachin. Jerusalẽ is besieged of the Babilonians, Jehoiachin yeldeth him selfe to the kyng of Babilõ. And in hys rowme came Mathaniah, whyche was called Zedekiah.

The .xxiiii. Chapter.

IN his dayes came Nabuchodonozor king of Babilõ, & Jehoakim became his seruaunt thre yere, & thẽ turned & rebelled agaynst him. And ẏ Lord sent vppon him men of warre out of Caldeye, oute of Syria, out of the Moabites, and frõ the childre of Ammon, and sent them

H

them into Juda, to destroy it, according to the saying of ỹ lord which he spake by his seruaūtes thee prophetes. Only at the bidding of the lord happened it so to Juda, to put thē out of his sight, for ỹ sinne of Manasseh according to al he dyd: and for ỹ innocēt bloude that he shedde and fylled Jerusalē wt innocent bloude, which ỹ Lorde wolde not forgeue.

The rest of the dedes of Jehoakim and B al he dyd, are wrytten in the chronycles of the kynges of Juda. And Jehoakim layde hym to slepe wt hys fathers, & Jehoacin his sonne raigned in his steade. But ỹ kinge of Egipt came now no more out of his lande: for the kynge of Babilon had takē from the ryuer of Euphrates, all that pertayned to ỹ kyng of Egipt. Jehoacin was xviii. yere olde when he begāne to raigne, & raygned in Jerusalem thre monethes. His mothers name was Nehustha ỹ daughter of Elnathan of Jerusalem. And he dyd ỹ dyspleased the eyes of the Lord in al poynt es as his father dyd.

Daniel.i.a * In his time came ỹ seruauntes of Nabuchodonozor kynge of Babilon, to Jerusalem and the cytie was beseged. And Nabuchodonozor came to the cytie as his seruaūtes were yet a besegyng of it. * And Je C hoacin the kynge of Juda came out to the kyng of Babilon, wt hys mother, hys seruauntes, his Lordes & his chāberlaynes. And the kyng of Babilon toke him, in the eyght yere of hys raygne.

And he caryed out thence al the treasure of the house of the Lorde, and the treasure of the kynges house, and brake al the vesselles of golde whyche Salomon king of Israel had made, in the temple of the Lorde, as the Lord had sayd. And he caryed away all Jerusalem, and al the Lordes and all the men of myghte, to the nombre of ten thousande in to captyuytie and all craftes men and Joyners, none remaynyng saue D the poore people of the land. And he carred awaye Jehoacin to Babilon, & the kinges mother, & the kinges wiues, & his chambrelaynes, & the myghtie of ỹ lande caryed he away frō Jerusalē to Babilon. And al the mē of actiuite to ỹ nūbre of seuen thousād, & craftesman and Joyners a thousand, all strong & apte for warre, dyd ỹ king of Babilon bring to Babilon to dwell. * And ỹ

4.pa.xxiiij. Jere.xxix.a. kyng of Babilō made Mathaniah hys fathers brother, kynge in his steade, & chaūged his name and called him Zedekiah.

Zedekiah was. xxi. yere olde when he begāne to raigne & he raigned a. xi. yere in Jerusalē. His mothers name was Hamital ỹ daughter of Jeremiah of Lobnah. And he did euel in the syght of the lord, in al poynt es like to Jehoakim. For through ỹ wrath of the Lord it so chanced to Jerusalem & Juda, vntyll he had cast them oute of hys sight. And the sayde Zedekiah rebelled agaynst the kynge of Babilon.

¶ By the rebellyng of zedekiah is the towne of Jerusalem beseaged of Nabuchodonozor. The towne & the temple are bothe burnt. The sonnes of zedekiah are slayne before hys eyes, & after ar his eyes put out. Juda is brought in Babilon, and after is Jehoacin exalted.

The. xxv. Chapter.

VWherfore in the ninthe yere of hys raygne, the tenthe day of A the tenthe monethe came Nabuchodonozor kynge of Babilon wythe all hys power to Jerusalem: and pitched agaynste the towne and made engynes agaynste it on euery syde. And the cittie continued beseged vnto the. xi. yere of kynge Zedekiah. And the nynthe day of the fourthe monethe of that yere, there was so greate hongre in the cytie, that there was no sustynaunce for the people of the lande.

And therto the cittie was broke vp: wherfore all the men of Armes fled by night, by away thorow a gate, betwene two walles harde on the kynges garden: the caldeyes lyenge aboute the cytye.

And ỹ kyng wēt strayght towarde the B desert. And ỹ host of the caldeyes folowed after hym, & toke him in the deserte of Jericho, all his armie beynge scatered awaye frō him. And whē they had taken him they brought him to Nabuchodonozor ỹ kinge of Babilon to Reblah, where they* tread that is the reproued him with sauce with him because he had rebelled & broke his oth ned withe him. And they slue the sonnes of Zedekiah before his eies, and put out the eyes of Zedekiah, and fettered hym, and caryed hym to Babilon.

And the seuēthe day of the fifth monethe which was in the nyntenth yere of kynge Nabuchodonozor kynge of Babilon came Nabusaradan seruaunt of the kynge of Babilon and* chefe Marthal, vnto Jerusalem: & burute the house of the Lorde and

Nabuzaradan chefe of the cokes. Or the chefe captayne

Lorde and the kynges house and all the houses of Jerusalē, and all greate houses burnt he wt fire. And al the host of the Caldeyes that were wt ỹ chefe Marthal: brake downe ỹ walles of Jerusalē roundc about. And the rest of ỹ people that were left in the cittie, & them that were fledd to the kinge of Babilon, and the remnaūt of the C comen people, Nabusaradan ỹ chefe Marshall caryed awaye, & lefte of the poore of the lande to dresse the vynes and to tyl the grounde.

And the pyllers of brasse that were in the house of the Lorde and the botomes, and the brasen see that was in the house of the Lorde the Caldeyes brake, and caryed the brasse of them to Babilon. And the la- Some redy instrumen ts of musyche D uers, shouelles, * dressyngeknyues, ladelles, and the instrstring vesselles of brasse, they caryed awaye. And the firepannes, & basens that were ether of golde or syluer, che toke the chefe Marthal away with the two pillers and the see of brasse and the bottomes whyche Salomon had made in the house of the Lorde. The brasse of al these vessilles was wythoute wayghte. The height of the one piller was. xviii. cubites, and the heed theron was brasse and thre cubites long with a wrethe & pomegranetes rounde about vpon the heed, all of brasse. And of the same fashiō was the second pyller with a wrethe.

And the chefe Marthal toke Saraiah E the chefe preste, and Zophoniah the hyeste preste saue one, & thre keepers of the dore. And out of the cittie he toke a certayne chāberlayne that had the ouersyght of the men of warre, and fyue men that were euer in ỹ kynges presence, whyche were founde in the cytye and Sophet the captayne of the host that taughte the people of the lād to make warre, & thre skore men of the people of the lands that were founde in the cytie also. And Nabusaradā the chefe Marthall toke them & brought thē to the king of Babilon to Reblah. And the kyng of Babilō smote them and slue them at Reblah in the lād of Hemath. And so Juda was caried awaye out of their lande.

And ouer the people that remayned in the F lande of Juda, whyche Nabuchodonozor king of Babilon lefte, he set Godoliah the sonne of Ahikam thee sonne of Saphan.

And when all the captaynes of the men of warre and the men heārde that the kynge of Babilō had made Godoliah gouernor: there came to Godoliah to Mazphah: Ismaell the sonne of Nathaniah and Johanā the sonne of Kareah & Sariah the sōne of Thanehumeth ỹ Netophathite & Jezoniah ỹ sōne of Maachati & their mē. And Godoliah sware to them and to theyr men and sayde to them: feare not ye the seruaūtes of the Caldeyes. But dwelle in the lande and serue the kyng of Babilon and ye shalbe in good condycion.

But it chaūced the seuenth monethe after, that Ismael the sōne of Nathaniah ỹ sonne of Elisama of the kynges bloude came, & ten men with hym and smote Godoliah that he died: and so did he the Jewes & the Caldeys ỹ were wt him at Mazphah. Therupon al the people bothe smalle and greate and the captaynes of the men of warre arose & wēt to Egipte: for they were afrayed of the Caldeyes. G

Notwithstanding yet the. xxvii. yere after Jehoacin kyng of Juda was caried awaye, the. xxvii. daye of the twelueth monethe, dyd Euilmerodach kynge of Babilō lifte vp the heed of Jehoiacin kyng of Juda out of the presone house, and spake kyndelye to hym and set hys seate aboue the seate of all the kynges ỹ were withe hym in Babilon, & chaunged hys presō garmētes. And he dyd euer eate breade before him al the dayes of his life. And a cōtinual pozciō was assigned hi of ỹ king, day by daye as longe as he lyued.

To lift vp the head, is ofte taken for settyng vp the halfman, & cause him to forgette as here & Gen. xl. a. and. xli. b

¶ The ende of the fourth boke of the Kinges, which after the Hebrues is the second.

¶ The Chronycles of the kynges of Juda.

¶ The fyrst boke.

¶ In these rehersall of all the Genealogie of Adam, vnto the sonnes of Esau and Jacob.

The. j. Chapter.

A Adam, Seth, Enos: Kaiman, Mahalehell, Jared: Hanoch, Mathusaleh, Lamech: Noah Sem, Ham and Japheth.

The sonnes of Japheth: were Gomer, Magog, Madai, Jauã, Thabal, Mosoch and Thiras. The sonnes of Gomer were: Ascanez, Jpheth & Thogozmah. The sõnes of Jauan: Elisah, Tharsisah, Cethim and Dodanim.

The sõnes of Hã: Cus, Mizraim, Phut and Canaan. The sonnes of Cus: Saba, Heuilah, Sabatha, Reamah and Sabathaca. The sonnes of Reamah: Saba and Dadan. And Cus begat Nemrod: which Nẽrod beganne to waxe myghtye vpõ ẽ erth. And Mizraim begat Ludim, Jnamim, Laabim, Nephthuim, Phetrusim and Chasluim: of whyche came the Philistines & the Chaphthorites: And Canaan begatte Zidon hys eldeste sonne, and Heth, Jebusi, Amori, Gergesi, Heui, Araki, Sini, Aruadi, Zamari and Hemaphi. The sõnes of Sem: Elam, Assur, Arphacsad, Lud, Arã, Uz, Hul, Gether and Mosoch. And Arphacsad begatt Salah and Salah begat Eber. And vnto Eber were bozne two sõnes: the name of the one was Phaleg, because that in hys dayes the lãde was deuided. And hys bzothers name was Jektã. Jektan begat Elimodah, Saleph, Hazermoth and Jarah: Haduram, Uzall, & Dekiah: Ebal, Abimael, and Saba: Ophir, Heuilah, and Jobab. All these were the sonnes of Jektan.

Sẽ, Arphacsad, Salah: Eber, Phaleg Rau: Serug, Nahoz, Thareh: Abzã other wyse called Abzaham. The sõnes of Abzahã Jsaac and Jsmael. And these are theyr generacyons: the Eldeste sonne of Jsmael was Nabaioth, thẽ Kedar, Adbeel & Mabsam: Masma, Dumah, Massa, Hadar & Thema: Jatur, Naphis & Kedmah. These are the sonnes of Jsmaell. The sonnes of Keturah Abzahams concubyne: she bare Zamram, Jeksan, Madan, Madian, Jesbok and Suah. The sonnes of Jeksan: Saba, & Dadã. The sõnes of Madian: Ephah, Epher, Henoch, Abida & Eldaah. All these are the sonnes of Keturah.

Abzaham begat Jsaac. The sonnes of Jsaac Esau & Jsraell. The sonnes of Esau: Eliphaz Rauell, Jehus, Jaalom and Korah. The sonnes of Eliphas: The mã, Omer, Zephi, Gaatham, Kenes, Themna & Amalek. The sonnes of Rauell: Nahath, Zarah, Samah & Mesah. The sonnes of Seir: Lotã, Sobal, Zebeõ, Anah, Disõ, Ezer and Disan. The sonnes of Lotã: Hori & Homam, & Thamna was Lotans syster. The sõnes of Sobal: Alian, Manahath, Ebal, Sephi, & Onam. The sonnes of Zebeõ: Aiah & Anah. The sõnes of Anah. Disõ. The sonnes of Dilon: Hamaran, Eschon, Jethran & Charan. The sonnes of Ezer: Balaan, Saauan and Jakã. The sonnes of Disan: Uz, and Aram.

These are thee kynges that raygned in ẽ laude of Edom before any kyng raigned amonge the chyldzen of Jsrael: Bale ẽ sonne of Beor, and the name of hys cytye was Denahabath. And when Bale was deede, Jobab thẽ sonne of zareh of Bozrah raygned in hys stede. And after ẽ deth of Jobab, Husam of the lande of Themani raygned in hys rowme, & after the deeth of Husum, Hadad, ẽ sonne of Badad whiche bet the Madianites in ẽ feldes of Moab, raygned in his rowme, & ẽ name of his citie was Auith. And after the deth of Hadad, Semlah of Marckah raigned in his steade. And after thedeth of Selah Saul of Roboboth vpõ Euphrates raygned in his place. And after the deth of Saul, Baal Hanan the sõne of Achoboz raygned in his rowme. And after the dethe of Baal hanan, Hadad raygned in his place, & the name of his citie was Phau, & his wifes name was Meheta beell ẽ daughter of Matred the daughter of Mesahab.

But after the deethe of Hadad, there were dukes in Edom. Duke Thamna, duke Aliah duke Jetheth: duke Oholbama, duke Elah, duke Phinon, duke Kenaz, duke Theman, duke Mabsar: duke Magdiel & duke Jram. These were thee dukes of Edom.

The

¶ The Genealogie of Juda vnto Jsai the father of David.

The. ij. Chapter.

A gen. 35. and 46. These be ẽ sõnes of Jsrael: Ruben Simeõ, Leui, Juda, Jssachar and Zabulon: Dan, Joseph, Beniamin, Nephthali, Gad & Asser. The sonnes of Juda: Er, Onan, and Selah. These thze were bozne him of ẽ daughter of Sua ẽ Cananites. But Er ẽ eldest sõne of Juda was euel in ẽ syght of the Lozde, and ther fore he slue hi. And Thamer his daughter in lawe bare him Pharez & Zarah: so that all the sonnes of Juda were fyue.

The sõnes of Pharez: Hezrõ & Hamull.

Otherwise called Josadeli, a man. The sõnes of Zarah: * Zamri, Ethã, Heman, Chalchal and Dara: fiue in al.

Otherwise Aran The sonnes of Carmi: * Achar ẽ troubled Jsrael, whyche transgressed in ẽ vnlawful thinges. The sonnes of Ethan: Jzaria. The sonnes of Hezron that were bozne hym: Jerhameel, Rã and Calubai.

B And Ram begat Aminadab: and Aminadab begat Nahazon a Lozd among ẽ chyldzen of Juda. And Nahason begat Salma: and Salma begatt Booz: & Booz begat Obed: & Obed begat Jsai. And Jsai begat his eldest sonne Eliab, & Abinadab the secõd, & * Saimaa the third Nathanael the fourth, Radai the fifte, Ozem ẽ sixt, & Dauid the seuenth, Whose systers were Zarulah and Abigail. The sonnes of Zaruiah: were Abisai, Joab and Asahel. thze. And Abigail bare Amaza, ẽ father of whiche Amaza was Jether an Jsmaelite.

Otherwise Samah

C And Caleb ẽ sonne of Hezrõ begat Jsubah a woman and Jeroth whose sõnes are these: Jaser, Sobab and Ardon. But Jsubah ded, and Caleb toke Ephzatha which bare him Hur. And Hur begat Uri, & Uri begatt Bezeleel. And afterwarde Hezron went in to the daughter of Machir the father of Galaad, and was whẽ he toke her, thze skoze yere olde. And she bare hym Segub. And Segub begatt Jair which had xxiij. cytyes in the lande of Galaad. And he ouercame the Gessurites and the Aramites, & toke the townes of Jair frõ them, and Kenath with ẽ townes that longed to the same, euen thze skoze townes. All these were the sonnes of Machir the father of

D Galaad. And after the deeth of Hezron at Caleb in Ephzata, Abia, his wife bare him Achur the father of Thekua.

And the sonnes of Jerhameel ẽ eldeste sõne of Hezron were, Ram, the eldest & Buna. Ozam, Ozem and Ahiah. And Jerhameel had yet a nother wyfe named Atarah which was the mother of Onam. And the sonnes of Rã, ẽ eldeste sõne of Jerhameel were, Maaz, Jamin and Akar.

The sonnes of Onam were, Semmai & Jada. The sõnes of Semai: Nadab & Abisur. And ẽ wyfe of Abisur was called Abihahil whych bare him Ahaba and Molid. E

The sonnes of Nadab: Saled & Appaim. But Saled ded wout chyldzen. The sonne of Appaim was Jesei. The sonne of Jesei was Sesan. And the sonne of Sesan was Oholai. And the sõnes of Jada ẽ bzother of Samai were Jether & Jonathan. But Jether ded wout chyldzen: The sõnes of Jonathan were Paleth and Ziza. These were the sõnes of Jerhameel. Sesã had no sõnes but onlie daughters. And Sesan had a seruaunt ẽ was an Egiptiã named Jeraha to whõ he gaue his daughter to wyfe, & she bare hi Athai. And Athai begat Nathã. And Nathã begat Zabad. And Zabad begat Ophlal. Ophlal begat Obed, Obed begat Jehu, Jehu begat Azariah, Azariah begat Helez, Helez begat Eleasah, Eleasah begat Sisamai. Sisamai begat Selum. Selum begat Jecamiah. Jecamiah begat Elisama. F

The sõnes of Caleb ẽ bzother of Jerhameel were Mesa his eldest sõne which was the father of Ziph: & the sonnes of Maresa ẽ father of Hebzõ. The sõnes of Hebzõ were Cozeh, Taphuah Rekem & Sama, Sama begat Rahã the father of Jerakaã And Rekem begat Samai. The sonne of Samai was Maõ. And Maõ was ẽ father of Bethzur.

And Ephah & cõcubyne of Calebs bare Harã, Mosa & Gazez: And Haran begatt Gazez The sonnes of Jahadai were Regem, Jothan, Gesam, Phalet, Ephah and Saaph. And Maachah another cõcubine of Calebs bare Sabor Thahanah. And she bare also Saaph ẽ father of Madmanah, and Sue the father of Machbenah & the father of Gabaa. And Caleb had a daughter called Achsah. G

These were the sõnes of Caleb ẽ sõne of

of Hur the eldest sone of Ephrata: Sobal the father of Kariath Jarim: & Salma ỹ father of Bethlehem: & Hareph the father of Beth Geder. And Sobal the father of Kariath Jarim had sonnes, & ¶ euen ỹ halfe kinrede of Menuah.

The kyndredes of Kariath Jarim were ỹ Iethrites the Puthites the Semathites and the Maserites. And of them came the Zarathites and the Esthaolites. The sonnes of Salma, Bethlehem & Netophathi that were the glorye of the house of Joab and halfe the Manahthites and of the Zaraites. And so were the kindredes of ỹ wryters that dwelte at Jabes, the Tirathites, the Simeathites and Suchathites whyche ar ỹ Kenites: that came of Hemath the father of Beth Rechab.

The Notes.

a ¶ Some reade, that sawe the halfe of the manlyons: meaning therby ỹ Sobal had many sonnes, by whõse law to ruled, and owned, the one halfe of the Bioupnce. By the manlyons, they vnderstande, the houses wherin the Shepardes, husbandmen, or dine dressers dwelt. The place of whyche he owned the one halfe: mpyghte be Menuah or (as some wyll) Menahut.

¶ The Genealogie of Dauid in Hebrõ & i Jerusalẽ

The. iii. Chapter.

THese are ỹ sonnes of Dauid whych were borne hym in Hebrõ: the eldest Amnon of Ahinoam ỹ Jesraelitesse. The secõd Daniell by Abigaill the Carmelitesse. The third Absalõ ỹ sonne of Maacah daughter of Tholmai kynge of Gesur. The fourthe Adonijah the sonne of Hagith. The fifte Saphatiah by Abital. The sixte Jethraam by Eglah hys wyfe. These. vi. were borne him in Hebrõ where he raygned seuẽ yere & sixe monethes. And in Jerusalem he raygned. xxxiii. yere.

B And these were borne hym in Jerusalẽ: Samua, Sobab, Nathan and Salomõ: these. iiii. of ỹ daughter of * Bath Sua & ỹ daughter of Ammiel. The Jebahar * Elisama, Elphalet, Nogeh, Nepheg, Japhia, Elisama, Eliada, & Eliphelec: nyne in nũbre. These are all the sonnes of Dauid, beside the sonnes of hys concubynes & Thamar theyr syster.

* her wife Bethsabe. * her wife Maa.

Salomons sonne was Rehoboam, C whose sonne was Abiah: and Asa was his sonne, and Jehosaphat hys sonne: whose sonne was Joram: & his sonne was Ohoziah, and Joas was sonne to him. And his sonne was Amaziah, and hys sonne was Azariah, and his sonne was Jotham. And Ahaz was hys sonne, and Hezekiah was sonne to him, and Manasseth was his sõne. And Amon was hys sõne. And Josiah was sonne to hym. And the sonnes of Josiah were, the eldest sonne Johanan, the seconde Jehoakim, the third Zedekiah, and the fourth Selum. The sonnes of Jehoakim were Jeconiah his sonne, whose sonne was Zedekiah.

The sonnes of Jeconiah the Preisoner D were Salathiell, Melchiram, Phadaiah, Senazer, Jecamiah: Hosama and Nadabiah. The sonnes of Phadaiah were Zorobabel and Semei. The sonnes of Zorobabel, Mosolam, Hananiah & Salumith their syster, and Hasubah, Ohell, Barachiah, Hasadiah, Josab Hesed, fyue in noumbre. The sõnes of Hanantah: Phaltiah and Jesaiah, whose sõne was Raphiah, & hys sonne Arnan, and his sonne was Obdiah, and hys sonne Sechaniah. The sonne of Sechaniah was Semaiah. And ỹ sõnes of Semaiah were Hatus, Jegall Bariah, Naariah Saphat and Hesa, sixe. And the sõnes of Naariah were Elioenai, Hezekiah & Azricam, thre. And the sõnes of Elioenai were Hodaiah, Eliasib, Phelciah, Akub, Johanan, Dalaiah and Anani, seuen.

¶ The Genealogye of the sonnes of Juda and Symeon.

The. iiii. Chapter.

THe sonnes of Juda: Phares, Hezron, Carmi, Hur and Sobal. And Reaiah the sonne of Sobal begatt Jahath. And Jahath begatte Ahumai and Laad whyche are the kynredes of the Zareathites. And of these came the father of Etam, Jezraell, Jesema and Jedebos, & theyr syster called Zalelphuni: And Phanuel father of Gedor: And Eser the father of Husah. These are the sonnes of Hur the eldest sõne of Ephrata father to Bethlehem. And Achur the father of Thekua hadd two wyues: Halaah and Naarah. And Naarah bare hym Ahusam, Hepher, Themani & Hahastari. These were the sonnes of Naarah. And the sonnes of Halaah were Zareth, Jzoar and Ethnan. And Coz begat Anub & Zobebah, and the kynredes

A ge myghty and valyaũt

B

the kynredes of Aharhell the sonne of Harum. And Jabes was nobler then hys brethren. And his mother called hys name Jabes sayinge: because I bare him with sorowe. But Jabes called on the God of Israell, sayinge: Yf thou shalte blesse me, and enlarge my costes, and shalt let thyne hande be with me, and wilte kepe me from euell that it vexe me not. And God sente hym hys desyre.

Caleb the brother of Suah begat Mahir, whych was the father of Esthon. And Esthon begat Beth Rapha & Phaseah and Thehenah the father of ỹ cyte of Nahas whych are the mẽ of Rechah. The sonnes C of Kenas: Othniell & Saraiah. And the sonnes of Othniel were Hathath.

And Maonothi begatte Ophrah. And Saraiah begat Joab the father of thẽ of the valeye of craftesmẽ, so called because they were craftesmẽ. And the sõnes of Caleb the sonne of Hephonch were Hiru, Ela and Naam. And the soune of Elà was Kenas. And ỹ sõnes of Jehaleleel were Ziph and Ziphah, and Thiria & Asaraell. And the sonnes of Ezra: were Jether, Mered, Epher, Jalon, Thahat, Mariam & Samai, and Jesbah the father of Esthamoa. D And his wife Jehudiah bare Jared the father of Gedor, & Heber the father of Socoh, & Jeuthiel the father of Zanoah. And these were the sonnes of Bithiah ỹ daughter of Pharao whiche Mered tooke. The sonnes of the wyfe of Hodia the syster of Nahan thee father of Keilah were Hagarmi & Esthamoa the Maachathite. The sõnes of Symon were Ammon and Rinah, Benhanan & Thilon. And the sonnes of Jesi were Zoheth and Benzoheth.

* The sonnes of Selah the sonne of Judah were Er the father of Lecah, & Laadah the father of Maresah, and the kynredes of the housholdes of them that wroughte bysse in the house of Asbea. And Jokim and the men of Cozebah, and Joas & Saraph, which were inhabited in Moab, but returned to Lehem and to Debarim Jukim. These were potters and dwelte amonge trees and hedges and were in thee kynges wozke and dwelt euen there.

The sonnes of Simeon: Namuel, Jamin, Jarib, Zozah & Saull, whose sonne was Selũ, & the sonne of hym was Mabsam, and his sonne was Hasma. And the sonne of Hasma was Hamuell, and hys sonne was Zachur, & ỹ sonne of him was Semei. Semei had syxtene sonnes & syxe daughters. But hys brethren had not many chyldren, neyther were the kynredes of thẽ lyke to the chyldren of Juda, in multitude. And they dwelte at Berlabe, Moladah & at Hasar Sual, at Balaah, Ezem, Tholad, Bathuel, Hormah and at Zikeleg: at Bethmarcaboth, Hasar, Susim, Bethbiret and Saarim. These were their cyties vnto ỹ raygne of Dauid. And their villages were Etam, Ain, Remon, Tochẽ and Asan, fyue townes and al theyr villages that were rounde aboute the sayde cyties vnto Baal. This is the habitacion of them and theyr genealogie. E F

And Mosobab, Jemlech, Josah ỹ sonne of Amasiah: & Joel & Jehu the sõne of Josabiah, the sonne of Saraiah the sõne of Asiel: & Elioenai, Jakobah, Jsohaiah: Asaiah: Adiel, Jsimiel and Banaiah: Ziza the sonne of Sephei the sonne of Alon the sonne of Jdaiah thee sonne of Zemri the sonne of Samaiah. These are soch as came by name, heades of theyr kynredes. And the aunciẽt houlholdes of thẽ spzede in multitude.

And they wente as farre as Gador, euen vnto the east syde of the valeye, to seke pasture for theyr cattel. And they founde fatte pasture and good and a wyde lande bothe quyet and fruytefull: for they of Ham dwelte there before. And these now afore wzytten by name wente in the dayes of Hezekiah kynge of Juda, and smote ỹ tentes of them and thee habitacyons that were founde there, and destroyed them vtterlye vnto thys daye, and there dwelte in theyr townes: because there was pasture there for theyr shepe. G

And therto there went of the sayd chyldren of Simeon fyue hundzed men: Pharalthiah Naariah Raphiah and Oziell the sonnes of Jesi beynge theyr heades: and smoote thee reste of thee Amalekites that were escaped and they dwelte there vnto thys daye.

¶ The Genealogie of Rubẽ and Gad & of the halfe trybe of Manasseh

The. v. Chapter.

THe sonnes of Rubē the eldest sonne of Israel: for he was ỹ eldest.* But because he defyled his fathers bed, his birthright was geuē vnto the sonnes of Joseph the sonne of Israel, & so he is not rekened vnto the byrth ryghte. For vnto Juda which was mightie amōg his brethren, was geuen the principalitie before hym. But the byrtheryghte was geuen Joseph. The sonnes then of Ruben the eldest sonne of Israel, were Henoch, Phalu Hezron and Carmi.

Genes. xlix. a. exodi. vi. b. Nume. xvi. a.

The sōnes of Joel: Samaiah, & hys sonne Gog, & hys sonne Semei, and hys sonne Micah, and thee sonne of hym was Reaiah, and hys sonne was Baal, & Beerah was hys sonne. Whyche Beerah Thiglath Phalneser kyng of Assyria caryed awaye: for he was a greate Lorde amonge the Rubenites. But vnto hys brethren in theyr kynredes, when they ar rekened after theyr byrth, were Jeiel & Zacharias the chefe heades.

And Bala the sonne of Azan the sonne of Sema the sonne of Joel, dwelte in Aroer and so forthe vnto Nebo and Baalmaon. And eastwarde he enhabited vntyl the wyldernesse, euen vpon the ryuer Euphrates, for theyr cattel was moche in the lande of Galaad.

And in the dayes of Saull they warred wyth the Hagarites which were ouerthrowen by theyr handes. And they dwelt in theyr tentes thorowe out al the eastland of Galaad.

And the chyldren of Gad dwelte ouer agaynst them in the lande of Basan, euen vnto Selcah. And in Basan Joel was the chefest and Saphan the nexte, then Jaanai and Saphat. And theyr brethrē in the aunciente housholdes of them, were Michaell, Mosolam, Seba, Jorai, Joacan, Zia, Eber & Senen. These were the chyldrē of Abihail the sonne of Huri the sonne of Jeroah Galaad the sonne of Michaell the sonne of Jesisai the sonne of Jahado the sonne of Buz. Ahi was the sōne of Abdiell the sonne of Guni the head of an auncient houlholde amonge them. And they dwelte in Galaad and in Basan and her townes: & in all the Suburbes of Saron, euen vnto the ende of theyr borders.

And they were al rekened by kynredes in the dayes of Jotham kinge of Juda, & in the dayes of Jeroboam king of Israel. C

The sonnes of Ruben of Gad & of halfe the trybe of Manasseh, euen of eyghtinge men able to beare shylde and swerde, and shotte wyth bowe, and taughte to make warre, were foure & fourtie thousande seuen hundred & thre score that went out to battel. And they fought with the Hagarites & with Jetur, Naphas & Nodab. And they were holpe agaynst them, & the Hagarites were delyuered into theyr handes wt al that were with the Hagarites. For they cryed to God in thee battel, and he hearde thē, because they trusted to hym. And they toke of theyr cattell eyghtie thousande Camelles, and two hundred and eyghtie thousande shepe, and two thousand asses, & of the people an hundreth thousand: for ther fell manye dead because the warre was of God. And they dwelte there in theyr steades vntyll the tyme that they were caryed awaye.

And the chyldren of halfe thee trybe of Manasseh dwelt in the land, from Basan vnto Baal Hermō & Senir & vnto moūte Hermon, & they were manye. And these were the heades of the aunciente houlholdes of thē: Epher, Jesi, Eliel, Azriel, Jeremiah, Hodaiah, Jehadiel, men of great power, men of name & heades of the auncient houlholdes of them. D

But whē they had trāsgressed agaynst thee God of theyr fathers and had gone a whorynge after the Gods of the people of the land, which God destroyed before thē, God stered vp the spyrete of Phul king of Assyria and the spyryte of Thiglath Phalneser Kyng of Assyria, and caryed awaye the Rubenites, the Gaddites and the halfe trybe of Manasseh, and brought them vnto Helah, Habor, Hara and to thee Ryuer Gozan, where they remayne vnto this daye.

The Notes

at Thys worde, hys sonne, must ye fyll referre to the name that goeth nexte before it, as one shulde saye Gad, the sonne of Samaiah, Semei the sonne of Gad, & cetera.

C The Genealogie of the sonnes of Leui.

The. vi. Chapter.

THe sonnes of Leui: Gerson, Cahath and Merari. The sōnes of Cahath: Amram, Jzhar, A Genes. xlvi. b

hat, Hebron & Oziel. The children of Amram: Aaron, Moyses and Miriam. The sonnes of Aarō: Nadab, Abihu, Eleazar and Ithamar.

Eleazar begat Phinehes. Phinehes begat Abisue. Abisue begat Boki. Boki begat Ozi, Ozi begatt Zarahiah. Zarahiah begat Meraioth. Meraioth begat Amariah, Amariah begat Ahitob, Ahitob begat Zadoc. Zadoc begat Ahimaaz. Ahimaaz begat Azariah. Azariah begat Johanā. Johanā begat Azariah which ministred in ỹ tēple that Salomon bylt in Jerusalem.

Azariah begat Amariah. Amariah begat Ahitob. Ahitob begat Zadoc. Zadoc begat Sellū. Sellū begat Helkiah. Helkiah begat Azariah. Azariah begatt Saraiah, Saraiah begat Jehozedec which Jehozedec whē the Lord caried awaye Juda and Jerusalē by the hād of Nabuchodonozor went wyth them. B

God, &c. *The sōnes of Leui now ar these: Gerson, Cahath & Merari. And these be the names of the sonnes of Gerson: Lobni & Semei. And the sonnes of Cāhath were Amram, Jzhar, Hebron & Oziel. The sōnes of Merari: Moholi & Musi. These are the kynredes of Leui concerning their auncient fathers.

The sōnes of Gerson was Lobni, & his sonne Jahath, & his sonne Zamah, and his sonne Joah, and his sonne Ido, & his sonne Zerah, and hys sonne Jeathrai. The sonnes of Cāhath: Aminadab & his sonne Core, and his sonne Assir, and hys sonne Elcanah, and his sonne Abiasah, and hys sonne Assir, and Thahath was his sonne, & Uriel hys sonne, and Oziah his sonne, & Saul was hys sonne.

The sonnes of Elcanah: Amasai, Ahimoth & Elcanah. The sonnes of Elcanah Zophai whose sonne was Nahath, & his sōne Eliab and Jeroham his sonne, and Elcanah hys sonne, & Samuell the sonne of him. And the sonnes of Samuel: the eldest Vasni and then Abiah.

The sonnes of Merari: Moholi, & his C sonne Lobni, & hys sonne Semei, and his sonne Oziah, & his sonne Saaia, and his sonne Hagiah, and his sonne Asaiah.

These be they which dauid set for to sitge in the house of the Lorde, after that the arcke had rest. And they ministred before the dwelling place of the tabernacle of wit nes with syngynge, vntyll Salomon had bylt the tēple of the Lorde in Jerusalem And thē they wayted on theyr offyces, accordinig to the order of thē. These are they that wayted with theyr chyldre of ỹ sōnes of Cahath: Hemā a singer, which was the sonne of Joel, the sōne of Samuel. The sonne of Elcanah, the sōne of Jeroham, the sonne of Eliab, the sonne of Thoah, the sonne of Zuph, the sonne of Elcanah, thee sonne of Mahath, the sonne of Amasai, & sonne of Elcanah, the sonne of Joell, the sonne of Azariah, the sonne of Zophonah: ỹ sonne of Thahath, the sonne of Assir, ỹ sōne of Ebiasaph the sonne of Corah: the sōne of Jzhar, the sonne of Cahath: the sonne of Leui: the sonne of Israell.

And his brother Asaph stode on his right hand, which was the sonne of Barachiah, the sonne of Samaa: the sonne of Michael, the sonne of Baasaiah, the sonne of Melchiah, thee sonne of Athani, the sonne of Zarah, the sonne of Adaiah: the sonne of Ethan: thee sonne of Zamah, thee sonne of Semei: the sonne of Jahath, the sonne of Gerson, the sonne of Leui.

And theyr brethrē the sonnes of Merari stode on the left hande: Ethan the sonne of Chusi, thee sonne of Abdi, thee sonne of Maloch: the sonne of Hasabiah, the sonne of Amaziah, the sonne of Helkiah: the sonne of Amasi, the sonne of Boni, thee sonne of Somer: the sonne of Moholi, the sōne of Musi, the sonne of Merari, thee sonne of Leui. D

Theyr brethrē the Leuites were appoynted vnto all maner seruice of ỹ tabernacle of ỹ house of god. But Aaron & his sōnes burnt vpō the aulter of burntoffringes & on the aultet of incense, & were appoynted vnto al that was to doo in the place moste holy, & to make an attonement for Israel in al poynites accordinge as Moses the seruaunt of God had commaunded.

These are the sonnes of Aarō: Eleazar, whose sonnes was Phinehes, & his sonne Abisue: & hys sonne Boki, & thee sonne of hym Ozi, & his sonne Zarahia: & the sonne of him Meraioth, & hys sonne Amariah, and the sonne of hym Ahitob: & Zadoc hys sonne, and Ahimaaz hys sonne.

And these ar the dwelling places of the

in theyr townes & coostes: I meane of the
sonnes of Aaron of the kynred of the Caa
thites, for so theyr lot fell. They gaue vn-
to them Hebron in the land of Juda wyth
the Suburbes rounde about it. But the
countrey and vyllages pertayning ther-
te, they gaue to Caleb the sonne of Jepho
nch. And to the sonnes of Aaron they gaue
the Franchesed cytyes, Hebron and Lob-
nah, wyth theyr Suburbes, and Jathir &
Esthemoa wyth theyr Suburbes: and Hi
len with her Suburbes, and Dabir with
her Suburbes: and Asan wyth her Su-
burbes, and Bethsames wyth her Subur
bes. And out of the trybe of Ben Jamin
Gabee and her Suburbes, Alemath with
her Suburbes, Anathoth wyth her Su-
burbes: so that al theyr cytes amog theyr
kynredes were.xiii.

And vnto the sonnes of Cahath the re-
mnaunt of the kinne of the trybe, were cities
geuen out of the halfe trybe of Manasseh
by lote, ten cytes. And vnto the sonnes of
Gersam throughe theyr kynredes were ge-
uen oute of thee trybe of Issacar and oute
of the trybe of Aser and oute of the trybe
of Nephthali: & oute of the trybe of Ma-
nasseh in Basan, thyrtene Cytyes. And
vnto thee sonnes of Merari were geuen
by lotte amonge theyr kynredes oute of
the trybe of Ruben, and oute of thee trybe
of Gad, and oute of the trybe of Zabulo,
twelue cytyes.

And the chyldren of Israel gaue the Le
uites soch cytyes wyth theyr Suburbes,
and that by Lott, oute of the trybe of thee
chyldren of Juda and of the trybe of Sy
meon & out of the trybe of the chyldren of
Ben Jamin: euē the sayd cytyes that are re
hersed by name.

And cōcernynge the sonnes of Cahath,
the cities of theyr coostes were of the trybe
of Ephraim. * In whych trybe they gaue
vnto them the cytyes of Refuge: Sichem
in mount Ephraim wyth her Suburbes,
& Gaser wythe her Suburbes, Jecmaam
with her Suburbes, Bethhoron with her
Suburbes, Alon wythe her Suburbes,
and Geth Remon with her Suburbes.
And oute of the halfe trybe of Manasseh,
Aner wyth her Suburbes, & Baala wyth
her Suburbes among the kynredes of ye
remnaunt of the sonnes of Cahath.

Josue.xxi.b

And vnto thee sonnes of Gerson were
geuē out of the kyndred of the halfe trybe
of Manasseh: Golon in Basan wythe her
Suburbes & Astharoth with her Subur
bes. And out of the tribe of Issacar, Kedes
wyth her Suburbes, Dabrah wyth her
Suburbes, Ramoth with her Suburbes
and Anem wyth her Suburbes. And out
of Asser, Masal wyth her Suburbes, Ab
don wyth her suburbes, Hukok wyth her
Suburbes & Rohob wyth her suburbes.
And out of the trybe of Nephthali, Kedes
in Galilea with her Suburbes, Hamō wyth
her Suburbes, and Kariath Jatim wyth
her Suburbes.

And vnto the reste of the chyldren of
Merari were geuē out of the trybe of Za
bulon, Remono with her suburbes & Tha
bor wythe her suburbes. And ōn the other
syde Jordan by Jericho euen on the east
syde of Jordan were geuen thē out of the
trybe of Ruben: Bosor in the wildernesse
wyth her suburbes Jahesah wyth her su-
burbes, Kademoth wythe her Suburbes,
Mephath wyth her suburbes. And out of
the tribe of Gad, Ramoth in Galaad with
her suburbes, Mahanaim with her subur
bes, Hesebon wythe her suburbes, & Jezer
wyth her suburbes.

¶ The genealogie of Issacar, Be Jamin, Nephtha
li, Manasseh, Ephraim, and Aser.

The.vii. Chapter.

THe sonnes of Issacar: Thola,
Phuah Jasub & Samron, foure. The sonnes of Thola
Ozi, Rephaiah Jeriel, Jathamai, Jebsam & Samuel whi
che were heades in the auncient housholdes
of Thola and men of myght among their
kynredes: the numbre of thē in the dayes
of Dauid, were two & twentye thousande
and syxe hundred. The sonnes of Ozi:
Izrahiah. Thee sonnes Izrahiah:
Michael, Obadiah Joel, Jesiah, fyue
head men in all. And among them in theyr
kynreddes and auncient housholdes syxe
and thyrtie thousand mē prepared to warre:
for they haode manye wyues and sonnes.
And of theyr brethren amonge all
the kynreddes of Issacar were rekened of
men of warre foure skore and seuen thou
sande in all.

The sonnes of Be Jamin: Bale, Bochor
and

and Jadiael, thre. The sonnes of Bale:
Ezbon, Ozi, Oziel, Jerimoth and Iri, fy-
ue heades auncient houses and menne of
myghte, and were in nombre.xxii.thousan
de and.xxxiiii.

The sonnes of Bochor: Zamirah, Jo
as, Eliezer, Elioenai, Amri, Jerimoth, Abi
ah, Anathoth & Alamath. All these are the
chyldren of Bochor, & were rekened in their
kindredes with the heades of the auncient
housholdes of them that were men of po-
wer, twentie thousand & two hundred. The
sonnes of Jediael: Balahan. The sonnes
of Balaha: Jeus, Be Jamin, Ahud & Ca
naanah, Zethan, Tharsis & Ahisahar. Al
these are the sonnes of Jediael and auncie-
ente heades and men of myght.xviii. thou
sande and two hundred that went oute to
battell. And Suphim and Huphim were
the chyldren of Ir. And the Husites were
the chyldren of Aher.

The sōnes of Nephthali: Jahaziel: Gu
ni Jezer & Sela, the chyldren of Balahah.
The sonnes of Manasseh: Asriel whyche
Aramiah hys concubyne bare: she bare al-
so Machir ye father of Galaad. And Ma
chir gaue to Huphim & Suphim wyues.
And the name of his syster was Maacah
And the name of another sonne was Sal
phahad. And Zalphahad had daughters
And Maacah the wyfe of Machir bare a
sonne & called his name Pharez, & the na-
me of his brother was Sares & his sonnes
were Ula & Reke. The sōnes of Ula was
Badan. These at the sonnes of Galaad ye
sonne of Machir the sonne of Manasseh
And his syster Melcath bare Jeshud, Abie
zer & Moholah. And ye sōnes of Semeida
were Ahaian, Sechem, Lekechi & Aniam.

The sonnes of Ephraim: Suthalah,
whose sonne was Bared, & Thahath hys
sonne, & hys sōne Eladah, & Thahath his
sonne: & Sabad hys sonne, & Suthelah
hys sonne, and Ezer & Elead. And the mē
of Geth that were borne in thee lande, slue
the, because they were come downe to take
awaye theyr cattel. And Ephraim theyr fa
ther mourned manye a daye and hys bre-
thren came to comforte hym.

And he wēt vnto his wife which cōceiued
& bare hym a sonne, & he called thee name
of it Beriah because it wēt euell with hys
houshold. And his daughter was Serah
which built Bethoro the nether & also the
vpper, & Ozan Sarah. And Raphah was
his sonne: whose sonne was Reseph, wyth
his brother Thalch, whose sōne was Tha
han, & hys sonne Laadara, and hys sonne
Ammihud, & his sonne Elisama, & hys sōne
Nun and hys sonne Josua.

And theyr possession & habitation was
Bethel & the townes that longed therto, &
vnto the east of Naaran, & on ye west syde
of Gazer wyth the townes therof, and Si
chem with the townes of the same, and A-
daiah with her townes, and a longe by the
borders of the chyldre of Manasseh, Beth
sean wyth her townes, Thaanach wythe
her townes, Magedo wythe her townes &
Dod with her townes. In those dwelt the
chyldren of Joseph the sonne of Israel.

The sonnes of Aser: Jomnah, Jesuah
Jsuai, Beriah & Serah theyr syster. The
sonnes of Beriah: Heber & Melchiel whi
che was ye father of Barsaith. And Heber
begat Japhlet, Somer, Hotham & Sua
theyr syster. The sonnes of Japhlet: Phi
sah, Banahal and Alauath. These are the
chyldren of Japhlet. The sonnes of So-
mer: Ahi, Rohagah, Jahubah and Eram.
And the sōnes of hys brother Helem were
Zophah, Jemna, Seles and Amal. The
sonnes of Zophah, Suah, Harnepher,
Suall, Beri, Jamrah, Bosor, Hod, Sa-
ma, Silla, Jethran & Beera. The sonnes
of Jether, Jephoneh, Phaleph, & Ara the
sonnes of Ola: Ateh, Haniel & Resia. And
these were thee chyldren of Asser & heades
of auncyente houses and pure kelowes &
men of myghte and thee head Lordes.
And when they were numbred in araye to
battel, they were in numbre. xxvi. thousan
de men.

¶ Another genealogie of thee sonnes of Be Jamin.

The.viii. Chapter.

BEn Jamin begat Bale his el
dest sonne, Asbal the seconde
Aharah the third, Nohah the
fourthe & Raphah the fyfte.
And the sōnes of Bale were
Adar, Gera, Abihud, Abisua, Naamā, A-
hohah, Gera, Sephuphan & Huram. And
these are the sonnes of Ahud auncient hea-
des among the enhabiters of Gabaa whyche caryed the to Manahath: Naamā A-
hiah and Gera, whych Gera caryed them

away

the awaye & begat Oza & Ahihud. And he begat Saharaim in the countrey of Moab after he had sent the awaye, Husim & Baara was hys wyues. And he begat of Hodes his wife Jobab, Zebia Mosa, Malchā, Jeuz, Sachiah & Marma. These are hys sonnes beyng auncient heades.

And of Husim he begat Ahitob & Elphaal. The sones of Elphaal were, Eber, Misaam, & Samad which buylt Ono, Lod, & the townes longyng therto: & Beriah & Sama which were auncient heades amog the enhabiters of Aialon, & they draue oute awaye the enhabiters of Geth. And Haio, Sesac, Jerimoth, Sabadiah, Arod, Eder Michael Jespha, & Joha, the sones of Beriah: Zabadiah, Mosolā, Hezeki, Heber, Ismarai, Jesliah, Jobab the sones of Elphaal. And Jakim, Zicri, Sabdi, Elianai, Zelethai, Eliel, Adaiah, Baraiah Zamareth the sones of Semei. And Jespha, Eber, Eliel, Abdō, Zecri, Hanan, Hanania, Ailan, Anthothiah, Jephdaiah & Phanuel ar the sones of Sesac. And Samari, Semeiah, Otholiah, Jeriah Eliah & Zechri are the sonnes of Jerohā. These were auncient heades in theyr kinredes & dwelte in Jerusalē. And at Gabaō dwelleth* the father of Gabaon whose wife was called Maacah. And his eldest sonne was Abdō the zur, Cis, Baal, Nadab, Gedur, Ahaio & zacher. And Makeloth begat Samaah And these also dwelt vō their brethrē in Jerusalē ouer agaynste thē. And Ner begat Cis, & Cis Saul, & Saul begat Jehonathā, Melchisua, Abinadab & Isbaal. And the sones of Jehonathā was Meribbaal & Meribbaal begat Micah. And the sones of Micah were Phithō, Melech, Thaarea & Ahaz, Ahaz begat Jehoadah. And Jehoadah begat Elimoth, Asmoth & zamri. And zamri begat Moza. And Moza begat Banah, whose sone was Raphah, & his sonne was Elasah, & hys sonne Azel. And Azell had sixe sonnes whose names ar these: Ericā, Bochzu, Ismael, Sariah, Obdiah, & Hanan. All these were thee sonnes of Azel. And the sones of Esek his brother were Ulā his eldest, and Jeus the seconde & Eliphelet the third. And the sones of Ulam were mightye mē & bowmē & had many sones, & sonnes sonnes, an hundred & fyftye. All these are the sonnes of Ben Jamin.

*After the Gree. some reade Abisabaon

¶ Of the preastes, Leuites, and of their offices.

The.ix. Chapter.

And al Israel were nūbred by kynredes: & le, they be wrytten in the boke of the kinges of Israel. And Juda were caried away to Babilō for their offences. And the olde enhabiters & dwelt in theyr owne possessiōs & cytes were Israel, the priestes, Leuites & Nathinetites But in Jerusalem dwelte of the chyldren of Juda, of the chyldren of Ben Jamin & of the chyldren of Ephraim and Manasseh. Othai the sonne of Ammihud the sonne of Amri the sonne of Omrai of the sonne of Boni * of the chyldren of Phares, the sonne of Juda, And of Siloni, Asaia the eldeste and his sonnes. And of the sonnes of Zarah, Jeuel wyth theyr brethren. vi. hundred. lx. xx.

Sidonia

And of the sonnes of Benjamin: Salo the sonne of Mosolam the sonne of Hodauiah, the sonne of Hasnuah, & Jobaniah & sonne of Jerohā. And Elah the sonne of Uzi the sonne of Mochori. And Mosolā the sonne of Saphatiah the sonne of Rauel the sonne of Jebaniah with otherthat brethrē in theyr kynredes, ix. hundred fyftie & sixe. And al these were honorable heades in the auncient housholdes of them.

And of the Preastes: Jedaiah, Jehoiarib & Jachin: Azariah the sonne of Helkiah the sonne of Mosolam, the sone of zadock the sone of Maraioth thes sonne of Ahitob the chefest in the house of God. And Adaiah the sonne of Jerohan the sone of Phashor the sone of Melchiah. And Maasai the sonne of Adiel the sonne of Jehezerah the sonne of Mosolā the sone of Mosolamoth the sone of Emer, vō other their brethren heades in the aūcient housholdes of thē, a thousand seuen hundred and thre skore actiue mē in the worck of the seruice of the house of God.

And of the Leuites: Semeiah the sone of Hasub, the sonne of Esricam, the sonne of Hasabiah of the sones of Merari. And Bacbaker the Carpenter and Galal. And Mathaniah the sonne of Micah, the sone of Zecri the sonne of Asaph. Obdiah the sonne of Semeiah the sonne of Galal the sonne of Jduthum. And Barachiah the sone of Asa the sonne of Elcanah dwelt in the

the villages of the Netophathites.

The porters were Selum, Acub, Talmō & Ahiman vō theyr brethren, Selum beyng the chefe. For vnto y time they had watched at the kynges gate eest ward in y tentes of the childre of Leui by cōpanies. And Selē the sonne of Cozeh the sōne of Abiasaph y sonne of Cozeh which his brethren the Cozehites in the house of their fathers had their busynesse & office to kepe the doze of the tabernacle: foz their fathers in the hoste of y Lozde kept the entering. And Phinehes y sonne of Eleazar was ruler ouer the befoze y Lozd whiche was vō him. And Zacharias y sone of Moselami ah kept the doze of the tabernacle of wytnesse. All these were chosen folowes to kepe the tresholdes, two hundred and twelue, & were nūbred in their villages. And thē dyd Dauid and Samuell the sear institure in theyr fidelite. And their childre had the ouersyght of the gates of y house of y Lozde and of the house of the tabernacle, to kepe them.

In foure quarters were the keperes towarde the eest, west, nozth, and south. And theyr brethren that were in the countre came in their wekes as theyr course came aboute wyth them. For the Leuites were cōmytted to be pryncypall porters of fydelyte. And they had the ouersyght of the stries and treasures of the house of God, and laye all nyght round aboute the house of God: because the keping therof pertayned to them and to open it euerie mourning. And certen of them had the rule of the mynystrynge vessels and brought thē in and out by tale. And of them were certē apoynted to ouerse the vesselles and al holy ornamentes, and of the floure, wine, oyle, frākincēse & swete odoures. But certaine of the sonnes of the preastes were sett to make swete sauoures.

And Mathathiah one of the Leuites, the eldest sonne of Selum the Cozathite, had y ouersight of the thynges that were baken in the frynge panne. And other of their brethren the sonnes of Cahah had y ouersight of the shewbred, to prepare against all sabothes. These are y syngers aūcient heedes among the Leuites deuyded by chambres: for they had to do both day & nyght. These were the auncient amōge the Leuites in their generacyons. And these dwelt at Jerusalem.

Some rede Abigabao.

And in Gabaon dwelte Jeuell the* father of Gabaō, whose wife was called Maacah. And his eldest sonne was Abdō, thē Zur, Cis, Baall, Ner & Nadab: Gedor, Ahio Zacharias & Makeloth. And Makelothbegat Semaā. And they also dwelt wyth their brethren at Jerusalem, euē ouer de by them. And Ner begatt Cis, & Cis Saul. And Saulbegat Jehonathā, Melchisua, Abinadab & Elbaal. And the sōne of Jehonathā, was Meribbaal. And Meribaal begat Micah, & the sōnes of Micah were, phitō, Melech & Thahaica. And Ahaz begat Jaarah. And Jaarah begatt Alamath, Asmoth, Zamri. And Zāri begat Moza. And Moza begat Baana who se sōne was Raphata, & his sōne was Elesah, & his sōne Azel. And Azel had sixe sōnes whose names are these: Ezricam, Bochzu, Jsmael, Sariah, Obdiah & Hanan. These are the sonnes of Azel.

1. regū ix. a. 1. Paralipo.

¶ The battel of Saul agaynst the Philistynes: in wyche he dyeth and hys sonnes also.

The.x. Chapter.

And the Philistines fought agaynst Israel. And the mē of Israel fled before y Philistines & were ouerthrowē & slayne in Mount Gelboe. And y Philistines folowed Saul & his sonnes & slue Jehonathan, Abinadab and Melchisua the sonnes of Saull. And the battell wēt soze against Saul, in so moche that y shotters met him, & he was wounded of y shotters. Then sayde Saul to his weapon bearer* drawe thy swerde & thrust me ther owe therwythe, that these vncyrcumcysed come not and do me shame. And his wepō bearer would not, but feared exceadyngly. Wherupon Saul caught a swerde & fel vpon it. And whē his harnesbearer sawe y Saul was deed, he fel on a swerde also and dyed.

Iud. xx. & 1. reg. xxxi. b

And thus Saull and hys thze sonnes and all hys house died together. And whē all the men that dwelt in the valeyes, saw how they fled, and that Saull and hys sōnes were deed they forsoke theyr cytyes & ranne away, and the philistines came and dwelt in them.

And on the morow whē y Philistines came

raine to stripe the deed bodies, they founde Saul and hys sonnes ouerthrowen in mount Gelboe. And when they had stript hym they toke hys deed and hys harnesse and sente them in to the lande of the Philistines rounde aboute to shewe tydynges vnto theyr Gods and to the people. And they put hys harnesse in ỹ houses of theyr Gods. But hys skulle they hanged in the house of Dagon.

D And when al they of Jabes in Galaad hearde al that the Philistines had done to Saul, al ỹ we of warre arose & fet awaye the body of Saul, & ỹ bodies of his sõnes and brought them to Jabes & buryed the bones of thẽ vnder an ocke in Jabes, & fasted seuen dayes.

And so Saul dyed for his trespace that he trespased agaynst the Lorde, in that he kepte not the worde of the Lorde, and in that he asked councell of a woman that wrought with a spyrite, & asked not of the lorde. And therfore the Lord kylled hym & turned the kyngdome vnto Dauid the sonne of Jesai.

¶ After the Deeth of Saul is Dauid annoynted in Hebro. The Jebusites rebel against Dauid. Ioab wynneth ỹ towre of Sion. His men are nõbred.

The.xi. Chapter.

THen al Israel gethered thẽ selues to Dauid vnto Hebron, & sayde: se we by thy bones & thy flesh. And moreouer in tyme past, euẽ whẽ Saul was king, thou leddest Israel out and in. And the Lord thy God sayde vnto the: ỹ shalt fede my people Israel, & thou shalt be captaine ouer my people Israel. And when al the elders of Israel were come to the king to Hebron, Dauid made a couenaunte wt̃ them there before the Lorde. And they anoynted Dauid kynge ouer Israel accordinge to the woorde of the Lord by the hãde of Samuel.

A 2. Reg. v. a

B And Dauid & al Israel went to Jerusalem whyche is Jebus: for there dwelte the Jebusites thee enhabiters of the land. And ỹ enhabiters of Jebus sayde to Dauid, thou comeste not here. Neuertheles Dauid wanne the castel of Sion, whych is called ỹ cytye of Dauid. Then sayde Dauid: whosoeuer smyte the Jebusites first, shalbe ỹ principal captayne & a lord. And Joab the sonne of Zaruiah wẽt first vp, & was therefore ỹ chefe captayne. And because Dauid dwelte in the castel, therfore it was called the citie of Dauid. And he built ỹ cytie on euery side euẽ from Mello rounde aboute. But Joab repared the reste of the cytte. And Dauid prospered & waxed greate, and the Lorde of hoostes was wyth hym.

C * These are the principal mẽ of powre ỹ claue to Dauid in his kyngdome wyth al Israel to make hym kyng vpõ Israel accõding to the word of the Lord. And this is the nũbre of the mighty men which Dauid had: Isabaam the sonne of Hachamoni the chefe of .xxx. he lyfte vp his spere agaynst thre hũdred & slue thẽ at one time.

* 1. Par. xi. a

And after him Eleazar the sõne of Dodo an Ahothite which was one of ỹ three mighty best. He was with Dauid at Phaldamin where the Philistynes were gethered to battell. And there was there a parsell of ground ful of barley, and the people fled for feare of the philistines. And they stept forth into the myddes of the furlong & saued it and slue the Philistines. And ỹ lord gaue a great victorye.

D And the three of ỹ .xxx. chefe wente to a rocke to Dauid at the caue Odolam. And the hoste of the Phylystines had pytched in ỹ valey of Raphaim. And Dauid was in an holde. And there was a garison of the Philistines at Bethlehẽ that same tyme. And Dauid longed & sayd: * Oh that one wolde geue me of the water of the well of Bethlehẽ that is in ỹ gate, for to drincke. And the three brake thorow the host of the philistines and drew of the water of ỹ well of Bethlehem ỹ was in the gate, & toke it & brought it to Dauid. Neuertheles Dauid wolde not drincke of it, but offered it to the Lorde, & sayde: God forbyd it me, that I shuld do thys thyng, ỹ I shuld drynck the bloude of these men that haue put their lues in Jeopardye (for with the Jeopardie of their lues they brought it) and therfore he wolde not drincke it. This dyd the three myghtyest.

* 1. Par. xi. d

E And Abisai the brother of Joab was captayne of the three, and he lyfte vp hys spere agaynste .iii. hundred and slue them, and had a name amonge the three. And he was moche more noble then anye of the three, and was theyr captayne. But was not lyke to any of the three in actes.

Banaiah the sonne of Jehoiada ỹ sõne of a stronge man ỹ had done great dedes & was of Cabzeel: he slue two strõg lions of Moab, & went downe and slue a Lyon in a pyt in tyme of snow. And he slue an Egiptiah whyche was a mãn of a size, euen fyue cubytes longe, and in his hãde had a speare lyke a weuers beame. And the other went to hym with a wasker and plucked the speare out of the Egiptians hãd, & slue hym withe his speare. Soche thynges dyd Banaiah the sonne of Jehoiada, and had a name with the three mightiest, & was the glorye ouer all ỹ three: but attained not vnto the three. And Dauid made hym of hys secret councell.

And these were the best men of warre of the hoste: Asahel the brother of Joab and Elhanã the sonne of Dodo out of Bethlehem. Samoth the Harorite, Helez ỹ Pharonite: Ira the sonne of Ikes ỹ Thekuite, Abieser ỹ Anathothite: Sobacai the Husathite, Ilai the Ahohite: Maharai ỹ Netophathite & Heled the sonne of Baanah the Netophathite: Ithai ỹ sõne of Ribai of Gabaah that pertaineth to the chylder of Benamin: Banaiah the Pharathonite: Haurai of the ryuer of Gaas, & Abiell the Arbathite: Azmoth the Bahatmunite. Eliaba the Saalbonite. The sõnes of Hasem the Gezonite, Jonathan the sonne of Sagah, an Hararite: Ahiam the sonne of Sacar the Hararite. Eliphal the sonne of Ur. Hepher the Mecharathite, Ahiah the Phalonite: Hezro the Carmelite, and Naarai ỹ sõne of Azbai: Joel the brother of Nathan: Mibahar the sõne of Gari: Zelec an Ammonite & Naharai a Berothite ỹ bearer of the harnesse of Joab ỹ sõne of Zaruiah: Ira the Jethrite & Gareb a Jethrite. Uriah the Hethite, zabad ỹ sonne of Ohelai: Adina the sonne of Siza a Rubenite & an heed amonge the Rubenites and .xxx. aboute him: Hanan the sonne of Maacah and Josaphat a Mathanite: Ozeah an Asharothite: Sama and Jaiel the sonnes of Hotham an Aroerite: Jediall the sõne of Zamri and Joha his brother Thozites: Eliel a Mahumite: And Jeribai and Josaiah the sõnes of Elnaem and Jethmah a Moabite: Eliel and Obed and Jasiel of Masobaiah.

¶ What they were that went with Dauid whẽ he fledde from Saul.

The.xii. Chapter.

AND these folowenge came to Dauid to Zikelag, whyle he yet * kepte hym selfe close for feare of Saull the sonne of Cis: and they were of the mẽ that socoured the battell, wepened wythe bowes, & couthe handle stones, arowes & bowes as well wyth the lefte hand as wythe the ryghte, and were of Sauls brethrẽ, euen of the tryde of Beniamin. The chefeste were Ahiezer and Joas the sonnes of Samaah a Gibeonite, & Jasiel & Phalete, the sonnes of Azmoth. Baracah and Jehu of Anathoth. And Ismaiah a Gabaonite as myghty as any of thyrtie and moare myghtye to. And Jeremiah, Jehaziel, Johanan & Josabad of Gedor. Eleusai, Jerimoth, Baaliah, Samariah and Saphatiah: Haraphites. Elcanah, Jesiah, Azrael, Joezer, Jolebam of Carehim. And Joelah and Zabadiah the sonnes of Jeroham of Gedor.

* that is, hyd hym selfe

B And of the Gadites there separated thẽ selues vnto Dauid whẽ he kept an holde in ỹ wyldernes, mẽ of myght & men apte for warre & could hãdle shilde and speare, whose faces were lyke the faces of Lyõs, & they were therto as swyft as the Rodes of hyt mountaynes: Ezer the fyrst, Obdiah the second, Eliab ỹ thyrd, Masmanah the fourthe Jeremiah the fyfte, Ethi the syxt, Eliel the seuẽth, Johanã the eyghte, Elsabad ỹ .ix. Jeremiah the tenth, & Machbanai the .xi. These were of the sonnes of Gad & were captaynes ouer the men of warre, thee small ouer an. C, & the greate ouer a thousand. These ar they that went ouer Jordã in the fyrst monethe, when he had fylled ouer al hys bancke. And they put to flyght thẽ of the valey both of the eastsyde and also the west.

C And ther came of the chyldren of Beniamin & Judã to ỹ holde of Dauid. And Dauid went out to them & answered and sayde to thẽ: If ye be come peasably vnto me, to helpe me, myne hert shalbe to gether wyth you. But and yf you come to begyle me and to be myne aduersary, seyng there is no wyckednes in myne hãds, the God of oure fathers loke thereon & rebuke it.

And

And the spirite came vpon Amasai a cap-
tayne ouer.xxx. and he sayde, thyne are we
Dauid, & on thy side thou sonne of Iesai:
*peace be with ẏ, & peace be with thine hel
Tho.xii.d pers, for thy God helpeth the. Then Da-
uid receauethe them & made thē heedes of
companyes of the men of warre.
And there fell of Manasseh to Dauid
D whē he went with the Philistines agaynst
Saul to battel, *but holpe them not. For
1.Re.xxix.a the lordes of the Philistines toke councel
and sent him away saying: he wyll fall to
his master Saul to the Ieopardye of our
heedes. And as he went to zikelag ther fel
to hym of Manasseh: Ednah Iozabad,
Iedíell, Michael, of Iozabad, Elihu and
zalthai, heedes of the thousandes of Ma
nasseh. And they holpe Dauid agaynste
those rouers. For they were al mighty mē
and Captaynes in warre. And there came
one or other to Dauid daye by daye to hel
pe him: vntyll it was a great Hoste, lyke ẏ
Hoste of God.
And this is the nūbre of the heedes pre-
pared to battell, ẏ came to Dauid to He-
bron, to turne ẏ kingdō of Saul to hym,
accordynge to the mouthe of the Lorde.
The chyldren of Iuda that bare shyld
& speare were syxe thousande and eyghte
hundred trymmed to warre. Of the chyl-
dren of Simeon, men of mighte to warre,
E seuē thousande and one hundred. And of
the chyldren of Leui were foure thousand
and syxe hundred. And Iehoiada was the
chefe of thē of Aaron & with him thre thou
sande and seuen hundred. And zadock a
yoūg mā of great power had hys fathers
houshold wyth Captaynes.xxii. And of ẏ
childrē of Bēiamin the brethren of Saul,
were thre thousād. And a great part of thē
dyd yet folow the house of Saul.
And of the childrē of Ephraim, were.xx.
thousand and eight hūdred, mē of myghte
and named men in the housholdes of their
fathers. And of ẏ halfe trybe of Manas-
seh.xviii. thousande which were appoyn-
ted by name to go to make Dauid Kyng.
F And of ẏ childrē of Isacar which were mē
that had vnderstanding in ẏ right time to
know what Israel ought to do: The hea-
des of thē were two hūdred, and all theyr
brethrē at their wil. And of zabulon ẏ wet
out wyth the Hoste and proceded in the a-
raye to battell withe all maner of wepons
of warre, fyftye thousande that kept in or
dre wythe one accorde. And of Nephthali
a thousande Captaynes, and wythe them
with shylde & speare.xxxvii. thousād. And
of Dan prepared to battell, were.xxviii.
thousande and.vi. hundred. And of Asser
ẏ wēt out wt the host to make battel, four-
tye thousand. And of ẏ othersyde Iordā,
of the Rubenites, Gaddites & of the halfe
trybe of Manasseh wyth all maner of in-
strumentes of warre an hundred and twē
tye thousande.
All these beynge men of warre able to G
ordre the araie, came to Hebron with pure
herte, to make Dauid Kynge vpon al Is-
rael. And therto al ẏ rest of Israel was of
one accorde to make Dauid Kynge. And
there they were with Dauid thre dayes ea
tyng & drynckyng: for their brethren pre-
pared for them. Moreouer they that were
nie to thē, as Isacar, zabulō and Nephtha
li brought bread on Asses, Camels, mules
& oxen, & meate: floure, figges, reasynges,
wyne, oyle, oxen, & shepe aboūdātlye. For
there was myrthe in Israel.

The arcke is brought agayne frō Kariath Iarim to Ierusalem. Oza dyeth.

The.xiii. Chapter.

AND Dauid counceled with ẏ
Captaynes of thousandes & A
hūdredes, and with al the lor
des, and sayde vnto all the cō
gregacyon of Israell: If it
seme you good and also to be of the Lord
our God: Let vs take & sende vnto the rē
naunt of oure brethren thorow out al the
lād of Israel, & to the preastes and Leui-
tes with thē, in their cytyes and suburbes,
& geather thē to geather to vs. And let vs
brynge agayne the Arcke of the Lorde to
vs: for we regarded it not in the dayes of
Saul. And all the congregacyon was cō-
tent so to do, for the thyng semed good in
the eyes of al the people.
And Dauid geathered all Israel toge B
ther frō *Sihor in Egypt vnto Hemath, *That is Nilus.
to bring the arcke of the lord frō Kariath
Iarim. And Dauid wēt vp & al Israel to
Baalah, & so to Kariath Iarim ẏ is in Iu
da, to fet thēce the arcke of the God & lord
that sittethe on the Cherubes. Where hys
name is called on, And they caryed ẏ arck
of
C of God in a new cart out of ẏ house of A-
minadab. And Oza & his brother draue ẏ
carte. And Dauid & all Israel played be-
fore god with al their myght, with syngin
ge, harpes, psalteries, tymbrelles and trō-
pettes. And whē they came on ẏ thressyng
flowre of Chidon, Oza put forth hys hā-
de to holde the arcke, for ẏ oxen stombled.
And the lord was wroth wt Oza & smotē
hym, because he put hys hāde to the Arck.
Any ther he dyed before god. And Dauid
was displeased, because ẏ Lord had rēt a
D rēt in Oza, and called the sayd place* Pe
that is, the diuision of Oza. rez Oza vnto this daye. And Dauid was
so afraied of God that day, that he sayde,
how shal I bringe the Arck of god whom
to me, And so Dauid brought not ẏ Arck
home to him to ẏ cytie of Dauid: But tur
ned it into the house of Obed Edom ā Ge
thite. And ẏ Arck of God was with Obed
Edom in his house, thre monethes. And ẏ
Lord blessed the house of Obed Edō & al
that he had.

Hiram sendeth wodde & workmē to Dauid. Dauid begetteth chyldrē after he had taken him wiues He hath.ii. victoryes of thē Philistines.

The.xiiii. Chapter.

A AFter that Hirā kyng of Tire
ii. Reg.v.b, sent messengers to Dauid &
tymbre of Cedar trees wythe
masōs & Carpenters, to buyl
de hym an house. Whereby
Dauid perceaued that the Lorde had pre
pared hym to be kyng vpō Israel, in ẏ his
kingdome was lifte vp an hye, because of
hys people Israell. And Dauid toke yet
moo wyues at Ierusalem & begat mo sō-
nes & daughters. And these are the names
of his children which he had borne him at
Ierusalem: Samua, Sobab, Nathan, &:
Salomon: Iebhar, Elisuā & Eliphalett,
Noga, Nepheg & Iaphiah, Elisama, Ba
liada and Eliphelet.
B And whē it was knowne among the phi
listines that Dauid was anoynted kynge
vpon all Israel, all the Philistines wente
vp to seke Dauid. And Dauid hearde of
it & went out agaynst them. And the Phi-
listines came & praunced in the valeye of
Raphaim. And Dauid asked god saying:
shall I go agaynst the Philistines & wylt
ẏ deliuer them in to mine hādes: And the
Lord sayd to hym: go, for I wyll delyuer
C thē into thyne hand, And when they were
come as ferre as *Baall Pharazim, Da- Some rede the playnes or valey
uid bett them ther. And Dauid sayd: god
hath deuided myne enemies with mine hā
de as a mā wolde deuyde water. And ther
fore they called the name of the sayde pla-
ce Baall Pharazim. And they lefte theyr
Gods there, whyche Dauid badde to be
burnt with fyre.
And the Philistines came agayne & rā
ne abroade in the valeye. Then Dauid as
ked God: And God sayde to hym: go not D
after thē, but turne away frō them, & come
vpō them straight frō the peretrees. And
when thou hearest a sounde go in the top-
pes of the peeretrees, thē go out to battele
for God wyll go out before the to smyte ẏ
hoste of the Philistines. And Dauid dyd
as God commaūded him. And they smote
the hoste of the Philistines al the way frō
Gabaon to Gazer. And ẏ fame of Dauid
went out into all landes, and the lord ma-
de all nacyons feare hym.

The Leuites bring agayne the Arck of the couenaunt of the Lord. Dauid daunsing before it is despysed of hys wyfe Michol, the daughter of Saul:

The.xv. Chapter.

AND Dauid made hī houses
in ẏ citie of Dauid, & prepa- A
red a place for ẏ arck of god,
& pytched for it a tente. And
then Dauid sayd, ẏ arcke of
god ought not to be caried but of the leui-
tes. For thē hath the lord chosē to beare ẏ
Arcke of the Lord and to minystre to him
for euer. And therfore Dauid gethered al
Israel to Ierusalem, to fetche the arcke of
ẏ Lord vnto ẏ place which he had ordey-
ned for it. And Dauid brought togeather
ẏ chyldrē of Aaron & the Leuites. Of the
sonnes of Cahath: Uriell the chefe, and of
hys brethren an hundred and.xx. And of
the childrē of Merari: Asaiah the chefe, &
of his brethrē.ii. hundred and.xx. And of
the sōnes of Gersōn Ioel the chefe, & of
hys brethren an hundred and thirtie. And
of the childrē of Elizaphan: Semeiah the
chefe & of hys brethren two hundred. And
of the sonnes of Hebron Eliel the chefe, &
of his brethrē.lxxx. And of the sonnes of
Oziell, Aminadab the chefe, & of hys bre-
thren an hundred and.xii.
And Dauid called to Zadock and Abi
athar ẏ prestes, & to the Leuites Uriel, A- B
saiah Ioel, Semeiah, Eliel & Aminadab:
and

& sayde vnto them: ye are ỹ principall heedes of the Leuites, sanctefye therefore youre selues & your brethren, and bryng the Arcke of the Lord God of Israel vnto ỹ place ỹ I haue prepared for it. For because ye were not there at the fyrst tyme, the Lorde oure God made a rent among vs, for that we sought hym not as the fassiõ ought to be. And the preastes and the Leuites sanctefied them selues, to fett the Arcke of the Lorde God of Israel. And ỹ children of the Leuites bare ỹ Arcke of God vpon theyr shoulders wythe staues theron as Moses commaunded accordynge to the worde of the Lorde.

And Dauid spake to the cheefe heedes of the Leuites, that they shulde appoynte of their brethren to synge vp instrumentes of musycke psalteries, harpes & cymbales that sounded, and to synge on hye vp Joyfulnesse. And the Leuites appointed Heman the sõne of Joell: and of hys brethren, Asaph the sonne of Barachiah. And of the sõnes of Merari their brethrẽ: Ethã the sõne of Cusaiahu. And vp thẽ their brethren of the secõd degree: Zachariah, Ben, Jaaziel, Semiramoth, Jahiel, Uni, Eliab, Banaiah, Maasiah, Mathathiah, Eliphelehu, Makaniah, Obed Edõ and Jaiel, porters. Heman, Asah and Ethan sange wyth cymbales of brasse to make a sounde. And Zachariah, Oziel, Semiramoth, Jehiell, Uni, Eliab, Maasiah & Banaiah sange vp psalteries on an * Almoth. And Mathathiah, Eliphelehu, Makeniah, Obed Edõ, Jeiel, & Ozaziah sang vp harpes an eyght aboue to courage vp all. And Conaniah ỹ cheefe of the Leuites was master of ỹ song and taught to syng, for he was a mã of vnderstandynge.

And Barachiah and Elcanah kept ỹ doore of the Arck. And Sacaniah, Jehosaphat, Nathanael, Amasai, Zachariah, Banaiah and Eliezer Preastes were blowers wyth trompettes before the Arcke of God. And Obed Edõ and Jahiah were kepers of the doore of the Arcke.

* And Dauid and the elders of Israel & the Captaynes ouer thousãdes wẽt to fett the Arcke of the appoyntement of the lord out of the house of Obed Edõ with gladnesse. And when God had holpe the Leuites that bare the Arcke of the appoyntement of the Lorde, they offered. vii. oxen & vii rammes. And Dauid had on hym a albe of bisse, and so had the Leuites that bare ỹ Arck, and so had the syngers, and Conaniah ỹ ruler of the sõg & of ỹ singers. And Dauid had moreouer vpõ him an Ephod of lynen. And all Israel brought the Arcke of the Lordes couenaunt vp showtyng & blowynge of hornes, & wyth trompettes and cymbales that sounded, and with psalteries and harpes.

And as the Arcke of the appoyntmente of the Lord came into the cytie of Dauid, Michol the daughter of Saull loked out at a wyndowe: and when she sawe kynge Dauid daunsyng and playnge, she despised him in her hert.

¶ After the Arcke was brought with great solempnytie and melodie, Dauid ordeyneth mynysters, that is to wete, Asaph and his brethren to minister before the Lord. He hym selfe louyth and prayseth the Lorde God of Israel.

The. xvi. Chapter.

When they had brought in the Arcke of God they set it in the tente that Dauid had pitched for it. And they broughte burnte sacrefyce and peaceofferinges before god. And whẽ Dauid had made an ende of offerynges of burntofferinges and of peaceofferynges, he blessed the people with the name of the lorde. And he dealt all Israel bothe man and woman a cracknell of breade, a pece of flesh and a messe of soppes.

And he appoynted certen of the Leuites to mynystre before the Lord, and to repete, and to thanke and prayse the Lord god of Israel: euẽ Asaph the cheefe, & next to hym Zacharias then Jeiell, Semiramoth, Jehiel, Mathathiah, Eliab, Banaiah, Obed Edõ, and Jeiel with psalteries & harpes. But Asaph wyth soundynge cymbales & Banaiah & Jahaziel preastes with trompettes contynually before the Arck of the couenaunt of God.

And that same tyme Dauid dyd apoynte cheefelye to thanke the Lorde by Asah & hys brethren. * Thanke the Lord, calle on hys name, make hys Actes knowen among the people.

Synge vnto hym and play vnto hym: and recorde al hys wonderful dedes. Prayse hys holy name, and lett the hertes of the

that seke the Lorde reioyse. Seke the Lorde and hys strengthe: Seke hys presence alwaye.

Remembre hys maruelles whyche he dyd, and his wonders, & the iudgementes of his mouth: The seed of Israell are hys seruaũtes: the chyldren of Jacob are hys chosen. He is the Lord our God: & in al ỹ̃ades are his iudgemẽtes. Thynk on his appoyntmẽt euer, & on the worde he cõmaunded to a thousand generaciõs. Of his couenaũt to Abrahã, & of his othe to Isaac: which he set before Jacob for a decree, & to Israel for an euerlastyng couenaũt, sayeng: to ỹ I wyl gyue the lãd of Canaã, to be ỹ porciõ of youre enheritaũce. Whẽ you were a smalle companye in numbre, euen but a few, and thereto straungers therein. And they wẽt frõ people to people, & from one kyngdom to another nacion. He suffered no mã to do thẽ wronge: But rebuked kynges for their sakes. Touch not myne anoynted, nor do my prophetes any harme.

Esa. xxv. a * Synge vnto the Lorde all the erth: and shew from daye to daye his victories.

Tel amonge the hethen of his glorye: & amõg al nacyons of his wõderful dedes.

For great is the Lord and to be praised excedingly: & terrible is he aboue al gods.

For al the gods of the hethẽ are Idoles: But the Lorde made heauen.

Prayse & honoure are in hys presence: strength and gladnes are in his place.

Ascribe to ỹ lord ye kinredes of people, Ascribe to the lord Glorye and strength.

Geue honoure vnto the Lordes name: bringe presẽtes and come before hym, and dowe to the Lorde in holy apparell.

Al the erth feare him, he stablysched ỹ erth that it cannot moue. The heauen reioyse and the erthe be glade, and lette men tel amonge the nacions that the Lord is a kynge.

Let the see thunder and his fulnesse, & let the feldes reioyse and al that is therin.

Moreouer let ỹ trees of ỹ wood synge at the presence of the lord: for he cometh to iudge the erthe.

Thanke the Lorde for he is Good, and hys mercye lasteth euer: and saye: saue vs o God oure sauyoure & geather vs to: gether & delyuer vs from amonge the hethẽ, to thanke thy holy name, & to praise the

Mother the for all the dwellers in the earth

the prayse that becometh the. Blessed be the Lorde God of Israell for euer and euer, and all nacyons saye * Amen, so prayse the Lorde.

Of Amẽ, ye haue. xxvii.

And he lefte ther before the arck of the Lordes couenaũt, Asaph and his brethrẽ. to ministre before the arcke euermore day by daye. And Obed Edom with hys brethren thre score and eyght, and Obed Edom the sonne of Jduthun & Osah to be porters. And Zadock the preast with hys brethrẽ ỹ preastes set he before the tabernacle of the Lord at the hyaulter of Gabaõ, to offer burntofferinges vnto ỹ Lord vp on the burntofferynge aultare perpetually at morynyng & euenynge, accordynge to al that is written in the lawe of the Lorde whych he commaunded Israel. And with Heman and Jduthun, & other ỹ were chosen & nauned by name, to thanke the Lord for his mercye lasteth euer. And vp the said Heman and Jduthun were trompettes & soundyng cymbales, & instrumentes of the melodye of God. And ỹ sonnes of Jduthũ were porters. And then, al ỹ people departed, euery mã to his house: and Dauid returned to salute hys houshold.

¶ Dauid is forbydde to bylde an house vnto ỹ lorde, because of the bloudeshedinge that he had shed. Christ is promesed vnder the figure of Salomon.

The. xvii. Chapter.

And as Dauid dwelte in hys house he said to Nathã ỹ prophete: loo, I dwell in an house of Cedar tree: and the arck of the Lordes couenaũt dwelleth vnder curtaynes. And Nathã said to Dauid: do all that is in thyne herte, for God is wyth the. ii. reg. vii. a

But the same nyght ỹ worde of God came to Nathã saying: go and tel Dauid my seruaunt, thus sayth the Lord, ỹ shalt not bylde me an house to dwel in. For I haue dwelt in no house sẽce I brought oute ỹ children of Israell vnto this daye: But haue gone frõ tent to tẽt & frõ one tabernacle to a nother. Nether in anye place wherso euer I haue walked thorow out al Israel, spake I euer one worde to any of the iudges of Israel which I cõmaũded to fede my people, saying: why byld ye me not an house of cedar tree? Now therfore thus saye vnto my seruaũt Dauid: thus sayth the Lord of Hostes I toke the oute

of the pasture frō after thepe, ꝥ thou shuldest be captayne ouer my people Israell. And I haue ben with the in al thou tokest in hand, & haue weded out al thyne enemyes out of thy syght, & haue made ꝥ a name lyke the name of ꝥ greatest mē of the erth. And I wyl ordayne a place for my people Israel & will make it fast, & they shal dwel vnder it & shal moue nomore. Neither shal the chyldrē of wickednesse vexe them any more as at the beginning, and sence the tyme I commaunded iudges to be ouer my people Israel, & wyl bringe vnder al thyne enemyes (for I tolde the that the Lorde wolde buylde the an house.)

But whē thy dayes be expired, ꝥ thou must go after thy fathers, I will set vp thi sede after the, whiche shalbe of thy sonnes & wyl settle his kingdō. He shal buylde me an house, & I wyll stablyshe hys seate for euer. I wylbe hys father & he shall be my sonne, & I wyll not put my mercye away frō him as I dyd frō him that was before the. But I wyll sett hym in myne house & in my kyngdom for euer, & hys seate shalbe sure for euer.

Whē Nathā had told Dauid accordīg to al these wordes, & to al this vision, king Dauid wēt & sate him before ꝥ Lord and sayd: what am I O Lord God & what is myne household, ꝥ thou hast promoted me thus ferre. And yet this semed lyttle in thyne eyes O God. But ꝥ thou shuldest speake of thy seruauntes house for a greate whyle to come: & hast loked vpō me as vpon a mā of hye degree O lord god. What cā Dauid desyre more of the, wherin thou shulde ſt make thy seruāt more glorious? Thou knowest thy seruaūt: And lord for thy seruaunt sake, euē according to thyne owne hert thou hast done al this magnificēce, to shew al bounteousnesse Lord, there is none like the, nor any God saue thou, according to al that we haue heard with our eares. Whereouer what nacyon on the erth is lyke thy people Israel, which God wēt and redemed to be hys owne people, & to make the a name of excellentie & terriblenesse, wyth castynge out nacyons from before thy people, for euer, and thou Lorde art become theyr God.

And now Lord the thing ꝥ hast spoken cōcerninge thy seruaunt and hys house be true for euer, and do as thou hast sayde. And thy name contynue & waxe great for euer, that it be sayde: the Lord of hostes, the god of Israel is God in Israel, and ꝥ house of Dauid thy seruaunt be stable before the. For thou Lord hast told thy seruaūt, that thou wilt buyld hym an house. And therfore thy seruaūt hath foūd in his hert to praye before the. And now lorde ꝥ art the verye God, and hast promised this goodnesse vnto thy seruaūte. Nowe therfore go to and blesse ꝥ house of thy seruaūte, that it maye contynue before the for euer. For what ꝥ blessest O Lorde that is blessed for euer.

¶ The Battelles of Dauid agaynst ꝥ Philistines.

The. xviii. Chapter.

AND after ꝥ Dauid bet ꝥ Philistines & subdewed them, & toke Geth & the townes ꝥ lōged therto, out of ꝥ hādes of ꝥ Philistines. And he bet the Moabites, and ꝥ Moabites became Dauids seruauntes and payde hym trybute. And Dauid bet Hadadezer kynge of Zobah vnto Hemah, as he wēt to bringe his dominion vnto the ryuer Euphrates. And Dauid toke frō hym a thousād charettes & seuen thousand horsemen & twētie thousande foremen, and brake all ꝥ charettes, saue that he reserued of them an hundred. Thē came the Syries of Damasco to helpe Hadadezer king of Zobah. And Dauid slue of the Syriens. xxii. thousād, and put gaurdōs in Syria Damasco: And the Syries became Dauids seruaūtes & brought hym trybute. For the Lorde holpe Dauid in all that he went to.

And Dauid toke ꝥ shyldes of gould ꝥ were on the seruauntes of Hadadezer and brought thē to Jerusalē. And frō Thebath & Chū, cyties of Hadadezer, brought Dauid exceadinge moch brasse. Wher wt Salomon made the brasen see and the pillers and the vesselles of brasse.

And whē the king of Hemath, hearde how Dauid had bet al the host of Hadadezers kynge of Zobah, he sente Hadurā hys sonne to king Dauid, to salute hym and to blesse him: because he had foughte wt Hadadezer & bet him (for Thou had warre wt Hadadadezer) and sent al maner of Jewelles of gould, syluer & brasse wt hym.

Other wyl Chronicles. viii. c.

him. And kinge Dauid dedicated thē also vnto the Lord wt the syluer & gould ꝥ he brought frō al nacyōs, frō the Edomites, frō the Moabites, frō the chyldrē of Ammō, frō the philistines, & frō the Amalechites. And Abisai ꝥ sonne of Zarujah slue of the Edomites in the salt valey. xviii. thousand, & put soudiares in Edō, & al Edō became Dauids seruaūtes: for the Lorde kept Dauid in al that he toke in hād. And Dauid raigned ouer al Israel & did right & equite vnto al his people. And Joab the sonne of Zarujah was ouer the host, & Jehosaphat thee sonne of Ahilud recorder, & Zadock the sonne of Ahitob & Abimelech the sonne of Abiathar were the priestes, & Susa was scribe, & Banaiah the sonne of Jehoiada was ouer thee Cerethites & the Pheletthites, and the eldest sonnes of Dauid wayted at the kynges hande.

¶ Hanon kyng of the sonnes of Ammō doth great iniurye to the seruauntes of Dauid.

The. xix. Chapter.

AFter this it chaūced that Nahas king of ꝥ chyldrē of Ammon dyed, & hys sonne made kyng in his steade. Thē sayd Dauid, I wyl shew kindnes vnto Hanon the sonne of Nahas, because his father dealt kyndly with me: And ther vpō Dauid sente messengers to comforte him ouer the death of his father. And whē the seruauntes of Dauid were come into the land of the chyldren of Ammon to Hanon to comfort him, the Lordes of the chyldrē of Ammon sayde to Hanon: thynkeste thou that Dauid doth honoure thy father in thy sight, that he hath sent cōforters vnto the? Naye, but it is to searche and ouerthrow & to spye out the land, that hys seruauntes be come vnto the.

Wherupō Hanō toke Dauid seruātes & shaued thē, & cutte of theyr cootes harde by theyr bottockes & sente thē awaye. And ther wēt ꝥ tolde Dauid howe the mē were serued. And the king sente to mete thē (for the men were exceadinglye ashamed) and sayd: tarye at Jericho vntil your beardes be growen, and then returne.

And when the chyldrē of Ammō sawe ꝥ they stāke in the nose of Dauid, Hanon, & the chyldrē of Ammō sent a thousand talentes of syluer to hyre thē charettes and horsemē out of Mesopotamia & out of Syria Maacah and out of Zobah. And they hyred. xxxii. thousande charettes, & the king of Maacah & his people, which came & pytched before Medba. And the chyldren of Ammon geathered thē selues together frō their cyties & went out to battel. And as sone as Dauid hearde of it, he sent Joab wyth al the hoste of strong men. And ꝥ chyldrē of Ammō came out & putte thē in araye to battel before the gate of the cytie. And the kynges that were come kepte thē by them selues in the felde.

When Joab saw that the front of the battel was before him & after, he chose out of al the youth of Israel & put thē in aray agaynst the Syriās. And the rest of ꝥ people he delyuered vnto Abisai hys brother, that they shuld put them selues in aray against the childrē of Ammon & sayd: Yf ꝥ Syrians be to strong for me, succour me, and yf the chyldren of Ammon be to good for the, I wyl helpe the. Plucke vp thyne herte & lett vs playe the men for our peoples sake and for the cyties of our God, & the Lorde do what semeth him beste. And Joab and the people that were wyth hym drue nye to the Syrians, to fyghte, & they fled before hym. And when the chyldren of Ammō saw that the Syriens were fled, they ranne awaye lykewyse frome Abisai his brother & gat them into the cytie. And Joab came to Jerusalem.

And when the Syriens sawe that they were put to the worse of Israell, they sent messengers and fet out the Syriens that are beyonde the ryuer wyth Sophach the Captayne of thee Hoste of Hadadezer before them. Wyche when it was tolde Dauid, he geathered al Israell, and wēt ouer Jordan & went & set vpon them. And Dauid put him selfe in araye against the Syriens, and they fought wyth hym. But the Syriens fledde before Israel, and Dauid destroyed of the Syryens. vii. thousande charettes, and slue fourtie thousand fotemen, and killed Sophach the Captayne of the Hoste. And when thee Seruaūtes of Hadadezer saw that they were putte to the worse of Israel, they made peace with Dauid and serued hym. Neyther wolde the Syryans helpe thee chyldren of Ammon any more.

¶ The thre most victorioufe battels of Dauid.

The.xx. Chapter.

A And the yere folowing about the tyme that kinges go oute
2. Reg.xi. a a warrefare, Ioab caried out ỹ armye of ỹ hoſt & deſtroyed the coũtrey of the chyldren of Ammõ, & wẽt & beſeged Rabah & deſtroyed it: But Dauid boade at Ieruſalẽ whyle Ioab ſmote Rabah and deſtroyed it: *
2. Re. xii.g. B And Dauid toke the crowne of theyr king of his head, & found therin the wayght of a talẽt of gould, & ther were preciouſe ſtones in it, & it was ſet on dauids head. And he brought out alſo the ſpoyle of the cytye which was exceding moche. And he brought out the people that were in it & tamed thẽ with ſawes & harowes of yron & with brakes, & ſo dealt Dauid with al ỹ cytyes
C of the childrẽ of Ammõ. And then Dauid and al the people came agayne to Ieruſalẽ. * After that there aroſe warre at Gazer
1. Re. xxi.d. with the Philiſtines. At which tyme Sobocai ỹ Huſathite ſlue Saphai that was of the chyldren of *Raphaim, & they were ſubdewed. And ther was battel agayn
Gen. xiiii.a. wt the Philiſtines, and Elhanan the ſonne of Iair ſlue Lahemi the brother of Goliah ỹ Gethite, whoſe ſpeare was lyke the beame of a wever. And there chaunced yet agayn warre at Geth, where was a man of a ſyze
D wyth. xxiiii. fyngers and toes. vi. on euery hande, and. vi. on euery foote, and was the ſonne of Haraphah and deſyed Iſrael. And Ionathã the ſõne of Samaa Dauids brother ſlue hym. Theſe were borne of Haraphah at Geth and were ouerthrowen by thee hande of Dauid and of hys ſeruauntes.

¶ The people are punyſhed with peſtilence, becauſe Dauid cauſed thẽ to be nombred: ſo that ther ded lxx. thouſand men.

The.xxi. Chapter.

A And Satan ſtode vp againſt Iſracll, & perſuaded Dauid to numbre Iſracll. And Dauid ſayd to Ioab & the rulers of the people, go ye & numbre Iſracll frõ Berſabe to Dan and bringe it to me that I maye knowe thee numbre of them. And Ioab anſwered: the Lorde make thy people an hundred tymes ſo many mo as they be be. But my Lord kynge are they not al my Lordes ſeruaũtes? why then doth my Lorde requyre this thynge? why ſhulde my Lorde be a cauſe of treſpace to Iſracll?

Neuerthelater the kinges wordes preuayled agaynſt Ioab. And Ioab toke his way & went thorowout al Iſrael, & came to Ieruſalẽ & gaue the nũbre of the count of the people vnto Dauid. And al Iſrael were in nũbre a thouſand thouſande & an hũdred thouſand men that drue ſwerde: & Iuda was. cccc. lxx. thouſand men ỹ drue ſwerde. But the Leuites & Ben Iamin he coũted not amõg thẽ. For the kinges dede ſemed abominable to Ioab. And the Lord was diſpleaſed wyth thys thinge, & ſmote Iſrael. Then ſayd Dauid to God: I haue ſynned exceedingly in doyng this thing Neuerthelẽſſe pray do away the wickednes of thy ſeruaunte, for I haue done aboue meaſure foolyſhlye.

And ỹ Lord ſpake vnto Gad Dauids ſear of viſyõs ſaying: go & tel Dauid ſay
E ing. Thus ſayth the Lord: I geue the the choyſe of thre thinges: choſe the one of thẽ that I may do vnto the. And Gad came to Dauid & ſayd vnto hym: Thus ſayth the Lord. Choſe the ether thre yeres famyſhement, or thre monethes to be conſumed of thyne aduerſaries, ỹ ſwerde of thine enemies ouertaking the: or elſe the ſwerde of the Lord thre dayes & peſtilẽce in the land, the Angel of the Lord deſtroying thorowout all the coſtes of Iſrael. And nowe aduyſe thy ſelfe what word I ſhal bring agayne to hym that ſent me. And Dauid ſayde to Gad, I am in an exceding ſtraite. But let me fal into the hãdes of the Lord, for paſſing great is his mercy, & let me not fal into the handes of men.

And the Lord ſent peſtilẽce vpõ all Iſrael, ſo ỹ ther were ouerthrowen of Iſrael lxx. thouſand mẽ. And god ſent the Angel to Ieruſalẽ to deſtroye it. And as he was about to deſtroy, the Lord beheld and had cõpaſſion on the wretchednelſe, and ſayde to the Angel that deſtroyed, it is enough, now ceaſe thyne hãd. And the angel of the
G Lord ſtode by the threſhing floure of Ornan the Ieburite. And Dauid lyft vp his eyes & ſawe the Angel of the Lord ſtãding betwene the erth & heauẽ with a drawẽ ſwerde in his hand ſtretched oute towarde Ieruſalem. Then fell Dauid and the elders of

of Iſracl clothed in ſacke vpõ theyr faces And Dauid ſayde vnto God: Is it not I that cõmaunded to nũber the people? And I am he that haue ſynned & done euell in dede. But what haue theſe ſhepe done? let thyne hande therfore O Lorde God, be on me and on my fathers houſe, & not on thy people to deſtroye them.

And the angel cõmaunded Gad to ſay to Dauid, that Dauid ſhuld go & rere vp an aulter vnto the Lorde, in the threſſinge floure of Ornan thee Iebuſite. And Dauid went at the ſayinge of Gad which ſpake in the name of the Lorde. And Ornan turned about and ſawe the Angel, and his foure ſonnes wyth hym, & hyd thẽſelues: for Ornan was threſſing whete. And Dauid came to Ornan. And whẽ Ornan loked & ſawe Dauid, he wẽt out of the threſſing floure & bowed hym ſelfe to Dauid with his face to the grounde.

And Dauid ſayde to Ornan: geue me the place of thee threſſinge floure, that I may buyld an aulter therin vnto the Lord
D Let me haue it for as moche money as it is worthe, that the plage may ceaſe frõ the people. And Ornan ſayde to Dauid: take it to the. and let my Lord kyng do that ſemeth good in his eyes. See, I geue the oxen for a burntſacrifice, & the threſhing cleades for wood, & wheate for meate offring: I geue it all. But kynge Dauid ſayde to Ornãndt ſo, but I wil bye it for as moch money as it is worth. I wyl not take that whyche is thyne, for thee Lorde, and offer burntoffringes wythout coſte.

And ſo Dauid gaue to Ornan for the place ſicles of goulde. vi. C. by wayghte. And Dauid buylt ther an aulter vnto the Lord & offred burntoffringes & peaceoffringes, & called vnto the Lord & he hearde hym frõ heauẽ in fyre vpõ the anltar of burntoffringe. And the Lord cõmaunded the Angel to put vp his ſwerde agayne in to the ſhethe of it. At that tyme whẽ Dauid ſaw, ỹ the Lord had heard hym in the threſhing flowre of Ornan the Iebuſite: he vſed to offer ther. For ỹ tabernacle of ỹ Lorde which Moſes made in the wilderneſſe, & the aulter of burntoffring were at ỹ ceaſon in the hyl at Gabaõ. And Dauid could not go before it to ſeke God, becauſe he was afeerde of the ſwerde of the Angell of
E the Lord. And Dauid ſayd: this is ỹ houſe of the Lord God, & this is the burntoffringe aulter for Iſrael.

¶ Dauid wylleth hys ſonne Salomon to bylde the temple of the Lord: wherwyth thynge he hym ſelfe was forbidden to do.

The.xxii. Chapter.

And Dauid cõmaũded to gea ther the ſtraũgers ỹ were in ỹ A land of Iſracll, & ſett hewers to hew ſtone, to build the houſe of God. And Dauid prepared plentie of yron for nayles to the dores of the gates & to ioyne wyth al, & aboũdance of braſſe without waighte, & of Cedar trees without nũbre. For the Zidons and they of Tire broughte moche Cedar wood to Dauid. For Dauid thus thought Salomon my ſonne is younge & tender, B and thee houſe that is to be buylte for the Lorde, muſte excede in greatneſſe, that it maye be ſpoken of and prayſed in all landes. I wyll therfore make ordinaunce for it. And ſo Dauid prepared aboundaunce before hys death.

And he called Salomõ his ſõne & charged him to buyld an houſe for ỹ Lord god of Iſrael: And Dauid ſayd to Salomõ: *my ſonne, I had in myne hert to buylde 1. Par. xxii. b. & 28. b. & 29. b. & 1. Reg. v. b. an houſe vnto ỹ name of the lord my god. But the word of the Lord came to me ſaynge: thou haſt ſhed moche bloude, & haſte made many battels. Thou ſhalt not bylde an houſe for my name, for thou haſte ſhed moch bloud to the erth in my ſight. Behold a ſõne ſhalbe borne the which ſhall be a mã of reſt, for I wyl geue him reſte frõ al hys enemyes round about. And his name ſhalbe * Salomõ: for I wil ſende reſt and Salomõ as moch ſay by the peace vpõ Iſrael in his dates. He ſhal byl- propheciõ a de an houſe for my name, & he ſhall be my peaceable ſonne, & I wylbe his father, & wyl ſtablyſh the ſeat of his kingdõ vpon Iſracll for e- C uer. Now my ſonne, the Lord be with the, ỹ thou mayſte proſper & buylde the houſe of the Lord thy God, as he hath ſayd of ỹ And the Lord geue the wiſdõ & vnderſtãding, & make ỹ gouernour of Iſracll, & to kepe the law of the Lord thy god. For then thou ſhalt proſper: If ỹ ſhalt be diligẽt to do the ordinaũces & lawes whych the lord charged Moſes with, to deliuer to Iſrael. Plucke vp thyne hert & be ſtronge, & drad not nor be diſcouraged. Beholde in myne

aduersite I haue prepared for thee house of the Lord an hundred thousand talentes of gould & a thousand thousād talētes of syluer, & as for brasse & yron it cānot be nūbred, it is so moche. And I haue prepared tymber & stone, & ȳ shalt prouide more ther to. Moreouer ȳ hast workemen ynough & masōs & carpeters to worke in stone & timber, & al maner of wise mē for whatsoeuer worke it be. And of gould, syluer, brasse & yron ther is no number. Up therfore & set vpō it, & the Lorde shalbe with the.

And Dauid cōmaūded al the Lordes of Israel, to helpe Salomō his sone saying: Is not ȳ Lord your god with you? & hath he not geuē you reste on euery syde? for he hath geuē the enhabitours of the lād into myne hand, and the land is subdued before the Lord & before his people. Now ther fore set your hertes & youre soules, to seke the Lord your god. And vp & buylde ye ȳ tēple of the Lord God, to bringe the arcke of the couenaunt of the Lorde, & the holye vesselles of God into thee house so buylte for the name of the Lorde.

¶ Dauid being old, ordeyneth Salomō kinge he causeth the Leuites to be nūbred, and assigned them to theyr offices.

The .xxiii. Chapter.

A Mē whē Dauid was olde & stryke in yeres, he made Salomō his sonne king ouer Israell. And thē he gathered together all ȳ lordes of Israell with the Prestes & the Leuites. And ȳ Leuites were nūbred frō .xxx. yere & aboue, & the tale of them in men polle by polle was xxxviii. thousand. Of whiche .xxiiii. thousand were set to further the worcke of the house of the Lord. And .vi. thousand were officers & Judges. Foure thousand were porters & foure thousand praysed the lord with soch instrumētes as Dauid had made to prayse with all.

And Dauid put an order amōg the chyldren of Leui: Gerson, Caahath & Merari: Of the Gersonites was Laadā & Semei. The sonnes of Laadā: ȳ cheke was Jehiel & thē Zethā and Joel, thre. The sonnes of Semei, Salomith, Haziel, and Harā, thre. These were the aunciēt heades of Laadā. And the sonnes of Semei were also Jahath, Ziah, Jaus & Bariah: these foure were the sonnes of Semei. And Jahath was the cheke, Ziah the seconde: But Jaus and Bariah had not many sonnes, and therfore they were rekened for one auciente housholde.

The sonnes of Caahath: Amram, Jzahar, Hebrō & Uziel, foure. * The sōnes of Amram: Aaron & Moses. And Aarō was appoynted to cōsecrate in the place moost holy, with hys sonnes for euer: & to burne the offringes before the Lord, and to minister, & to blesse in hys name for euer. And as for Moses the man of God, hys chyldren were named with thee trybe of Leui. The sonnes of Moses: Gerson & Eliezer. And of the sōnes of Gerson: Sabael was the cheke. The sonnes of Eliezer: Rohabiah the cheke. And Eliezer had no mother sōnes: But the sōnes of Rohabiah were verye manye. And of the sonnes of Jzahar: Salomi, the cheke. The sonnes of Hebron Jeriahu the fyrst, Amariah the second, Jahaziel the thyrde & Jekmaam the fourthe. The sonnes of Uziel: Micah the first and Jesiah the seconde. The sonnes of Merari: Mahali: & Musi, the sonnes of Mahali: Eleazar & Cis. And Eleazer dyed & had no sonnes, but daughters only, which theyr brethrē the sonnes of Cis toke. The sonnes of Musi: Mahali, Eder, & Jerimuth, thre. These ar the childrē of Leui in the housholdes of their fathers the aūciēt heades, newed & nūbred by name & polle by polle frō .xx. yere & aboue, to worcke in the seruice of the house of the Lorde. For Dauid sayd: the Lord god of Israel hath geuen reste vnto his people, and they shal dwell in Jerusalem for euer.

Moreouer the Leuites shuld nowe no more beare the tabernacle & al the vessels ȳ pertayned to the seruice therof. But at ȳ last cōmaūdemēte of Dauid, the Leuites were numbred frō .xx. yeare & aboue, & to wayte at the handes of the sonnes of Aaron in the seruice of the house of the Lord and to haue the ouersight of the courtes & of the store houses, & of the purifying of al holy thinges, and of the worke of the thinges that serued for thee house of God, as the shewe bread the fyne flowre, the incate offringes, the flawnes of swete bread, and of the thinges baken in the fryinge panne or broyled on the gridyron, and on al maner measures and size, and to wayte euery more

euery morynge to thanke and prayse the Lorde, and lykewyse at euen. And to wayte on euery offeryng of burntesacrifyces vnto the Lord, the Sabbothes and fyxte dayes of the monethes, and other festfull dayes by numbre and custome, was theyr office euer before ȳ Lorde. And that they shuld waite on the tabernacle of wytnesse & on the holy place, & on the sonnes of Aaron their brethren, in the seruice of ȳ house of the Lorde.

The Notes.

at ¶ To wayte at the handes of the sonnes of Aarō is, to do after their cōmaūdement, as beneth in the xxv. b.

¶ Dauid assigneth their office to ȳ sōnes of Aarō.

The .xxiiii. Chapter.

The deuysion of the sonnes of Aarō: Nadab, Abihu, Eleazar & Ithamar. * But nadab & Abihu dyed before their father & had no chyldren. And Eleazar and Ithamar were the Prestes. And Dauid ordered them on this maner: Zadock of the sōnes of Eleazar & Ahimelek of the sonnes of Ithamar to be in office by course. And there were no mightye heedes founde of thee sonnes of Eleazar then of the sonnes of Ithamar. And they deuyded them into .xvi. heedes of aūcient housholdes of ȳ sōnes of Eleazar, & eight of ȳ sonnes of Ithamar. And they put thē in order by lot, one with a nother that ther shulde be rulers in the sanctuarye & Lordes before god as wel of the sonnes of Ithamar as of the sonnes of Eleazar. And Semeiah the sonne of Nathaneel the scribe of the Leuites wrote them before the kyng & the Lordes, & before Zadock the Preaste and Ahimelek the sonne of Abiathar, & before the auncient heedes of ȳ prestes & of ȳ Leuites: one principall housholo for Eleazar & one for Ithamar.

And ȳ first lot fel to Jehoiarib. The secōd to Jedaiah. The third to Harim. The fourth to Seori. The fifte to Melchiah. The sixt to Miami. The seuēth to Hakes. The eight to Abiah. The ninth to Jesua. The tenth to Secaniah. The leuēth to Eliasib. The twelueth to Jakim. The thyrten to Huphah. The .xiiii. to Isbaab. The fiftene to Belgah. The sixtene to Emer. The .xvii. to Hezir. The eightene to Haphzez. The nyntene to Pathahaiah. The twentie to Jehesekiel. The twentie & one to Jaci. The .xxii. to Gamul. The .xxiii. to Delaiahu. The .xxiiii. to Maasiahu.

This is the order of thē in their offices, to come into ȳ house of ȳ Lord according to their maner vnder Aarō their father, as the Lord God of Israel commaunded.

The rest of the sōnes of Leui: of the sōnes of Amram, Subael. Of the sonnes of Subael Jehediahu. Of the sonnes of Rohabiah the fyrst Jesiah. Of the Jzahrites, Salemoth. Of the sonnes of Salemoth, Jahath. And the sonnes of Hebron were Jeriahu the fyrst, Amariah ȳ secōd, Jahaziel ȳ thirde, Jekameam ȳ fourthe. Of ȳ sonnes of Uziel, Micah. Of the sōnes of Micah Samir. The brother of Micah was Jesiah. Of the sonnes of Jesiah zachariah. The sonnes of Merari were Mahali & Musi. The sōnes of Jaaziahu, Beno. The sōnes of Merari by Jahaziahu, Beno, Sobem, zacur & Ebzi.

Mahali had Eleazar which had no sōnes. The sonnes of Kis: Jerahemel. The sonnes of Musi: Mahali, Eder and Jerimoth. These are of the childrē of Leui in the housholdes of their fathers. And these cast lottes next to their brethren the sōnes of Aaron, before Dauid the king and Zadoc & Ahimelec & the aūciēt heedes & prestes of the Leuites: as well the youngeste brother as an auncient heed.

¶ The singers ar appointed with their places, and lottes.

The .xxv. Chapter.

And Dauid & the captaynes of ȳ host apoynted out to do seruyce the sonnes of Asaph of Hemā & Jduthun, whych dyd prophesie wt harpes psalteries & cimbales. And ȳ multitude of thē were men to do seruice in theyr offyces. The sonnes of Asaph: zaur, Joseph, Nathaniah Asercalah, to wayte on Asaph which prophesied by the kynge.

The sonnes of Jduthū: Godoliah, zuri, Jsaiah, Hasabiah & Mathathiah, Semei syxe, at ȳ hādes of their fathers Jduthun, wt harpes: whiche Jduthū prophesied for to thanke & praise the Lorde. The sonnes of Heman: Bukiahu, Mathaniah, Uziel, zubuell, Jerimoth, Hananiah, Hanani, Eliathah, Gedalthi, Romamthi Ger, Jesbokasah, Malothi, hothir & Mahazioth.

All

All these were the sonnes of Heman ye kinges Sear of visions wythe the worde of god, to lift vp the horne. God gaue to Heman. xiiii sones & thre daughters. All these were at the hande of their father to sing in ye house of the lord with cymbales, psalteries & harpes in ye seruyce of the house of god. And * at the hand of the king was Asaph, Jduthū & Hemā: But the multitude of them were with their brethre ye were cōnynge in the songe of the Lorde. And the nūbre of al that taught, were two hūdred foure skore & eyght. And they cast lottes indyfferentlye howe they shulde wayte as well the smalle as the greate, the scoler as wel as the skole master.

* That is, at the kinges cōmādemēt as above in the. v. and vi.

And ye fyrst lot of Asaph fel to Joseph. The seconde to Godoliah with his brethre and sonnes, twelue personnes. The thyrde fel to Zacur with his sonnes & brethren beynge twelue personnes. The fourthe to Izari with his sonnes and brethre twelue personnes.

The fyfte to Nathaniah with his sonnes & brethren twelue personnes. The sixt to Bokiahu with hys sonnes and brethre twelue personnes. The seuenth to Jsarelathy with his sonnes & brethre twelue personnes. The eyght to Jsaiah with his sonnes and brethren twelue personnes. The ninthe to Mathaniah withe his sonnes and brethren twelue personnes. The teth to Semei with his sones & brethre twelue personnes. The leueth to Azarael with his sonz & brethre twelue personnes. The. xii. to Hasabiah withe hys sonnes & brethren twelue personnes. The thirtene to Subuel with his sonnes & brethren twelue personnes. The fourtene to Mathathiah with his sonnes & brethren twelue personnes. The fyftene to Jerimoth with his sonnes & brethren twelue personnes. The syxtene to Hananiah with his sonnes & brethren twelue personnes. The seuentene to Jelbokasah with his sonnes & brethre twelue personnes. The eyghtene to Hanani with his sonnes & brethre twelue personnes. The nintene to Maloth with hys sonnes and brethre twelue personnes. The twentye to Eliathah with hys sonnes & brethren twelue personnes. The. xxi. to Hothir with hys sonnes & brethren. xii. personnes: The. xxii. to Gedaldi - with his sonnes & brethren. xii. personnes. The. xxiii. Mahazioth wythe hys sonnes and brethren. xii. personnes, The. xxiiii. to Lomathi Eser with his sonnes and brethren. xii personnes,

¶ The porters of temple are ordeined euery man to the gate which he shulde kepe.

The. xxvi. Chapter.

The deuysion of the porters a mōg ye Cozhites: Meseleimiah ye sonne of Kozeh of ye chyldren of Asaph.

And the sonnes of Meseleimiah were these: Zachariah the eldeste, Jadiel the seconde, zabadiah the third, Jathantel the fourth, Elam the fyfte, Jehohanan the syxt. Eliocnai ye seuēth. And Obed Edom had sōnes: Semeiah ye eldeste, Jehosabad ye second, Joah the third, Sacar ye fourth, Nathanael ye fyfte, Ammiel ye sixte, Jssacar the seuēth and Polathai the. viii. for god had blessed him.

And vnto Semeiah his sonne were sonnes borne that ruled in the house of theyr father, for they were men of myght. The sonnes of Semeiah: Othni, Raphael, Obed and Elzabad & hys brethren men of actiuite, Elihu and Samachiah. All these were of the chyldren of Obed Edom, whiche with theyr brethren & their chyldrē, actiue men & of strength to do seruice, were. lxii of Obed Edom. And Meseleniah had sōnes & brethren, actyue men, xviii. And Hosah of the chyldren of Merari, had sonnes: semri the chefe, yet he was not ye eldest, but hys father made him the chefeste. Helkiah the second, Thabeliah ye thyrd & Zacariah the fourth: so that all the sonnes & brethren of Hosah were. xiii.

Unto these was deuyded the offyce of ye portershepe as vnto heedes ouer the men ye wayted wyth their brethren and mynystred in the house of the Lorde. And they cast lottes the smalle as wel as the greate in ye houssholdes of theyr fathers, frō gate to gate. And the east lot fell to Seleimiah. And for zachariah hys sonne a wyse counceler, they cast lottes, and his lot came out towarde the Northe. And Obed Edoms lot fel to the south, And to hys sonnes fell * the councel houses. And to Suphim & Hosah fel the weste wyth the gate Salecheth, wher the waye assendeth vpward, ye one way beynge cast by the other.

* Some redde in Parbar

In

In the Este kepte syxe Leuites: in the Northe. iiii. a daye, & in the Southe. iiii. a day, and in euery councel house two, & * in the watchhouses, on the hie way west warde foure: two in a house. These are the deuisions of ye porters among the sonnes of Kozeh & the sonnes of Merari. And of ye Leuites Ahiah had ye ouersyght of ye treasure of the house of god, and of ye treasure of the dedycat thynges.

As concernynge ye sōnes of Laadā which were Gersonites. Laadā had auncient fathers. Laadan the Gersonite had Jehieli. The sonne of Jehieli: Zethan & Joel hys brother, which were ouer ye treasures of ye house of the Lord. Amonge the Amramites, Jzeharites, Hebronites & Uzielites, was Subuel the sonne of Gerson the sonne of Moses a ruler ouer ye treasure. And of his brethren the sonnes of Eliezer, was Rahabiah, whose sōne was Jsaiah, & hys sonne was Joram, & his sonne Zechri, & his sōne was Selomith, which Selomith & hys brethren were ouer al the treasures of the dedicate giftes which Dauid ye kinge, & the auncient heedes, of ye captaines ouer thousandes & hundredes, & ye captaynes of ye hoste had dedicated of the spoyle wōne in battel, to mayntayne ye house of ye Lorde: & ouer all ye Samuel the sear and Saul the sōne of Cis, and Abner ye sonne of Ner, & Joab ye sōne of Zaruiah had dedicated. All ye was dedicated, was vnder ye hād of Selomith and of hys brethren.

Of the Jzeharites Conaniah and his sonnes were in busynesses wythoute forth made officers & iudges ouer Jsraell. And of the Hebronites Hasabiah & his brethre men of actiuite a thousande & vii. hūdred were officers in Jsrael on this side Jordā westward, in al busynesses of ye lord & seruice of ye kyng. And Jeduiah was the chefe among the kynredes & fathers of the Hebronites. And in the. xl. yere of ye kinge dō of Dauid they were sought for. And ther were foūd of thē mē of actyuite at Jezer in Galaad. And his brethre were in mē of actiuite, two thousād & seuē hūdred auncient heedes, which kyng Dauid made rulers ouer the Rubenites, Gaddites & the halfe trybe of Manasseh in al maters pertaynyng to God & busynesses of ye kyng.

¶ Of ye princes & rulers ye ministred vnto the kyng.

The. xxvii. Chapter.

To speake of the childre of Jsrael: in the nūbre of the were auncient heedes & captaines of thousādes & hundredes, & officers ye serued the king in al thyng accordyng to the cōpanyes that came in or wēt oute, moneth by moneth throw oute al the monethes of the yere. And euery cōpanie had. xxiiii. thousand. Ouer the fyrst cōpanye in the fyrst moneth, was Jasoboā the sonne of Zabdiel. And in hys nūbre were. xxiiii. thousād: And the chefe of al the captaynes in the host of the fyrst moneth was of the chyldre of Pharez. Ouer the cōpanye of the second moneth Dodai an Ahohite, & in hys host was Makeloth a ruler. And in his cōpany were. xxiiii thousād. The chefe captayne of the thyrd host in ye third moneth, was Banaiah the sonne of Jehoiada ye prest. And in his host xxiiii. thousand. This is ye Banaiah mighty amōg thirtie & aboue thirtie. And in his parte was Amizabad hys sonne.

The fourth captayne in ye fourthe moneth was Asael the brother of Joab & Zabadiah hys sonne after hym. And in hys host. xxiiii thousande. The fyfte captayne in the fyfte moneth was Samahut ye Jezrahite: & in hys host. xxiiii. thousand. The syxt captayne in the. vi. moneth was Jra the sonne of Ikes a Thekuite: and in hys hoste. xxiiii. thousande.

The seuenth captayne in the seuēth monethe, was Helei the Phalonite, of the chyldren of Ephzaim: & in his host. xxiiii thousand. The eyght captayne in the. viii. monethe, was Sobocai an Husathite of the kynne of Sarah: & in hys host. xxiiii. thousand. The nynthe Captayne in the. ix. monethe, was Abiezer an Anathothite of ye sōnes of Jemini: and in hys host. xxiiii. thousand. The tenth captayne in the tenthe monethe, was Mahari the Netophathite of the zarahites: & in his host. xxiiii. thousād. The leuenthe monethe, was Benaiah the Pharathonite of the chyldre of Ephzaim: & in his host. xxiiii. thousād. The twelueth Capptayne in the twelueth monethe, was Heldai the Netophathite of Othoniel, & in hys hoste. xxiiii. thousande. And the rulers ouer the tribes of Jsrael were these. Amōge the Rubenites, was Eliezer the sonne of

of Zechri. Amonge the Symeonites, was Saphatiah the sonne of Maacah. Amōg the leuites: Hasabiah the sonne of Kamuel. Amōg the Naromites: Zadock. In Iuda: Eliu of the brethrē of Dauid: In Issachar: Amri the sonne of Michael. In Zabulō: Iesmaiah the sonne of Abdiah. In Nephthalie: Ierimoth the sonne of Azriel. Amōg the childrē of Ephraim: Hosea ꝑ sonne of Ozaiah. In the halfe tribe Manasseh: Ioel ꝑ sonne of Phadaiah. Of the halfe tribe of Manasseh in Galaad: Iado ꝑ sōne of Zachariah. In Beniamin: Iaasiel the sōne of Abner. In Dā: Azarel ꝑ sonne of Ieroham. These are the Lordes in the tribes of Israel.

But Dauid toke not the nūbre of them vnder.xx. yere: for the Lord said he wolde encrease Israel like vnto ꝑ starres of the skye. And Ioab ꝑ sōne of Zaruiah begāne to numbre. And though he finished it not, yet there fell wrath for ꝑ tribe Israel. And therfore the nūbre was not put in ꝑ chronycles of kynge Dauid.

Ouer the kinges treasure was Azmoth the sōne of Adiel. And ouer the treasure of the feldes, in the cytyes, vyllages & castelles, was Ionathan, the sonne of Oziah. And ouer the workemen in the feldes ꝑ tilled the grounde, was Ezri ꝑ sonne of Chelub. And the ouersight of the vineyardes had Semeiah the Ramathite. Ouer the wynecellers & treasure of wine was Sabdi the Saphonite. And ouer ꝑ olyue trees and mulbery trees that were in the valeies was Baal Hanā the Gadarite. And ouer ꝑ treasure of oile was Ioas. And ouer the oxen ꝑ fed in Sarō was Setari the Saronite. And ouer the oxē in ꝑ valeyes was Saphat the sonne of Adlai. And ouer the camelles Obil the Ismaelite. And ouer the Asses was Iehadiah the Merothite. And ouer the shepe was Iazis the Hagarite. All these were the rulers of ꝑ substāce of kynge Dauid. And Ionathā Dauids brothers sonne, a mā of coūcel, a mā ꝑ taught wisdom, & a writer he & Iehiel the sōne of Hachamoni waited on the kinges sonnes. And Ahitophel was of the kinges coūcel. And Husai ꝑ Arathite was ꝑ kinges cōpanīā. And next to Ahitophel was Iehoiada the sonne of Banaiah, & Abiathar. And ꝑ captaine of the kinges warre was Ioab.

¶ Because Dauid was forbidde to build the temple, he exhorteth Salomon & the people to performe it.

The.xxviii. Chapter.

AND Dauid gathered to gether al the lordes of Israel: ꝑ Lordes of the tribes, the Lordes of ꝑ companies that ministred to the king by course, the lordes ouer the thousandes & ouer the hūdredes, & the lordes ouer al the goodes and catell of the kinge and of his sonnes, wt the chamberlaynes warryours and al actiue men vnto Ierusalē. And kyng Dauid stode vpon his fete and sayde.

Heare me my brethren & my people: I had in myne hert to buyld an house of rest for the Arck of the couenaūt of the lord, & a ✠ fotestole for oure God, and had made redye to buylde. But God sayde to me: ꝑ shalt not buylde an house for my name, because thou art a mā of warre & hast shed bloude. Moreouer the lord god of Israel chose me of al the house of my father, to be kyng ouer Israel for euer, for he chose Iuda to be a captaine: & in ꝑ house of Iuda ꝑ house of my father, & of the sonnes of my father he had a lust to me, to make me kinge ouer al Israel. And of al my sōnes (for the Lord hath geuen me many sonnes) he hath chosen Salomon my sonne, to syt in the seate of the kyngdome of the lorde ouer Israel. And he said vnto me: Salomō thy sonne, he shal build my house and my courtes, * for I haue chosen him to be my 1. Paral. 22.
sonne, & I wilbe his father, & wil stablysh his kigdom for euer, If he wil hardē him selfe to do my cōmaundementes, and my lawes, as it goeth thys daye.

And now I say vnto you before al Israel the cōgregation of ꝑ lord, & in the audience of our god: kepe & seke for al ꝑ cōmādementes of the lord youre God, ꝑ ye maye enioye a good lād & enheret youre childre after you for euer. And ꝑ Salomon my sonne: know God thy father & serue hym wt a pure hert and lust of soule. * For the Psa. viii.
lord sercheth al hertes & vnderstandeth al the imagynacyons of thoughtes. If ꝑ shalt seke him, he wilbe found of the. But & yf ꝑ forsake hym, he wyll cast the of for euer. Take hede now, for the Lorde hathe chose the, to build an house of thy sāctuarye. Be stronge and do it.

And

And Dauid gaue Salomon his sōne ꝑ paterne of the porch & of ꝑ houses & lōges therto, and of the store houses, vpper chābres, vnner pareloures & of the house of ꝑ mercyseate: & the example of all that was in his mind, both of the courtes of ꝑ house of ꝑ Lord & of the treasure houses round about, for ꝑ treasures of ꝑ house of God & for the treasure of the dedycate gyftes, & of the companyes of the preastes & Leuites that wayted by course, & of al worke māchyppe, that shuld serue for the house of the lord & for al vesselles that shulde serue in the house of ꝑ lord. And appointed him what wayghte of goulde shulde serue for thynges of gould thorow out all vessels for what soeuer vse it serued: and what wayght of syluer shulde suffice for al maner of vesselles of syluer, for whatsoeuer purpose they serued.

And the wayghte of the goulden candelsticks and of their lampes of goulde, the wayghte for euery candelsticke & for their lāpes. And for the candelsticks of syluer by wayght, bothe for the cādelstyck & also for her lampes accordinge to the office of euery cādelstick. And ꝑ wayght of gould for ꝑ tables of shewbreede, table by table: & lykewyse syluer for the tables of syluer. And for fleshehokes, basens & dryncknyng pottes of pure goulde. And for cuppes of gould by waight, cuppe by cupp. And for cuppes of siluer by waight, cupp by cupp: And for the aulter of incese of tried gould by waight. And the symilitude of the seat of the Cherubes that stretched oute theyr wynges and couered the arcke of the couenaunt of the Lorde. Al was geuen me by wrytyng of the hande of the Lord, whych made me vnderstād al the workemāshipp of the paterne.

And Dauid saide to Salomō his sonne: hardē thy selfe and be stōg and do it, feare not nor let thyne hert dyscourage ꝑ. For the Lord God my God is wythe the, and shal not leaue the nor forsake the, vntyll thou hast fynyshed al the worke that muste serue for the house of the Lord. Behold the preastes and Leuites deuyded in companyes, for to do al maner of seruyce that pertayneth to the house of God, and beside that, thou hast with the for all maner of workemanshyppe, all that are wyllyng and wyse for any maner of seruyce. And the lordes & al the people ar at thy cōmaundemente in all thynges.

The Notes

a ✠ The foteseate &c. was ꝑ mercye seat at whych vpon which God had promysed the Iewes to heare the and speake vnto them which was vpon ꝑ Arcke, as it appeareth Exod. xxv. b.

¶ The offrynges of Dauid and of the princes for ꝑ byldyng of the temple. Dauid dyeth and Salomō his sonne raygneth in his steade.

The.xxix. Chapter.

AND Dauid the king said vnto al the congregation: God hath specyally chosen Salomō my sōne which is yet yōge & tender, & the worcke is greate, for thee house is not for man, but for the Lorde God. Moreouer I haue prepared wythe al my myghte for the house of God: golde for thynges of gould, & syluer for thinges of siluer, brasse for thinges of brasse, yron for thinges of yron & wood for thynges of wood: & onykes stones, * set stones, and of other gay stones, and al maner of precyouse stones, and of marble great aboundaunce. And yet because I haue lust to the house of my God: I haue seuerall goulde and syluer whych I geue to the house of my God aboue al I haue prepared for the holy house: euē thre thousand talentes of goulde of Ophir, and seuen thousande talentes of syluer tryed: to syle thee walles of thee house wt goulde wher it becometh, and with siluer wher syluer is mete, and for all maner of worke by the handes of Artyfycers. And let me se who is wyllyng also, to fyl hys hād for the Lorde this daye.

Some redo eschatile, or ar o ther precious stone called Sardyon

And the auncient lordes & the Lordes of the trybes of Israell, & the Captaynes of thousandes & hūdredes & the lordes ouer the substāce of the kyng, were wyllyng & gaue for ꝑ seruyce of ꝑ house of god, fyue thousande talentes of gould and tē thousande peces of gould coynes, and tē thousande talentes of siluer, & .xviii. thousand talētes of brasse, & an hundred thousande talentes of yron. And they ꝑ had precious stones gaue the for the treasure of ꝑ house of the Lorde, vnto the hande of Iehiel the Gersonite.

And the people reioysed ꝑ they were so willynge: for with a pure herte they were wyllyng vnto the lord. And therto Dauid

the

the kynge reioyced wyth greate gladnesse And Dauid blessed thee Lorde before all the congregation and sayde: Blessed arte thou Lorde God of Israell oure father, from euer and for euer. Thyne (O Lord) is greatenesse, power glorye, victorye and prayse: for all that is in heaue and in earth is thyne, & thyne is the kingdom O Lord and thou art lyfte vp an head aboue all.

And riches and honoure come of the, & thou raygnest ouer al, and in thyne hande is power and strength, and in thyne hande it is to make greate and to geue strengthe vnto all.

And now our God, we thanke thee, and prayse thy gloriouse name. For what am I & what is my people, that we shuld obtayne strength to be so willing? But all is of the, & of that we receaued of thyne hand we haue geuē the. For we be but stragers before the & tenauntes, as were al oure fathers. Our dayes on the erth is but a shadowe, and ther is none abyding. O Lorde oure God, all this heape & we haue prepared to buyld the an house for thy holy name, cometh of thyne hand, and is al thyne. I wote my god, that thou prouest the hert & hast pleasure in playnesse. And in playnesse of myne herte I haue willingly geuen all thys. And now I se thy people whiche are here in gladnesse, to offer willingly to the. O Lorde God of Abraham, Isaac and of Israell oure fathers, kepe thys for euer in the ymagination of the thoughtes of the herte of thy people, & prepare theyr hertes vnto the. And geue vnto Salomō my sonne, a pure hert to kepe thy cōmaundemētes, thy testymonies and thyne ordynaunces, and to doo all, and to buylde the house whych I entended.

And Dauid sayd to all the cōgregatiō blesse the Lord your God. And al the congregation blessed the Lorde God of theyr fathers, & stowped & bowed thē selues vnto the Lord & to the kyng. And they offred offeringes vnto the Lord. And on the morowe after thee sayde daye, they offered in burntoffringes vnto the lord a thousand oxen, a thousande rammes & a thousande lambes wyth theyr drinckeoffringes. And they slue plenteously thorowout al Israel and dyd eate & drinke before the Lord the same daye with great gladnesse. And they made Salomō the sonne of Dauid kyng the second tyme, & anoynted hym vnto the Lord, to be ruler, & Zadock to be the preest. *And so Salomon sate on the seat of the Lord, & was kyng for Dauid hys father, & prospered, & al Israel obeyed hym. And all the Lordes & men of power, & therto al the sonnes of kyng Dauid submitted theselues vnder kynge Salomon. And the Lord magnified Salomon on hye, in the syght of all Israel, and gaue hym so glorious a kyngdom as none of al that were kynges before in Israell had.

Now Dauid the sonne of Isai was kyng ouer al Israel. And the space he raigned ouer Israel was fourtie yere: vii. yere in Hebron & xxxiii. yere in Jerusalē. And he dyed in a good age: olde, ryche & glorious: And Salomō his sonne raygned in hys steade. The actes of Dauid the kyng both fyrst & laste, are wrytten in the bokes of Samuel the sear & in the boke of Nathan the prophete, & in the boke of Gad the sear of bystons, with al his kingdom and power and tymes that went ouer hym and ouer all Israell, and ouer all the kyngdomes of the earthe.

The ende of the fyrst Boke of the Chronicles of the Kynges of Juda.

The Chronicles of thee Kynges of Juda.

The second Boke.

The offeryng of Salomō in the hylaulter at Gabaon, wher he receaued an answere of god wt great wisdom thoulde be geuen hym, wyth the numbers of hys charettes and horsemen

The. I. Chapter.

And Salomon thee sonne of Dauid waxed stronge in his kyngdom, and the Lorde his God was with hym & magnified hym on hye. And Salomon communed wyth all Israell, the captaynes ouer thousandes & hundredes, the iudges and al other Lordes and auncient heades thorowout all Israell. And so Salomon and all the congregation with hym went to the hylaulter of Gabaon: for ther was the tabernacle of the wytnes of God which

*which Moses the seruaunt of the Lord made in the wyldernesse. But the Arck of God had Dauid brought frō Kariath Jarim, into ỹ place he had prepared therfore. For he had pytched a tent for it at Jerusalē. Moreouer ỹ brasen aulter ỹ Bezeleel ỹ sōne of Uri, ỹ sōne of Or had made was at Gabaō also, before ỹ tabernacle of the lord. And Salomō & ỹ cōgregacion went to visit it. And Salomon offered there before the Lord vpon the brasen aulter that was by the tabernacle of wytnesse, a thousand burntsacrefices. And the same night God appered vnto Salomō and sayd to him: aske what I shal geue the. And Salomon sayde vnto God: thou hast shewed great mercye vnto Dauid my father, and hast made me kīg in his stead. *And now Lord God, lett thy promyse vnto Dauid my father be true. For thou hast made me kyng ouer a people like the dust of ỹ erth in multytude. Wherfore geue me wysdome and knowledge how to be haue my selfe vnto thys people: for who is able to iudge this people that is so great?

Then God sayd to Salomon, because thou haddest thys in thyne herte, & diddest not aske treasure & richesse, honoure & the lyues of thyne enemyes, nether yet longe lyfe: but hast asked wisdom & knowledg, to iudge my people, ouer whyche I haue made ỹ kyng: wisdome & knowledge shal be geuē the, and I wyll geue ỹ treasure, rychesse, & glorye also, that amonge the kynges before the or after ỹ none was or shal be like ỹ. And so Salomō came frō ỹ hyt aulter ỹ was at gabaō to Jerusalē frō the tabernacle of wytnes & raigned at Jerusalē. And Salomō gethered charettes & horsemē: ỹ he had a thousand & foure hundred charettes, & xii. thousand horsemen, which he bestowed in ỹ charett cities & about the kyng at Jerusalē. And ỹ kynge made syluer & goulde at Jerusalem as plenteous as stones & Cedar trees as plentye as the mulbery trees that grow in ỹ valaies. And ỹ horses which Salomō had, were brought him out of Egipt frō Keua. The kinges marchaūtes fet thē out at Keua at a price. They came & brought out of Egipt a charet for syre hundred sycles, & an horse for an hūdred and fyftie. And so brought they to all the kinges of the Hethites and to the kynges of Sitia thorow the hādes of the sayde marchauntes.

Salomon sendeth to Hiram the king of Tire for wood and workemen.

The. II. Chapter.

And Salomō determined to build an house for ỹ name of the Lorde, & an house for his kingdō: & told out thre skore and tē thousand men to bere burdens and foure skore thousande to hewe in the mountayne, & thre thousande and syxe hundred to ouersee them.

*And Salomō sent to Hiram king of Tire saying: As thou dydest deale wt Dauid my father & didest sēd hi Cedar wod, to bylde him an house to dwell in, euen so deale with me now: that I may bylde an house for the name of the lorde my god, to cōsecrat it to him to burne swete odoures & to set shewbred before him perpetually, & for burntsacrifice morning & euening and on the Saboth dayes, & the first day of euery new mone, and in the solempne festes of ỹ lord our God, so to cōtinew euer in Israel. And ỹ house which I buylde is great: for great is our god aboue al gods: So that who can be able to build him an house: wher that heuē: nether heauen aboue all heaues is able to receaue him, what am I then that I shuld buyld him an house: nay, but to burne sacrefice before him: send me now therfore a conyng mā to worke in goulde siluer, brasse, yron, scarlet, crymosyn & Jacincte coloure, & ỹ can skyl to grane, to be wt the conyng men that are wt me in Juda and Jerusalem, which Dauid my father dyd prepare. And sende me also Cedar trees, firre trees and *Algume trees out of Libanon. For I wote wel thy seruaūtes cā skyll to hewe timbre in Libanō. And se, my mē shalbe with thine, ỹ they maye prepare me tymbre ynough. For the house which I build is great & wōderful. And behold, I sent for thy seruauntes the cutters & hewers of tymbre. xx. thousande quarters of beaten whete, & xx. thousande quarters of barley, & xx. thousād bathes of wyne, & xx. thousand bathes of oyle.

And Hirā kynge of Tire answered in wryting & sent to Salomon: because the Lorde loueth his people, therfore he hath made the king ouer thē. And Hiram saide moreouer: blessed be the Lord God of Israel

taell which hathe made bothe heauen and erthe, that he hath geuen Dauid the kyng a wyse sonne ꝑ hath discretiō & vnderstādyng, to buylde an house for the Lord, & another for his kyngdom. And now I haue sent a wyse man & a man of vnderstandynge called Hirā Abi, & is the sonne of a woman of the daughters of Dan (how be it hys father was a Tirian) & he can skyll to worcke in goulde, syluer, brasse, yron, stone, tymbre, scarlett, Jacinct, bysse & cremosin: & graue al maner of grauinges, & to fynd out al maner sotle worcke ꝑ shalbe sett before hym, wt thy connyng men, and with the conning men of my lord Dauid thy father. And now the whete, barley, oyle & wine which my lord hath sayd, let him sende his seruauntes. And we wyll cutte wood oute of Libane, as moche as thou shalt nede, & wyll bringe it to ꝑ in cheppes by see to Ioppe: & thence thou mayst carye them to Jerusalem. And Salomon nombred all the straungers that were in the lande of Israel, after the tyme hys father Dauid had numbred them. And they were found an hundred .lii. thousāde & syxe hundred. And he set .lxx. thousād of thē to beare burthes, and .lxxx. thousād to hewe in ꝑ mountayne, and thre thousande and sixe hundred to courage and to set the people a worcke.

¶ The temple of the Lord and the porche ar builded, with other thynges ther to belongyng.

The .iii. Chapter.

And Salomō begāne to build ꝑ house of the Lord at Jerusalē in mout Moriah, why che was shewed Dauid hys father whē he prepared a place in the thressyng flource of Ornan the Jebusite. And he began to builde the second day of the second moneth ꝑ fourth yere of his raigne. And this is the foundacion of Salomō in buyldyng the house of God. The length was .ii. skore cubites after ꝑ olde cubyt, & the bredeth .xx. And the porch at the ende was as large as the house bredeth .xx. cubytes: & the height was an hundred & .xx. cubytes. And he ouerlaide it on the ynner syde with pure goulde.

And the great house he siled with firre tree, & ouerlayde it wt good goulde, & graued therto paulmetrees & cheynes. And he paued the house wt precious stone goodly. And it was gould of Pharuaim. And he ouerlaide the house: bothe beames, postes, walles & dores wt gould, and graued Cherubes vpon the walles.

And he made ꝑ house most holy, whose lenghth was .xx. cubites like to ꝑ breadeth of ꝑ house, & the breadeth therof was also .xx. cubytes. And he ouerlayd it wt the best gould, ꝑ drue to the summe of .vi. hundred talētes. And ꝑ waight of ꝑ nailes of gould de was therto fiftie sicles. And he ouerlaid the vpper chambres with gould.

And he made in the house most holy .ii. *Cherubes of Image worke, & ouerlayd the wt gould. And ꝑ winges of ꝑ Cherubes were .xx. cubytes lōg. The one wynge was fiue cubites & touched the wal of the house, & the other wyng was likewise fiue cubytes and touched ꝑ wing of the other Cherub. And the one wing of ꝑ other Cherub was .v. cubites, and touched the walle of the house, and ꝑ other winge was fyue cubytes also, and raught to ꝑ wing of the other Cherub. So that ꝑ winges of ꝑ sayde Cherubes raught .xx. cubites. And thei stode on their fete & loked inwardes. And he made a fore hāging of Jacinct colour, of scarlet, cremosine & bisse, and caused the rubes to be bourdered therō. And he made before ꝑ house two pillers of .xxxv. cubytes lōg. And ꝑ heed ꝑ was aboue on ꝑ top of one of thē was fiue cubites. And he made soch chaynes as was in the quere, & put thē on ꝑ heedes of ꝑ pyllers, & made an hūdred pomegranets & put thē on ꝑ chaines. And he rered vp the pillers before ꝑ tēple: one on the right hād & another on the left, & called the ryght Jachin & the left Boas.

¶ The aultre of brasse, the see, the vesselles to wash with, the candelstyckes, &c.

The .iiii. Chapter.

And he made an aulter of brasse .xx. cubites longe & .xx. cubytes broade and tē cubites hie.

*And he caste a brasen see of tē cubites frō brim to brim, & roūd in cōpase & fyue cubites hye: and a lyne of .xxx. cubites myghte haue cōpased it rounde aboute. And the facyon of oxen did compase it round about vnder it: that is to wete, two rowes of oxen cast when it was caste dyd cōpase the see whiche was ten cubites wyde, rōunde aboute. And it stode also vpon twelue oxen: of which thre loked North, thre West, thre South and thre East, and the see vpon them aboue and hynder partes of them mwat de. And the thickest of it was an hādbrede and the brim lyke the brim of a cupp, with floures of lylies. And it receaued and held thousande bathes.

And he made ten lauers: & put fyue on the right hand & fyue on the left, to washe withal. And in thē they thrust the flesshe of the burntoffrynges. But the see was for the Priestes to washe in. And he made ten candelstickes of goulde in theyr facyōs, & put them in the temple: fyue on the ryghte hand & fyue on he tlefte. And he made also ten tables & put them in the temple: fiue on the right syde and fyue on the left. And he made an hūdred basens of goulde. And he made the courte of the priestes, and the great courte & dores to it: & ouerlayde thee dores of them with brasse. And he sett the see in the ryght syde of ꝑ East ende, toward the Southe. And Hiram made pottes, shouelles and basens.

And Hiram finished the worke he made for king Salomō vnto the tēple of God: The two pillers with theyr scalpes of the two heades ꝑ were on the toppes of ꝑ pyllers: & the two wrethes to couer ꝑ two scalpes of the heades ꝑ were on the toppes of the pyllers: & foure hundred pomegranates for the two wrethes, two rowes of pomegranates for euery wrethe, to couer the two scalpes of the heades that were on the pyllers. And he made bottomes, & lauers vpon the bottomes: & the see withe twelue orē vnder it. And therto pottes, shouelles flesshe hokes, & al theyr vessels dyd Hiram Abi make for kyng Salomō for the house of the lord of bright brasse. In the playne of Jordā dyd the kyng cast them, in the thicke erth, betwene Socoth & Zaredatha And made of al these vesselles so mightye great aboundāce, that the weyght of brasse could not be rekened.

And Salomō made al the vessels that pertayned to thee house of God: the goulden aultar & the tables with the shew bred vpon thē, the candelstickes with theyr lampes to burne after ꝑ maner before the quere, and that of pure gould, and the floures and the lampes, & the snoffers were gould and that perfect gould: & the dressing knyues, basens, spoones and censers of pure goulde. And the ynner dores of the place moost holy, and the dores of the temple to, were gould. And so was al the worck that Salomon made for the house of the Lorde fynished.

And whē the worke ꝑ Salomon made in the house of the lord was fynished: thē Salomō brought in the giftes dedicat by Dauid his father, the syluer & the goulde and all the Jewelles, & put them amonge the treasure of the house of God.

¶ After the fore houses & the arcke were put in the temple, the glorye of the Lord fylled the temple.

The .v. Chapter.

Then Salomō gathered the elders of Israel together & all ꝑ heades of the trybes and auncient Lordes among the chyldren of Israel, vnto Jerusalē: to bring the arke of the couenaunte of the Lord out of the cytie of Dauid whiche is Zion. And all the men of Israell resorted vnto the kinge in the feast of the seuenthe moneth. And whē al the elders of Israell were come, the Leuites toke vp the Arcke And the priestes and the Leuites brought awaye the Arke and the tabernacle of witnesse, and all thee holye vesselles that were in the tabernacle. And kynge Salomon and all thee congregation of Israell that were assembled vnto hym before the arcke offered shepe and oxen, so many that they couldе not be tolde or numbred for multitude.

And the Priestes brought the arke of ꝑ appoyntmēt of the Lord vnto his place in the quere of the tēple & place most holy: euē vnder the winges of ꝑ Cherubes, that the Cherubes stretched oute theyr winges ouer the place of the arke & couered ꝑ arke and her staues aboue on hye. And the staues of the arke, were so longe, ꝑ they were sene a little before the quere, but not farre without. And ther it remaynеth vnto thys daye. Nor ouer there was nothing in the arke saue the two tables whiche Moyses put therin at Horeb, whē the Lord made a couenaūt with the childrē of Israell, after they were come out of Egipte. And whē ꝑ priestes were come oute of the holye place

(for al the prestes ỹ were founde sanctified thẽ selues & dyd not wayte by course) But the Leuites euery one of thẽ that were vnder Asaph, Heman & Idouthun, & amonge their childrẽ & brethrẽ, were arated in bisse & fange with Cimbales, Psalteries & harpes stãding East, frõ the aulter, & with thẽ an hũdred .xx. prestes blowing trõpettes And the trompet blowers & the singers so agreed, that it semed but one voice in prayse singe and thanking the Lord. And as the voyce of the trõpettes, cymbales & instrumentes of melodye arose, * & as they praysed the Lord, how that he was good & that hys mercy lasteth euer, the house of ỹ Lorde was fylled with a cloud: so that the prestes could not endure to mynister by ỹ reason of the clouds. For the glorie of the Lorde had fylled the house of God.

¶ The wordes of Salomõ to the people, & the prayer ỹ he made to God.

The. vi. Chapter.

Then Salomõ sayd: the Lord hathe spoken it, howe that he wyl dwell in darkenesse. And I haue built an habitatiõ for the & a place to dwel in for euer. And ỹ kinge turned his face & blessed the hole cõgregation of Israel & al the cõgregation of Israell stode. And he sayde: blessed be the Lord God of Israel whych spake wyth hys mouth to my father Dauid & hathe fulfylled it wyth hys handes, for God sayde: sence the tyme I brought my people oute of the lande of Egipte, I chose no cytie among all the trybes of Israell to buylde an house in, that my name myght be ther, neyther chose I any mã to be a rueler ouer my people Israell. But now I haue chosen Ierusalem to haue my name there, and haue chosen Dauid to be ouer my people Israell.

And it was in the hert of Dauid my father to buyld an house for the name of the Lord God of Israel: But the Lord sayde to dauid my father: for asmoch as it was in thyne herte, to buylde an house for my name, thou diddest wel that thou haddest it in thyne hert. Notwithstãdinge ỹ shalte not buyld the house, but thy sonne whiche shal issue out of thy loynes, he shal build an house for my name. And the Lord hath made good his sayinges ỹ he hath spoken. For I arose in thee rowme of Dauid my father, & sate on the seate of Israel, as the Lord promised, & haue buylt an house for the name of the Lord God of Israel. And therin I haue put the arcke wherin the couenaũt of the Lord made with the childrẽ of Israel is. And he stept forth before the aulter of the Lord in the presence of al the cõgregatiõ of Israel, & stretched oute hys handes. now Salomõ had made a brasen pulpyt of fyue cubytes long & fyue cubytes broade, & thre of heyght, & had set it in the middes of the great court, vpõ that he stept & kneled down vpõ his knees before al the cõgregatiõ of Israel & stretched out his hãdes to heauẽ & sayde: Lord God of Israel ther is no god like the ether in heuẽ or in erth, which kepest couenãte & shewest mercye vnto thy seruaũtes that walke before the with all theyr hertes. Whych hast kepte wythe Dauid my father that thou promysedest hym: thou saydest it with thy mouthe and hast fulfylled it wyth thyne hande, as it is to se thys daye.

Now Lord God of Israel kepe wt thy seruaũt Dauid my father, ỹ thou promisedest him saying: * thou shalt not be wout one or other in my syght ỹ shal sytt vpõ ỹ seate of Israel. Of this cõditiõ yet, yf thy childrẽ wyll take heade to theyr wayes to walcke in my lawe, as thou haste walcked before me. Now Lord God of Israel lett thy saying be true, which thou saidest vnto thy seruaũt Dauid. Howbeit in very dede, can god dwel with mã on erth? Behold ỹ nether heauẽ or heauẽ aboue al heauẽs is able to cõtayne the: howe shulde the house thẽ which I haue built for the doo it? But turne to the prayer of thy seruaũt & to hys supplicatiõ (O Lord my god) to herkẽ vnto the voyce & prayer which thy seruaunt maketh before the. That thine eies be opẽ ouer this house day & night, & ouer ỹ place of which thou hast sayd, that thou woldest put thy name ther: to herkẽ vnto ỹ prayer which thy seruaunt prayeth at thys place: herkẽ therfore vnto the prayers of thy seruaũt and of thy people Israel, which they praye in this place. But heare thou it oute of thy dwelling place heauẽ: & whẽ ỹ hearest it be merciful. * If a mã sinne against his neyboure, and an adiuratiõ be layd to his charge, to adiure him wherof, & ỹ adiuration

ratiõ come before thine aulter in this house: thẽ heare thou frõ heauẽ, & worke & iudge thy seruauntes, that thou reward the euel and bringe his waye vpon his head, & iustefye the righteous & geue hym according to hys ryghtwesnesse.

Lykewise yf thy people Israel be put to the worsse before theyr enemyes, because they haue synned agaynst the: Yet yf they turne & cõfesse thy name, & make intercession & pray before ỹ in this house: thẽ heare thou frõ heauẽ & be merciful vnto ỹ sinne of thy people Israel, & bringe thẽ agayne vnto the land whych thou gauest to them and to theyr fathers.

Yf heauen be shut vp, that ther be noo rayne, because thei haue sinned against ỹ: yet yf they praye at thys place and cõfesse thy name & turne from their synnes at thy scorginge, thẽ heare thou from heauẽ and be mercyful vnto the synne of thy seruaũtes & of thy people Israel, that thou shew thẽ a good way to walke in, & sende rayne vpõ thy land which thou hast geuen vnto thy people, for an enheritaunce.

Yf ther chaũce dearth in the lande, pestilẽce, burning or smitting of corne, grashoppers or caterpillers, or that theyr enemies besege thẽ in the cities of theyr owne lãde or whatsoeuer plage or sickness it be. Thẽ al the supplications & prayers that shalbe made of al men among al thy people Israel, whych shal knowe euery man his owne sore and his owne greffe, and shal stretche out theyr hãdes towarde thys house: thou shalte heare fromc heauen thy dwellynge place, and shalte be mercyfull, and gene euery man accordinge vnto all hys waye, euen as thou shalte knowe euery mannes herte: for thou onelye knoweste the hertes of thee chyldren of Adam: that they maye feare the and walke in thy wayes as long as they lyue vpon the earth, whyche thou gauest to our fathers.

Therto a straũger whiche is not of thy people Israel, yf he come frõ a farre land for thy greate names sake & thy myghtye hand and stretched out arme, and therfore come & pray at this house: thou shalt heare him frõ heauẽ thy dwellinge place, & shalt do accordinge to al that ỹ straũger calleth to the for. That al the naciõs of the earthe may knowe thy name, & feare the, as doth thy people Israel: & that it may be knowẽ how that this house which I haue buylte, is called after thy name.

Whẽ thy people shal goo out to warre, agaynst their enemyes the waye that thou shalt send thẽ. Yf they pray to the, ỹ waye toward this cytie whych thou hast chosen, & house which I haue buylt for thy name thẽ heare frõ heauẽ, theyr supplicatiõ and prayer, & helpe them in theyr ryght.

Yf they shal synne agaynst the (as ther is no mã but that he shal synne) & thou be angrie with thẽ & delyuer thẽ to theyr enemies, & they leade thẽ awaye captyue vnto a land ferre or neare yet yf theyr hertes come to them agayne in the land where they be in captiuite, & turne and praye vnto the in the land where they be in captiuite, sayinge: we haue sinned & haue done euel and wekedly and turne agayne to the, wyth al their hertes & al theyr soules, in the lãde of theyr captiuite wher they be kept in bondage, and so praye toward theyr land whych thou gauest vnto their fathers, & citie whi che thou hast chosen, & to this house which I haue buylte for thy name. Then heare frõ heauen thy dwellinge place, theyr supplication & prayers & iudge theyr cause, & be mercyful vnto thy people, though they haue synned agaynst the.

So now my God let thyne eyes be opẽ & thyne eares attẽt vnto the prayers made in this place. And now vp lord God in thy resting place: both thou & the arcke of thy strength, & let thy prestes putt on victory and thy saynctes reioyse in goodnes. And Lord God turne not away the face of thyne anoynted: But remẽbre the mercies promysed to Dauid thy seruaunt.

¶ The fyre cõmeth the sacrifyce. The Lorde appeareth to Salomon the second tyme.

The. vii. Chapter.

And when Salomon had made an ende of prayenge, there came downe fyre from heauẽ and consumed the burntoffe ringe and the sacrifices. And the glorye of the Lord fylled ỹ house: that the prestes coulde not goo in to the house of the Lorde, because the glorye of the Lorde hadde fulfylled thee house of thee Lorde. And al the chyldren of Israel sawe howe the fyre came downe and the glorye

of the Lorde vpon the house, and stouped with theyr faces to the earth vpon the pauement & bowed them selues and cõfessed vnto the Lord, that he was good and that hys mercye lasted euer.

And the kynge & all the people offered offringes before the Lord. So that kinge Salomon offred .xxii. thousand oxen, and an hundred and twentie thousande shepe. And so the kynge and all the people halowed the house of God. And the Priestes wayted on theyr offyces, and the Leuytes with instrumentes of musyck of the Lorde whyche kynge Dauid made to confesse vnto the Lord that hys mercy lasteth euer when Dauid gaue prayse thorowe theyr hãdes. And the priestes blewe trompettes fast by them: & al Israel stode. Moreouer Salomõ halowed the middle of the court that was before the Lord: for ther he offered burntoffringes & the fatt of the peace offringes, because the brasen aulter which Salomon had made, was not able to receaue the burntoffringes and the meatoffringes and the fatte.

And Salomõ kept a feast the same season of .vii. dayes & al Israel with him, an exceadinge great congregation, euẽ from Hemath vnto the ryuer of Egipt. And the eyght daye they made a geatheringe. For they kept the halowenge of the aulter .vii. dayes & the feast seuẽ dayes. And the .xxiii. daye of the seuenth moneth he let the people departed into theyr tẽtes, glad & merie in hert for the goodnes that the Lord had shewed to Dauid, to Salomon & to Israell his people. * And so Salomon fynyshed the house of the Lord and the kinges house and al that came in his hert to make in the house of the Lord and in hys owne house, and that prosperously.

And the Lord apeared to Salomon by night & said to him: I haue heard thy petiti õ & haue chosen thys place for my selfe to be an house of sacrifyce. Moreouer yf I shut vp heauẽ that ther be no rayne, or yf I cõmaũde the locustes to deuoure ỹ land or yf I send pestilẽce amonge my people: yet yf my people that are named after my name, shall hũble thẽ selues & make intercessiõ & seke my presence, & turne frõ theyr wicked wayes, then wyl I heare frõ heauẽ and be mercyfull to their synnes, and wyl heale theyr lande. Thereto myne eyes shal be opẽ & myne eares attent vnto ỹ prayers made in thys place. And fynalye I haue chosen & sanctified this house, that my name be ther for euer, & myne eyes and myne hert shalbe there perpetually.

And yf ỹ shalt walke before me as Dauid thy father walked, to do accordinge to al that I haue cõmaũded the, & shalt obserue myne ordinaũces & my lawes, thẽ I wil stablyshe the seat of thy kyngdome, accordinge to the couenaunt I made wyth Dauid thy father, saying: * thou shalt haue euer one or other that shall rule in Israell. But & yf ye turne awaye & forsake myne ordinaunces & my cõmaundemẽtes which I haue set before you, and shal go & serue other Gods and bowe your selues to the: then wyl I plucke thẽ vp by the rotes out of my lande whych I haue geuen thẽ, & wyl cast this house which I haue sanctified for my name out of my syght, & wil make a prouerbe & a tale of it amõgal naciõs And this house that is so hye, shalbe a wõder to al that passeth therby that they shal saye: why hath the Lord dealt on this fassyon with this lãd & with this house? And it shalbe answered thẽ, because they forsoke the Lord God of theyr fathers whyche brought thẽ out of the land of Egipt, and caughte holde on other Gods, & bowed to them & serued thẽ: euen therfore brought he on them all thys euell.

The Notes:

a ✝ The glorye of God filling the house, was as a visible cloude prefiguring that God ought to be preached, prayed and magnified thorowe the whole world in ỹ congregation of the faithfal, as he sayth Numeri. xiiii. d

b ✝ Those are cast out of the sight of god, which by the exercise of the fleshe feare not to be cast oute. Wath. viii. c. and Luke. xiii. f

¶ The cytyes that Salomõ bylded after the house of god was fynyshed

The. viii. Chapter.

And after .xx. yere whẽ Salomon had buylte the house of the Lorde & his owne house: he buylte the cyttes that Hirã gaue him, & put of the childrẽ of Israel in thẽ. And Salomõ wẽt to Hemath Zobah & strengthed it. And he built Thadmor in the wildernesse & al the store cyttes whych he buylte in Hemath. And he buylt Bethhoron the vpper & Bethhoron the neyther, and made them strong cyttes wythe with walles gates & barres. And Baalath & al the stoare cities that Salomon had, & all ỹ charet cities & the cytyes of horsemẽ, & all that Salomon had lust to buylde in Jerusalẽ and Libanon, & thorowout all ỹ lande of his dominion.

And al the people that were lefte of the Hethites, Amorites, Pherezites, Heuites & Jebusites, which were not of the childrẽ of Israel: euen the childrẽ of thẽ, whyche were lefte after them in the lande, & were not cõsumed of the chyldren of Israel, thẽ did Salomõ make tributaries vnto this day. But of ỹ chyldrẽ of Israel dyd Salomõ make no bondemẽ in his worke: but they were mẽ of warre & rulers & great lordes vẽ him, & captaynes ouer his charetes and horsemen. And kinge Salomõs officers that ouerlaw & ruled the people, were two hundred and fyftie.

And Salomõ brought the daughter of Pharao out of ỹ citie of Dauid into ỹ house ỹ he had made for her. For he sayde: my wife shal not dwel in the house of Dauid king of Israel, for it is holye, because the Arcke of the Lord came into it.

And from thencefoorthe Salomon offered burntofferinges vnto the Lorde on ỹ aulter of the Lord which he had builte before the porche to offer daye by daye accordyng to the commaundement of Moses, & in the sabbotes & newmones, and ỹ thre solempne feastes of the yere, the feaste of swete bread, the fest of wekes and ỹ feaste of bothes.

And Salomon put the sortes of preastes in companyes as Dauid hys father had ordered thẽ, vnto ỹ offyces, & the leuites vnto their wayte, for to prayse & minister before the preestes day by day, & ỹ porters by course at euerye gate. For so had Dauid ỹ man of God cõmaunded. And ỹ cõmaundement of the kyng vnto the preestes & ỹ Leuites cõcernynge what soeuer cause it was, & concerninge the treasures, was not disobeyed.

And al the worke of Salomon wente lustely forwarde euẽ vnto the daye of the foundacion of the house of the Lord was leyde: & from thence till he had fynyshed it, that the house of the Lord was perfect. And then went kynge Salomon to Aziõ Gaber and to Eloth and to the sees side in the lande of Edõ. And Hiram sent him by the hande of his seruaũtes, shippes & seruaũtes that could skyl of the see: Whiche went with the seruauntes of Salomõ to Ophir, & brought thence foure hundred & fyftye talentes of gould, and brought it to kynge Salomon.

¶ The cõmunicacion of Salomon with the queue of Saba, & the giftes that she gaue hym after the deeth of Salomõ after whom succeadeth Roboas

The. ix. Chapter.

And ỹ queue of Saba heard of the fame of Salomõ & came to proue him wyth tydels at Jerusalẽ, with a very great compañe, and with camelles ỹ bare swete odoures and plentie of goulde and precious stone. And when she was come too Salomon, she communed with hym of all that was in her herte. And Salomon sayled her all her questyons, that there was nothynge hyd from Salomon, which he tolde her not.

And when the queue of Saba had sene the wysdome of Salomon and the house that he had built, and the meate of hys table and the sitting of his seruauntes & the standynge of hys waiters, and theyr apparell, and hys butlers with theyr apparel, and hys parloure out of which he wẽte in to the house of ỹ Lord, ther was no moare herte in her.

And thẽ she sayd to ỹ kyng: the sayinge which I heard in mine owne lãd, of thyne actes and of thy wisdom, is trueth. But I beleued not ỹ wordes of thẽ, until I came & mine eies had sene it. And se, ỹ one halfe of thy wysdom was not told me: thou exceadest the fame that I heard, happye are thy mẽ, & happye are these thy seruauntes which stãd before ỹ all way and heare thy wysdom. Blessed be ỹ Lord thy god whych had lust to the, to make the kynge on hys seat, vnto the Lord thy God. Because thy god loued Israel, to make them continew euer, therfore made he the kyng ouer them to do ryght and equyte.

And she gaue ỹ king an hũdred and .xx. talẽtes of gould, and of swete odoures exceadyng great aboũdaunce & precyous stones, ỹ ther was no soche swete odoures as the queue of Saba gaue kynge Salomõ. And therto the seruaũtes of Hirã and the seruaũtes of Salomõ which brought gould

gould from Ophir, brought also * Algume wood and precious stones. And the kinge made of the Algume wood steyres in the house of the lord and in the kinges palace, and harpes & psalteryes for syngers. And there was no such wood seene before in the land of Juda. And kinge Salomō gaue to the quene of Saba all her desyre & she asked aboue & she brought vnto the kinge. And so she turned & wēt awaye to her owne land with her seruauntes.

The summe of gould & came to Salomō in one yere, was syxe hundred.lxvi. talentes of gould, besydes that which chapmen and marchauntes brought, and all the kynges of Arabia and dukes of countreyes brought gould & syluer to Salomon. And kyng Salomon made two hundred bokelars of gould, vi. hundred sycles of Beté gould to a bokelar: & .iii. hūdred shildes of Beté gould, thre hundred sicles of gould to a shilde, & he put thē in the house of the forest of Libanon.

And & kyng made a great seate of Iuorie and ouerlaide it with pure gould. And ther were syxe steppes to the seate vō a fote stole of gould fastened to & seat: and pomelles on eche syde of & syttinge place, & two lyōs standynge by the pomelles. And xii. lyons stode on the one syde & on the other, vpon syxe steppes, & ther was no such in any kyngedome.

And all the drynckinge vesselles of kinge Salomon were gould, & al the vessels of the house of & forest of Libanon, were pure gould. And as for syluer, it was cōted nothyng worthe in & dayes of Salomon. For & kinges shippes wēt * to Tharsis vō the seruauntes of Hiram euery thre yere once. And the shippes of Tharsis brought gould, siluer, & tethe of elephantes, apes and peacockes.

And kyng Salomon passed all & kynges of the erthe in rychesse and wysdome. And all the kinges of the erthe soughte & presence of Salomon, to heare the wisdō that god had put in hys herte. And they brought euery man his present in vessels of syluer & vesselles of gould, and raymēte, harnes, swete odoures, horses & mules pere by yere.

And Salomō had foure thousand maūgers of horsses & charettes for them, & .xii. thousand horsemē. And he bestowed thē in & charet cities & with & kinge at Jerusalē. And he raygned ouer al the kinges from Euphrates vnto the land of the Philistines & so to & borders of Egipte. * And the kyng made siluer in Jerusalē as plēteous as stones, & Cedar trees as plēteouse as & mulbery trees that growe in the valeys. And Salomō had horses brought hym out of Egypte and out of al landes.

* And the rest of & actes of kyng Salomō both fyrst and last ar writtē in & booke of Nathan the Prophete and in the prophesye of Ahiah the Silonite and in & visyons of Jadi the sear of bysyōs against Jeroboam the sonne of Nabat. And whē Salomon had raygned in Jerusalē vpō al Israell fourtye yeres, he layed hym to rest with his father, & was buried in & citie of Dauid his father, & Rehoboā his sōne raygned in his steade.

¶ The folisshnes of Rehoboam, and the deuision of hys realme.

The .x. Chapter.

AND Rehoboam went to Sichē: for to Sichē were al Israel come to make him king. And when Jeroboam the sōne of Nabat, beyng in Egipt heard it (for he was fled for feare of Salomon the kynge) he returned oute of Egypt. And they sēt and called him. And so Jeroboā and al Israell came & communed with Rehoboam & said. Thy father made vs a greuouse youcke: but remytte thou somewhat of the greuouse seruyce of thy father & of hys heuye youcke that he put vpō vs, & we wyll serue &. And he sayd to them: come agayne after thre dales to me. And the people departed.

And kynge Rehoboam counceled with & elders that stode before Salomō his father, while he lyued, & sayde: what councel geue ye me, to answere this people againe And they tolde him sayinge: If & shalt be kinde to this people & please them & shalt speake louynge wordes to them, they wyl be thy seruauntes for euer. But he left the councell whyche the elders gaue hym, and tooke councell wythe the youngemen that were nurced vp vō hym & had stande in hys presence, & sayde to them: what aduise geue ye & I may answere this people whych

Abiah. which haue cōmuned wyth me saying: Abate somewhat of & youcke which thy father dyd put vpon vs.

And the yōg men that were nurced vp with him talked vō hym sayinge: thus answere the people that spake to the saying. Thy father made our youcke heuye: But make thou our youcke somewhat lighter. Thus wyse answere them: my litle fynger shalbe heuier thē my fathers loines. * For 3. Reg. 12. wher my father put a heuie yock vpō you I wil put more therto, & where my father chastised you vō whippes, I wyl chastyce you with scorpions.

And whē Jeroboam and al Israel were come & thyrde day, as & king bade saying: come againe to me & thyrde day. The king answered thē cruelly, for kynge Rehoboā left the councel of the aged mē, & answered thē after & aduise of the yōg men saying. If my father made your youck greuouse, I wil adde therto, & wher my father chastised you with whippes, I wil chastyce you with scorpions. And so the kyng herkened not vnto the people, for the turnyng away was of God, & & Lorde might make good hys saying which he spake by the hand of Ahiah the Silonite to Jeroboam the sōne of Nabat.

And when al Israel saw that the king wold not heare them, the people answered the kynge, sayinge: what parte haue we with Dauid or enhērtaunce vō the sonne of Isai? let euery man of Israel go to his 3. Reg. 12. tent. * And now Dauid se to thyne owne house. And therupon al Israell get them to their tentes, so that Rehoboam raigned ouer no moo of the chyldren of Israel thē dwelt in the cytyes of Juda. Then kynge Rehoboā sent to thē Haduram that was ouer & tribute, & & childrē of Israel stoned him withe stones that he died. But kynge Rehoboam made spede and gat hym vp to hys charet to flye to Jerusalem. And so Israel departed from the house of Dauid vnto thys daye.

¶ Rehoboam is forbidde to fight against Jeroboā. He hathe xviii wyues and thre skore cōcubines: & by them .xxviii. sonnes. and .lx. daughters.

The .xi. Chapter.

AND whē Rehoboā was come to Jerusalē, he gathered of & house of Dauid & Beniamin to & nūbre of .c. xc. thou-

3. Reg. 12. sande chose mē of warre to fight with Israel, for to bryng the kyngedome againe to Rehoboam. But & word of the Lord came to Semeiah the man of god saying: speake vnto Rehoboā the sonne of Salomon king of Juda & to al Israel & are in Juda, and to Beniamin and say: thus saith & lorde. Go not nor fight vō your brethrē: But returne euerye man to hys house, for thys thyng is done of me. And they obeyed the wordes of the Lord & turned from goyng agaynst Jeroboam.

And Rehoboam dwelt in Jerusalem, & buylt stronge cytyes in Juda: as Bethlehem, Etam & Thekua: Bethzur, Socho & Odollam: Geth, Maresah & Ziph: Adoraim, Lachis and Azecah: Zarah Aialon and Hebron. Which were the strōg cities of Juda and Ben Jamin. And when he had repayred soche stronge cytyes he put captaynes in thē and store of vitaile, & of oyle & of wyne. And he ordened in all cytyes shildes & speares, & made them exceadynge stronge. And so Juda and Ben Jamin were vnder him.

And the preastes & Leuites & were in all Israell resorted to hym, oute of all their costes. For so moch that & Leuites left their Suburbes & possessyons & came to Juda and Jerusalem: for Jeroboam & hys sonnes had cast them oute from mini strynge vnto the Lord. * And he ordened 11. Paralip. 13. him preastes of hilaultes both to felde deuelles and also to the calues which he had made. And after them ther came of al & tribes of Israel (soch as their hertes moued thē to seke the Lord God of Israel) to Jerusalē to offer vnto the lord god of theyr fathers. And so they strēgthened the kingdom of Juda and made Rehoboam the sōne of Salomō myghtye thre yere longe, for thre yere they walked in the waye of Dauid and Salomon.

And Rehoboam toke hym Mahalath the daughter of Jerimoth the sōne of Dauid to wyfe, and Abihail the daughter of Eliab the sonne of Isai, whych bare hym childrē: Jeus, Samariah & Zaha. And after her he tooke Maacah & daughter of Absalom whyche bare him Abiah, Ethai, Ziza & Salumith. But Rehoboam loued Maacah the daughter of Absalō aboue al his other wyues and concubynes for he

toke

toke .xviii. wiues & thre skore concubines, and begatt thre skore daughters & .xxviii. sones. And Rehoboā made Abiah the sonne of Maacah the cheke ruler among hys brethren, for to make hym kynge. And he plated wisely & skatered of al hys chyldrē thorow out all the countreyes of Juda & Beniamin in euery stronge cytye. And he gaue them aboundaūce of vitaile, and asked manye wyues.

¶ Sesak king of Egipt robeth the temple of ỹ lord Rehoboam dieth & Abiah his sonne succedeth hym.

The .xii. Chapter.

AND when Rehoboā had stablished the kyngdom, & made it strong he forsoke ỹ law of the Lord, & all Israel with hym, * wherefore ỹ kyng of Egypte came vp agaynst Jerusalem because they had trāsgressed against ỹ Lord with twelue hundred charetes & thre skore thousande horsemen. And the people were wythoute numbre that came wythe hym out of Egypt, with them of Libia, & the * Succhites and the blacke Mores. And they toke the strōg cities that were in Juda and came to Jerusalem.

1.reg.xiv.b

Dome rode troglodites

Then came Semeiah the Prophet to Rehoboam & to the Lordes of Juda that were gathered to Jerusalem for feare of Sesac, & sayde to thē: thus sayth the Lorde, ye haue lefte me, & therfore will I leue you also in ỹ handes of Sesac. Whervpon the Lordes of Israel and the kyng hūbled them selues & sayd: the Lord is rygh teous. And when the Lord saw that they submitted thē selues, ỹ worde of ỹ Lorde came to Semeiah saying: they meke them selues, and therefore I wyll not destroye them. But I wyl delyuer them somwhat, and my wrath shall not fal vpō Jerusalē. Neuerthelater they shall be hys seruaūtes, to knowe what dyfference is betwene my seruyce and the seruyce of the kyngedomes of other landes.

¶ And Sesac kynge of Egipte came to Jerusalem and toke awaye the treasures of the house of the Lord, and the treasures of the kinges house, & shortly he toke all. And he toke also ỹ shildes of gould which Salomō made. In stead of which kynge Rehoboam made shildes of brasse, & put thē in the kepinge of the captaynes of his gard which waited in the gate of the kinges house. And as often as ỹ kyng wēt to ỹ house of the lord, ỹ garde wēt & fet them, & brought thē agayne vnto ỹ garde chābre. And so because he humbled him selfe, the wrath of ỹ lord turned frō him, & destroyed not al together. And thereto there were many good thynges yet in Juda.

And kyng Rehoboā waxed myghty in Jerusalē & raigned. And Rehoboā was .xli. yere olde whē he was made kyng, & he raygned .xvii. yeres in Jerusalem the citie which the lord had chosē out of al ỹ tribes of Israel to put hys name there. And hys mothers name was Naamah an Ammonite. * And he dyd euel: for he prepard not his hert to seke the Lorde.

1.reg.xiv.b

The actes of Rehoboam fyrst and last are writtē in the sayinges of Semeiah ỹ Prophete & of Addo the sear of visions, so moche as his genealogye and the perpetu all warre that was betwene Rehoboam & Jeroboam during their lyfe. And Rehoboā layd hī to slepe wt hys fathers & was buried in ỹ citie of Dauid, & Abiah his sōne raygned in hys steade.

¶ The vyctorye of Abiah agaynst Jeroboam.

The .xiii. Chapter.

IN the .xviii. yere of kyng Jeroboam begā Abiah to raygne ouer Juda, & he raigned thre yere i Jerusalē. His mothers name was Michaiah ỹ daughter of Vziel of Gabaah. And ther was warre betwene Abiah and Jeroboā. And Abiah made a battel wyth an host of high tyng men of foure hundred thousand chosen men. And Jeroboam put in araye to fyght agaynst him, .viii. hundred thousand pycte men and stronge.

And Abiah stode vp vpō Zemaraim an hil in mouīt Ephraim & sayd: heare me ỹ Jeroboā and al Israel. Becomethe it not you to know how that the lord god of Israel gaue ỹ kingdom of Israel to Dauid for euer, euē to hym & to his sonnes, wyth a * salted couenaunt. But Jeroboam the sonne of Nabat the seruaunt of Salomō the sonne of Dauid, rebelled agaynst the Lord. And there geathered to hym lewde men and vnthryftes, and preuayled against Rehoboā ỹ sōne of Salomon: for Rehoboam was younge and tender harted & not stronge ynough for them.

* Of the Num.xviii.

And now ye thinke to preuayle agaynst the kyngdō of the Lord in the hand of the sonnes of Dauid, because ye be a greate multitude & haue wyth you the golden calues which Jeroboam made you for Gods. And haue ye not cast out the preistes of the Lorde the sonnes of Aaron, and the Leuites, & haue made you Priestes lyke the nacyons of other landes: euen whosoeuer cometh and fylleth hys hande wyth an ore & seuē rammes, the same is made Priest to them that are no Gods.

But with vs is the Lord our God whō we haue not forsaken, & the priestes of the sonnes of Aarō ministring vnto the Lord & the Leuites in offyce, burninge vnto the Lord euery morning & euery euē burnt offerynges & swete cense: & the shewbred put in order vpō a pure table: & the candelstycke of gould wyth the lampes of the same, to be lyght euery euē. For we kepe the watche of the Lord our God: but ye haue forsaken hym. Moreouer se, God is with vs in the forewarde, and hys preistes, and the roring trompettes to crye alarum against you. Ye chyldren of Israel fyght not with the Lorde God of your fathers: for it wyl not prosper wyth you.

But for al that Jeroboam sent mē pryuely about to come behinde vpon thē: & so they were before Juda, and thee layers in wayte were behind thē. And whē Juda turned & saw the battel behind & before, they cryed vnto the Lord, & the Priestes blewe the trōpettes and the men of Juda gaue a showte. And as the men of Juda showted god smote Jeroboā & al Israel before Abiah & Juda. And ỹ children of Israel fled before Juda, & the lord deliuered thē into the handes of Juda. And Abiah & his people slue a great slaughter of thē: so ỹ ther were strikē downe dead of Israel .v. C. M. chosen mē. And so the children of Israel were brought vnder at ỹ tyme, & the chyldrē of Juda preuayled: because they leaned vnto the Lord god of their fathers. And Abiah folowed after Jeroboā & wāne certaine cities frō him: Bethel with the townes belōging therto, & Jesanah with the townes that longed therto, & Ephrō with her townes. And Jeroboam recouered not strēgth agayne in the dayes of Abiah. And at the last the Lord plaged hym, that he dyed.

And Abiah waxed mightie, & toke hym .xiiii. wyues, & begat .xxii. sonnes and .xvi. daughters. The rest of the actes of Abiah and hys wayes & hys doynges are writtē in the storie of the Prophete Ido. And when Abiah was layde to slepe wyth hys fathers, they buryed hym in the cytye of Dauid, and Asa his sonne raygned in his steade. In whose dayes the lande was quyet ten yeare.

¶ Asa dieth after whom succedeth Josaphat.

The .xiiii. Chapter.

AND Asa dyd that was good & ryght in the eyes of the Lorde hys God, and toke awaye the aultars of straungers and the hylaulters, & brake the Images and cutte downe the groues, and commaunded Juda to seke the Lorde God of theyr fathers and to do accordyng to the law & commaūdement. And he put away out of al the cytes of Juda, the hilaulters & the ydolles: for the kingdome was quyet before hym. And he buylte stronge cytyes in Juda: because the lande was in reste, and he hadde no warre in those yeres. For the Lord had geuen hym reste.

2.reg.xiv.b

And therfore he sayd to Juda: lette vs buyld these cytes and compasse thē wyth walles & towres, gates & barres, while we haue the land quyet. For we haue soughte the Lord oure God: and because we haue sought hym, he hath geuen vs rest on euery side. And so they built & prospered. And Asa had an Armye that bare shyld & spere oute of Juda thre hundred thousand, and out of Ben Jamin that bare shylde & drue bowes two hundred and .lxxx. thousand, & were al stronge men.

And ther came out against thē Zarah the Mozian with an Host of .x. hūdred thousand, & thre hundred charettes, & came as ferre of Mareša. And Asa wēt out to him & they put in araye to battell in the valeye of Zephatah beside Mareša. And Asa cryed vnto the Lord his God & sayd: Lorde it is all one wyth the to helpe them that haue no power, wyth fewe or with manye helpe vs O Lorde oure God, for we trust to the, and in thyne name be come agaynst thys multitude. Thou arte the Lorde oure God,

Jehosaphat.

God let not man preuayle agaynst the.

And the Lord smote the blacke Moores before Asa & Juda, that they fled. And Asa & ỹ people that was with him, followed after thē as ferre as Gerar. And ỹ blacke Moores were ouerthrowen, that there bode none a lyue of thē, but were destroyed of ỹ Lorde & of his Hoste. And they carped awaye a myghtye greate praye. And they smote al the cities roūd about Gerar. For the feare of the Lord came vpon thē. And they robbed al the cities for ther was exceding moch to be robbed in them. And ther to they smote the tētes of cattel and caried awaye plentie of shepe and camelles, & returned to Jerusalem.

¶ King Asa by the monition of the Prophet Azarias after he had put downe the Idolles, sacrificeth to the Lord. He depriueth his mother of her dominion.

The. xv. Chapter.

And the spyryte of God came on Azariah the sōne of Obed. And he wēt out agaynst Asa & sayd to him: heare me Asa & al Juda & Ben Jamin. The Lord is wyth you, whyle ye be wyth hym, and yf ye shal seke him, he wylbe found of you: but & yf ye shall forsake hym he wyll forsake you. Ther wyll come many dayes in Israel, in which ther shalbe no true god nor Priest that teacheth, nor any law. And in theyr tribulation they shall turne vnto the Lord God of Israel & shall seke hym, and he shalbe found of them. And in those dayes ther shalbe no peace to thē that goo out and in. But great veration vpō the habiters of al landes. For one nation shal destroye another, & one cytye another: for God wyl trounce them wyth al aduersyte. But plucke you vppe your hertes and lett not your handes fayne, for youre workes shalbe rewarded.

When Asa hearde those wordes & thee Prophesye of Azariah the sonne of Obed the Prophete, he toke courage & put away the abhominations out of al the lande of Juda and Ben Jamin, & out of the cyties whych he wāne in mounte Ephraim, & renued the aulter of the Lorde that was before the porche of the Lord. And he gathered al Juda & Ben Jamin, and the straungers with them out of Ephraim, Manasseh & Simeon. For ther fel many to hym out of Israel, whē they saw that god was wyth hym. And they assembled at Jerusalem the thyrde moneth of the fyftene yeare of the raygne of Asa. And they offred vnto the Lorde that same tyme of the spoyle whych they had brought. vii. hūdred oxen and. vii. thousand shepe.

And they made a couenaunt to seke the Lord God of theyr fathers, wyth all theyr hertes and all theyr soules: so that all that sought not the Lorde God of Israel, shulde die for it, whether he were smal or great man or woman. And they sware vnto ỹ Lorde wyth a loude voyce and showtinge and wyth trompettes and hornes. And all Juda reioyced in thee othe, for they hadde swoorne wyth all theyr hartes, and sought hym wyth al theyr luste, and he was foūd of them. And the Lorde gaue them rest rounde aboute.

And therto kynge Asa putte Maacah hys mother oute of auctorite, because she had made an ydole in a groue: and brake downe her ydole & stampte it & burnt it by the broke Cedrō. But they put not the hyl aulters oute of Israel: neuertheless thee herte of Asa was pure al hys lyfe. And he brought into the house of God the dedicat gyftes which he & his father had dedicate in gould, syluer and other Jewelles. And there was nomore warre vnto thee. xxxv. yeare of the raygne of Asa.

The notes

& To sweare vnto the Lord. is to geue thy self wholly to hym wyth a pure herte: which thyng the worshippers do, as is sayde of Dauid. Psa. cxxxii. But to sweare by thee Lorde. is to call on the name of the Lorde as a witnesse and Judge, as it is sayd Josue. xxiii. c

¶ Asa, for feare of Baasa king of Israel: maketh a couenaunt wyth Benhadad King of Siria.

The. xvi. Chapter.

In the. xxxvi. yere of the rayg ne of Asa, came Baasa kinge of Israel agaynst Juda and buylt Ramah, to the entent ỹ he wolde let none that pertayned to Asa king of Juda, haue passage in and out. Wher vpon Asa fet out syluer & gould out of the treasures of the house of the Lorde and of the kinges house, & sent it to Benhadad king of Siria, that dwelt at Damasco, and sayde. There is a confederation betwene me and thē, & so was betwene my father and thyne, wherfore I haue sent the syluer and gould, that thou go and breake thyne apoyntmēt with Baasa king

ỹ kinge of Israell, ỹ he may depart frō me. And Behadad graūted vnto king Asa, & sent the captaynes of his armie agaynst ỹ cyties of Israel. And they bet Ion, Dan, Abelmaim & al the store cities of Nephthali. And whē Baasa heard that, he left building of Ramah & let his worke cease. And then Asa the kyng toke all Juda & caryed awaye & stones & tymber of Ramah wher wyth Baasa was a buylding: & he buylte therwyth Gabaa and Maspha.

At that same tyme Hanani ỹ sear, came to Asa king of Juda & said to him: because ỹ trustest in ỹ king of Siria, & trustest not in the Lord thy god, therfore is ỹ hoste of the king of Siria escaped out of thine hand. Were not the blacke mores & thet of Libia a great hoste with exceding manye charettes and horsemen? And yet because thou trustedest in the Lorde, he delyuered thē into thyne hādes. For ỹ eyes of ỹ Lord behold al the erth, to strength the hertes of thē that ar hole wyth him. Herin thou hast done folyshly, & therfore from henceforth ỹ shalte haue warre. Wherupon Asa was wroth w the sear & put him in the conuerting house, for he was displesed wyth hym because of that. Moreouer Asa oppressed certayne of the people the same season.

The dedes of Asa both fyrst & last, are writtē in the boke of the kinges of Juda and Israel. And the. xxxix. yere of his raigne Asa fel sicke of his fete, & that his disease exceaded. And therto in hys sickneste he asked no councel of the Lord, but of Physytions. And at the last Asa fel on slepe w hys fathers and dyed when he had raygned. xli. yeare. And they buryed hym in his owne sepulchre whiche he had made in the cytie of Dauid, and layed hym in the bed whych he had fylled wythe swete odoures of diuerse kindes, made by the craft of the potecarves. And they dyd exceding greate coste aboute burienge of hym.

¶ Iehosaphat succedeth after Asa, whyche causeth the feare of the Lord to be reputed amōg the people.

The. xvii. Chapter.

And Iehosaphat his sōne raigned in his stede & was mightier thē Israell. And he putte soulditoures in al the stronge cities of Juda, & sette rulers both in the land of Juda & also in the cyties of Ephraim which Asa his father had wonne. And the Lorde was with Iehosaphat, because he walked in the olde wayes of his father Dauid, & sought not Baals. But sought the Lord god of hys father & walked in his cōmaundementes & not after the doynges of Israell. Therfore the Lord stablished the kingdō in his hand, & al Juda brought him presentes, that he became exceading riche & glorious. And his herte was corageous in thee wayes of the Lord, & he put downe yet more of the hyl aulters and groues out of Juda.

And the thyrde yeare of hys raygne he sent of his Lordes: Benhail, Abdiah, Zachariah, Nathanael & Michaah to teache in the cities of Juda: & with thē Semeiah, Nathaniah, Zabadiah, Asahel, Semiramoth, Jehonathan, Adoniah, Thobiah & Thobodoniah Leuites: & wyth them Elisama & Joram Priestes. And they taught in Juda, & had the boke of the lawe wyth thē, & wēt about thorowoute al the cytyes of Juda and taught the people.

And the feare of the Lord fel vpō al the kingdōs of ỹ lādes that were roūde about Juda, that thet durst not warre with Iehosaphat. And ỹ Philistines brought Iehosaphat giftes & tribute syluer. And therto the Arabiens brought him of shepe, seuen thousand. vii. C. rāmes, & seuē thousand and. vii. C. he gootes. And so Iehosaphat prospered & grue vp on hye. And he builte in Juda, castels & store cyties. And he had great substāce in ỹ cities of Juda, & fightinge men & men of mighte in Jerusalem.

And thys is thee order in the houses of theyr fathers, of the captaynes ouer thousandes in Juda: Ednah the captayne and with hym of fightinge men. iii. hūdred thousand. And next to him Iehohanan a captayne and with him. ii. hūdred & lxxx. thousand. And by his syde Amaziah the sonne of Zechri willinge vnto the Lord, & wyth him. ii. hūdred thousand mightie men. And of the children of Ben Jamin, Eliada was a man of myght, and had with him armed with bowes and shildes. ii. hundred thousande. And by hys syde Iehosabad wyth whō were an hundred and. lxxx. M. trymmed for warre. These wayted on the king besydes those which the kyng had putt in stronge cyties thorowout al Juda.

¶ After Ahab had asked counsel of the foure hundred Prophetes, he putt Micheah in prison. He dieth by the shot of an Arrowe.

The .xviii. Chapter.

A And Jehosaphat became very ryche and glorious, & ioyned affinite wyth Ahab. And after certayne yeares he went
1 Kin. 22. 2 Esdr. 8 downe to Ahab to Samaria

And Ahab slue shepe & oxē plenteously for hym & for the people that came wyth him, and entreated him to go vp vnto Ramoth in Galaad. And Ahab kynge of Israell sayd to Jehosaphat kyng of Juda: wylte thou go wyth me to Ramoth in Galaad? And he answered hym, I wylbe as thou, and my people shalbe as thine and we wil be with the in the warre.

But Jehosaphat sayd vnto the king of Israell: aske I praye the, the worde of the
B Lord. And the kinge of Israel geathered together of the Prophetes foure hundred men, & said vnto thē: shal we go to Ramoth in Galaad to fyghte, or shal I cease? And they sayd, go: the Lord shal deliuer it into the kinges hāde. And Jehosaphat sayd, is ther yet here neuer a Prophete more of the Lordes, that we might aske of hym? And the kyng of Israell sayde to Jehosaphat, there is yet one, to aske the Lord by hym: But I hate hym, for he neuer prophesieth me good, but alwaye euel, one Micheah ꝑ sonne of Jemla. And Jehosaphat said: let not the kyng saye so.

Then the kinge of Israel called one of hys chāberlaynes & sayd: fetch hether quickely Micheah the sōne of Jemla. And the kinge of Israell & Jehosaphat kynge of Juda sate ether of thē on his seate in their apparell, in a threshinge flowre beside the
C gate of Samaria, & al the Prophetes prophesienge before thē. And one Zedekiah the sonne of Chananah made him hornes of yron and sayde, thus sayeth the Lorde: wyth these thou shalt wynowe Siria vntyll thou hast brought thē to nought. And all the Prophetes prophesyed euen so sayinge: Go vp to Ramoth in Galaad & prospere, for the Lord shall delyuer it into the hande of the kynge.

And the messenger that wēt to cal Micheah, spake to him sayinge: behold, ꝑ wordes of the Prophetes are pleasaunt to the kynge wyth one assent, lette thy wordes I praye the, be lyke one of theyrs, & speake ꝑ which is pleasaunt. And Micheah sayde: as truly as the Lord lyueth, euē what my God sayth, that wyl I speake. And whē he was come to the kynge, the kinge sayde to him: Micheah, shal we goo to Ramoth in Galaad to fyght, or shal I be in rest? And he answered: go ye & prosper, for ꝑ Lord shal deliuer it into youre handes. But the
D king sayd to him: how often tymes shal I adiure ꝑ that thou saye nothing but truth to me, in the name of the Lorde.

Thē he sayd: I se al Israel skatered in ꝑ mountaines, as shepe ꝑ haue no shepard And the Lord sayd: these haue no mayster lett thē returne euery man to hys house in peace. Thē sayd the king of Israel to Jehosaphat, did I not tel the, that he woulde not prophecye good vnto me, but euel?

And he answered: therfore heare ye thee word of the Lord. I saw the Lord syt vpō his seat, & all the cōpanye of heauen standing on his ryght hand & on his left. And the lord sayd: who shal deceaue Ahab kynge of Israel, that he may go & be ouerthro
E wē at Ramoth in Galaad. And whyle one sayd thus & another that, there came out a spirite & stode before the Lord & sayde: I wyl deceaue him. And ꝑ Lord said to him, how? And he said: I wil go out & wylbe a lyinge spirite in the mouthes of al his prophetes. And the Lord sayd, ꝑ shalt deceaue him & shalt preuayle, go out & do euē so And now behold ꝑ Lord hath put a lying spirite in the mouthes of all these thy prophetes, & yet ꝑ lord hath spokē euel against
F the. And Zedekiah ꝑ sōne of Chananah, wēt to & smote Micheah vpō the cheke, & sayd: by what way wēt ꝑ spyrite of the lord frō me, to speake in ꝑ? And Micheah sayd thou shalt se the day whē ꝑ shalt rūne frō chābre to chābre, for to hyd thy self. Then sayd the king of Israel, take ye Micheah & deliuer hym to Amō the gouernour of ꝑ citie, & to Joas the kinges sōne & say, thus sayth the king: put this felow in prison, & fede him with bread & water of tribulatiō vntyl I come agayne in peace. And Micheah sayd: yf thou come agayne in peace, thē hath not ꝑ Lord spokē in me. And Micheah said moreouer, herkē to ye people euery one of you. And so ꝑ king of Israel & Jehosaphat the king of Juda wēte vp to Ramoth

to Ramoth in Galaad. Thē said the king of Israel to Jehosaphat: chaūge the & get the to battel, but sey thou haue thine owne
G apparel vpon the. And the king of Israel chaūged him self, & thei wēt to battel. But the kinge of Siria cōmaunded the cappytaynes of hys charettes sayinge: se that ye fyght not agaynst small or great, saue agaynst the kyng of Israel onely.

And whē the captaynes of the charettes saw Jehosaphat, they had wēt he had ben ꝑ king of Israel, & therfore cōpased about him, to fight. But Jehosaphat cryed out, & the Lord holpe him, & God tyred them a way frō him. For whē the captaynes of ꝑ charettes perceaued ꝑ it was not the king of Israel, they turned backe agayne from him. And a certē mā drew hys bowe ignorauntly & smote the king of Israel betwene the ioyntes of his habergyne. And he said to the charet mā, turne thine hand & carye me out of the hoste, for I am hurt. And the battel arose that day. Howbeit the king of Israel cōtinued standing in hys charet agaynst the Siriens vntyl euē. And about the sunne goinge downe he dyed.

The Notes.

a ¶ Thys speaketh the Prophete by an Ironye, that is, inderision or mockage: and therby tawnteth as it were the false Prophetes whych hadde falsefye Prophecyed vnto thee kynge, as ye se here and iii. Regum. xxii. c

¶ After Jehosaphat was rebuked by the prophete Jehu, he called agayne the people to the honorynge of the Lorde God.

The .xix. Chapter.

A And Jehosaphat king of Juda returned to his house safe & sound to Jerusalē. And Je-
1 hu the sōne of Hanani ꝑ seer wēt out agaynst him & sayde to king Jehosaphat: oughtest thou to help the wicked, & to loue thē that hate the Lord In this werely is the wrath of ꝑ Lord vpō the. Neuerthelater there are good thinges found in the, in ꝑ thou hast put away groues out of the land, & hast prepared thyne
B hert to seke god. And as Jehosaphat dwelte at Jerusalē, he wēt to agayne & went amōge the people frō Berſabe to mounte Ephraim, & brought thē agayne vnto ꝑ lord God of theyr fathers. And he sett iudges in the land, thorowout al the stroge cyties of Juda, citte by citte, & said to the iudges
C take hede what ye do for ye be not iudges in the lawe of mā, but of god, which is with you in the wordes of the lawe. Wherfore let the feare of the Lord be with you, & take hede & do it. For ther is no vnright wilnesse in the Lord our God * nor regarding of persones, nor taking of rewardes.

Moreouer in Jerusalē did Jehosaphat set of the Leuites & of the priestes & of the aūciēt hrades of Israel, ouer the customes of the lord & causes of strife. And thē they returned agayne to Jerusalē. And he charged thē sayng: do euē so in the feare of the
D lord wt truth & pure hert. And whatsoeuer come to you of your brethrē ꝑ dwel in their cities, betwene bloud & bloud, law, cōmaū demēt, ordinaūces & customes: se ꝑ ye warne thē, ꝑ they trespace not against the lord lest wrath come vpon you & on youre brethrē. Thus do & ye shal not offend. And se here Amariah the priest whiche is head ouer you in al matters of the Lord, & Zabadiah the sōne of Ismael a ruler in ꝑ house of Juda, he is ouer al causes concerninge the kyng, wych officers of the Leuites before you. Take courage to you & go vpon it, and the Lord shalbe wyth the good.

* Romā. ii. b. actu. x. c Eph. vi. b Coloss. iii. b

¶ The meruelouse victorye ꝑ the Lord gaue Jehosaphat kinge of Juda agaynste the Moabites, & the chyldren of Ammon, and them of Seir.

The .xx. Chapter.

After that came the childrē of Moab & the chyldren of Am-
1 mō & wt them of the Ammonites agaynst Jehosaphat to battel. And ther came ꝑ tolde Jehosaphat sayinge: ther cometh a greate multitude against the frō the other syde ꝑ see out of Syria. And se they be in Hasasō Thamar which is Engadi. And Jehosaphat feared & set him self to seke the lord, & proclaymed fasting thorowout al Juda And Juda geathered thē selues together for to aske cōsell of the Lord. And therto ther came oute of al the cyties of Juda to seke the lord. And Jehosaphat stode in the cōgregatiō of Juda & Jerusalē in ꝑ house of the Lord before the new court & sayde:
B Lord god of our fathers, art not ꝑ god in heauen, & raygnest not ꝑ on al ꝑ kingdōs of the hethen? And in thine hand is power & might, ꝑ noma cā stand before ꝑ. Art not thou our god which didest cast out the enhabiters of this lād before thy people Israel, & gauest it to the sede of Abrahā thy louer for euer. And thei dwelt therin & ha-

built ỹ a tẽple therin vnto thi name, & said whẽ euel cometh vpõ vs, as the swerde of iudgemẽt, pestilẽce or hõgre: thẽ yf we stãd before this house & before ỹ (for thy name is in this house) & shal crye vnto the in our tribulation, thou shalt heare and helpe.

And now behold, the childrẽ of Ammõ & Moab & moũte Seir, by which thou woldest not let Israel go: whẽ thei came out of Egipt: but thei departed frõ thẽ & destroyed thẽ not. And se, how they reward vs, to come for to caste vs oute of thy possession which ỹ hast possessed vs withall. O oure god, wilt thou not iudge thẽ? for we haue no might agaynst this great cõpanye that cometh agaynst vs. Neither wot we what to do: but our eyes be vnto the.

And as al Juda stode before the lord wt their yõge ones, their wyues & their childrẽ: the spirite of the lord came vpõ Jahaziel the sonne of Zacharias ỹ sonne of Banatah ỹ sonne of Jeiel the sõne of Mathaniah a Leuite of ỹ sõns of Asaph, euẽ as he was in ỹ middes of ỹ cõgregatiõ. And he sayd, herkẽ al Juda & the enhabiters of Jerusalẽ, & also king Iehosaphat. Thus sayth the Lorde vnto you be not afrerde or fayntherted by reason of this great multitude. For ỹ warre is not youres, but gods And to morow ye shal go downe to thẽ: se they come vp at Ziz, & ye shall fynde thẽ in the flagges of ỹ broke before ỹ wildernes of Jeruel. Moreouer it belongeth not to you for to fight i this quarel: but stey forthe & stand & behold ỹ help of ỹ lord which is wt you: feare not, nor let your hertz fayle you, O ye of Juda & of Jerusalẽ. To morow go out to thẽ: for the Lord is wt you.

And Iehosaphat bowed him selfe wyth his face to the citie, & al Juda & the enhabiters of Jerusalem fel before the Lorde, to bowe them selues vnto the lord. And ỹ Leuites & the childrẽ of the Cahathites & of the Corahites stode vp, to prayse the lorde god of Israel wt a loude voice on hie. And so thei arose erly in ỹ morning & get them out vnto the wildernesse of Thekua. And as they wẽt out Iehosaphat stode & saide heare me Juda & ye enhabiters of Jerusalẽ. Beleue in the lord your god & so shal ye cõtinue: & beleue his Prophetz & so shal ye prospere. And he gaue the people coũcel, & set the singers of the lord & them ỹ praised in holy apparel, to go out before the armie & to sate: prayse the Lord for hys mercy lasteth euer. And what time thei begã to laude & prayse, then the lord set layers awaye agaynst the childrẽ of Ammõ & Moab & mount Seir, to destroye them vtterly and to wype them out. And when they had made an ende of the enhabiters of Seir, then they holpe to destroye eche other.

And when Juda came to Maspha in the wildernes, thei loked vnto the multitude. And beholde, they were dead carcases fallen to the erth, & none escaped. And Iehosaphat & his people went to robbe away the spoyle of them & fõũd amõg thẽ abõdaũce of goodes & rayment & of pleasaũt Jewelles, & caught frõ thẽ more then they could carry away: so ỹ they were thre dates in gathering of the spoyle, it was so moch And the fourth day they assembled in the valeye of blessing, for ther they blessed the Lorde. And therfore they called the name of the sayd place the valey of blessing vnto this daye. And so al the men of Juda & Jerusalem returned & Iehosaphat amõg the thickeste of them, for to goo agayne to Jerusalem with gladnes: for the lord had made thẽ to reioyse of theyr enemies. And they came to Jerusalẽ wt psalteries & harpes and trõpettes, euen vnto the house of the Lord. And the feare of God fell in the kingdõs of al lãdes, when they had heard that the Lord fought against the enemies of Israel. And so the reaulme of Iehosaphat was in tranquilite: for hys god had geuen hym rest on euery syde.

And Iehosaphat raygned vpõ Juda, & was .xxv. yere olde when he begã to rayne & raygned .xxv. yere in Jerusalem. And his mothers name was Azuba the daughter of Silhi. And he walked in the way of Asa hys father & bowed not therfrõ, to do that was pleasaũt in the syght of the lord. Howbeit they putt not downe the hylaulters, neither dyd ỹ people yet prepare theyr hertes vnto the god of theyr fathers. The rest of the actes of Iehosaphat fyrst & last are written in the workes of Jehu the sonne of Hanani, whych noted them in the boke of the kynges of Israel.

After this Iehosaphat king of Juda ioyned hym selfe with Ohoziah kyng of Israel whyche was a wicked doar. And he coupled

Ohoziah coupled him selfe with him, to make shippes to goo to Tharsis. And they made the shyppes in Azion Gaber. And Elieser the sõne of Dodauah of Maresa prophesyed against Iehosaphat: saying: because thou hast ioyned thy self wt Ohoziah the Lord hath broken thi workz. And ỹ shippz were broke ỹ thei were not able to go to Tharsis.

¶ Iehosaphat dieth & Iehorã succeedeth him which putteth vp to death his brethrẽ, and is oppressed of the Philistines, and dyeth of the flyxe.

The .xxi. Chapter.

Iehosaphat layd hi to rest wt his fathers, & was buried wt his fathers in ỹ cytte of Dauid & Iehorã his sõne raygned in his rowme: which Iehorãhad other brethrẽ, sõnz of Iehosaphat Azariah Iehiel Zachariah Azariah Michael & Sephatiah. Al these were ỹ sõnz of Iehosaphat king of Juda. And their father gaue thẽ many great giftes in siluer, gould & other precious thingz wt stronge cyties in Juda: but the kingdõ he gaue to Iehorã, because he was ỹ eldest: And whẽ Iehorã was vp vpõ the kingdõ of his father & setelde he slue al his other brethrẽ wt ỹ swerde, & diuerse of the lordes of Israel therto * Iehorã was .xxxii. yere old whẽ he begã to raigne, & he raigned .viii. yere i Jerusalẽ. And he walked in ỹ wayes of ỹ kinges of Israel like as dyd ỹ house of Ahab (for a daughter of Ahab was hys wife) & he wrought euel in ỹ eyes of ỹ Lord. Howbeit ỹ Lord wold not destroy the house of Dauid, because of the couenaũt ỹ he had made wt Dauid, & as he promised to geue a light to him & to his sonnes for euer.

In his dayes ỹ Edomites departed frõ vnder ỹ hãd of Juda & made thẽ a kinge. And Iehorã wẽt forth wt his Lordes & all his charets wt him & rose by night & layde on ỹ Edomites. Which cõpased hym in & ỹ captaines of his charets. And so Edõ departed frõ vnder ỹ hãd of Juda vnto this day. That same tyme also dyd Iobnah depart frõ vnder his power, because he lefte the lord god of his fathers. Moreouer he made hilaulters in ỹ moũtainz of Juda, & caused ỹ enhabiters of Jerusalẽ to comit adultrie, & he * thrust Juda out of ỹ way.

And ther came a writing to him frõ Eliah ỹ prophet of this tenour. Thus sayth the Lord god of Dauid thy father: because thou walkedest not in the wayes of Iehosaphat thy father & in the wayes of Asa king of Juda, but walkedst in the wayes of the kingz of Israel & hast made Juda & the dwellers of Jerusalẽ go a whorig, like to the whorig of the house of Ahab, & hast therto slaine thi brethrẽ ỹ were thy fathers house, which were better thẽ thou: Therfore beholde the Lorde wil smyte the wyth a mightie plage in thy folke, in thy childrẽ, in thy wyues & in thy goodes. And ỹ shalt haue moche disease thorowe infirmitie in thy bowelles, vntyll thy bowelles fall out by reason of thy sycknesse, daye by daye.

And the Lord stered vp agaynst Iehorã the spirite of the Philistines & the Arabiãs ỹ bo. der on the black mores. Whych came agaynst Juda & al to tare the lande, & caried away al the substaũce ỹ was foũd in the kinges house, & therto hys sonnes, & his wiues: so ỹ ther was neuer a sõne lefte him saue Iehoahaz his yõgest sõne. And after al ỹ, the Lorde smote him in hys bowelles wt an incurable disease. And in pro cesse of tyme, euẽ about the ende of .ii. yere his guttes fel out by reason of his sickness and so he dyed of euell diseases. But they made him no bonefyre, lyke the bonefyres of hys fathers. Whe he began to raygne, he was .xxxii. yere olde, & raygned in Jerusalẽ .viii. yeare. And * he walked not pleasaũtly, & thei buried him in the citie of Dauid: but not in the sepulchre of the kinges

¶ Ohoziah raigneth in the rowme of Iehorã. Jehu king of Israel killeth Ohoziah & Athaliah putteth to death al the kynges Linage, one ỹ Joas escapeth.

The .xxii. Chapter.

And the enhabiters of Jerusalẽ made Ohoziah hys yõgest sonne king in his stede. For ỹ me of warre ỹ came wt the Arabiãs in the host, had slayne all hys elder sonnes. And so Ohoziah thee sõne of Iehorã kyng of Juda, was made king. Two & fourtie yere old was he whẽ he began to raygne, & raygned one yere in Jerusalẽ. His mothers name was Athaliah the daughter of Amri. And he walcked also in the wayes of ỹ house of Ahab, for his mother was his coũceler for to do euel Wherfore he did ỹ displesed ỹ lord like to the house of Ahab for they were his coũcelers after the death of hys fathers, to hys destructiõ. And he also walked after their

counsel. And Jehozā sonne of Ahab king of Israel went to fyght with Hazael king of Syria at Ramoth in Galaad: & they of Ramoth wouded him. Wherfore he retur ned to be healed in Jezrael of the wouds which were geuē him at Ramoth, when he fought with Hazael kinge of Syria. And
C Ohoziah the sonne of Jehozā king of Ju da wēt downe to se Jehozā the sonne of A hab at Jezrael, because he was diseased.
For it was thrust &c. of god vnderstād, to thintent that he comynge to Jehoram myght be ouerthro wē of Jehu
*For it was thrust into Ohoziah of God to go to Jehozā, & that whē he was come, he shuld goout with Jehozā against Jehu the sonne of Namsi whō the Lord had an noynted to destroye the house of Ahab.

And as Jehu was executing iustice vpō the house of Ahab. He found the Lōr des of Juda & the sonnes of the brethrē of Ohoziah that wayted on Ohoziah, and he slue them. And he sought Ohoziah, & they caught him wher he was hid in Samaria and broughte him to Jehu. And whē they had slayne hym they buried hym: because (sayd they) he was ỹ sonne of Jehosaphat which sought the Lorde wythal his herte. And ther was none of the house of Ohozi
D ah, that sould obtayne to be kinge.
*For Athaliah the mother of Ohoziah, whē she sawe her sonne was dead, arose & spake with al the sede of the kingdō of the
iiii.reg.xi.a house of Juda. But Jehosabeath ỹ daughter of the kinge toke *Jehoas the sōne
Of Joas. of Ohoziah and stale hym frō among the kinges sonnes that were slayne, & put him & his nource in a slepyng chambre. And so Jehosabeath ỹ daughter of king Jehozā & wife of Jehoiada the preste (because she was the sister of Ohoziah) hid hym frō Athaliah ỹ he slue hym not. And he was wt them hyd in the house of God syxe yeare. And Athaliah raygned ouer the lande.

¶ Jehoas the sonne of Ohoziah is made king & Athaliah is put to death.

The.xxiii. Chapter.

AND in the.vii. yere Jehoiada toke hert, & made a bond with
A thre captaynes of hundredes
iiii.Re.xi.a Azariah the sonne of Jeroha Ismael the sonne of Johanā Azariah the sonne of Obed, Maasiah the sonne of Adaiah and Elisaphat the sonne of Zechri. And they wente aboute in Juda and geathered thee Leuites oute of all the cities of Juda & the auncyente heades of Israel: & they came to Jerusalem. And al the congregatiō made a bonde wyth the kyng in the house of God. And Jehoiada sayde to them: beholde, thee kynges sonne must raygne ouer the chyldren of Dauid, as the Lord hath sayd.

This it is therfore that ye shal do. The third part of you prestes & Leuites which
B come in the Saboth day, shal kepe the do res & another thyrd part shalbe in the kinges house & another third part shalbe in ỹ gate of the foundatiō, & al the people shal be in the *courtes of the house of the lord.
xxi.reg.xxiii And ther shal none come into the house of the Lord, saue the prestes & the Leuites ỹ minister. They shal go in, for they ar holy and al the people shal kepe the watch of ỹ Lord. And the Leuites shall compasse the kyng round about, & euery man his wepō in his hand: & what soeuer other man come into the house of the Lord, he shall dye for it: & they shalbe with ỹ king, as he cometh in and as he goeth out.

And the Leuites and al Juda dyd in al thinges as Jehoiada the prest cōmaūded,
C and toke euery man his men: both thē that came in & thē that wēt out the saboth daye: for Jehoiada the prest dyd let none of the cōpanies depart. And Jehoiada the priest deliuered to thee captaynes of hundredes speares & shildes & boukelars ỹ pertained to king Dauid & were in the house of god. And he set al the people & euery mā his wepō in his hand, frō ỹ right corner of ỹ hou se to ỹ lefte corner of the house, alonge by the aulter and the house rounde about the kynge. And they brought out the kynges sonne and put vpon hym the crowne & the That is, ỹ lawe of god. Deu. xvii. *testymonie, and made him king. And Je hoiada and his sonnes anoynted him and sayde: God saue the kynge.

When Athaliah hearde the noyse of the people rūninge & prayssinge the kinge: she wēt amōgethe people into the house of the Lord. And when she sawe the kinge stand at hys pyller in the enterynge, and the Lor des and trompettes about the kynge, and all the people of the lande reioysynge and blowing with trompettes, and the singers wyth instrumentes of musycke teachynge to prayse. Then she rente her clothes and cryed: treason, treason. And Jehoiada the

Amaziah preste went out wyth the captaynes of hundredes that were apointed to gouerne the hoste and sayde to them: haue her oute without the arayes and whosoeuer folo weth her, let him be slayne with the sword. For the preste said: slay her not in the house
D of the Lorde. And they layde handes on her, and when she was come oute to the en tringe of the horsgate in the kynges hou se, they slue her there.
iiii.Re.xii.d *And Jehoiada made a bād betwene hi and al the people and the kynge, to be the Lordes people. And al the people went to ỹ house of Baal and destroyed it, & brake hys aulters and hys ymages, & slue Ma than the preste of Baal before the aulters. And Jehoiada put ỹ offices of ỹ house of the Lorde in the handes of the prestes the leuites, which Dauid had deuyded in cōpanyes for the house of the Lord, to offer burntofferynges vnto the Lorde, as it is wrytten in the law of Moses, wyth reioy syng and syngyng, as it was ordeyned by Dauid. And he set porters vnto the gates of ỹ house of the lorde, that none that was vncleane in any poynte shuld entre in.

And he toke the captaynes of hundre des and thee nobles, and the gouernoures of the people & all the folke of the lāde, & brought the king downe out of the house of the Lord, and they went thorow the hye gate in the kynges house, and set the king vpon the seate of the kynge dome. And all the people of the lande reioysed, & the cytie was in tranquilite: but they slue Athaliah wyth the swerde.

¶ Jehoas dueyng ỹ life of Jehoiada keyeth ỹ law, but after hys death he regardeth it not. He hyll the sacrificeth the Prophete. Jehoas is kylled of his owne seruauntes, and after hym reygneth Amaziah.

The.xxiiii. Chapter.

JEhoas was seuen yere olde
iiii.Re.xii.b whē he begānne to raygne, &
he raigned fourtie yere i Jeru salē. His mothers name was Zebiah of Bersabe. And Je hoas did ỹ pleased the Lorde al the dayes of Jehoiada the preaste. And Jehoiada gaue hym two wyues, and he begatte sōnes and daughters.

It chaūched after that, that Jehoas was mynded to mende the house of the Lorde. And vpon that he geathered to gether the prestes and the Leuites and said to them:
*go out thorowe the cytyes of Juda and
iiii.re.xii.a geather of all Israel syluer, to strength ỹ house of youre God, yere by yere, & se that ye haste the thynge: howe be it the Leuites were slacke. Then the kynge called Jeho
B iada that was the cheefest, and said to him: Why requyrest thou not of the Leuytes to bryng in, out of Juda and Jerusalem thee summe appoynted by Moses the ser uaūte of the Lorde, and by the congrega tiō of Israel, for the tabernacle of witnes. For wycked Athaliah & her chyldren had broke the house of god, & had therto bestowed al the dedicat giftes of the house of ỹ Lorde, aboute Baals.

Wherfore at the kynges cōmaūdement, they made a cofer, & set it at the gate of the house of the Lorde: & made proclamacion thorow Juda & Jerusalem to bryng in to
Exo.xxv.a ỹ Lord *the taxatiō of Moses the seruaūt of god, which he set vpō Israel in the wyl dernesse. And the Lordes and al the people
C reioysed & brought in and cast into the co fer vntil it was ful. And whē ỹ time came that the chest shulde be brought in by the hādes of the Leuites at the apoyntmēt of the king, whē they saw ỹ ther was moche money: then came the kinges scribe & one apointed by the hye preste, and powred out that was in ỹ cofer, & thē toke it & caryed it to his place againe, & thus they did day by daye, and geathered moche moneye.

And the kynge & Jehoiada gaue it to worckmē that wrought vpō the house of the Lorde, & hyred Masons & carpenters
D to redresse the house of the Lorde, & so did they artyficers in yron & brasse, to repayre the house of the Lord. And the workmen wrought & ỹ worck mended thorowe their hādes: and they made the house of god as it ought to be, and strengthed it. And whē they had fynished it, they brought the rest of the money to the kynge and Jehoiada, & therwyth were made vessels for ỹ house of the Lorde: euen vessels to ministre with al and to serue for burntofferynges & la delles and vessels of goulde & siluer. And they offered buntofferinges in ỹ house of the lord contynually, all the dayes of Je hoiada. And Jehoiada waxed olde & full
E of yeres & died. a And hūdred .xxx. yere olde was he whē he died. And they buried him in the citie of Dauid a mōg ỹ kynges

because

because he had done good in Israel, and on god & on his house. And after the deeth of Iehoiada, came ye lordes of Juda & made obeysaūce to the kynge. And then he herkened vnto the. And so they lefte the house of the lord god of their fathers, and serued groues and Images. And then came ther wrath vpō Juda & Jerusalē, for this their trespaces sake. Not wtstandyng yet God sēt Prophetes to the, to bring the agayne vnto the lord. And they testified vnto the. But they wolde not heare.

And ye spirite of God came vpō Zacharias the sonne of Iehoiada the preste, & he stept vp aboue the people & sayde to them. F Thus saith god: why trāsgresse ye the cōmaūdemētes of ye Lorde, ye shal therfore not prospere, but as ye haue forsakē hi, so shal he forsake you. * Wherupō they cōspired against hym & stoned hi wt stones, Mat.xxiii. b at the cōmaundemēt of the kynge: euen in the court of ye house of the lord. And so Ioas the king remēbred not the kyndenes which Iehoiada his father had done to hi, but slue his sōne. And whē he died, he sayde: the Lord se and requite a recoynge.

And whē the yere was out, the hoste of ye Sirriens came agaynste hym: & they came to Juda & Jerusalem, and destroied al the lordes of the people frō amōg the people and sent al the spoile of them vnto ye king G to Damasco. And though ye armie of Siria came with a small cōpanye of men, yet the lord deliuered a very greate hoste into their handes, because they had forsakē the lord god of their fathers. And therto they serued Iehoas accordynge.

And as sone as they were departed frō hi, though they left hym in great diseases: yet his owne seruātes cōspyred agaynst him for ye bloud of ye chyldrē of Iehoiada the preest, & slue him on his beed. And whē he was dead, they buried him in the citie of Dauid: but not in ye sepulchres of ye kinges And these ar they ye cōspired against hym: Zabad ye sōne of Samaath an Ammonite & Iehosabad ye sonne of Simrith a Moabite. And his sōnes and the summe of the tare that came to him, and the foūdatiō of the house of God, are written in the storye of the booke of kinges. And Amaziah his sonne raygned in his steade.

The Notes

Note this agaynst them whyche say that God sayde to Noe, Gen.vi. a that mē shuld lyue no moze but an hundred and.xx. yeres.

¶ Amaziah ouercometh ye Edomites. And Ioas king of Israel ouercometh and kylleth Amaziah.

The.xxv. Chapter.

AMaziah was.xxv. yere olde whē he begāne to to raigne, & he raigned.xxix. yere in Jerusalē. His mothers name was Iehoiadā of Jerusalē. And he dyd ye pleased the Lorde: but not wt the hoale herte. And as sone as he was seteled in the kingdom, he slue the ye killed ye king hys father. But he slue not their children as it is wrytten in the law, euen in the boke of Moses to whom the Lord commaūded sayinge: * the fathers shal not dye for the chyldrens cause, nor the chyldren for the fathers, but euery man shall dye for hys owne synne. And Amaziah gathered Juda together and made captaynes ouer thousandes & ouer hundredes in the houses of their fathers throwout all Juda & Beniamin. And he numbred them frō.xx. yere and aboue, & found them thre hūdred thousād lustie men able to go to battell, & that couldе handle speare and shild. And he hyred thereto an hūdred thousand lightynge men oute of Israell, for an hūdred talentes of syluer.

But ther came a man of God to hym & sayde: kynge, let not the armye of Israell go wyth the: for the Lorde is not with Israel nether wt any of the house of Ephraim Or elles yf thou wyldest wyth them go & do it, & make thy selfe stronge to battell: & thou shalt se, ye God shall make the fall before thine enemies. For god hath power to help or to cast downe. And Amaziah sayde agaīne to ye mā of god, what shal we do the, for ye hundred talētes which I haue geuen vnto ye host of Israel? And the mā of God sayde: the Lorde is able to geue the moche moze then that.

And then Amaziah seuered the armie ye was come to hym out of Ephraim, to go whom againe. Wherfore they were exceadyng wroth wt Juda, & returned to their owne whome in great angre.

And Amaziah toke herte & caryed oute his host & wēt to saltdale. * Wher he slue of the children of Seir.x. thousād. And other ten thousād ye chyldrē of Juda toke aliue, & carted them vnto the topp of a rock and

cast the downe frō the toppe of the rock that they al to burst: but ye men of ye armye which Amaziah had turned backe & wold not let go with his people to battell, ranne vpō ye cities of Juda from Samaria vnto Bethhoron & slue thre thousande of the and wanne moche spoyle.

And it chaunced, after ye Amaziah was come from the slaughter of ye Edomites, & had brought ye gods of the children of Seir, he set the vp to be his Gods, and bowed hym self before the & burned cēse vnto the. Wherfore ye Lorde was wroth wt Amaziah & sent to him a prophete, & said to hym: why sekest thou ye Gods of ye people whiche were not able to deliuer their owne people out of thine hādes? And as ye prophete spake to him, he said to ye prophet: hauest made the of the kynges councel? cease, lest thou be beaten. And the prophete ceased & sayde I am sure that God hath take coūcel to destroy ye, because ye haste done thys, and obeyest not my councell.

Then Amaziah king of Juda toke aduise & sent to Joas the sonne of Iehoahaz ye sōne of Jehu kyng of Israel & sayd: come, & let vs se ether other. And Ioas king of Israel sent againe to Amaziah king of Juda saying: a thistell in Libanon sēt to a Cedar tree of Libanō sayig: * geue thy daughter to my sonne to wyfe. But there came ye wilde beastes of Libanō & troade downe ye thistell. Thou thinkest: se, I haue beate ye Edomites, therfore thine hert ariseth to glorifie thy self. Now bide at home: what meadeth ye to prouoke to euell, ye thou perishe and Juda with the.

But Amaziah rested not: for it came of god, euen to deliuer them into ye hādes of their enemies: and that because they had sought the Gods of the Edomites. And Ioas king of Israel came vp: & they sawe ether other, both he & Amaziah king of Juda at Bethsames i Juda. And Juda was put to the worse before Israel, & fled euery mā to hys tent. And Ioas king of Israel toke Amaziah kyng of Juda the sonne G of Iehoas ye sōne of * Ohoziah at Bethsames: & brought hym to Jerusalem, & tare the wal of Jerusalē frō the gate of Ephraim vnto the corner gate, foure hūdred cubites lōg. And he toke al ye goulde & siluer and all the Jewelles that were foūd in the house of God wyth Obed Edom and the treasure of the kynges house & hostages, and returned to Samaria.

And Amaziah the sōne of Iehoas kig of Juda lyued after the deethe of Ioas sone of Iehoahaz king of Israel.xv. yere. The rest of the actes of Amaziah fyrst & last are wrytte in the boke of the kinges of Juda & Israel. And after ye tyme that Amaziah did turne away frō the lord, they cōspired treason agaynst him in Jerusalem: and he fled to Lachis. Whether they sēt after him & slue him there, & brought hym vp wythe horsses and buryed hym with hys fathers in the cytye of Juda.

¶ After ye deeth of Amaziah raigneth Oziah which is stryken with the lepre, and Ioatham raigneth in hys rowme.

The.xxvi. Chapter.

THen al the people of Juda toke Oziah wtch was.xvi. yere olde, & made hi king in the rowme of his father Amaziah. And he builte Eloth and brought it againe to Juda after the kyng was layde to rest wt his fathers. xvi. yeare olde was Oziah whē he began to raygne, & he raigned.lii. yere in Jerusalē. Hys mothers name was Iecaliah of Jerusalē. And he dyd that pleased the Lorde, in all poyntes as dyd hys father Amaziah. And he sought god while Zacharias the teecher to se God lyued: & as longe as he soughte the Lorde, God made him prospere.

And he went to battel against the Philistines & brake downe the walles of Geth, & the walles of Jabneh & the walles of Asdod, & built cities about Asdod & among the philistines. And god holpe him against the philistines & against the Arabiens ye dwelt in Gurbaal, & against the Meunites. And the Ammonites gaue trybute to Oziah, and his name spredе abroade euen to Egipte for he played the man & exceaded. Moreouer Oziah buylt towres in Jerusalem ouer the corner gate, and ouer the valeye gate, and ouer other corners, and made them strong. And he built towres in the wildernes & digged many welles. For he had moch catell, both in the valeye and also in the playne: and plowmen and vine dressers in the mountaynes and in Charmel, for he loued husbandrye.

And Oziah had an host of fightig men that went out to warre in the arimy & were

told e

after ye grece of the cōes dāce of the iiii. of thin gus. xlviii. d. Some rede Iehoahaz

Joatham told & numbred by Jeiel the scrybe & Maasiah an officer, vnder the hande of Hananiah one of ỹ kinges Lordes. And ỹ hoale nũbre of the auncyent heedes of the mẽ of myght were .ii. thousande & fyue hũdred and vnder the handes of thẽ was ỹ armie of the hoste, .iii. hundred & seuẽ thousande, & fyue hundred that made warre wythe myght & strẽgth, to helpe the king against hys enemyes. And Oziah prouided them throrow out all ỹ hoste shildes, speares, helmetes, habergynnes, bowes & slynges for stones. And he made engynes in Jerusalem by the crafte of artificers to be on the towres & corners, to shote arowes & great stones wt al. And hys name spreade farre abroade, for he was wonderfully holpe, vntyl he was become myghtye.

And in hys greatnesse hys hert arose, ỹ he was marred: & transgressed agaynst ỹ Lorde hys God. For he wente into the tẽple of the Lorde to burne cense vpon the aulter of incense. But Asariah the preaste went in after him withe foure skore preastes of the lord ỹ were bolde mẽ. And they stepte to Oziah ỹ kynge & sayde to him: it pertaineth not to the Oziah to burne cẽse vnto the Lord, but to the prestes ỹ childrẽ of Aaron that ar cõsecrate for to burne incense. Come out of the sanctuarye, for thou hast trespaced, and it shalbe no worshepe to the before the Lord God.

And Oziah was wroth & had cẽse in his hand to offer, & in his indignacyõ against the preast, * ỹ leprosye sprange in hys fore heed before the prestes in the house of the Lorde, euen beside the incense aulter. And Asariah the cheefe preste wal the other prestes looked vpõ hi: & behold he was a leper in hys forehed, & they vered hym thence. And therto he was fayne to go out, because the Lord had plaged hym. And Oziah the kyng contynued a lepre vnto the daye of his deeth & dwelt in an house at libertie bowbe it, he was cast out of the house of the Lorde. And Joatham his sonne had ỹ gouernaũce of the kynges house and iudged the people of the lande.

The rest of the actes of Oziah both first and last, did Isaiah the prophete the sõne of Amos wrote. And whẽ Oziah was layde to rest with his fathers, they buried him with his fathers in ỹ feld of ỹ buriall of ỹ kinges. For they sayde: he is a leper. And Joatham his sonne raigned in hys stead.

¶ Joatham raigneth & ouer cometh the Ammonites. Ahas hys sonne raigneth after hym.

The .xxvii. Chapter.

IOatham was .xxv. yere olde whẽ he begãne to raigne, and raigned .xvi. yere i Jerusalẽ. His mothers name was Jerusah ỹ daughter of Zadoc. And he did ỹ pleased ỹ Lord in al pointes as dyd his father Oziah: saue, that he came not to the temple of the Lord, and that the people did yet corrupt them selues. He built the hye gate of the tẽple of ỹ Lord, & on the wall Ophel he bupilt moch. Moreouer he built cytyes in the mountaines of Juda, & in the wood coũtre he built castelles and towres.

And he fought with the kinge of ỹ chyldren of Ammon, and preuayled agaynste thẽ. And the childrẽ of Ammõ gaue hym the same yere an hundred talẽtes of siluer, & ten thousand quarters of whete and as moche barleye. So moche also did ỹ chyldren of Ammõ geue him the seconde yere and the thyrde too. And Joatham became mightie, because he directed hys way before the Lorde hys God.

The rest of the actes of Joatham & all hys warres and hys wayes are written in the boke of the kynges of Israel and Juda. He was .xxv. yere olde when he begãne to raygne, and raygned .xvi. yere in Jerusalẽ. And when Joathã was layde to rest with hys fathers they buryed hym in the cytye of Dauid: and Ahaz his sonne rayg ned in his steade.

¶ The wyckednesse of Ahaz kynge of Juda. After hym raygneth Ezechiah.

The .xxviii. Chapter.

AHaz was .xx. yere olde whẽ he beganne to raigne, & raigned xvi. yere in Jerusalem. And he did not ỹ pleased the lorde, as did his father Dauid: but walked in the wayes of the kynges of Israell, and made thereto Baals of metall. And he offered cense in the valey of ỹ chyldren of Hennon, and burnt his children in fyre after the abhomination of the nacyõs which the lord cast out before the childrẽ of

of Israell. And he offered burnte cense in hyllaulters and on mountaines and vnder euery grene tre.

Wherfore the Lorde hys God deliuered him into the hãd of the king of the Syries: whych bet him & caryed away a great multitude of hys captiue into Damascon. And thereto he was delyuered into ỹ hande of the kyng of Israel which slue of his a mighty slaughter. For Phakeh ỹ sõne of Romeliah slue in Juda an hũdred & twẽtye thousand in one daye, & al fightinge mẽ: & that because they had forsaken ỹ Lorde God of theyr fathers. And Zechri a mightie mã in mouñt Ephraim slue Maasiah ỹ kinges sõne, & Azricã the lord stuarde of houshold, and Elcanah ỹ was nexte to ỹ kyng. And the chyldrẽ of Israel toke preseners of theyr brethren two hundred thousãd wiues, sõnes & daughters, & ther to caried away moche spoyle of them, and brought it to Samaria.

But ther was a prophete of the lordes named Obed which went out to the host that came to Samaria & sayde to thẽ: se, because ỹ Lord god of your fathers was wroth wt Juda, he deliuered thẽ into your handes. And ye haue slaine thẽ with cruelnesse preacheth vp to heauen. And now ye purpose to kepe vnder the chyldren of Juda and Jerusalem & to make them bonde mẽ & bondwemen. What other thyng do ye (ye vnhappye) then offende ỹ lord your God. But now heare me, and delyuer the captyues agayne whiche ye haue take of youre brethren: for the great wrath of the Lorde is vpon you.

And certayne of the heedes of ỹ chyldrẽ of Ephraim, as Asariah ỹ sõne of Johanã Barachiah ỹ sonne of Meshimeloth, Jehezekiah the sonne of Sellum & Amasa ỹ sõne of Hadalai stode vp against them that came from warre, and sayde vnto them: ye shal not bringe in the captyues hyther. For where we haue offended the Lorde al readye, ye attend to adde moze to oure synnes & trespace. For oure trespace is greate all readye, & there is featre wrath vpõ Israel. And vpõ ỹ mẽ of armes left ỹ captyues & the spoyle before the Lordes & all the congregacyon.

And there arose certayne apoynted ther to by name, & toke the preseners & clothed al ỹ were naked among them, of the spoyle, & arayed thẽ & shoed them & gaue them to eate & to drynke & anoynted thẽ, & caried al that were feble of them vpon asses and brought thẽ to Jericho ỹ citye of Paulme trees fast by their brethrẽ: and then returned to Samaria agayne.

And at ỹ same tyme king Ahaz sent vnto the kinges of Assur to haue help. And ỹ Edomites came yet agayne & slue of Juda & caried away some captyues. And the Philistines inuaded ỹ cities in ỹ low coũtrey & the south of Juda: and toke Bethsames, Ataion, Gaderoth & Socoh with the townes longyng therto, & Thimna wt ỹ townes of the same, & Gisso wher townes, & dwelt therin. For the Lord brought Juda lowe, because of Ahaz kynge of Juda which made Juda naked & trãsgressed against ỹ lord. And Thiglah palneser kinge of Assur came vpõ him & besieged him, but preuailed not against him. For Ahaz toke away out of ỹ house of ỹ lord & out of the kinges house & out of the lordes houses, & gaue vnto ỹ kig of Assur, though it holpe him not. And therto in ỹ verye tyme of his tribulacõ did kinge Ahaz trespace yet moze against the lorde. For he offered vnto the gods of thẽ of Damasco which bet him & said, because the gods of ỹ Syriens help thẽ, therfore wil I offer to them, ỹ they may helpe me also. But they were his destructiõ & the destructiõ of al Israel. And Ahaz gathered together ỹ vessels of the house of god & brake thẽ, & shut vp the dozes of the house of ỹ lord, & made hi aulters in all cozners of Jerusalẽ. And in al ỹ cities of Juda citie by citie he made hil aulters to burne incense vnto other gods, & angred the lord god of his fathers. The rest of his actes & al his waies both first & last ar writtẽ in ỹ boke of the kiges of Juda & Israel. And whẽ Ahaz was layde to rest wt his fathers, they buried hi in the cytie of Jerusalẽ: but brought him not vnto the sepulchres of the kinges of Juda. And * Hezekiah his sonne raigned in his stead

Oz. eo. same wil. Jehesiah.

¶ Ezechiah restoreth vnto the temple of the lord all the thynges ỹ had not bene regarded of hys predecessoures.

The .xxix. Chapter.

HEzekiah began to raigne whẽ he was .xxv. yere olde, & raigned, xxix. yere i Jerusalẽ. And his

4. Regum xviii. a

his mothers name was Abiah the daughter of Zacharyah. And he dyd that was right in the sight of the Lorde in all pointes as did Dauid his father. He opened ye dores of ye house of the Lorde in the fyrste yere & fyrst moneth of his raygne, & he repaired the. And he brought in ye prestes & ye Leuites & gethered the together into the eeststrete: & sayde vnto the.

Heare me ye Leuites: purifye your selues & halow the house of the Lorde God of your fathers, & bringe out ye filthinesse out of the holy place. For oure fathers haue trespaced & done euel rauozedly in ye eyes of ylozd our God: & haue forsake him, and turned away their faces frō ye habitacio of ylozd & turned to their backes. And beside ye they haue shutt vp ye dores of the porch & quēthed ye lāpes & haue nether burned cēse noz offered burntoffringes in the holy place vnto the god of Israel.

Wherfore the wrath of ye lozd fel on Juda & Jerusalē: & he shatered them & made the so thynne that men hisse at it, euē as ye se withe youre eyes. For se, oure fathers were ouerthrowen with the swerde & oure sonnes, oure daughters & our wiues were carped awaye captyue for the same cause. Now haue I in my hert to strike a couenaūte vp the Lozd God of Israel: ye his wrath maye cease. Nowe therfore my sonnes be not necligent: for the lozde had chosen you to stand before him and for to mynystre & burne offeryinges to him.

Thē the Leuites arose: Mahath ye sone of Amasai & Joel the sone of Asariah beyng of the childre of the Cahathites: & the sones of Merari, Kis the sone of Abdi & Asariah the sone of Jehaleleel: & of ye Gersonites, Joah the sone of Simma & Edē ye sone of Joah: & of ye sones of Elizaphā, Simri & Jeiel: & of the sones of Asaph, Zacharyah and Mathanyah: & of the sonnes of Heman, Jehtel & Semei: & of the sonnes of Jeduthū, Semaiah & Oziell. And they gethered their brethre & purified the selue, & then wēt at ye cōmaūdement of the kinge by the word of the lozd, for to clence the house of the lozd. And the prestes went to the house of the lozde to clense it, and brought out al the vnclenesse ye they foūde in ye tēple of the lozde, & in the courte of the house of the lozd. And the Leuites toke it and carted it out in to the broke Cedrō. They begāne the fyrste daye of the fyrste moneth to purify, and came the eight day to the porche of the lozd so ye they had purged the house of the lozd in eyght dayes & the .xvi. daye of the fyrste moneth they made an ende.

And then they wēt into Hezekiah ye kig & sayd: we haue clensed all the house of the lozd, & the aulter of burntoffringes vp all his vessels, & the shewbreed table with all his aparel: and therto al the vessels which king Ahaz did cast a side when he raigned & trāsgressed, them we haue repaired & sanctyfied: & se, they are before the aulter of the Lorde. And * Hezekiah the kyng rose erlie and gethered the Lordes of the cytye & went vp to the house of the lozd. And ther were broughte seuen oxen, seuen rammes, seuē lambes & seuen kyddes to be a synne offeryinge for the kyngdom, for the sanctuarye & for Juda: And he cōmaūded the prestes the sones of Aaron to offer them on the aulter of the Lorde.

And they slue the oxē: & the prestes receaued the bloud & sprynkled it on the aulter: and they slue the rāmes and sprynkled the bloud vpō the aulter: and they slue the lābes and sprynkled the bloud vpō the aulter. And thē they brought forth the kiddes of the synneoffering before the king & the cōgregacion which put their hādes vpon the. And the prestes slue them and offered the bloud of them vpō the aulter, to make satisfactiō for al Israel: for the kyng sayde: ye the burntoffring and ye synneoffryng shuld serue for al Israel. And they sett the Leuites in the house of the lozd w̄ symbales, psalteries and harpes accordynge to the cōmaūdemētes of Dauid and of gad the kinges sear of visiōs and of Nathā ye prophet. For so was the cōmaundemēt of the lozd thorow the hād of his prophetes. And so the Leuites stode w̄ the instrumentes of Dauid, and the prestes w̄ trōpets. And Hezekiah cōmaūded to offer ye burnt offeringe vpon the aulter. And when the burntoffering begāne, the sōg of the lozd beganne, & the trompetes with the instrumentes of Dauid king of Israel. And al the cōgregacion bowed them selues, & the singers sāg, & the trōpets blew, and continued vntil ye burntoffering was finished

And

(B) (C) (D) (E) (F)

And whē they had made an ende of the burntoffring, the king & al that were with him kneled downe & bowed them selues & gaue praise & thankes. And Hezekiah the kyng and the Lordes bade the Leuites to prayse the lozd w̄ the wordes of Dauid & of Asaph the sear of visiōs. And the Leutes praised that thei retoysed agayne, & the other stowped & bowed them selues.

And Hezekiah answered & sayd: nowe ye haue fylled your hādes to the Lozd, go to & bring in the sacrifices & thankeoffringes into the house of the Lozd. And the cōgregatiō brought in the sacrifices & thāke offringes, & al that were willing broughte burntoffringes. And ye nūbre of ye burntoffringes which the cōgregatiō broughte in was .lxx. oxē & an hūdred rāmes & two hūdred lābes: & al for burntofferinges to the Lozd. And beside that they dedicated sixe hundred oxē & thre thousande shepe.

But the prestes were to few, & were not able to flaye al the burntoffringes. Wherfore theyr brethre the Leuites holpe them tyl the worke was ended, & vntyll the prestes were sanctified. For the Leuites were purer herted to sanctifie the selues the the prestes. And therto ye burntoffringes were many with the fatte of the peaceoffringes & the drinkeoffringes that belōgeth to the burntoffringes. And so the seruice pertayning to the house of the Lorde went forward. And Hezekiah retoysed & al the people, that god had made the folke so ready: for the thyng was sodenlye done.

(G) Hezekiah renueth the feast of passeouer.

The .xxx. Chapter.

(A) And Hezekiah sent to al Israel & Juda: & therto wrote letters to Ephraim & Manasseh that they shoulde come to the house of the Lozd at Jerusalem, to offer passeouer vnto the Lozd god of Israell. And the kynge helde a councel wyth hys Lordes and all the congregatyon at Jerusalem to kepe the feast of passeouer in the seconde moneth. For they could not kepe it at that tyme: for there were not Prestes ynoughe sanctified, neyther was the people geathered together to Jerusalem. And the thynge pleased the king and all the congregatiō. And they decreed that it shulde be proclaymed thorowe out all Israell frō Bersabe to Dan, that they shulde come and holde the feast of passeouer vnto the Lozd God of Israel at Jerusalē: for they had not often done it, as it is writtē how they shulde.

And the messengers wēt wyth letters of the hand of the king & of his Lordes thorow out al Israel & Juda, at the cōmaundemēt of the king which sayd: chyldren of Israel, turne agayne vnto the Lozd God of Abrahā, Isaac & Israel, and so wyll he turne to the remnaūt of you that are escaped out of the hādes of the king of Assur. And be ye not like your fathers & your bretherē which trespased agaynst the Lozd of your fathers, whych therfore gaue the vp that they ar wasted as ye se. Wherfore be not stiffnecked like vnto your fathers, but yelde your selues vnto the lozd, & come to his holy place which he hath sanctified for euer, & serue the Lozd your God, that hys wrath may turne frō you. For yf ye turne vnto the Lorde, then your brethren & your children shal fynd cōpassiō in the presence of thē that holde them captyue, that they maye come agayne vnto this land: for the Lozd your God is full of mercy and compassiō, & wyl not turne his face from you, yf ye turne agayne to hym.

And the postes went from cytie to cytie thorow out the land of Ephraim and Manasseh & euē vnto Zabulō. But they laughed them to skorne & mocked the. Neuertheless yet dyuerse of Asser, Manasseh & of Zabulon meakened the selues & came to Jerusalem. And therto the hand of god was in Juda, to make the of one accorde to do the cōmaundement of the king & the captaynes, which was according to ye worde of the Lozd. And so there assembled to Jerusalē moch people & a mightie greate congregation, to holde the feaste of swete bread in the seconde monethe.

And they arose & put awaye the aulters (C) ye were in Jerusalē. And therto all the incense thet dyd away & cast thē into ye broke Cedron. And they slue passeouer the .xiiii. day of the second moneth. And the prestes and Leuites sanctified thē selues for shame, & brought in the burntoffringes into the house of the Lorde. And they stode in theyr stādyng after theyr maner accordig to the lawe of Moses the mā of god. And

 the

the prestes sprinkled the bloud receauinge it of the handes of the Leuites. And because there were many in the cōgregatiō that were not sanctified: and therfore dyd thee Leuites slay passeouer for al that were not cleane to sanctifye thē to the Lorde.

There was very moche people oute of Ephraim, Manasseh, Issakar and Zabulon that were not cleane, and therfore dyd eate Passeouer otherwyse then wyttynge specyfieth. But Hezekiah prayed for them and sayde: the good Lorde be mercyefull to all that sett theyr hertes to seke the God that is thee Lorde God of theyr fathers, thoughe they doo it not accordinge to thee clennesse of the holye place. And the Lord hearde Hezekiah & healed the people. And so the chyldren of Israel that were found at Jerusalem, helde thee feaste of swete bread seuen dayes wyth greate gladnesse, and thee Leuites and the Prestes praysed the Lord daye by daye wyth lowde instrumentes.

And Hezekiah spake hertelye vnto thee Leuites that hadde good vnderstandinge of the Lorde. And they dyd eate that feast seuen dayes longe and offered peaceofferinges & thanked the Lorde God of theyr fathers. And the hoale assemble toke counsell to kepe seuen dayes mo: and they held those seuen dayes wyth gladnesse. For Hezekiah kyng of Juda gaue for heaueofferinges to the congregatiō a thousand oxē and seuē thousande shepe. And the lordes gaue to the congregation for heaueoffringes a thousand oxen & ten thousand shepe And the prestes sanctified thē selues, that they were ynoughe.

And al the congregation of Juda with the prestes & Leuites, & al the congregatiō that came out of Israel & the straungers, both that came out of the land of Israel & that dwelte in Juda, reioysed: & there was great ioye in Jerusalē. For sence the tyme of Salomon the sonne of Dauid kynge of Israel it happened not so in Jerusalem And the prestes & the Leuites arose & blessed the people, and theyr voyce was heard and theyr prayer went vp vnto hys holye dwelling place heauen.

¶ After Hezekiah had called agayne the people vnto the way of the Lord, he ordeyneth the prestes, vnto whom he cōmaundeth to geue tythes.

The. xxxi. Chapter.

And when they had fynished al this: thē al Israel that were founde in the cyties of Juda, wēt out & brake the Images & cut downe the groues, & all to brake the hilaulters & the other aulters throwout al Juda & Bē Jamin, Ephraim and Manasseh, vntyll they had made an ende of thē. And afterwarde all the chyldren of Israel returned euerye man to his possession in theyr owne cyties.

And Hezekiah set the prestes & the Leuites in theyr order to wayte by course, euery man accordinge to his office whither preste or Leuite: for the burntoffringes & peaceoffringes, & to minister & to thācke & to pray in the gates of the lodge of ỹ lord. And the king gaue a portiō of his substāce for burntoffringes at morning & euē, & for burntoffringes on the Saboth dayes and new mones & other solempne feastes, accordīg* as it is writtē in the law of the Lord. And he bade the people that dwelte in Jerusalē to geue the parte of ỹ prestes & Leuites, that they myght be mayntened in the lawe of the Lorde. And as sone as ỹ worde came abroade the chyldrē of Israel brought aboūdance of first frutes of corne, wyne, oyle & hony, & of al maner of frutes of the felde: & the tithes of al manor of thinges brought they in pleteoussly. And ỹ chyldrē of Israel & Juda that dwelte in ỹ cyties of Juda, they also brought in the tythes of oxē & shepe, and tythes of dedicate thinges which were dedicated to the Lord theyr God, & put thē on heapes. In ỹ thyrde moneth they begāne to laye the heapes and fynished them the seuenth.

And whē Hezekiah & the Lordes came & saw the heapes, they blessed the Lorde & his people Israel. And Hezekiah questioned wt the prestes & the Leuites cōcerning the heapes. And Azariah ỹ chefe preest of the house of Zadock answered him & said sense they began to bring the heaueoffringes into the house of thee Lorde, we haue eate & had ynough, and yet lefte al aboundāce, for the Lorde hathe blessed hys people & therof is this heape lefte. And Hezekiah bade dresse vp ỹ storehouses about ỹ house of the Lord. And so they dyd & caried in the heaueoffringes and the tythes and the dedycate gyftes euen of fyde'lyte.

Ouer

Ouer whych Chonaniah ỹ Leuite had the rule wyth Semei hys brother nexte to him. And Jehiel, Asariah, Nahath, Asael, Jerimoth Josabad, Eliell, Jesmachiah, mahath & Bananiah were ouerseers ordeined by Chonantah & Semei hys brother, at the appoyntmēt of Hezekiah the king & Asariah the ruler of the house of god. And Chore the sonne of Jemna ỹ Leuite porter of the East dore had the ouersyghte of the frewilloffringes of god, to geue heaue offringes vnto the Lord, & was ouer thynges moost holye. And vnder hym were Eden, Miniamin, Jesua, Semeiah, Amariah & Sechenyah in the cyties of the prestes of theyr fydelyte, to geue to theyr brethren theyr portions, as wel to the smal as to the greate.

And to the males also that were rekened from thye yere and aboue amonge all that wēt into the house of the Lord day by day to do seruyce & to wayte by course. And to the prestes that were rekened in the housholdes of theyr fathers frō twentie yere & aboue, to wayte when theyr courses came. And to thē that were rekened throwe out al their babes, wiues, sonnes and daughters throwout al the congregation. For to the fydelite of them dyd men commytte theyr sanctified gyftes. And therto amōg the chyldren of Aaron the prestes were menamed by name in the feldes of the suburbes of all theyr cyties, cytie by cytie, for to geue portyons to al the males of the prestes, and to all that were rekened amonge the Leuites.

And of thys maner dyd Hezekiah throwe oute all Juda, & dyd that was good & right and truthe, before thee Lorde hys God. And in all the workes that he began in the seruyce of the house of God, to seke hys God after the Lawe and commaundemente, that dyd he wythe all hys herte, and prospered.

¶ Sennaherib, which should haue besieged Jerusalē, as Esaie of the kynges Hezekiah dyeth after whom succeedeth Manasseh.

The. xxxii. Chapter.

After these dedes and truthe, Sennaherib kynge of Assur came & entred into Juda and pytched agaynst the stronge cyties & thought to draw thē to hym. And whē Hezekiah saw that Sennaherib was come and that he was purposed to fyght agaynst Jerusalē: he toke counsell wyth hys captaynes and mē of might to stoppe the water of the fountaynes that were without the cytie: and they were content to helpe hym. And so there geathered moche people to geather and stopte all the welles and the broke that ranne throwe the myddes of the lande, entendynge that the kynges of Assur shuld not fynd moch water when they came. And he went to lustely and buylt vp the walle where it was broken, and made towres aboue vppon, & yet another walle wythoute, and repayred Melo the citie of Dauid, and made many dartes and shyldes.

And he sette ỹ captaynes of warre ouer the people & geathered them together into the large strete of the gate of the cytie and spake sentlye to them, sayinge. Plucke vp youre hertes & be stronge: Be not afrayde or in any wyse discouraged for drede of ỹ King of Assur, & of the great multitude ỹ is with him: * for ther is one greater wyth vs thē with him. With hym is an arme of flesshe: But with vs is the Lorde our God for to helpe vs & to fyghte oure batayles. And the people were well couraged wythe the wordes of Hezekiah King of Juda.

After that Sennaherib kinge of Assur sent of his seruauntes to Jerusalē (he hym self lynge before Lachis & al his kingdō with him), vnto Hezekiah kyng of Juda, & vnto al Juda ỹ were at Jerusalē saying. Thus sayth Sennaherib king of Assur: * wherin do ye trust, O ye ỹ are beseged in Jerusalē & Hezekiah deceaueth you, to delyuer you to death, hōgre, & thrust, saying: ỹ Lorde oute God shal rydde vs out of the hand of the king of Assur. Is it not ỹ Hezekiah ỹ put downe his hilaulters & his other aulters, & cōmaūded Juda and Jerusalē saying: before one aulter ye shal bow your selues & vpon that offer also.

Moreouer haue ye not hearde what I & my fathers haue done vnto thee people of al landes: were the Gods of the people of other landes able to saue theyr landes out of my hande: which of al the Gods of those nacīōs ỹ my fathers destroyed was it, ỹ could delyuer his people out of myne hād, ỹ your God shulde be able to delyuer you out of mine hand: Wherfore now let

not Hezekiah deceaue you ether perswade
D you of thys facyō, nor yet beleue him. For
as no God among so many nacyons and
kyngdoms, was able to rydde hys people
out of myne hande and the handes of my
fathers: euen so moch lesse shal your God
kepe you out of myne hand. And yet more
dyd his seruaūtes speake agaynst the Lor
de God & agaynst his seruaūte Hezekiah.
And therto he wrote a letter to raple on the
Lord God of Israel & spake therin sayig
as the Gods of the nacōs of other landes
haue not deliuered their people out of my
ne hand, nomore shal the god of Hezekiah
delyuer his people out of myne hand. And
they cryed wyth a lowde voyce in the Je-
wes speache vnto the people of Jerusalē
that were on the walles, to feare them and
to dismaye them, that they myght haue ta
E ken the cytte. And they spake agaynste the
God of Jerusalem, as agaynst the Gods
of the nacyons of the earth, whych are the
worcke of the handes of men.

But Hezekiah the kyng & the prophete
Isaiah sonne of Amoz prayed concerning
the thing and cryed vp to heauen. And the
Lord sent an angel & destroyed al the men
of warre & the Lordes & captaynes of the
hoste of the kinge of Assur, that he turned
his face with shame towarde his owne lād
And when he was come into thee house of
his God, he was ther ouerthrowē with the
swerde euē by thē that issued out of his bo
welles. And so the Lorde saued Hezekiah
& the enhabiters at Jerusalē out of the hā
des of Sennaherib king of Assur & of all
other, & mayntened thē on al sydes. In so
moch that many brought presentes vnto
the Lord to Jerusalem & precious gyftes
to Hezekiah king of Juda: so that he was
magnified in the syghte of all nacions frō
thencefoyth.

F * In those dayes Hezekiah was sycke
(4.reg.20. vnto the death & besought the Lord: why-
Isa.xxxviii. che answered him & shewed him a wonder
ful myracle: But Hezekiah dyd not accor
dinge to the curtesye shewed hym, for hys
herte arose: and therfore came there wrath
vpon hym & vpon Juda and Jerusalem.
Notwithstādyng Hezekiah mekened hym
selfe for the aryspnge of his herte, both he
and the enhabiters of Jerusalem. Wher-
fore the wrath of the Lorde fell not vpon
them in the dayes of Hezekiah.

And Hezekiah had exceading moch ry-
chesse and honour. And he geathered hym
treasure of syluer, gould, precious stones
spices, shildes & of al maner pleasaūt Je-
welles: & made store houses for the frutes
of corne, wyne & oyle: & stables for all ma-
ner of beastes, & foldes for shepe. And he
made hym townes because he had cattell
G of shepe & oxē great aboūdance. For God
had geuen him substaūce exceading moch
And the sayd Hezekiah stopped the vpper
water spryinges of Gihon & brought them
downe to the Weste syde of the cytie of Da
uid. And Hezekiah prospered in al his wor
kes. But when the Ambassadours of the
Lordes of Babylon were sente to hym to
enquyre of the wondre that chaūced in the
land, God left hym: to tempte hym that all
that was in his hert myght be knowen.

The rest of the dedes of Hezekiah & his
goodnesse ar writtē in the visiō of Isaiah
the prophete the sonne of Amoz in the bo-
ke of the kinges of Juda and Israel. And
then Hezekiah layde him to reste wyth his
fathers, & they buried him in the hyeste se-
pulchre of the sōnes of Dauid: and Juda
and thee enhabiters of Jerusalē dyd hym
worshyp at his death. And Manasseh his
sonne raigned in hys steade.

¶ Manasseh is take prysoner. and after he cometh
out he destroyeth the Idolles. He dieth, & after hym
succeadeth Amō. After Amō was killed of his owne
people, Josiah his sonne raygneth for him.

The. xxxiii. Chapter.

MAnasseh was. xii. yeare olde
whē he was made kinge, and
raygned. lv. yere in Jerusalē. (4.reg.21.
And he dyd wyckedlye in the
syght of the Lord, lyke vnto
the abhominatiōs of the hethen which the
Lord cast out before the children of Isra-
ell. For he went to & bupit agayne the hyl-
aulters which Hezekiah his father hadde
broke downe. And he rered vp aulters vn
to Baal & made groues & bowed him sel
fe vnto al the host of heauē & serued them
And he buylte aulters in thee house of the
Lord: Of whych the Lorde had sayde in
Jerusalē shall my name be for euer. And (4.reg.21.
he made aulters vnto all the hoste of heuē
in the two courtes of the house of the lord.
And he burnte his chyldren in fyre in thee
valeye of the sonnes of Hennō. And he ob
serued

serued dismall dayes, & occupyed wytche-
craft & sorsery, and mayntened worckers
wyth spyrites & fears of fortunes: & wrou-
ght moch euel in the syghte of the Lorde,
to angre hym wyth all.

B And he put ỳ kerued Image of an Idol
whyche he had made, in the house of God.
Of which house God sayd to Dauid & to
Salomon his sonne, in this house here in
Jerusalē which I haue chosen oute of all
the trybes, * I wyl put my name for euer, (4.reg.21.
and no more bring the seat of Israel from
of the lād which I haue ordeined for your
fathers. Yf so be they shall be diligente to
do al I haue cōmaunded by Moses in all
the lawe ordinaūces & maners. But Ma-
nasseh made Juda and the enhabiters of
Jerusalem to erre and to do worse thē the
heaten whiche the Lorde destroyed before
the chyldren of Israel. And when the Lor
de spake to Manasseh & to his people, thei
attended not to hym.

Wherfore the Lord brought vpon thē
the captaynes of the hoste of the kynge of
Assur, which toke Manasseh in an holde &
bound him w̄ chaynes & caried him to Ba
bilon. And when he was in tribulation he
C besought the Lord his god, & hūbled hym
selfe exceedingly before the God of his fa-
thers, & made intercessiō to hym: & he was
entreated of him and hearde hys prayer &
brought hym agayne to Jerusalē into his
kingdō. And then Manasseh knew how ỳ
the Lord was the very God.

After that he buylt a wall without the
cytie of Dauid on the west syde of Gihon
in the broke & so forth to fysh gate & roūd
about Ophel & brought it vp of a verye
great heyght, & put captaynes of warre in
al the strong cyties of Juda. And he toke
away straunge Gods & the Idole oute of
the house of God, & all the aulters that he
had buylt in the moūt of the house of god
and in Jerusalē, & cast thē out of the cytie
And he made an aulter vnto the Lord & sa
crefyced theron peaceoffringes & thanke-
offringes, & charged Juda to serue ỳ lord
God of Israell. Neuertheless the people
dyd offer styll in the hylaulters, howbeit
vnto the Lord their God onelye.

The rest of the actes of Manasseh and
D his prayer vnto his God, & the wordes of
the seers of visiōs that spake to him in the
name of the Lord God of Israel, ar writ-
ten among the dedes of the kinges of Is-
rael. And his prayer & how ỳ he was hear-
de, & al his synne & trespace, and the places
where he made hilaulters & set vp groues
and kerued Images before he was mekē-
ned, ar writtē amōg the dedes of the seers
of visions. And whē Manasseh was layd
to rest with his fathers, they buried him in
hys owne house: & Amon his sonne rayg-
ned in hys rowme. Amon was. xxii. yeare
olde, when he began to raygne, & raygned
two yere in Jerusalē. And he dyd that dis-
pleased the Lord like vnto Manasseh his
father, for Amō sacrificed to al the kerued
ymages which Manasseh his father made
& serued thē, & mekened not him selfe before
the Lordes as Manasseh hys father had
mekened hym selfe: But Amon trespaced
greatly. Wherfore his owne seruaūtes cō
spired agaynst him & slue him in his owne
house. And the people of the land slue al ỳ
had conspired agaynst kyng Amon. And
therto the people of the land made Josiah
hys sonne kynge in hys rowme.

¶ Josiah destroyeth the Idolles & reformeth the temple
in which is found the boke of the law. He sendeth to
Holdah the prophetesse for counsel.

The. xxxiiii. Chapter.

JOsiah was made king when
he was. viii. yere olde, and he
raygned in Jerusalē. xxxi. yere A
And he dyd ỳ pleased the lord (4.reg.22.
& walked in the waies of Da
uid his father bowing nether to the righte
hande or to the lefte. In so moche that the
eyght yere of his raygne, when he was yet
a lad, he begā to seke after the god of Da-
uid his father. And in the twelueth yerehe
began to pourge Juda & Jerusalē of hyl-
aulters, groues, kerued Images, & Ima-
ges of metal: so that they brake downe the
aulters of Baals euē in his presence, & the
Idoles that were upō thē, he caused to be
destroyed. And the groues, kerued Ima-
ges, & Images of metall he brake & made
dust of thē, & strawed it upō the graues of
thē that had offred to thē. And he burnte ỳ B
bones of the prestes upō the aulters, & clē
sed Juda & Jerusalē. And euen so dyd he
in the cyties of Manasseh, Ephraim, Si-
meon & of Nephthali therto. And in ỳ wil
dernesses of thē roūde about he plucked a
sondre the aulters & the groues & did beat
them

them & stape them to powdre, & bete down the pdols throwout al the lande of Israell: & then returned to Jerusalem agayne.

And in the .xviii. yere of his raygne whē he had purged the land and the temple, he sent Saphan the sonne of Azaliah, & Maasiah the gouernour of thee cytie, & Joah the sonne of Joahaz the recorder, to repayre the house of the Lord his god. And whē they came to Helkiah the hie preste, men de lyuered them the money that was brought te into the house of God, whych the Leuites that kepte the enteries had gathered of the handes of Manasseh and Ephraim and of all that yet remayned in Israel and of all Juda and Ben Jamin and of the en habiters of Jerusalem. And they put it in thee handes of the workemen that hadde pe ouer syght of pe house of pe Lorde, whych gaue it to the labourers that wroughte on the house of the Lord, to repayre and men de it, and to masons and carpenters to bie hewed stone and tymber for to make couples and beames for the houses which the kinges of Juda hadde destroyed: And the men wrought in the worke of fidelite.

And the ouerseers of this to courage thē forward, were Jahath & Obadiah Leuites of the childrē of Merari: & Sechacia & Mesulam of the childrē of the Cahathites, & as manye other of the Leuites as could skylle of instrumentes of Musyck. And ouer the bearers of burthens & ouer al that wrought, in whatsoeuer workemā shipp it were, were there scribes, officers & porters of the Leuites.

And as they brought out the moneye pe was broughte into the house, Helkiah the prieste fond the boke of the law of the lord geuē by Moyses. And Helkiah answered and sayd to Saphan the Scribe: I haue found the boke of the lawe in the house of the Lorde, and gaue the boke to Saphan. And Saphā carted the boke to the king, & brought the king worde agayn, saying: al that was cōmitted to thy seruātes, that do they. And they haue powred out pe moneye that was found in the house of the Lorde and haue delyuered into the handes of the ouerseers of the workemen. And then Saphan the scribe shewed the kyng, saynge: Helkiah the preste hath geuen me a Boke, and he redde it before the kyng.

And whē the king had heard pe wordes of the lawe, he tare his clothes, & cōmāded Helkiah & Ahikam the sonne of Saphan & Abadon the sonne of Micah & the sayde Saphā the scribe & Asaia a seruaūt of the kinges, saying: go & enquire of pe lord for me & for thē that are left in Israel & Juda cōcerning pe wordes of the boke pe is fonde For great is the wrath of the Lord that is fallē vpō vs, because our fathers kept not the word of the Lord, to do after al that is written in this boke.

And Helkiah with them pe pertayned to the king wēt to Holdah a prophetisse wife of Sellū the sonne of Thekohath pe sonne of Hasarah keper of the wardrope (whych prophetisse dwelt in Jerusalē in the secōd warde) & they communed so with her. And she sayd vnto them thus sayth the lord god of Israel, tel ye the mā that sent you to me Euen thus saith the Lorde: I wyl bring euel vpō this place & vpon the enhabiters therof, euē al the curses pe are writtē in the boke which they haue rede before the king of Juda, because they haue forsakē me & haue offered vnto other gods to angre me wythe all maner workes of theyr handes, therfore is my wrath set on fyre agaynste thys place & shal not be quenched.

And as for pe king of Juda which sent you to enquire of the Lord, so shal ye saye vnto him: thus saith pe lord god of Israell cōcerning the wordes which pe hast hearde Because thine hert dyd melt & thou dydest meke thy selfe before god, whē pe heardeste his wordes agaynst this place & agaynste the enhabiters therof: & hūbledest thy selfe before me, & tarest thy clothes and wepest before me, that haue I heard also saith the Lord. Behold I wyl take pe to thy fathers & thou shalt be putt in thy graue in peace, & thine eyes shal not se al the mischeue pe I wyl bring vpō this place & vpō the enhabiters of the same. * And they brought the king word agayne. Thē the king sent and gcathered together all the elders of Juda & Jerusalē. And the kinge wēt vp into the house of the Lord, & al the men of Juda & the enhabiters of Jerusalē & the Priestes and Leuites & al the people great & small: and reade al the wordes of the boke of the couenaunt that was found in the house of the Lorde. And the kynge stode at hys

standynge and made a couenaūt before pe Lorde, to folow the Lord and to kepe his cōmaundementes, his wytnesses and hys statutes with all his herte and wt all hys soule & to fulfil the wordes of pe apointmē te wrytten in the sayde boke.

And he made to come forth al that were found in Jerusalem and Beniamin, & the enhabyters of Jerusalē promesed to kepe the couenaunt of pe God which was pe god of theyr fathers. And Josiah put awaye al maner of abhominacyons out of al lādes that pertayned to the childrē of Israel, and brought all pe were fonde in Israel to serue the lord theyr god. And they turned not a side frō after pe lord god of their fathers as long as he lyued.

¶ Josiah holdeth passeouer. He fyghteth against pe king of Egipt, and dyeth. The people bewayle him

The .xxxv. Chapter.

A And Josiah held the feaste of passeouer vnto the lord in Jerusalē, & they slue passeouer in the .xiiii. daye of the fyrste moneth. And he sett the preastes in their offyces & ayded them in pe seruice of the house of the Lorde. And he sayde to the Leuites that taught throwout all Israell and were sanctified vnto pe lorde: put the holy arcke in the house whyche Salomon pe sonne of Dauid kyng of Israel did builde, ye nede not to beare it vpō youre shoulders. Wherefore now serue pe Lord your God & his people Israel. And prepare youre selues by youre auncyente housholdes & companyes, accordyng to pe wrytynge of Dauid kynge of Israell, & the wrytynge of Salomon hys sōne. And stande in the holy place accordynge to the deuysions of the auncient housholdes of your brethrē the chyldren of the people, & after the deuyson of the auncyente housholdes of the Leuites, & kil passeouer, sāctifie & prepare your brethrē that they may do accordynge to the worde of the lord by the hande of Moses.

And Josiah gaue to the comen people in lambes & kiddes, for passeouer offerynges only, vnto al pe were present. xxx. thousande by tale, & thre thousande oxen, euen of pe kinges substaunce. And hys Lordes B gaue willingly both vnto pe people & also vnto pe preastes & vnto pe Leuites. Helkiah, Zachariah & Jehiel, rulers of the house of god, gaue vnto the preastes for passeouer offerynges. ii. thousand & fyue hundred lābes & kiddes, & thre hundred oxen. And Conaniah with Semeiah & Nathaneel his brethren, and Hasabiah and Jaiel and Josabad Lordes of the Leuites, gaue vnto pe Leuites fyue thousand passeouer offerynges, and fyue hundred oxen.

And so the seruice went forwarde: and the preastes stode in theyr places, & the Leuites in theyr cōpanyes at the kynges commaundement. And they slewe passeouer: & the preastes sprynckled the bloude receaunge it of the Leuites, and the Leuites stripte the beastes. And they sett away the burnt offeryng, to geue them vnto the comē people as they were deuyded by auncient houses, for to offer vnto the lorde, lyke as it is written in the boke of Moses. And so dyd they wt the oxen to. And they dressed the passeouer with fyre as pe maner was. But the other halowed dedycate beastes they sodde in pottes, caulderns & pānes & deuided them quickly amonge al the comē people. And afterwarde they made readye for them selues & for the preastes and for the chyldren of Aaron, whiche were busied in offeryng of burntofferyngs & the fatte vntyll nyghte. And therfore the Leuites prepared for thē selues and for the preastes the sonnes of Aaron. And the syngers the children of Asaph stode in their standyng accordyng to the cōmaundement of Dauid & Asaph, Heman & Iduthun the kynges sear of visions: & pe porters waited at euery gate, & might not depart from theyr seruice: But their brethrē the Leuites prepared for thē. And so al pe seruice of pe lorde wēt forward the saide daye, in offeryng passeouer of burntofferyngs vpō the aulter of the Lorde, accordyng to the cōmaundement of kynge Josiah.

And so the chyldren of Israel pe coulde be founde, offered passeouer the same time and kepte the feaste of swete bredde seuen daies. And ther was no passeouer like to pe kept in Israel frō pe tyme of Samuel pe prophete: neither dyd anye of the kynges of Israel holde soche a passeouer feaste as dyd Josiah and the preastes & Leuites and all Juda, and al inoche of Israel as could be

Eliakim Jehoaki. Zedekiah

had, & ỹ enhabiters of Jerusalē. And this passeouer was holden in the .xviii. yere of the raygne of Josiah.

D

*After all this, whē Josiah had finisshed the temple, Necho kyng of Egypt came vp to fight agaynste Carcamis vpon Euphrates, & Josiah wēt out agaynst hi. And the other sent messengers to him saynge: what haue I to do with the thou kynge of Juda: I came not againste ỹ nowe at this tyme, but against an house wt whō I haue warre, and god bade me hast. Leaue of therfore and medle not wt god which is wt me, least he destroy the. Neuertheles Josiah turned not his face frō hi, but made hym readye to fyght wyth him, & herkened not vnto the wordes of Necho out of the mouthe of god. And whē he was come to fyght in the valeye of Magedo, the shoters shot agaynst the kyng Josiah. And ỹ kyng sayde to hys seruauntes: carie me away, for I am sore hurte. And his seruaūtes had him out of ỹ charet and put him in another, & brought him to Jerusalē wher he dyed & was buryed in the sepulchre of his fathers. *And all Juda & Jerusalem mourned for Josiah. And Jeremiah lamēted Josiah, and al syngyng men & syngynge wemen speake of Josiah to this day, & made it an ordinaunce in Israel: & they be wrytte in the lamentacyons. The rest of ỹ actes of Josiah & his goodnes in folowynge the writyng of the lawe, & hys deades fyrst & last are wrytten in the boke of ỹ kinges of Israel and Juda.

¶ After Josiah raigneth Jehoahaz, after Jehoahaz Jehoakim, after Jehoakim Jehoiachin, after Jehoiachin Zedekiah, in whose tyme all the people were caryed away to Babilō and were brought againe fourty yere after, by kyng Cyrus.

The .xxxvi. Chapter.

AND the people of the land toke Jehoahaz ỹ sonne of Josiah & made him king for his father in Jerusalem. And Jehoahaz was .xxiii. yere olde whē he begaune to raigne, and he raigned thre monethes in Jerusalē. For the kyng of Egypte put hym downe at Jerusalē & mercyed the lande in an hundred talentes of syluer & a talent of goulde. And ỹ kyng of Egipt made Eliakim hys brother kig vpō Juda & Jerusalē, & turned his name vnto Jehoaki, but Jehoahaz his brother Necho toke & caryed him to Egipt. And Jehoakim was .xxv. yere olde when he begaune to raigne, & he raigned a .xi. yere in Jerusalē: & he dyd ỹ displeased ỹ lord his god. Against him came Nabuchodonozor king of Babilon & bounde hym in fetters to carye hym to Babilon. Therto the king Nabuchodonozor caryed of the vessels of the house of the Lord to Babilon and put them in his temple at Babilon. The reste of the actes of Jehoakim, & hys Abhominacyons, and that was laid to his charge, are wrytte in the boke of the Kinges of Israell: and Jehoachin hys sonne raygned in his stead. Jehoachin was .viii. yere old whē he begaune to raygne, and he raigned thre monethes and tē dayes in Jerusalē: & did ỹ displeased ỹ Lord. And whē ỹ yere was out, king Nabuchodonozor sent & fet him to Babilon wt ỹ goodlye vessels of ỹ house of the lord, & made Zedekiah is *brother kyng ouer Juda and Jerusalem.

Here hyr ther is take for wante, by a maner of speache

And Zedekiah was .xxi. yere old when he begaune to raigne, & raygned a .xi. yere in Jerusalem. And he dyd that displeased the Lord his god, & humbled not him self before Jeremiah the prophete at ỹ mouth of the Lord. And therto he rebelled against Nabuchodonozor which had receaued of him by god, & was to styfe necked & to harde herted to turne vnto the Lorde god of Israel. Therto al the rulers of the prestes wt ỹ people trespaced a pace after al maner of abhominacyons of the herthē & poluted ỹ house of ỹ lorde which he had halowed in Jerusalem.

And ỹ Lord God of their fathers sent to the by his messengers, sendynge thē betymes: for he had compassyon on hys people and on hys dwellyng place. But they mocked the messengers of God and despised their wordes & mysse vsed his prophetes, vntyll ỹ wrath of the Lord so arose against hys people that it was past remeadie. And so he brought vpō them the king of Caldeye & slue their young men wt the sword in their holy temple, & nether spared younge man or mayden, nether olde man, nether so moch as him ỹ stowped for age: But gaue all into his hande.

And al ỹ vessels of ỹ house of god both great and smalle, and the treasures of the house of God, & the treasures of the kyng and

and hys Lordes he caried to Babilon eue
D ry whit. And they burnt the house of God & brake downe the walles of Jerusalem, & burnt al the palaces therof with fyre with al the goodly stoffe therof, and marred it. And he caryed awaye them that had escaped the swerde, to Babilō, wher they were seruauntes to him & his chyldren, vntill ỹ kyngdom of Persia begāne to rule, to fulfyll the worde of the Lorde by the mouthe of Jeremiah, vntyl the lande had her pleasure of her Sabothes: for as long as she laye desolate, she kepte Saboth vntyl thē had fullfylled .lxx. yeres.

i. Esdr. i. a Jere. xxv. c. and xxix. c

*And the fyrst yere of Cyrus kynge of Persia to fynisshe the worde of the lord by ỹ mouth of Jeremiah, the Lorde stered vp the spirite of Cyrus kyng of Persia, ỹ he made a proclamacion throwe oute all his kingdom, & therto set it vp in writing, saynge: Thus sayth Cyrus king of Persia, all the kingdomes of the erthe hath ỹ lord god of heuē geue me, which hath charged me to buylde hym an house in Jerusalem that is in the lād of Juda. Wherfore whosoeuer is amonge you of all hys people, the Lorde his God be wythe him, and let hym go vp.

¶ The ende of the second boke of the Chronycles of the Kynges of Juda.

¶ The .i. boke of Esdras the Prophete.

¶ Cyrus sēdeth againe the people that was in captiuitie, and restoreth them their holy vessels: And cōmaundeth them to buylde againe the temple.

The .I. Chapter.

IN the fyrste yere of *Cyrus kynge of Persia (ỹ the worde of the Lorde spoken* by the mouth of Jeremie might be fullfylled) the lorde stered vp ỹ spyrete of Cyrus king of Persia, ỹ he causyd it be proclamed throwe out al his empire, ye & by wrytig also, saying: Thus saith Cyrus ỹ king of Persia: The Lord god of heaue hath geuen me all the kingdomes in the lande *and hathe commaunded me to buylde him an house at Jerusalem in Juda. Whosoeuer now amōg you is of his people, the Lord his god be with hym, & let him go vp to Jerusalem in Juda, & buylde the house of the Lorde God of Israell. He is the God that is at Jerusalem. And whosoeuer remaynethe yet in eny maner of place (where he is a straunger) let the mē of hys place helpe him with siluer & goulde, with good & catel beside ỹ whiche they wyllyngelye offer, for the house of God at Jerusalem.

Cyrus Lorde

esa. xliiii. d

Then gatt vp ỹ prynccypall fathers of C
Juda and Ben Jamin, & the preastes and Leuites, & all they whose spyrte God had raysed to go vp, and to buylde the house of ỹ Lord at Jerusalem. And al they that were about them, strengthed their hand wt vessels of syluer and golde, withe good & catel, and Jewels, besyde that whych they gaue of theyr own frewyl. And king Cyrus brought forth of the vessellcs of the house of the lorde, which Nabuchodonozor had take oute of Jerusalē, & put in the house of his god. But Cirus the kinge of D
Persia brought thē forth by Mithridates ỹ treasurer, & nūbred thē vnto Sesbazar ỹ prince of Juda. And this is ỹ nūbre of thē: thirtie basens of gould, and a thousād basens of syluer, & nine and twentie knyues, .xxx. cuppes of gould, & of other siluer cuppes foure hundred and ten, & of other vessels a thousād. So that all ỹ vessels both of goulde & syluer, were fyue thousand & foure hūdred. Sesbazar brought them al vp, wyth thē that came vp out of ỹ captiuite of Babilon vnto Jerusalem.

¶ The nombre of thē that returned frō captiuytie.

The .ii. Chapter.

THese are the chyldren of the A
land that wēt vp oute of the captyuyte (whō Nabuchodonozor ỹ kyng of Babilō had caryed away vnto Babilon) and came againe vnto Jerusalē and into Juda, euery one vnto hys citye, and came with Zorobabel: Jesua, Nehemiah, Saraiah, Raclaiah, Mardochai, Belsā, Welphar, Begaual, Rehum & Baanah. This is nowe the nūbre of the men of the people of Israell: The chyldren of Pharos, two thousande, an hūdred, & two and seuētye: the chyldren of Saphatiah thre hundred and two & seuētē: the chyldren of Arath, seuē hundred & fyue and seuētye: the

childrē

Some rete
ne of the
of Moab

childrē of *Pahath Moab amōg ȳ childrē of Jesua Joab, two.M. eight hūdred & twelue: the childre of Elam, a thousande, two hundred & foure & fyftye: the childrē of Zethua, nyne hūdred, & fiue & fourtie: ȳ childrē of Sacai, seuē hūdred .l.xx. & fyue: the childrē of Bani, fyue hūdred & two and fourtie: the childrē of Bebai, fyue hūdred and thre & twentye, the childrē of Asgad, a thousande two hundred and two & twentye: the childrē of Adonicā, fyue hūdred & fyue & fyftie: the childrē of Beguai, two thousand & fyue and fyftye: the childrē of Adin, foure hundred & foure and fyftie: ȳ childrē of Ater of Hezekiah, eight & nine tye: the childrē of Besai, thre hundred & thre and twentye: the childrē of Jorath, an hūdred & twelue: the childrē of Hasū, two hundred and thre & twentye: the childrē of Gebar, fyue and nynetye: the childrē of Bethlehem, an hundred and thre & twentye: the men of Netopha fyue and fyftye: the men of Anathoth, an hundred and eyght and twentye: the childrē of Asmaueth, two & fourtye: the childrē of Kariath Jarim, Cephirah and Beeroth seuen hūdred and thre and fourtye: the childrē of Rama & Gabaah, syxe hūdred .l. & twentye: the men of Machmas, an hundred and two and twentye: the men of Bethell and Ai, two hundred and thre and twentye: the childrē of Nebo, two & fyftye: the childrē of Magbis, an hūdred & fyue and fyftye: the childrē of the other Elam a thousande, two hūdred and foure and fyftye: the childrē of Harim, thre hūdred and twentye: the childrē of Lodhadid and Ono, seuen hundred and .v. & twe tye: the childrē of Jericho, thre hūdred & fyue & fourtye: the childrē of Senaah, thre thousande, fyue hundred and thirtye.

The prestes. The childrē of Jedaiah of the house of Jesua, nyne hundred & thre & seuentie: the childrē of Emer, a thousand and two & fiftie: the childrē of Phashur: a thousand & two hundred and seuen and fourtie: the childrē of Harim, a thousād and seuentene.

C The Leuites. The childrē of Jesua & Cadmiel of the childrē of Hodauiah, foure and seuentye. The syngers, the childrē of Asaph, an hundred and eight and twentye. The childrē of the dorekepers.

The childrē of Selum, the childrē of Ater, the childrē of Talmon, the childrē of Akub, the childrē of Hatita, and the childrē of Sobai: all to geather an hundred and nyne and thyrtye.

The Nethinims, the childrē of Siha, the childrē of Hasupha, ȳ childrē of Thabaoth, the childrē of Ceros, the childrē of Sieha, the childrē of Phadō, the childrē of Lebanah, the childrē of Hagabah, the childrē of Acub, the childrē of Hagab, the childrē of Samlai, the childrē of Hanan, the childrē of Gadel, the childrē of Gahar, ȳ childrē of Reaiah, the childrē of Razin, the childrē of Necuba, ȳ childrē of Gazan, ȳ childrē of Usa, the childrē of Phaseah, ȳ childrē of Besai, ȳ childrē of Asena, the childrē of Meuni, the childrē of Nephusim, the childrē of Bacbuc, the childrē of Hacupha, the childrē of Harhur, ȳ childrē of Bezeluth, ȳ childrē of Mahira, ȳ childrē of Harsa, the childrē of Barcoin, the childrē of Sisara, the childrē of Thamah, ȳ childrē of Nesiah, the childrē of Hatipha.

The childrē of Salomōs seruaūtes, The childrē of Sotai, ȳ childrē of Sophereth, the childrē of Pharuda, ȳ childrē of Jaalah, ȳ childrē of Darcon, the childrē of Gedel, the childrē of Saphatiah, the childrē of Hattil, the childrē of Pochereth of Zebaim, ȳ childrē of Ami. All the Nethinims & the childrē of Salomōs seruaūtes were all to geather, thre hundred and two and nynetye.

And these wente vp also, Thelmelah, Thell Harsa, Cherub, Addon and Emer. But they coulde not shewe their fathers house nor their sede, whether they were of Israel. The childrē of Dalaiah, the childrē of Tobiah, the childrē of Necoda, syxe hundred and two & fiftye. And of the childrē of the prestes. The childrē of Hobaiah, ȳ childrē of Hakoz, ȳ childrē of Berzilai, whyche toke one of the daughters of Berzilai ȳ Galaadite to wyfe, & was cōted amonge the same naines: these sought the regyster of their byrthe, and found none, therfore were they put frō ȳ presthode. And Hathirsatha layde vnto them, that they shulde not eate of the most holye, tyl there rose vp a preast with the *lyght and perfectnesse.

eto, rchilic

The

The whole congregacion as one man, was two and fourtye thousand, thre hundred and thre score: beside their seruaūtes and maydens, of whome there were seuen thousande, thre hundred and seuē and thirtye. And they had two hundred syngynge men and wemen, seuen hundred and sixe & thyrtye horses, two hundred and fyue and fourtye Mules, foure hundred and fyue and thirtye Camels, and syxe thousand, seuen hundred and twentye Asses. And certaine of ȳ chefe fathers, whē they came to the house of the Lorde at Jerusalem, they offered wyllingly vnto the house of God, ȳ it shulde be set in his place, and gaue after their abilite vntoȳ treasure of ȳ worck, one and thre score thousand drames, & .v. thousande pounde of syluer, and an hundred prestes garmentes. So the prestes & the Leuites, and certayne of ȳ people and the syngers, and the porters, and the Nethinims dwelte in their cytyes, and all Israell in theyr cytyes.

Other wyse Japho.

C

Cafter the foundacō of ȳ temple once renued they sacrifyce vnto the Lorde.

The .iii. Chapter.

A stod.vii.es
iii.esd.v. c.

AND when the seuenth moneth came & the childrē of Israel were now in theyr cities, the people came to gether euē as one man, vnto Jerusale. And there stode vp Jesua the sonne of Josedec and his brethren the prestes, and zorobabel the sōne of Salathiel & hys brethren, and buylded the aultare of the God of Israel, to offer burntofferynges theron, as it is wrytten in the lawe of Moses the man of God, & the aultar set they vpon hys sor kettes (for there was a fearfulnes among them because of the nacions and landes) & offered burntofferynges theron vnto the Lord* in the morynyg & at euē. And held the feast of Tabernacles as it is written, and offered burntesacrifices daylye in order, accordynge to the custome, daye by daye. Afterwarde the daylye burntofferynges also, and of the new Mones & of all the feast dayes of the Lorde that were halowed, and all maner of frewill offerynges, which they dyd of their owne fre wyl vnto the Lorde.

Worthie a

B

Upon the fyrste daye of the seuēth moneth begāne they to offer burntsacrifices vnto the Lorde. But the foundacion of ȳ temple of the Lorde was not yet layd. Neuertheles they gaue money vnto thee masons and carpenters, and meate and drinke and oyle vnto them of Zidō & of Tire, to bringe them Cedre tymbre from Libanus by See vnto* Joppa, accordynge to the commaundement of Cyrus the kyng of Persia.

C

In the seconde yere of their commynge vnto the house of God at Jerusalem in ȳ second monethe, beganne Zorobabel the sonne of Salathiell, and Jesua thee sonne of Josedec, & the remnaūt of their brethrē the preastes and Leuites, and al they that were come out of the captyuite vnto Jerusalem, & appoynted the Leuites from twētie yere olde and aboue, to se that the worcke of the house of the Lorde went forwarde. And Jesua stode wyth his sonnes, and brethren, & Cadmiel wyth his sonnes, and the childrē of Juda, to forther the worcke men of the house of God, namely the childrē of Henadad wyth their children and their brethren the Leuites.

And when the buylders layde the foundacion of the temple of the Lord, the preastes stode in their arayc, wyth trompettes. And the Leuites the childrē of Asaph wt cymbales, to prayse the Lorde* after the maner of Dauid kynge of Israell. And they sange to gether, geuynge prayse & thankes vnto the Lorde, because he is gracious, and because his mercy endureth forcuer vpon Israel. And all ȳ people shouted loude in prayseinge the Lorde, because the foundacion of ȳ house of the lord was layde. Manye also of the olde prestes and Leuites and auncīēt fathers, whiche had sene ȳ first house: whē the foūdacō of this house was laied before their eyes, wept wt a loude voyce. And manye shouted wythe tope, so that the noyse gaue a great sound, in so moch ȳ the people coulde not knowe the topfull sounde for the noyse of the weppynge amonge the people: for the people shouted with a loude crye, so that the noyse was herde farre of.

i.pa.Esdras

B

C The buylding of the temple is hyndered. an dist.

The .iiii. Chapter.

BUT when the aduersaryes of Juda and Beniamin heard, & ȳ childrē of the captyuite buylde

buylde the temple vnto the Lorde God of Israel, they came to Zorobabell and to the prynceppall fathers, and sayde vnto them: We wyll buylde wyth you: for we seke ỹ Lorde youre God lyke as ye do. And we haue done sacrypice vnto him, sence the tyme that Asor Hadon the kynge of Assur broughte vs vp hyther. But Zorobabel and Jesua and the other auncient fathers of Israell answered them: It belongethe not to you, but to vs to buyld ỹ house vnto oure God: for we oure selues wyl buylde alone vnto the Lord our God of Israel, *as Cyrus the kynge of Persia hathe commaunded vs. i.Eldr.v.a

Then the folcke of the lande hyndered the people of Juda, and made them afrayde to builde, and hyred councelers against them and hyndered theyr deuyce, as longe as Cyrus the kynge of Persia lyued, vntyl the raygne of Darius king of Persia. But when Ahasuerus was kynge, in the begynnynge of hys raygne wrott they vnto hym a complaynte agaynst them of Juda and Jerusalem.

And in the tyme of Artharerses, wrote Bisellam, Mithridates, Thabeel and the other of their councell vnto Artharerses the kynge of Persia. But the scripture of the letter was wrytten in the Syrias speache, and was interpretated in the langage of the Syrians. Rehum the chaunceler, and Samsat the scrybe, wrote thys letter agaynste Jerusalem to Artharerses the kynge.

We Rehum the *chaunceler, and Samsat the scrybe, and other of the councell of Dina, of Arphasath, of Tarpiat, of Persia, of Arach, of Babilon, of Susan, of Deha, and of Elam, and other of the people, whome greate and nooble Asenaphar broughte ouer, and set in the cytes of Samaria, and other on thys syde the water, & *in Ceneeth. And thys is the summe of the letter that they sente vnto kynge Artharerses. *Or, peace or health.

Thy seruaũtes the mẽ on this syde the water & in Ceneeth. Be it knowne vnto ỹ kyng, that the Jewes are come vp from ỹ to vs vnto Jerusalem a cyte sedycious & froward, and buylde the same, and lay ỹ foundacion of the walles therof, & repaire them. Be it knowne now therfore vnto the king, that yf this cytie be buylded and the walles made vp agayne, thẽ shal not they geue tribute, tolle, and yearly custome, * & euẽ vnto ỹ kynges shal this hurt redownde. But nowe what we all are therby why che destroyed thee temple, we wolde no lõger se the kynges dyshonoure. Therefore sent we out, & caused the kynge to be certyfyed therof: That it maye be sought in ỹ Chronycles of thy progenitoures, and so shalt thou fynde in the same Chronicles, & perceaue, that this citie is sedicious & noysome vnto kynges & landes, & ỹ they cause other also to rebel of olde, & for ỹ same cause was thys citie destroyed. Therefore do we certifye ỹ kyng, that yf thys citie be buylded, and the walles therof made vp, thou shalt kepe nothyng on this side ỹ water by the reason of it. * Some rede ỹ wo ỹ kynges trybu t may turne to damage.

Thẽ sẽt the kynge an ãswere vnto Rehum the chaunceler, & Samsat the Scribe, & to ỹ other of their councel ỹ dwelt in Samaria, & vnto ỹ other beyond the water. Peace & salutatiõ. The letter which ye sẽt vnto vs, hath bene opẽli red before me, and I haue cõmaũded to make searche: & it is foũd, ỹ this citie of olde hath made insurrectiõ against kinges, & how ỹ vprore & rebelliõ hath bene cõmitted therin. There haue bene mightie kinges also at Jerusalẽ which haue raigned ouer all that is beyonde the water, & tolle, trybute & yearlye custome was geuẽ vnto them. Do ye now after thys commaundemẽt, forbid the same men, that the citie be not builded, til I haue geuẽ cõmaũdemẽt. Take hede nowe that ye be not negligent here in, lest the kinge haue harme there thorowe.

Nowe when kinge Artharerses letter was red before Rehum the chaũceler and Samsat the Scrybe and their councell, they wẽt vp in all the haste to Jerusalem vnto the Jewes, & forbad them with violence and power. Then ceassed the worck of the house of God at Jerusalẽ, & continued so vnto the seconde yere of Darius kynge of Persia.

¶ By the exhortacyon of Aggeus and zacharie is the temple buylde agayne.

The. v. Chapter.

THe Prophetes, Aggeus and Zacharyy ỹ sõne of Ido, prophecied vnto ỹ Jewes ỹ were in Juda & Jerusalẽ, in the name of ỹ God of Israel. Thẽ gat vp Zorobabel the sonne of Salathiel, & Jesua the sonne of Josedec, & began to buylde the house of God at Jerusalem, and wyth them the Prophetes of God whiche helped thẽ. At the same tyme came to thẽ Thathanai the captaine on thys syde the water, & Starbuzanai, & their coũcelers, & said thus vnto thẽ. Who hath cõmaunded you to builde this house and to make vp thee walles therof? Then tolde we thẽ the names of the men, ỹ made thys buylding. But the eye of theyr God came vpon the Elders of the Jewes, that they coulde not cause them to ceasse, tyl the matter was brought before Darius, & tyl they had answered by letters ther vnto. i.Eldr.v.b

Thys is the copte of the letter that Thathanai the captayne on this side the water and Starbuzanai, and theyr councellers of Apharsach (which were on this syde thẽ water) sent vnto kinge Darius. And thys is the entent of the wordes that they sente vnto him: Vnto Darius the King, All peace. Be it knowẽ vnto the king, that we came into Jewri to the house of ỹ great god which is buylded with *roughe stone, and beames at layed in the walles, & ỹ worcke goeth fast forth, & prospereth in their handes. We asked therfore the elders & sayde vnto them: Who hath cõmaunded you to buyld this house, & to make vp the walles therof? We asked theyr names also, ỹ we mighte certyfie the, & haue written the names of the men that were theyr rulers. Heb. Halo Marble

But they answered vs wyth these wordes, & sayd: We are the seruauntes of the God of heauen & earth, & buyld the house that was bylded many yeres ago * whych a great kyng of Israel buylded & sett vp. And after oure fathers had prouoked the God of heaue vnto wrath, * he gaue them ouer in the hande of Nabuchodonoz thee kyng of Babilon the Caldee, which brake downe thys house, and caryed thee people awaye vnto Babilon. Nyne. vii. p. Esdr. a. Iere. xxviii. and xxix

* But in ỹ fyrst yere of Cyrus the king of Babilõ, the same kynge Cirus cõmaũded to buylde thys house of God, for thee vessellis of gould & syluer in the house of God, whyche Nabuchodonoz toke oute of the temple at Jerusalem, and broughte them into the temple at Babilõ, those dyd i.Eldr.v.c

Cyrus the king take oute of the temple at Babilon. * & deliuered thẽ vnto Salabazar by name, whõ he made captaine, & said vnto him. Take these vessels, go thy way and bringe them vnto the tẽple at Jerusalem, & lett the house of God be buylded in hys place. Then came the same Salbazar and layde thee foundation of the house of God at Jerusalẽ. Sence that tyme hath it bene in buylding, & yet is it not fynished. Yf it please the kyng now, let there be serch made in the kynges treasure house which is at Babilon, whether it haue bene kyng Cyrus commaundemente, that the house of God at Jerusalem shulde be buylded: and sende vs thee kynges mynde concernyng the same. i.Eldr.v.d

¶ Of the cõmaundemẽt of Darius king of Persia after the tẽple was buylded and dedycat, the childre of Israel kepe the feast of vnleuended bread.

The. vi. Chapter.

THen cõmaunded king Darius, ỹ search shuld be made in the library of the kinges treasure house, whichlaye at Babilon. * ‡ So at Egbathanis in a castel that lyeth in the lãd of the Medes, ther was foũd a boke, & in it was ther an acte writtẽ after this maner: In ỹ fyrst yere of king Cirus, cõmaũded the same king Cirus to buylde the house of God at Jerusalẽ, in the place where the sacrifices is made, & to laye the foundation to beare thze skore cubites heyght, & thze score cubites bredth, & thze walles of rough stones, and one walle of timber, and the expences shalbe geuẽ of the kinges house. And thee gould & syluer vessell of the house of God (which Nabuchodonozor toke out of ỹ tẽple at Jerusalẽ, & brought vnto Babilõ) shalbe restored agayne, that they maye be brought vnto the temple at Jerusalem to theyr place into the house of God. i.Eldr.vi.a

Get you farre frõ thẽ therfore, ỹ Thathanai captaine beyoũd ỹ water, & Sthar buzanai, & your councelers which are beyond the water, get ye away frõ them. Let thẽ worke in ỹ house of God, that the captayne of the Jewes and theyr elders maye buyld the house of god in his place. I haue cõmaunded also what shalbe done to ỹ elders of Juda for the buylding of ỹ house of God, that ther shall diligently be taken of ỹ kinges goodes euen of the rentes

beyond the water, & geuen vnto the men, & that they be not hindred. And yf they haue neade of calues, lambes, or goates, for the burntoffring vnto the god of heaue, wheate, salt, wine & oyle, after the custome of the preestes at Jerusalē, ther shalbe geuen thē dayly as is according: and se that thys be done wyth out faute, that they maye offre swete sauoures vnto the God of heaue, & praye for the kinges lyfe, & for his childrē This cōmaundement haue I geuen. And what mā soeuer he be & altereth these wordes, ther shal a beame be takē frō his house, & set vp, & he shalbe hanged theron, and his house shalbe prayed for the dede.

But the God that dwelleth in heaue, de ¶ stroye al kinges & people, that put to their hand to alter & to breake downe the house of God at Jerusalem. I Darius haue cōmaunded, that this be diligently done.

Thē Thathanai the captayne beyond ỹ water, & Stharbuzanai with their counce lers (to whom king Darius had sent) dyd theyr diligence. And the Elders of the Jewes buylded, & they prospered thorow the Prophecienge of Aggeus the prophet and Zacharye the sonne of Jdo: & they bylded and set vp the worke, according to the commaundemēt of the God of Jsrael, & after the cōmaundemēt of Cyrus, Darius and Artharerses kynges of Persia. And they perfourmed the house vnto the thyrd day of the moneth Adar, that was in the syxte yere of the raygne of king Darius.

1.Da.vii.b * And the childrē of Jsrael, the preestes, ỹ Leuites, & the other childrē of the captiuyte helde the dedication of the house of god wyth ioye, & offred at the dedication of the house of God, an hundred calues, two hūdred lambes foure hundred goates: & for the synneoffringe for all Jsrael twelue he goates, according to the nombre of the trybes of Jsrael, & set the preestes in their courses, & the Leuites in theyr offices to mynister vnto God whyche is at Jerusalem as it is wrytten in the Boke of Moyses.

D And the childrē of the captiuite helde Passeouer vpō the fourtenth daye of thee first moneth: for the preestes & Leuites had purified them selues, so that they were all cleane as one man, & kylled Passeouer for al the childrē of the captyuite, & for their brethren the Preestes, and for them selues. And the childrē of Jsrael which were come agayne out of captiuite, and al soch as had separated thē selues vnto them from the fylthynesse of the Hethen in the lande, to seke the Lord God of Jsrael, ate & held the feast of vnleuended bred seuen dayes with ioye: for the Lord had made thē glad and turned the hert of the kynge of Assur vnto them, so that theyr hādes were stregthed in the worke of the house of God, whi che is the God of Jsrael.

The Notes.

* ỹ Some reade. And ther was founde in a coffre (that was in the palace in the lād of Medes) a boke: and therin was wrytten soche a memorial, &c.

¶ By the commaundement of Artharerses. Esdras taketh his cōpanyons the childrē of Jsrael, and resorteth to Jerusalem.

The. vii. Chapter.

After these actes in the raygne of Artharerses king of Persia, ther went vp frō Babilon Esdras the sōne of Saraiah the sonne of Asariah, the sōne of Helkiah, the sonne of Selum, the sonne of Zadoc, the sonne of Ahitob, thee sonne of Amariah, the sonne of Asariah, the sōne of Maraioth, thee sonne of Zaraiah, thee sonne of Ozi, the sōne of Boki, the sōne of Abisua, the sonne of Phinehes, the sonne of Eleazar, the sonne of Aaron thee chefe preste. This Esdras was a quicke scrybe in the lawe of Moyses, * which the Lorde god of Jsrael dyd geue. And the king gaue him al that he requyred, according to ỹ hāde of the Lord his God vppō him. And ther wēt vp certayne of the childrē of Jsrael, & of the preestes, & of the Leuites, of thee singers, of ỹ porters, & of thee Nethinims vnto Jerusalē, in the seuenth yere of King Artharerses. And they came to Jerusalem in ỹ fyfth moneth, that is the seuenth yere of the king. For vpon the first daye of the fyrst moneth, decupled he to go vp frō Babilon: & on the fyrst daye of the fyfth moneth came he to Jerusalem, according to the good hand of God vpō him. For Esdras prepared his hert to seke the lawe of the Lorde, and to do it, & do teache the Preceepte and iudgemente in Jsrael.

Esd.vii.a

And thys is the coppe of the letter, thee kyng Artharerses gaue vnto Esdras the Prieste, the scrybe, which was a teacher in the wordes of the Lorde and of hys statutes ouer Jsrael. Unto Esdras the Priest and

and Scrybe in the lawe of the God of heuē, peace & salutacio. I haue cōmaūded, ỹ al they of the people of Jsrael, & of the preestes & Leuites in my reaulme, whyche are mynded of theyr owne good wil to go vp to Jerusalē, that they go with the, beynge sent of the kinge & of the seuen Lordes of the cōcel, to vyset Juda & Jerusalem, according to the law of God, which is in thy hand: And that thou shuldest take with ỹ, siluer & gould, which the king & the lordes of his cōcel geue of their owne good wyl vnto the God of Jsrael (whose habitacio is at Jerusalem) & al the syluer and gould that thou canst fynd in al the cōtre of Babilon: wyth it that the people & preestes geue of theyr owne good wyl vnto the house of God at Jerusalem.

¶ Take thou the same, & bye dyligently with the same moneye, calues, lābes, goates, & meatoffringes & drinkeoffringes: to be offered vppon the aultare of the house of your God at Jerusalē. And loke what it lyketh me and thy brethrē to do with the remnaunt of the moneye, that do after the wyll of youre God. And ths vesselles that are geuē the for the ministratiō in the house of thy God, those delyuer thou before God at Jerusalem.

And whatsoeuer thing more shal be nedeful for the house of thy God, which is necessary for the to spende, let the same be geuē out of the kinges chamber. I king Artharerses haue cōmaūded al the treasurers beyonde thee water, that loke whatsoeuer Esdras the preste and scrybe in the law of the God of heauen, requyreth of you, that ye fulfyl the same diligently, vntil an hundred Talentes of syluer, vntyll an hundred Quarters of wheate, and tyll an hundred Battbes of wyne, and tyll an hū dred* Battbes of oyle, and salte withoute measure. Whatsoeuer belōgeth to the law of the God of heauen, let the same be done with diligence for the house of the God of heauē, that there come no wrath vpon the kynges reaulme and his childrē.

1.Es.vii.d D

And knowē be it vnto you, that ye shal haue no auctorite to requyre taxinge & custome, & yearly rentes vpō any of the preestes, Leuites, singers, porters, Nethinims and mynisters in thee house of thys God. But thou Esdras (after the wysdō of the God that is in thy hand) set thou iudges & arbiters, to iudge al the people that is beyonde Jordan, euē all soche as knowe the lawe of thy God: and thē that know it not those se that ye teache. And whosoeuer wil not diligently fulfyll the lawe of thy God and the kinges lawe, shal haue hys iudgmēt for the dead whether it be vnto death or to be banished, or too be condemned in goodes, or to be put in prison.

* Praysed be the Lord God of oure fathers, which so hath inspired the kynges hert to garnish the house of God at Jerusalē: & hath enclyned his mercy vnto me in the presence of the king, & his councelers, and before all the kinges hye estates. And I was comforted (according to the hāde of the Lord my God ouer me) & so gathered I the heades of Jsrael to gether, that they myght go vp with me. 1.Es.vii.b c.

¶ The nomber of thē that returned to Jerusalem wyth Esdras

The. viii. Chapter.

These are thee heades of theyr fathers that were named, whi che went vp with me frō Babilō, what tyme as kinge Artharerses raigned. Of ỹ childrē of Phinehes, Gersom: of the childrē of Ithamar, Daniel: of the childrē of David, Hatus: of the childrē of Zecaniah, of the childrē of Pharos, Zachary, & wythe hym were nōbred an hundred & fyftie mē. Of the childrē of Pahath Moab, Elioenai the sonne of Zaraiah, and wyth him two hundred men. Of the childrē of Zechaniah the sonne of Jahasiel, & with him thre hūdred men. Of the childrē of Adin Abed the sonne of Jonathan, & with hym fyftie men. Of the childrē of Elam, Jesaiah the sonne of Athaliah, & with him seuentie men. Of the childrē of Saphatia Zabadiah the sonne of Michael, & wythe hym foure skore men. A 1.Es.viii.a c.

Of ỹ childrē of Joab, Obadiah ỹ sōne of Jehiel, & wyth hym two hundred and xviii. men. Of the childrē of Selomith, the sonne of Josphiah, & with him an hundred and thre men. B

Of the childrē of Bebai, Zachary the sonne of Bebai, & with him eyght & twentie mē. Of the childrē of Asgad, Johanā, the sonne of Hakatan, & wyth him an hundred &

dzed & ten men. Of the last childzē of Adonicam, & these were theyr names: Eliphelet, Jehiell & Samaiah, and with thē thre score men. Of the childzē of Begui, Uthai and Zabud & with thē seuentie men. And I geathered thē to geather by the water that renneth towarde Ahaua, & there abode we thre dayes. And whē I loked amonge the people and the prestes, I founde no Leuites there. Then sent I Eliezer, Ariel, Semeiah, Elnathan, Jarib, Elnathā, Nathā Zachary & Mosolam the rulers, & Joiarib and Elnathan the teachers, & those sent I vnto Edo the chefeste at Casphia, that they shuld fetch vs ministers for the house of oure God, & I told thē what they shuld saye vnto Edo and to his brethrē the Nethinims at Casphia.

And (according to the good hand of our God vpō vs) they brought vs a wyse mā from among the chyldzen of Moholi the sonne of Leui the sōne of Israell, euē Sarabia with his sonnes & brethrē, eyghtene And Hasabia, & with him Isaiah of ỹ childzen of Merari, wyth his brethren & theyr sonnes, xx. And of the Nethinims, whome Dauid & ỹ rulers gaue to minister vnto the Leuites, two hundzed and twentye, all named by name.

And cuē ther at the water beside Ahaua, caused I a fasting to be proclamed, that we might hūble our selues before our God, to seke of him a right waye for vs, & oure childzen and al oure substaunce. For I was ashamed to requyre of ỹ king, soudiers and horsemē, to helpe vs against the enemye in the way. For we had sayd vnto the king: The hand of our God is vpō all thē that seke him in goodnes, and his violence and wrath vpō all them that forsake him. So we fasted, & sought thys at our God, and he hearde vs.

And I toke out twelue of the chefe prestes, Sarabia & Hasabia, and ten of theyr brethren wyth them, and weyed them there the syluer & gould & vessels for the heueoffring vnto the house of our God, whych the king and the Lordes of his councell & rulers, and al Israel that were at hande, had geuē to the heueoffringe: & ther weyed I them vnder theyr hand syxe hūdzed and fyftie talentes of syluer, & in syluer vessell an hundzed talentes, and in gould an hundzed talentes, twentie cuppes of goulde of a thousande dzammes, and two costely ornamētes of good bzasse, as cleare as goulde, & sayd vnto them: Ye ar holy vnto the Lozde, therfore are the vesselles holy also, and so is the syluer & gould that is geuen of a good wyl vnto the Lozd God of your fathers: Watch ye therfore and kepe it, tyll ye wepe it downe before the chefe prestes and Leuites, and auncient fathers of Israel at Jerusalem in the chestes of thee house of the Lozde. Then toke the prestes and Leuites that weyed syluer & gould & vessell, to bringe it to Jerusalem vnto the house of our God. So we brake vp, from the water of Ahaua on thee twelueth daye of the fyrst moneth, to go vnto Jerusalē: and the hand of our God was vpon vs, & delyuered vs from thee hande of thee enemies and pzeuye waytinges by the waye. And we came to Jerusalem, & abode there thze dayes. But on the fourth daye was ỹ syluer and goulde, and vessell weyed in ỹ house of our God vnder the hand of Meremoth the sonne of Uziah the prieste, and wyth hym Eleazar the sonne of Phinehes and wyth them Iosabad the sonne of Jesua, and Noadiah the sonne of Benoi of the Leuites, according to the nombze & weighte of euerye one. And the weyghte was all wzytten vp at the same tyme.

And the childzen of the captiuite, which were come out of pzeson, offred burntoffe ringes vnto thee God of Israell: xii. bullockes for all Israell, syxe and nyntye rāmes, seuen and seuentie lambes, & twelue goates for a synneoffring, all to the burnt offringe of the Lozd. And they delyuered the kynges commyssion vnto thee kinges officers, & to the captaynes on thys syde ỹ water. And they promoted the people and the house of God.

The Notes.

a Fallinges, as the scripture maketh mencion, hathe bin common humiliations & supplicatyons done before God: other for some great tribulation suffered or cōminge at hande, or for a singular repentaunce & ernest for thinckyng of theyr synnes, as it is wyttenin 1. Regum. vii. b and. xxi. d. ii. Esdzas. ix and. c

Esdzas cōplayneth on ỹ people that had turned thē selues from God, & mingled with the gentyles.

The. ix. Chapter.

Whē al this was perfourmed I the rulers came to me, & sayd: The people of Israell, & thee prestes & Leuites are not separated from the nacios in the landes as touching theyr abhominatios, namely of the Cananites, Hethites, Pherezites, Jebusites, Ammonites, Moabites, Egiptias, and Amozites. Deut. vii. a and. xxiii. b Josue. xxiii. c Judic. iii. a For they haue take the daughters of the same, & theyr sonnes, and haue myxte thee holy sede wyth the nacios in the lādes: and the hand of the pzinces & rulers hath bene pzincipal in this trespace.

Whē I heard this, I rent my clothes and my rayment, and pluckt of thee hearte of my head and of my beard, & sate mourning. And ther resozted vnto me al soch as feared the wozd of the Lozd God of Israel because of the great transgressiō. And I sate mourninge vntyl the euenynge sacryfyce. And aboute the euenynge sacryfice I rose vp fro my heupnes, & rēte my clothes and my raymēt, and fell vpon my knees, & spred oute my handes vnto the Lozde my God, and sayde.

Esdr. viii. c

My God, I am a shamed, & darre not lyfte vp myne eyes vnto the my God: for oure wyckednesses are growne ouer oure head, & our trespaces are waxen great vnto the heauen. Sence the tyme of oure fathers haue we bene in great trespace vnto this daye, * & because of our wickednesses haue we & our kinges bene delyuered into the hande of the kinges of the nacios, into the swerde, into captiuite, into spoyle, and into confusiō of face, as it is come to passe thys daye.

Deut. xxviii. b

But now is ther a lyttle & sodayne graciousnes come frō the Lozde oure God, so ỹ some of vs are escaped, ỹ he maye geue vs a nayle in his holy place, that our God maye lyghte our eyes, and geue vs a lytle lyfe in our bondage. For we ar bondmen, & our god hath not forsakē vs in our bondage, & hath enclined mercy vnto vs in the sighte of the kinges of Persia, ỹ he shulde geue vs lyfe, & promote the house of oure God, & to sett vp the desolatiō thereof, & to geue vs an hedge in Juda and Jerusalē.

And now O our God, what shal we say after this: for we haue forsakē thy cōmaundemētes, whych thou hast cōmāded by thy seruautes the Prophetes, and sayde: The lād vnto which ye go to possesse it, is an vncleane lād thorow ỹ filthines of the people of the lādes, in their abhominacios wherewith they haue made it ful of vnclenes on euery side. Therfore shal ye not geue your daughters vnto their sonnes, and theyr daughters shal ye not take vnto your sonnes & seke not their peace & welth for euer, that ye may be stronge, and enioye ỹ good in the land, & that ye & youre childzen may haue the inheritaūce of it for euermore.

D

And after all this that is come vpon vs (because of oure euell dedes, & greate trespace) thou our god hast spared oure wyckednesses, and hast geuē vs a deliueraūce as it is come to passe thys daye.

As for vs, we haue turned backe, & haue let go thy cōmaundementes, to make contracte wyth the people of these abhominacions. Wylt thou then be wroth at vs, tyll we be vtterly consumed, so that nothing remayne, and tyll there be no delyueraunce? O Lozd God of Israell, thou arte righteouse, for we remayne yet escaped. as it is thys daye. Beholde in thy pzesence are we in oure trespace, for because of it is ther no standing before the.

The people repent them and turne, & putt awaye theyr straunge wyues.

The. x. Chapter.

And whē Esdzas prayed after this maner, & knowleged, wepte, & lay before ỹ house of god ther resozted vnto him oute of Israel a very great cōgregatiō of mē & wemen, & childzen: for the people wepte very sore. And Sechaniah thee sonne of Jehiel one of the childzē of Elam answered, & sayd vnto Esdzas: We haue trespaced agaynst the Lozd our God, in ỹ we haue taken straunge wyues of all the people of the land. Now there is hope yet in Israel cōcerninge this therfore lette vs make a couenaūt now with oure god, that we shal put away al the wyues (and soche as are borne of them) according to the counsell of the Lozd, and of them that feare the commaundemente of oure God, that we maye doo according to the lawe. Gett the vp therfore, for the matter belongeth vnto the. We wyll be wyth the, be of good comforte, and do it.

1. Esd. ix. a

* Then arose Esdzas, & toke an othe of ỹ rulers, prestes and Leuites, & of al Israel that they shuld do according to this wozd and they swase. And Esdzas stode vp be-

fore the house of God, & wēte into the chā-
ber of Johanā ỹ sone of Eliasib. And whē
he came thither, he ate no bred, nor dranke
water: for he mourned because of the trās-
gression of thē that had ben in captiuite.

And thei caused a proclamatiō be made
thorow out Juda & Jerusalem, vnto al ỹ
childrē which hadde bene in captiuite, that
they shuld geather thē selues together vn-
to Jerusalē: And that whosoeuer came not
within thre dayes accordīg to the deuyce
of the rulers and eldors, al his substaunce
shuld be forfet, & be put out from the con-
gregation of the captiue.

Then al the men of Juda & Bē Jamin
geathered thē selues to geather vnto Jeru
salem in thre dayes, that is on the twentye
daye of the nyneth moneth: & al the people
sate in the strete before the house of god, &
trembled because of thee matter, and for ỹ
rayne. And Eldras the prest stode vp, and
sayd vnto thē: * Ye haue trāsgressed, that
ye haue taken straūge wiues, to make the
trespace of Israel yet more: confesse nowe
therfore vnto the Lorde God of youre fa-
thers, & do hys pleasure, & separate youre
selues, from the people of the land, & from
the straūge wiues. Then answered al the
congregation, & sayd with a loude voyce:
Let it be done as thou hast sayde, But the
people are manye, & it is a raynie wether, &
they cannot stand here without, neyther is
this a worke of one daye or two, for we are
many that haue offended in this trāsgres-
sion. Let vs appointe our rulers therfore
in al the cōgregation, ỹ al they which haue
taken straunge wiues in our cyties, maye
come at that tyme appointed, & the elders
of euery cytie & theyr Judges wyth them,
tyll the wrath of our God be turned away
from vs for thys offence.

Then were appointed Jonathā ỹ sonne
of Asahel & Jahasia the sone of Thekuah
ouer thys matter: And Mosolā & Saba-
that ỹ Leuites holpe them. And ỹ children
of the captiuite did euen so. And Eldras ỹ
prest, & the aūcient heades thorow ỹ hou-
se of theyr fathers, & al that were nowe re-
hearsed by name, separated them selues, &
sate thē downe on the first daye of ỹ tenth
moneth to examē this matter. And of ỹ. i.
day of ỹ fyrst moneth they * made an ende
of al the men ỹ had takē straunge wiues.

That is, ỹ
ministred their
businesse in
nōbring al
themē that
had so

And amonge the childrē of the Priestes
ther were men found ỹ had takē straunge
wiues, namely amōg the childrē of Jesua
the sōne of Josedec & of his brethrē, Maa
siah, Eliezer, Jarib & Godoliah. And they
gaue theyr hādes ther vpō, that they wold
put away theyr wiues: & for theyr trespa-
ce offringe to geue a ramme for theyr tres-
pace. Among the childrē of Emer, Hanani
and Zabadiah. Among the childrē of Ha
rim, Maasiah, Eliah, Semeiah, Jehiel, &
Oziah. Among the childrē of Phashur, E
lioenai, Maasiah, Ismael Nathanael, Jo
sabed & Elcasah. Among the Leuites, Jo
sabed, Semei and Kelaiah, which same is
Kalithah, Pathahiah, Juda & Eleazar. A-
mong the singers, Eliasib. Amōg the por-
ters, Selum, Telem and Uri.

Of Israel. Among the childrē of Pha
ros, Remiah, Jesiah, Melchiah, Miamin,
Eleazar, Melchiah, & Banaiah. Amonge
the childrē of Elam, Mathaniah, Zacha-
ry, Jehiel, Abdi, Jerimoth & Eliah. Amōg
the childrē of Zethua, Elioenai, Eliasib,
Mathaniah, Jerimoth, Zabad & Aziza.
Among the chyldrē of Bebai, Jehohanā,
Hananiah, Zabai & Athalai. Among the
chyldren of Bconi, Mosolā, Maluch, A-
daiah, Jasub, Saal & Jerimoth. Among
ỹ childrē of * Pahath Moab, Edna, Ca- * Some rede
lal, Banaiah, Maasia, Mathaniah, Beze captayns
leel, Benui & Manasseh. Among the chyl- of Moab
drē of Harim, Eliezer, Jesiah, Melchiah
Semeiah, Simeō, Ben Jamin, Malluch
and Samariah. Amōg the chyldrē of Ha
sem, Mathnai, Mathathah, Zabed, Eli-
phelet, Jeremi, Manasseh & Semei. Amō
ge ỹ childrē of Bani, Madai, Amrā, Huel
Bancah, Cheluhi, Badaiah, Cianiah, Ma
remoth, Eliasib, Mathaniah, Mathanai,
Jaasau, Bani, Benui, Semeiah, Sala-
miah, Nathan, Adaiah. Machnadabai,
Sasai, Sarai. Asarael, Selemiahu, Sa
mariah, Selū, Amariah & Joseph. Amōg
the childrē of Nebo, Jaiell, Mathathiah,
Zabed, Zabina, Jedai. Joel & Banaiah

All these had taken straunge wyues.
And amōg ỹ saue wyues ther were
some, that had bozne childzen.

✠

The ende of the fyrste boke
of Eldras.

The secōde boke
of Eldras / otherwyse called the boke of Nehemiah.

Nehemiah butteler to kyng Artharxerses prayeth to God for the people.

The. j. Chapter.

These are the actes of Nehemi
ah the sōne of * Hachalia. It
foztuned in the moneth * Cas
leu in the twentie yere, that I
was in the castell at Susan:
and Hanani one of my brethrē came wyth
certayne men of Juda, and I asked them
how ỹ Jewes dyd that were delyuered &
escaped from the captyuite, and how it wē
te at Jerusalem. And they sayde vnto me:
The remnauut of the captyupte are there
in the lande in greate myschefortune and re-
buke. * The walles of Jerusalem ar bro-
ken downe, and the gates therof are brent
wythe fyre.

Whē I heard these wordes, I satt me
downe and wepte, & mourned two dayes,
& fasted and prayed before the god of hea
uen & said: O Lorde God of heauen, thou
greate & terryble God, * thou that kepeste
couenaunt and mercye for thē that loue ỹ
and obserue thy commaundementes: lett
thyne eares herken, & thyne eyes be open, ỹ
thou maiest heare the prater of thy seruaū
te, which I prayе now before the day and
nyghte for the chyldren of Israel thy ser-
uauntes, and knowledg the sinnes of the
chyldren of Israel, whych we haue cōmit-
ted agaynst the.

And I & my fathers house haue sinned al
so. We haue bene corrupte vnto ỹ, in that
we haue not kept the cōmaūdemēres, sta-
tutes & lawes, whych ỹ commaūdedst thy
seruaūt Moses. Yet call to remembraūce
the worde ỹ thou cōmaundest thy seruaūt
Moses, & saydeste: Yf ye transgresse, then
wyl I scatter you abrode amōg ỹ naciōs.
But yf ye turne vnto me, & kepe my com-
maūdemētes and do thē: thoughe ye were
cast out vnto the vttermost part of heaue
yet wil I geather you from thence, & wyll
bring you from thēce, eue vnto the place,
ỹ I haue chosē for my name to dwel there
They are thy seruaūtes, & thy people whō
ỹ hast deliuered thorow thy great power
and mightye hande. O Lorde, lette thyne
eares herken to the prayer of thy seruaum-
te, and the prayer of thy seruaūtes, whose
delyre is to feare thy name, and let thy ser
uaunt prosper thys daye, & graunte hym
mercy in the syght of this man: for I was
the kynges butelar.

After Nehemiah had obtained letters of Artharxerses he cometh to Jerusalem, & buyldethe the walles.

The. ij. Chapter.

Nȳ moneth Nisan in ỹ twē-
tyeth yeare of kyng Artharxer-
ses, when the wyne stode be
fore hym, I toke vp ỹ wyne,
& gaue it vnto ỹ kinge and I
was heuy in hys presēce. Thē sayd ỹ king
vnto me: why lokest thou so sadly? Thou
art not sicke, that is not the matter, but ỹ
arte heuy herted. Neuertheles I was sore
afraied & sayde vnto the kyng: god saue ỹ
kynges lyfe for euer, shuld I not loke sad
ly? the citie of my fathers burial lieth wast
& the gates therof are consumed wȳ fyre.
Then sayde ỹ kyng vnto me: what is then
thy request? then made I my prayer to the
god of heaue, & sayd vnto the kynge: yf it
please the king, & yf thy seruaūt be fauou
red in thy sighte. I be seke ỹ send me into
Juda vnto the citie of my fathers burial,
that I maye buylde it.

And the kynge sayde vnto me, & so dyd
the quene that sat by him: how longe shall
thy tourney cōtinue, & whē wilt thou come
agayne? And it pleased ỹ king to send me,
and I set him a tyme, & sayd vnto the kin-
ge: yf it please the king, let him geue me let
ters to the captaynes beyonde the water, ỹ
they maye conueye me ouer, tyl I come in
to Juda: & letters vnto Asaph the lord of
the kinges wood, ỹ he may geue me wood
for beames to ỹ gates of the palace, which
ar hard on the house & harde on the walles
of the cytye, and for the house that I shal
entre into. And the kynge gaue me accor
dyng to the good hande of God vpō me.
And when I came to the captaynes beyō
de the water, I gaue them the kynges let-
ters. And the kynge sent captaynes and
horsmen wyth me.

But whē Sanabalat the Horonite &
Tobiah ỹ seruaūt of ỹ Ammonites heard
that, it greued them sore, that ther was co-
me a man which soughte thre welthe of the
chyldren

childrē of Israel. And when I came to Jerusalē, & had bene there thre dayes, I gatme vp in ỹ night seasō, & a fewe mē wt me for I told no man what god had geuē me in my hert to do at Jerusalem: & ther was not one beast wt me, saue it that I rode vpon. And I rode by vyght vnto the valley porte before the Dragon well, and to the Dongeporte, and consydered the walles of Jerusalē that were brokē downe, & ỹ porters therof cōsumed wyth the fire. And I wēt ouer vnto ỹ wellporte, and to the kinges condyte, & ther was no rowme for my beast that it could go vnder me. Thē wēt I on in the nyghte by ỹ broke syde, & consydered the wall, and turned back & came home agayne to the valley porte.

And the rulers knew not whither I wēte or what I dyd: for hyther to had I not told ỹ Jewes & the prestes, the counceleres & ỹ rulers, & ỹ other ỹ laboured in ỹ worke. And I sayd vnto them: ye se the mysery ỹ we ar in, how Jerusalē lyeth waste, & how ỹ gates therof are brēt with fyre, come let vs buylde vp the walles of Jerusalē, ỹ we be no more a rebuke. And I told thē of the good hād of my god which was vpon me: and the kynges wordes that he had spokē vnto me. And they sayde: then let vs gett vp, & buylde: and their handes were strengthed to good.

But when Sanabalat ỹ Horonite, & Tobiah the seruaunt of the Ammonites, and Gesē the Arabiā herd it, they laughed vs to skorne, & dyspysed vs, & sayde: what is thys that ye do? Wyll ye fall awaye agayne from the kyng? Then answered I them, and sayde: the God of heauen he it is that causeth vs to prospere: & we be his seruauntes. Let vs get vp and build. As for you, ye haue no portiō nor right, nor remembraunce in Jerusalem.

¶ The nombre of them that buylded the walles.

The.iii. Chapter.

And Eliasib ỹ hie prest gat hi vp wt his brethrē ỹ prestes, & buylded ỹ Shepegate. They repared it, & set vp ỹ dores of it: euē vnto the tower Meah repared they it, namely vnto the *tower of Hananeel. Nexte vnto hym buylded ỹ mē of Jericho. And beside hym buylded Zachur the sonne of Imri. But the fishporte buylded the chyldren of Asanah buylde, they couered it, and sett on the dores, lockes & barres of it. Nexte vnto him builded Marimoth the sonne of Uriah thee sonne of Hakos. Nexte vnto hym buylded Mosolam the sonne of Barachiah the sonne of Meselsabeel. Nexte vnto hym builded Zadok the sonne of Baana. Nexte vnto hym buylded they of Thekua. But theyr great men put not theyr neckes to the seruyce of theyr Lorde.

The Oldegate buylded Jehoiadah ỹ sōne of Paseah, & Mosolā ỹ sōne of Besodiah they couered it, & set on the dores, lockes & barres of it. Nexte vnto thē builded Malatiah of Gabaon, & Jadon of Meranō mē of Gabaon & of Mazobah for the seat of the captaine on this side the water. Nexte vnto him buylded Uziell ỹ sōne of Harhaiah ỹ goldsmith. Next vnto hi builded Hananiah the *Apotecaryes sonne, & they repayred Jerusalē vnto ỹ brode wal. Next vnto him builded Raphaiah the sōne of Hur, ỹ ruler of ỹ halfe quarter of Jerusalem. Nexte vnto him buylded Jedaiah the sōne of Harumaph ouer against his house. Nexte vnto hym buylded Hatus ỹ sonne of Hasaboniah. But Melchia the sonne of Harim, and Hasub the sonne of Pahah Moab builded the otherpece, and the tower besyde the fornace. Next vnto hym buylded Selum the sonne of Halohes the ruler of the halfe quarter of Jerusalem, and hys daughters.

The valleye gate builded Hanun, & the citezins of Zanoah. They buylded it, and set on the dores, lockes & barres therof, & a thousand cubytes on the wall, vnto the Dongeporte. But the Dongeporte buylded Melchiah the sōne of Rechab, the ruler of the fourth part of *the byneyardes: he builded it, & set on the dores, lockes and barres therof. But the Welgate builded Selū the sōne of Cholhosah, the ruler of the fourth parte of Masphah. He builded it, & couered it, & set on ỹ dores, lockes and barres therof, & the wall vnto the pole of Siloah by the kinges gardē, vnto ỹ stepes that go downe frō the citie of Dauid. After hi builded Nehemiah the sonne of Asbook, the ruler of ỹ half quarter of Bethzur, vntyll the other side ouer against the sepulchres of Dauid, & to the pole Asuia and vnto the house of the myghtye.

After hym buylded the Leuites, Rehū the sonne of Bani. Nexte vnto hym buylded Hasabiah the ruler of ỹ halfe quarter at Keilah in his quarter. After hi buylded their brethrē, Bauai ỹ sonne of Henadad, thee ruler of the halfe quarter of Keilah. After hym builded Ezer the sonne of Josua ỹ ruler of Masphah the other pece bar de ouer against ỹ harnesse corner. After hi buylded Baruch the sōne of Zabai ỹ other pece wyrshypfully & costly, frō the corner vnto ỹ dore of the house of Eliasib the hie prest. After him buylded Meremuth ỹ sōne of Uriah the sonne of Hacos the other pece frō the dore of ỹ house of Eliasib euē as lōg as the house of Eliasib extēded. After hi builded ỹ prestes, ỹ mē of ỹ countre. After him builded Bēiamin & Hasub ouer against their house. After thē Asariah ỹ sonne of Maasiah the sonne of Ananiah nexte vnto hys house. After hym buylded Benui the sonne of Henadad ỹ other pece frō the house of Asariah vnto the turnynge, and vnto the corner.

After hym builded Phalel the sonne of Uzai ouer agaynst the corner and the hye tower, which lieth oute ouer from the kynges house, beside the courte of the prison. After him Phadaiah the sōne of Pharos (as for ỹ Nethinims they dwelt i Ophel, vnto the Watergate, towarde the East wher ỹ tower lyeth out). After hi buylded they of Thekua the other pece ouer against the great tower, that lyeth outward, & vnto the wall of *Ophel.

But from the Horsgate forthe buylded the preastes, euery one ouer against hys house. After thē buylded Zadok the sonne of Emer ouer against his house. After hi buylded Semeiah the sonne of Sechaniah the keper of the eastgate. After hi buylded Hananiah the sōne of Selemiah, and Hanun the sonne of Salaph the syxt, the other peace. After him builded Mosolā the sōne of Barachiah ouer against his cheft. After hym buylded Melchiah the goldesmithes sonne, vntill the house of the Nethinims, & of the merchauntes ouer against the corner gate, & to the parler i the corner. And betwene the parlour of the corner vnto the Shepegate buylded ỹ goldsmithes and the merchauntes.

¶ The buylding of Jerusalem is hyndred & let, but the Jewes buylde it beyng readye harneysed: lest their enemyes shuld inuade them.

The.iiii. Chapter.

But when Sanabalat heard ỹ we builded the wal, he was wroth & toke greate indignacīō & mocked the Jewes & sayd before his brethrē & the host of Samaria: what do ỹ impotēt Jewes? shal they be thus suffred? shal thei offre? shall they perfourme it i one day? shal they make the stones whole agayne ỹ are brought to dust, & brēt? And Tobiah ỹ Ammonite beside him said: let thē build on, yf a fore go vp, he shall breake downe theyr stone wal. Heare O ỹ our God, howe we ar despised, turne their shame vpon theyr owne head, that ỹ inpeet geue thē ouer in to despising in the lād of theyr captyuyte. Couer not their wickednes, & put not out their sine frō thy presēce: for they haue prouoked the builders. Yet builded we ỹ wal, and ioined it whole together, vnto the halfe heyght. And the people were wel mynded to laboure.

But whē Sanabalat, & Tobiah, & the Arabiās, & Ammonites, & Asdoodites hard ỹ ỹ walles of Jerusalē were made vp, & that they had begōne to stop vp the gappes they were very wroth, & cōspired all together to come & fight against Jerusalē, & to make an hinderaūce therin. Neuertheles we made our praier vnto our god, and set watchmē vpō the wall day & night ouer against them. And Juda sayd: the stregth of the bearers is to febie, & ther is to moch dust, we are not able to buylde on the wal. And our aduersaryes thought: they shal not know nether se, tyl we come in the middes among them, & slaie them, & hinder the worck. But whē the Jewes that dwelt beside thē, came out of al ỹ places wher they dwelt aboute vs, and told vs as good as ten times, then set I the people after theyr kindredes wt their swerdes, speares & bowes beneth in the low places behynd the wal, & loked, & gatime vp, and said vnto the chefe men & rulers, and to the other people: be not ye afraid of thē *think vpō the great lord which ought to be feared & fyghte for your brethrē, sōnes, daughters, wyues, and houses. Neuertheless when our enemies heard that we had gotten word of

of it. God brought their counsel to nought, and we turned all againe to the wall, euery one vnto his laboure. And frō that time forth it came to passe, ꝑ the halfe parte of the yonge men dyd the laboure, & the other halfe parte helde the spares, shyldes, bowes, and brestplates: and the rulers stode behynde all the house of Juda, whyche buylded on the wall, & bare burthens, frō those that laded them. Wyth one hād dyd they the worke, & with the other helde they their weapē. And euery one that buylded, had hys swerde guyrde by hys syde, and so buylded they. And the trompetters stode besyde me.

And I sayde vnto the prynceyall men, & rulers, and to the other people: ꝑ worcke is greate & large, & we are separated vpon the wall one farre from another. Loke in what place now ye heare the noise of ꝑ trō pett, resort ye thyther vnto vs * Our god shal fight for vs, & we will be labouringe in ꝑ worcke. And the halfe parte of thē held ꝑ speares frō ꝑ morninge springe, tyll ꝑ starres came forthe. And at the same tyme sayd I vnto the people: euerye one abyde with hys seruaunte at Jerusalem, that in the night seasō we may geue attendaunce to the watch, & to laboure on the day time. As for me and my brethren, & my seruaunt tes, and the men of the watch behynd me, we putt neuer of oure clothes, so mothe as to washe oure selues.

¶ The people are vexed with vsure, Nehemiah forbyddeth vsurye. He requyreth not the ꝑquysite of a captayne.

The. v. Chapter.

AND ther arose a greate complaint of ꝑ peple, & of their wyues against their brethē ꝑ Jewes. And ther were some that said: our sonnes & daughters are to many, let vs take corne for thē & eate, ꝑ we may lyue. Some sayde: let vs sett our lādes, vineyardes and houses to pledge, & take vp corne i ꝑderth. But some sayde: let vs borowe money of the kinges tribute for oure landes & vineyardes. Now are our brethrens bodyes as our owne bodies and their childrē as our childrē: els shulde we subdue our sonnes and daughters vnto bōdage, and some of our daughters are subdued already, * and no stregth is there in oure handes, & other men shall haue oure landes and vineyardes.

* After the Hebru some readers be haue not wher with to redeame them.

But when I hearde their complaynte and suche wordes, it displeased me sore, & I aduysed so in my mynde, that I rebuked the counselers, and the rulers, and sayd vnto them: * wyll ye requyre vsury one of another? And I brought a greate congregacion against thē and sayde vnto thē: we (after oure abilyte) haue brought our brethē the Jewes, whych were solde vnto the Heythen. And wyll ye sell youre brethren, whō we haue boughte vnto vs? Then held they their peace, and could fynd nothinge to answere.

Deut. xxiii.

And I said: It is not good that ye do, Ought ye not to walke in ꝑ feare of god, because of the rebuke of the Heythen our enemyes? I and my brethē & my seruaūtes haue lent thē money and corne: but as for vsury, let vs leaue it. Therfore this same daye se that ye restore them their lādes agayne, their vineyardes, oyle gardens and houses, and the hundred part of the money of the corne, wyne and oile that ye haue wonne of them. Then sayde they: we wil restore thē againe and will requyre nothyng of them, and wil do as thou hast spokē. And I called ꝑ prestes, and toke an oothe of them, that they shulde do so. And I shoke my lappe, and sayde: God shake out euery mā after ꝑ same maner frō hys house and labour, that maynteynethe not thys worde: euen thus be he shaken out, and voyde. And all the congregatiō sayde: Amen, and prayesed the Lorde. And the people dyd so.

And from the time forth that it was cōmitted vnto me to be a captayne in the lāde of Juda, namelye from the twentyethe yeare vnto the two and thyrtyeth yeare of kynge Artharerses (that is twelue yeare) I and my brethrē lyued not of soch sustenaūce as was geuē to a captaine. For the olde captaines ꝑ were before me, had bene chargeable vnto the people, and had take of thē bred and wyne, and forthe syches of siluer: yea and their seruaūtes had opprest ꝑ people. But so dyd not I, and ꝑ because of ꝑ feare of god. I laboured also in the worke vpō ꝑ wall, and bought no lande. And all my seruaūtes came thither togeather vnto ꝑ worcke. Moreouer there were at my table an hundred and fyftye of the Jewes

Jewes & rulers, whyche came vnto me, frō amonge the Heythen, that are aboute vs. And there was prepared me daply an ore, and fyue chosen shepe, and byrdes, & euer once in ten dayes a greate summe of wine. Yet requyred not I the lyuynge of a captayne for the bondage was greuous vnto the people. * Thynche vpō me my God vnto the best, accordyng to all that I haue done for thys people.

Nehemiah

¶ The buyldyng is yet agayne hyndred and lett.

The. vi. Chapter.

AND whē Sanabalat, Tobiah & Gesem the Arabiā, and ꝑ other of our enemies heard ꝑ I had buylded ꝑ wall, & that ther were no mo gappes ther in (howbeit at ꝑ same time had I not hanged the dores vpon the gates) Sanabalat & Gesē sent vnto me, sayinge come and let vs mete togeather * in ꝑ villages vpō ꝑ playne of the citie Ono. Neuertheles they thought to do me euell. Notwythstandyng I sent messengers vnto them, sayinge: I haue a great busines to do, I cānot come downe. The worck shuld stand styll, yf I were negligēt, & came downe to you. Howbeit they sēt vnto me as good as .iiii. times after the same maner. And I gaue ꝑ same answere. Thē sent Sanabalat his seruaūt vnto me the fifth time, with an open letter in hys hād, wherin was written: it is tolde the Heythen, & Gesem hathe sayd it, that ꝑ & the Jewes thynke to rebel: for the which cause thou buyldest ꝑ wall, & wyll be their kyng in these matters, & hast ordeyned the Prophetes to preache of the at Jerusalē, and to saye: He is kynge of Juda.

* After the Chaldey Some readers be haue not wher with to redeame them.

Now shall this come to the kinges eares; come nowe therfore, & let vs take oure counsel together. Neuertheles I sēt vnto hi sayinge ther is no soch thyng done as thou sayest: ꝑ haste kayned it out of thine owne hert. For they were all minded to make vs afrayed & thoughte: they shall withdrawe their handes frō ꝑ worke, ꝑ they shall not laboure. Howbett I strengthed my hande ꝑ more. And I came vnto the house of Semaiah thee sonne of Delaiah the sonne of Mehetabeel, and he had shut him selfe win, & said: let vs come together into ꝑ house of god, euē vnto ꝑ middes of the tēple, & shutt the dores of the temple: for they wyl come to slaye the, yee euē in the nyght wyl they come to put ꝑ to death. But I sayde: shuld any sothe mā as I flye? Who is ꝑ, being as I am, that wil go in to the tēple, to saue his life? I wyl not go in.

* After the Chaldey Some readers be haue not wher with to redeame them.

For I perceaued, ꝑ God had sente him: Yet spake he prophecie vpō me, neuertheles Tobiah & Sanabalat had hired him for money. Therfore toke he the money, that thrōugh feare I shuld so do: & synne: that thei might haue an euel report of me, to blaspheme me. Wy God think thou vpon Tobiah & Sanabalat accordynge vnto these their workes, & of the prophet Noadiah & of the other Prophetes, that wolde haue put me in feare.

And the wal was finished on the fyue & twentye daye of the moneth * Elul, in two and fyftye dayes. And when all oure enemyes hearde therof, all the Heythē ꝑ were aboute vs, were afrayed, & their courage fayled them: for they perceaued, that thys worke came of God. And at the same time were ther many of ꝑ chefe of Juda, whose letters wente vnto Tobiah, & from Tobiah vnto thē (for ther were many in Juda ꝑ were swore vnto hym: for he was the sōne in law of Sechaniah ꝑ sone of Arath, and his sonne Jehohanan had the daughter of Mosolam the sonne of Barachiah & they spake good of hym before me, and tolde hym my wordes) and Tobiah sēt letters, to put me in feare.

Elul, is cōpared to our Juli ꝑ part of Augustus reigned therin. it was thyrty three monthes in order.

¶ After the wall was buylded is the watch appoynted. They that returned from the captyuyte are nombred.

The. vii. Chapter

NOw when he had buylded ꝑ walle I hanged on the dores, & the porters syngers & Leuites were appoynted. And I cōmaunded my brother Hanani, & Hananiah the ruler of the palace at Jerusalē: for he was a faithful mā, & feared God more then did many other) and I sayd vnto them: let not the gates of Jerusalem be opened vntyll the sōne be whote. And whyle they are yet standynge in the watch, ꝑ dores shal be shut & barred. And ther were certayne citysens of Jerusalē appointed to be watchmen euery one in hys watche, & aboute hys house. As for the cytie, it was large of rowme, and greate, but the people were fewe therein, and the houses were not buylded.

And

And my God gaue me in my hert, ꝓ I
geathered to gether the ꝓincypall men &
the people to nōbre them & I foūd *a regi-
ster of the nōbre of them, which came vp a
fore out of the captiuite: & founde written
therin: *these are the sōnes of the lande &
went vp frō the captyuitte of the carying
away (whō Nabuchodonosor the king of
Babilon had brought away) and came a-
gaine to Jerusalem & Juda, euery one vn-
to his citie, which came wᵗ Zorobabell: Je-
sua, Nehemiah, Asariah, Raamiah, Na-
hamani, Mardochee, Belsan, Mespharath
Beguai, Nahum and Baanah.

This is the nōbre of the men of ꝓ people
of Israell. The chyldren of Pharos were
ij. thousād, & hūdred & two & seuentie: the
children of Saphatiah, iij. hūdred & two &
seuentie: the children of Arah, fyre hūdred
& two and fyftye: the chyldren of Pahath
Moab amonge the children of Jesua and
Joab, two thousand, eyght hundred, and
eightene: the children of Elam, a thousād,
two hundred & foure & fiftie: the children
of Zathua, eyght hundred & fiue & foure,
ꝓ chyldren of Zathai seuen hūdred & thre
score: ꝓ childrē of Banu. vi. hūdred & xlviij
& foure: the chyldren of Bebai, fyre hun-
dred & eight & twentye: the children of Al-
gad, two thousād, thre hūdred and two &
twentie: the children of Adonikam, fyre hū
dred & seuen & thre score: the chyldren of
Begoai, two thousande, & seuen and thre
score: the children of Adin, fyre hūdred &
fyue and fyftye: the chyldren of Ater of
Hezekiah, eyght and nynetye.

The children of Hasom, thre hundred &
eyghte & twentye: the chyldren of Besai,
thre hundred and foure and twentye: the
chyldren of Hariph, an hundred & twelue
the children of Gabaon, fiue and nynetie:
the men of Bethlehem & Nethophah, an
hundred and eyght and foure score: ꝓ me
of Anathoth, an hundred & eight and twe
tie: the men of Beth Asmoth, two & four-
tye: the men of Kariath Jarim, Cephirah
& Beeroth, seuē hūdred & thre and fortye:
the men of Ramah and Gaba, fyre hun-
dred & one & twētie: the mē of Machmas,
an hūdred and two and twentye: the men
of Bethel and Ai, an hūdred and thre and
twentie: the men of Nebo, and hūdred and
two and fiftie: the children of the other E-
lam, a thousand, two hundred and foure &
fyftye: the children of Harim: thre hūdred &
twētie: the chyldrē of Jericho: thre hūdred
& fiue and fortie: the chyldrē of Lodhadid
and Ono, seuen hundred and one and twe
tie: the children of Senaah, thre thousan-
de, nyne hundred and thyrtye.

The ꝓestes. The children of Jadaiah
of the house of Jesua, nyne hundred and
thre & seuētye: the chyldrē of Emer, a thou
sande and two and fyftye: the chyldren of
Pashur, a thousande, two hundred & seuē
and fortye: the children of Harim, a thou-
sande and seuentene.

The Leuites. The children of Jesua of
Cadmiel amōg the chyldren of Hoduah,
foure & seuētye. The singers. The childrē
of Asaph, an hūdred and eight and fortie.
The porters: The chyldrē of Selum, the
chyldrē of Ater, the chyldren of Talmon,
the chyldrē of Acub, the childrē of Hatita,
the chyldrē of Sobai, all together an hun
dred and eyght and thyrtye.

The Nethinims. The childrē of Ziha, ꝓ
childrē of Hasupha, the chyldrē of Teba-
hoth, the childrē of Ceros, the chyldren of
Sia, the children of Phadon, the children
of Lebanah the children of Hagaba, the
chyldrē of Salmai, the children of Hanā
the chyldren of Gidel, ꝓ childrē of Gaher,
the chyldren of Raaia, the children of Ra-
zin, the chyldren of Necoda, the chyldrē of
Gesem, the childrē of Usa, the children of
Phaseah, the children of Besai, ꝓ children
of Meunim, the children of Nephusasim,
ꝓ children of Bachuc, the children of Ha-
cupha, ꝓ chyldren of Harhur, the chyldren
of Bazlith, ꝓ childrē of Mahida, ꝓ childrē
of Harsa, ꝓ chyldren of Bercos, ꝓ children
of Sisera ꝓ children of Thamah, ꝓ chyl-
dren of Nesiah, the children of Hatipha.

The children of Salomons seruaun-
tes: The chyldren of Sotai, the chyldren
of Sophereth, the chyldren of Pherida, ꝓ
chyldren of Jaala, the children of Darcō,
the chyldren of Gidell, the children of Sa
phatiah, the chyldren of Hatil, the children
of Pochereth of Zabaim, the chyldren of
Amon. Al the Nethinims and the children
of Salomons seruaūtes, were thre hun-
dred and two and nynetye.

And these went vp also of Thel Mela, &
Thel Harsa, cherub, Adō & Emer: but thei
coulde not shewe theyr fathers house nor
theyr

nor theyr sede, whether they were of Israel
The children of Dalaiah, the children of To
biah & the chyldrē of Necoda, vi. hūdred &
two & foure. And of the ꝓestes the childrē
of Habaiah: ꝓ children of Hacos, the chyl-
drē of Berzilai, which toke one of ꝓ daugh
ters of Berzilai thee Galaadite to wyfe, &
was named after theyr name. These sou-
ghte the register of their generatiō & when
they found it not, they were put frō ꝓ ꝓest
hode. And Hathirsatha sayd vnto them, ꝓ
they shulde not eate of the moost holy, tyll
there came vp a ꝓieste with the lyght and
perfectnesse.

The whole cōgregation as one mā, was
two & foure thousande thre hundred, and
thre score: beside theyr seruauntes & may
des, of whom there were seuen thousande,
thre hundred & seuen and thirtie. And they
had two hundred and seuen and foure sin
ginge men and women, seuen hūdred and
fyue & thyrtye horses, two hundred & fyue
and foure Mules, foure hūdred and fyue
and thyrtye Camels: fyre thousand, seuen
hundred and twentie Asses.

And certayne of the auncīēt fathers ga-
ue vnto ꝓ worke. Hathirsatha gaue to the
treasure a thousand drāmes, fiftie basens
fyue hundred and thirtie ꝓestes garmen-
tes. And some of ꝓ chefe fathers gaue vn-
to the treasure of the worke, xx. thousande
drammes, two thousande and two hūdred
pound of siluer. And the other people ga-
ue, xx. thousand drammes, and two thou-
sand pound of syluer, & seuen & thre score
ꝓestes garmētes. And the ꝓestes and Le
uites, the Porters, the singers, and ꝓ other
of the people, & the Nethinims, and al Is-
rael dwelt in theyr cyties.

¶ Esdras geathereth togeather the people & redeth to thē the lawe. They kepe the feaste of tabernacles 07 bothes.

The. viij. Chapter.

Now whē ꝓ. vij. moneth drue
nye, & the childrē of Israel we
re in theyr cities, al the people
geathered thē selues together
as one mā vpon the strete be-
fore the Watergate, & sayd vnto Esdras
the scribe, that he shulde fetche the boke of
the lawe of Moses, whych the Lord com-
maunded to Israell. * And Esdras the
Priest brought the lawe before the congre
gation both of men and women, and of all
that could vnderstande it, vpon the fyrste
daye of the seuenth moneth, & red therin in
the strete that is before ꝓ Watergate (frō
the morninge vntil the noone daye before
men and women and soch as could vnder
stande it: & the eares of all the people were
enclyned vnto the Boke of the lawe. And
Esdras the scrybe stode vpon an hye pul-
pytt of wood, whych they hadde made for
the preaching, & beside him stode Matha
thiah, Sema, Anaiah, Uziah, Helkiah, &
Maaseiah, on hys ryghte hande: and on
hys lefte hande stode Phadaiah, Misael,
Melchiah, Hasū, Hasebadanah, Zachary
and Mosolam.

And Esdras opened the boke before al
the people, for he stode aboue al the people
And whē he opened it, all the people stode
vp. And Esdras praysed ꝓ Lord the great
God. And all the people answered Amen,
Amen, with theyr handes vp, & bowed thē
selues, & worshipped the Lord wyth theyr
faces to the grounde. And Jesua, Baani,
Serabiah, Jamin, Acuba, Sebathai, Ho
diah, Maasiah, Celita, Azariah Jozabed
Hanā Phalaiah, & the Leuites, caused the
people to geue hede vnto the law, & the peo
ple stode in their place. And they red in the
boke of the lawe of god distinctly & playn
ly, so ꝓ mē vnderstode the thing ꝓ was red
And Nehemiah (which is Hathirsatha) &
Esdras the ꝓest & scrybe, & the Leuites ꝓ
caused the people to take hede, sayde vnto
all the people: thys daye is holye vnto the
Lorde your God: be not ye sorye therfore,
and wepe not. For al the people wept whē
they herde the wordes of the lawe.

Therfore sayd he vnto them: *go your
way, & eate the fat, & drinke the swete, and
send part vnto thē also that haue not pre-
pared thē selues: for this day is holy vnto
our Lorde, be not ye sorye therfore: for the
ioye of the Lord is your strength. And the
Leuites stylled al the people, & sayd: hold
your peace for the day is holy, vexe not ye
your selues. And all the people went theyr
waye to eate & drincke, & to sende part vn-
to other, & to make greate myrthe, because
thei had vnderstand the wordes that were
declared vnto them.

And on the next daye were geathered to-
gether the chefe fathers amōg al ꝓ people
and the ꝓestes & Leuites, vnto Esdras ꝓ

scrybe, ℣ he shuld teache the the wordes of the lawe. And they founde wrytten in the lawe * how that the Lord had cõmaunded by Moyses that ℣ chyldzē of Israel shuld dwel in bothes in the feast of the seuenthe moneth. And so they caused it be declared and proclamed in all theyr cyties, ⁊ at Ierusalem, sayinge: go vp vnto the mounte and fetch Olyue bzaūches, Pynebzaūches Myrtbzaūches, Palme bzaunches, ⁊ bzaū ches of thicke trees, too make bothes as it is wrytten.

Leui.xxiii.f

And the people went vp, and fet them, ⁊ made them bothes, euery one vpō the roſe of hys house, ⁊ in theyr courtes, and in the courtes of the house of God, ⁊ in the strete by the Watergate, ⁊ in the strete by pozte Ephzaim. And al the cõgregation of the ℣ were come agayne out of the captiuite, ma de bothes, ⁊ dwelt therin: foz sence the time of Iosua the sonne of Nun vnto this day had not the chyldzen of Israel done so, and ther was very great gladnesse. And euery daye frō the fyrst daye vnto the last, red he in the boke of the lawe of God. And seuen dayes helde they the feast, and on the eight daye the gearhering togethet, accozdinge vnto the maner.

¶ The people repent & forsake theyr straūge wiues Eldzas receyueth the benefytes of God & the synnes of the people.

The.ix. Chapter.

IN the foure ⁊ twentie day of this moneth came the chyldzē of Israel together wyth * fa sting ⁊ sack clothes, ⁊ erth vpō thē, ⁊ separated the sede of Israel frō all the straūge chyldzē ⁊ stode ⁊ knowleged theyr synnes, and the wycked nesses of theyr fathers, ⁊ stode vp in theyr place, and red in the boke of the law of the Lord theyr God foure tyme on the day, ⁊ they knowleged, ⁊ worshipped the Lorde theyr God foure tymes on the daye. And the Leuites stode on hye, namelye Iesua, Bani, Cadmiel, Sabaniah, Buni, Sare biah, Bani ⁊ Chanani, ⁊ cryed loude vnto the Lord theyr God. And the Leuites, Ie sua, Cadmiel, Bani, Hasabniah, Serebi ah, Hodiah, Sebaniah, Phathahiah, said: stand vp prayse the Lord your God foz e uer: ⁊ let thankes be geuen vnto the name of thy glozye, which excelleth al thankesge uing ⁊ prayse. Lord, thou alone hast made heauē, ⁊ the heauē of all heauens, wyth all ℟ theyr host, the earth ⁊ al that is therein, the see ⁊ al that is therin: thou geuest life vnto all, ⁊ the hoste of heauē bowe them selues vnto the. Thou art the Lord God, ℣ hast chosen Abzā, ⁊ bzoughtest him out of * Vr in Chaldea, * ⁊ calledst hym Abzahā and foundeste his herte faythful before the * ⁊ madest a couenaunt wyth him to geue vn to his sede the land of the Canaanites He thites, Amozites, Pherezites, Iebusites ⁊ Gergesites, ⁊ hast made good thy wozdes foz thou art righteous * ⁊ hast cõsidered the mysery of our fathers in Egipt, ⁊ hear de theyr cõplaynt by the reed see, ⁊ shewed tokens ⁊ wonders vpon Pharao, ⁊ on all hys seruaūtes, and on al the people of hys land: foz thou knewest that they were pre sumpteous ⁊ cruel agaynst them, ⁊ so ma dest ℣ * the a name as it is thys daye. And the reed see dydeste thou deuyde in sunder before thē, so that thei wēt thozow the mid des of ℣ see dzye shord: ⁊ their persecuters thzewest thou into the depe as a stone, in ℣ mightie waters, ⁊ leddeste thē on the daye tyme in a cloudy pyller, and on the nyghte seasō in a pyller of fyre, to shew thē lyght in the waye that they wente.

Genesis. Stephen. Genesis. Ezechiel.b Esay.xlviii.b Exodus. Deuteronomy. Exodus. Numeri.

* Thou camest downe also vpō mounte Sinai, ⁊ spakest vnto them frō heauen, ⁊ gauest them right iudgemētes, true lawes good cõmaundementes and statutes, and declaredst vnto thē thy holy Saboth, and cõmaundedst them preceptes, ordinaūces, and lawes, by Moses thy seruaūt: ⁊ * ga uest them bzed frō heauen when they were hongrie, ⁊ * bzoughtest fozth water foz thē oute of the rocke whē they were thyrstye: ⁊ promysedst them, that they shulde go in, ⁊ take possessiō of the land, ouer which thou haddest lyft vp thine hand foz to geue thē

Exodus. Numeri.

But our fathers were proud and hard necked, so that they folowed not the com maundementes, ⁊ refused to heare, ⁊ were not mindeful of the wōders that thou dyd dest foz thē: but became obstinate ⁊ heady in so moch that they turned backe to theyr bondage in theyr disobedience. But thou my God forgauest, ⁊ wast gracious, mer cyful, pacient, and of great goodnesse, and forsokest thē not. * And though thei made a moultē calfe (⁊ sayd: Thys is thy God, that brought the out of the lāde of Egipt) and dyd great blasphemyes, yet forsokest thou them not in the wildernes, accozding to thy great mercy. * And the cloudy pyller departed not from thē on the daye time to leade thē the waye, nether the pyller of fyre in the nyght season, to shew them lighte in the waye that they went.

Exod.xxxii.b Ecclesiasti. Deuteronomy. Esay.xlviii.b Ezechiel.b Ecclesiasti. Numeri.c

And thou gauest thē thy good spzete to enfozme thē, * ⁊ withheldest not thy Mā na from theyr mouth, * ⁊ gauest them wa ter when they were thyrste. Foztye yeares longe madest thou pzouision foz thē in the wildernesse, so that they lacked nothinge: * theyr clothes waxed not olde, ⁊ their fete swelled not. And thou gauest them kynge doms and nations, and partedst thē accoz ding to their pozcyōs, so that they possessed * the land of Sehon kyng of Hesebō, and the lande of Og the kinge of Basan. And theyr childzē multipliedst thou as the star res of heauen, ⁊ bzoughteste them into the lād wherof thou haddest spokē vnto their fathers, that they shulde go into it, ⁊ haue it in possession.

Deuteronomy. Numeri.c Iosue.xxiii. Iudicum.

And the childzē went in, and possessed ℣ lād, * ⁊ thou subdudest before thē the inha biters of the land, euē the Canaanites, and gauest thē into their hand, ⁊ theyr kynges and the people of the land, that they might do with thē what they wold. And thei wan theyr strong cities, ⁊ a fatt a lande, ⁊ toke possion of houses that were ful of all maner goodes, welles dygged out, vynepar des, oylegardens, ⁊ many frutefull trees: and they ate ⁊ were fylled, ⁊ became fat, ⁊ lyued in welth thozow thy great goodnes Neuertheless they were disobedient, ⁊ re belled agaynst the, and cast thy law behin de theyr backes, and slue thy Pzophetes (which exhozted thē so earnestly, that they shulde conuerte vnto the) and dyd greate blasphemies. Therfoze gauest thou them ouer into the hande of theyr enemyes that vexed them.

Deuteronomy. Iudicum.ii.c Iudicum.iii.a Iudicum.iiii.a Iudicum.vi.a Iudicum.x.a Iudicum.xiii.a

And in the tyme of theyr trouble theyr cryed vnto the, ⁊ ℣ heardest them frō heuē and thzow thy greate mercy thou gauest thē a sauiours, which helped thē oute of ℣ hand of theyr enemies. But whe thei came to rest, they turned back agayn to do euell before the: therfoze lefte st thou them in the hande of theyr enemies, so that they had ℣ dominion ouer them. So they cõuerted, ⁊ cryed vnto the, ⁊ thou herdeste them from heauen, ⁊ many tymes hast thou deliuered them accozding to thy great mercy, and te stifyedst vnto them, that they shuld turne agayne vnto thy lawe.

Iudicum.iii.a Iudicum.iiii.a Iudicum.vi.a Iudicum.x.a Iudicum.xiii.a

Notwithstāding they were proud, and herkened not vnto thy commaundemētes, but synned in thy lawes * (whyche a man shuld do, ⁊ lyue in them) ⁊ turned ℣ shoul der away, ⁊ were stifnecked, and wold not heare. And many yeres didest thou forbea re them, ⁊ testifiedst vnto them thozow thy spzete, euen by the office of thy pzophetes, and yet would they not heare. Therfoze gauest thou thē into the hād of the naciōs in the landes. But foz thy greate mercyes sake thou hast not vtterly consumed them nether forsaken thē: foz thou arte a gracio ous and mercyfull God.

Leui.xxvi.b Romanos.ii. Galat.iii.b Ezech.xx.b

* Now our God, thou great god, mygh tie ⁊ terrible, thou that kepest couenaunte ⁊ mercy, regarde not a lytle al ℣ trayuayle that hath happened vnto vs, ⁊ our kinges pzinces, pzestes, pzophetes, fathers and all thy people, sence the tyme of the kinges of Assur vnto this day. Thou art righteous in al that thou hast bzoughte vpon vs: foz thou hast done right. As foz vs, we haue bene vngodly, ⁊ our kinges, pzinces, pzie stes ⁊ fathers haue not done after thy law nor regarded thy commaundemētes, ⁊ thy earnest exhoztacios wherwith thou hast ex hozted them, ⁊ haue not serued the in theyr kingdom, ⁊ in thy great goodes that thou gauest them, ⁊ in the large ⁊ plēteous lād which thou gauest them, ⁊ haue not cōuer ted from theyr wicked wozkes. Beholde, therfoze are we in bondage thys daye: yea euē in the land that thou gauest vnto oure fathers, to enioye the fruytes and goodes therof, behold there are we bondmen. And great is the increase of it vnto the kinges whō thou hast set ouer vs because of oure synnes, and they haue dominion ouer our bodyes and cattel, and we are in great trou ble. And in all thys make we a sure coue naunt, and wzite it, and let our pzinces, Le uites and pzestes seale it.

Ii.Esdr.i.b and viii.c Daniel.ix.a

The Notes.

a ⁊ This fat land signifieth a frutefull grounde that aboundeth with al good thinges as it is sayde of fat bread of Aser. Gene.xlix.c

b ⁊ Gouerours are here called the princes or cap taynes whyche saued the people from theyr enemyes. Iudic.viii.b

The

¶ The names of them that sealed the couenaunt be-
tweene God and the people.

The.x. Chapter.

A THese sealears were: Nehemiah (ꝑ is) Hathirsatha ꝑ sonne of Hachaliah and Zedekiah, Saraiah, Asariah, Jeremye, Phashur, Amariah, Malchiah, Hatus, Sebaniah, Malluch, Harim, Meremoth, Obadiah, Daniell, Jéthon, Baruch, Mosolã, Abiah, Miamin, Maasiah, Belgai & Semeiah: these were prestes. The Leuites were: Jesua the sõne of Azariah, Bénui amõg the childrẽ of Henadad & Cadmiel, And their brethrẽ: Sechaniah, Hodiah, Celita, Phalaiah, Hanan, Micha, Rohob, Hasabiah, Sachur, Serebiah, Sabaniah, Hodiah, Bani & Baninu

The heades of ꝑ people were: Phares, Pahath Moab. Elam, Zathua, Bani, Boni, Asgad, Bebai, Adoniah, Begoai, Adin, Ater, Hezekiah, Asur, Hodiah, Hasũ, Bezai, Hariph, Anathothe, Nebai, Magphias, Mosolã, Helir, Meselabell Zadoc, Jaddua, Phalatia, Henã, Ananiah, Hosea, Hanan, Ananiah, Malluch, Harim & Baanah.

B And the other people, the prestes, Leuites, Porters, singers, Nethinims, & al they that had separated the selues frõ the people in the landes vnto the lawe of God, their wyues, sonnes & daughters, as many as couldе vnderstande it, & their Lordes that hadde rule of them, receiued it for their brethren.

Iudi. xxiiij. c. ij. Pa. xxv. c. * And they came to sweare, & to bind thẽ selues with an oth to walke in Gods law, which was geuẽ by Moses the seruaũt of God, that they wold obserue & do accordig vnto all the cõmaũdemẽtes, iudgementes & statutes of the Lord oure God: * & ꝑ we wold not geue our daughters vnto ꝑ people in the lãde, nether to take their daughters for our sõnes. * And ꝑ people of the land brought ware on the saboth, & al manner of vitayles to sel, ꝑ we wold not take it of thẽ on the saboth & on the holye dayes.

Deut. xvij. a

ij. Esd. xiiij. c

Leui. xxv. a Deut. xv. a * And that we wolde let the seuenth yeare be fre concerning al maner of charge.

¶ And we decreed a statute vpõ our selues to geue yearly ꝑ third part of a sycle to the ministratiõ in the house of our God, namely to the shewbred, to the dayly meatoffrinｇe, to the dayly burntofferinｇe of the sabothes of the new mones and feast dayes and to the thinges that were sanctifyed, & to the synneoffrinｇes, to reconcyle Israel withyth all, and to all the busynes in the house of oure God.

And we cast the lot among the prestes, Leuites & the people, for offring of ꝑ wod to be brought vnto the house of our God frõ yeare to yere, after the houses of oure fathers that it might be brent at tymes appoynted, vpõ ꝑ aultar of the lord our god as it is writtẽ in the law: & yearly to bring C the firstlinges of our lãd, & the firstlinges of our frutes of al trees, yere by yere, vnto the house of the Lord: & the firstlinges of our sõnes, & of our cattel, as it is writtẽ in the lawe: & the firstlinges of our oxen & of our shepe, ꝑ we shulde bring al thie to the house of our God vnto the prestes that ministre in thee house of oure God: & that we shuld bring the firstlinges of our dowghe and of our heueoffrinｇes, and the fruytes of al maner trees, of wyne also and of oyle vnto the Prestes to the chestes of the house of oure God. And the tythes of our lande vnto the Leuites, that ꝑ Leuites might haue the tythes in all the cytyes of our ministration.

And the prest the sonne of Aaron shall wyth the Leuites haue also of thee tythes of the Leuites, so that ꝑ Leuites shal bring vp the tythes of their tythes vnto thee house of our God to the chest in the treasure house. For the childrẽ of Israel & the childrẽ of Leui shal bring vp the heueoffrinｇes of the corne, wyne & oyle vnto the chestes. And ther shalbe the vessels of ꝑ sanctuarye, and the prestes that mynister, and the porters & singers, that we forsake not the house of our God.

¶ Who dwelled in Jerusalẽ after it was buylded and who in the cytyes of Juda.

The.xi. Chapter.

AND the rulers of thee people dwelt at Jerusalẽ. But the other people cast lottes therfore, so that amõg ten one part went to Jerusalẽ into the holy cytie to dwel, & nyne partes in the cyties And the people thanked al the men ꝑ were wylling to dwell at Jerusalem.

These

These are the heades of the lande that dwelt in Jerusalem & in the cities of Juda And euery one dwelt in his possession, & in theyr cyties of Israel, the prestes, Leuites the Nethinims, and the children of Salomons seruauntes. And at Jerusalẽ dwelt certayne of thee chyldren of Juda and of Ben Jamin.

Of the chyldren of Juda: Athaiah the sonne of Vsiah the sonne of Zachary, the sonne of Amariah, the sonne of Saphatiah, the sonne of Mahalaleel, of the childrẽ of Phares. And Maasiah the sõne of Baruch, the sonne of Chal Hose, the sonne of Hasaia, the sonne of Adaia, the sõne of Joiarib, the sonne of Zachary, the sõne of Siloni. All the chyldrẽ of Phares that dwelt at Jerusalem, were foure C. and eyghte & thre score valeaunt men.

These are the childrẽ of Ben Jamin: Sallu the sonne of Mesullã, the sonne of Joeb, the sonne of Phadaiah, the sonne of Colaiah, the sõne of Maasiah, the sonne of Ithiel, the sonne of Isaiah. And after him B Abai, Selai, nyne hundred and eyght and twentye. And Joell thee sonne of Zechry hadde thee ouerlyghte of them: and Juda the sonne of Senuah ouer the second part of the cytie.

1 Par. ix. b Of the prestes ther dwelt: Jedaiah the sonne of Joiarib, Jachin. Saraiah ꝑ sonne of Helkiah the sonne of Mosolã, ꝑ sonne of Zadoc, the sonne of Meraioth, ꝑ sonne of Ahitob, was prince in ꝑ house of god & his brethrẽ that perfourmed the worcke in the house: of whõ ther were, viii. C. and xxii. And Adaiah the sonne of Jeroham, ꝑ sonne of Phalaltel, the sonne of Amazi, the sonne of Zachary, ꝑ sõne of Phashur, the sonne of Melchiah & hys brethren, chefe amonge the fathers: of whõ there were two hundreth and two & foxtie. And Amasai ꝑ sonne of Asarael the sonne of Ahasai thee sonne of Mosolamoth, the sonne of Emer and his brethrẽ were valiaũt men, of whõ there were an hundreth and eyght & twentye. And theyr ouerseer was Zabdiell the sonne of Hagdolim.

¶ Of the Leuites: Semeiah the sonne of 1 Par. ix. b Hasub, the sõne of Asrikam, the sonne of Hasabiah the sonne of Boni: & Sabathai & Josabad of the chefe of the Leuytes, in the outward busines of the house of God And Mathaniah the sonne of Micha, the sonne of Zabdi, the sõne of Asaph, which was the principal to begynne the thanckesgeuing vnto prayer. And bakbukiah thee secounde amonge hys brethren, & Abda the sonne of Sãmua, the sonne of Galall, the sonne of Jduthũ. Al the Leuites in the holy cytie were two hundred & foure & foure score. * And the porters Acub & Talmon, 1 Par. ix. c & theyr brethrẽ that kepte the portes, were an hundreth & two and seuentye. As for ꝑ residue of Israell, the prestes & Leuites, they were in al the cities of Juda, euery one in hys inheritaunce.

And the Nethinims dwelt in Ophel: & Ziha & Galpha belonged vnto the Nethinims. The ouerseer of the Leuites at Jerusalẽ, was Vsi the sonne of Baani, ꝑ sonne of Hasabiah, the sonne of Mathaniah, the sonne of Micha.

D Of the chyldren of Asaph there were singers about the busynesse in the house of God: for it was the kynges commaundemente concerning them, that the singers shoulde deale faythfully euery daye as accordinge was.

And Pathaiah the sonne of Meselabel of the childrẽ of Zarah the sonne of Juda ꝑte the kyng in al matters concernig the people & theyr villages, thorow out al theyr regions. And thee childrẽ of Juda that were wythoute in the townes of theyr land, dwelt some at Kariath Arbe, & in the vyllages therof, and at Dibon, and in the vyllages thereof: & at Cabzeel, and in the vyllages therof: and at Jesua, Moladah, Bethphalet, Hazersual, Bersabe, & in their vyllages: and at Siklag and Meconah and in theyr vyllages: And at Enremon, Zarah, Jerimuth, Jonoah, Odollam and in theyr vyllages: At Lachis, and in ꝑ feldes therof: At Asekah, and in the villages therof: and dwelte from Bersabe vnto the valley of Hennom.

The chyldren of Ben Jamin of Gaba, dwelte at Machmas Aia & Bethell and in theyr vyllages. And at Anathoth, Nob, Ananiah, Hazor, Ramah, Gethaim, Hadid, Zeboim, Nabalath, Lod, Ono and in the carpenters valleye. And certayne of the Leuites that had porciõs in Juda, dwelte in Ben Jamin.

¶ The

¶ The preastes and Leuytes which came with Zorobabell to Jerusalem are numbred: and the waile is deplored.

The.xii. Chapter.

These are the preastes and Leuites that went vp with Zorobabell the sonne of Salathiell & wt Jesua, Saraiah, Jeremy, Eldras, Amariah, Meluch, Hatus, Sechaniah, Rehum Meremoth, Ado, Genthoi, Abiah, Miamin, Maadiah, Belgah, Semaiah, Joiarib, Jadaiah, Sallu, Amok, Helkiah & Jadaiah. These were the heades amonge the preasties and their brethren in the tyme of Jesua. The leuites were these: Jesua, Benui, Cadmiell, Sarabiah, Juda & Mathaniah ouer the office of thankesgeuynge, they & their brethren: Bacbukiah and Unni and their brethren, were about them in the watches.

Jesua begat Joakim. Joakim begat Eliasib, Eliasib begat Joiada. Joiada begat Jonathā. Jonathā begat Jadua. And in the tyme of Joakim were these ꝑ chefe fathers amōge the preastes: vnder Saraiah Maraiah, vnder Jeremy Hananiah, vnder Eldras Mosolam, vnder Amariah Jehoanā, vnder Melico Jonathā, vnder Sebaniah Joseph, vnder Harim Edna, vnder Maraioth Helcai, vnder Idia Zacharī, vnder Ginnetō Mosolā, vnder Abiai, vnder Belgah Samua, vnder Semeiah Jehonathā, vnder Joiarib Mathnai, vnder Jadaiah Usi, vnder Sellai Kelai, vnder Amok Eber, vnder Helchiah Hasabiah, vnder Jadaiah Nathanael.

And in the tyme of Eliasib, Joiada, Johanā & Jadua, were the chefe fathers amōge the Leuites, and the preastes wyttē vnder ꝑ raigne of Darius the Persian. The chyldren of Leui ꝑ principal fathers were wytten in the Cronicles, vntyll the tyme of Jonathan the sonne of Eliasib. And these were ꝑ chefe amōg the Leuites, Hasabiah, Serebiah and Jesua & sōne of Cadmiel, and their brethren ouer agaynst thē, to geue prayse and thankes, accordynge as Dauid ꝑ man of God had ordeined it, one watche ouer against another. Mathania, Balbukiah, Obadiah, Mosolā, Talmon & Abub were porters in the watch at the threcholdes of ꝑ gates. These were in the tyme of Joiakim the sonne of Jesua & sonne of Josedec, and in the tyme of Nehemiah the captayne and of the preste Eldras the scribe.

And in the dedicacion of the wall at Jerusalē, were the Leuites sought out of al their places, that they myght be broughte to Jerusalē, to kepe the dedicacion & gladnesse, wt thākesgeuynges, withe singynge wt Cimbales, psalteries and harpes. And ꝑ chyldren of the syngers geathered them selues together frō ꝑ plaine coūtre aboute Jerusalem, & from the villages of Nethophathi, & from the house of Galgall, & out of the feldes of Geba and Asmaueth: for ꝑ syngers had buylded thē villages about Jerusalem. And the prestes & Leuites pu tyfyed them selues, and clēsed the people, the gates and the wall.

And I caused the princes of Juda to go vp vpō ꝑ wal, & apoynted two greate quers of thākesgeuing, which wēt on ꝑ right hande of the wal to warde the Dōggate, & after them wente Hosaiah, & halfe of the prices of Juda, & Azaria, Eldras, Mosolā Juda, Ben Jamin, Semeiah and Jeremi: & certaine of ꝑ prestes childrē wt trompets, namely zachary the sonne of Jonathan, the sonne of Semeiah, the sonne of Mathaniah, the sonne of Michaiah, the sonne of zecur, the sōne of Asaph, and his brethren, Semeiah, Asarael, Melalai, Galalai, Maai, Nathanael & Juda and Hanani, wt the musical instrumentes of Dauid the man of god.

And Eldras the Scribe before thē, toward the Welgate, & they wente vp ouer against thē vpon the steppes of the cyte of Dauid at the goynge vp of the wall to the house of Dauid, vnto the Watergate Eastwarde.

The other quer of thākesgeuynge wēt ouer against thē, & I after thē, & the halfe part of ꝑ people vpon ꝑ wal, towarde the Fornacegate vpward, vntil ꝑ brod wal, & to the port of Ephraim, & to ꝑ Oldegate, & to the Fyshgate, and to the tower of Hananeel, & to the tower of Meah, vntyll the Shepegate. And in the presongate stode they styll, and so stode the two quers of thankesgeuinge of the house of God, and I and the half of the rulers wyth me, and the prestes, namelye Eliakim, Maasiah, Miniamin, Michaiah, Elyoenai, Zacharay, Hananiah, wythe trompettes, and Maasiah, Semeiah, Eleasar, Uzzi, Jehohanan, Melchiah, Elam and Ser. And the syngers sange loude, & Jesrahiah was the ouerseer.

And ꝑ same daye were there greate sacrifices offred, & they reioyced: for god had geuen thē greate gladnes, so that bothe ꝑ wiues & chyldren were ioyfull, & the mirth of Jerusalem was herde farre of.

At the same tyme were ther mē appoynted ouer ꝑ treasure chestes (wherin were ꝑ Heueofferynges, the fyrstlynges and the tythes) that they shulde geather them out of ꝑ feldes aboute the cities, to destribute them vnto the prestes and Leuites accordyng to ꝑ lawe: for Juda was glad of the prestes, and Leuites, that they stode & waited vpon ꝑ office of their God, and the office of the purifycacion. And the syngers and porters stode after the commaūdemēte of Dauid and of Salomon his sōne: * for in the tyme of Dauid & Asaph, were ꝑ chefe syngers founded, and the songes of prayse and thankesgeuynge vnto God. In the time of zorobabel and Nehemiah, did al Israell, geue porciōs vnto the syngers & porters, euery day his porciō, & they gaue thynges halowed vnto ꝑ Leuites, & the Leuites, gaue thynges ꝑ were sāctyfyed, vnto the children of Aaron.

* 2. Esdr. 8. c.

¶ Deuteronomye is read, and whē they haue heard it, they separat from them al straungers &c.

The.xiii. Chapter.

And what time as the boke of Moses was red in ꝑ eares of ꝑ people ther was fouid writtē therin, * ꝑ the Ammonites & Moabites shulde neuer come into the congregacyon of God, because they mete not ꝑ children of Israel with bred and water, * & hyred Balaam against them, that he shuld curse thē: neuertheles oure God turned thee curse in to a blessynge. Nowe when they heard the lawe, they separated from Israell euerye one that had myxte hym selfe therein. And before thys had the preast Eliasib delyuered the chest of the house of oure God vnto hys kinsman Tobiah: for he had made him a great chest, and ther had they afore tyme layed the meatofferynges, frankencense, vessel, and the tythes of corne, wyne and oyle (accordynge to the commaundemēt geuen to ꝑ Leuites, syngers & porters) and the heueofferynges of the prestes.

But in al this was not I at Jerusalem: for in ꝑ .xxxii. & thirtieth yeare of Artharxerses king of Babilon, came I vnto the kinge, & after certaine dayes optayned I licence of ꝑ king to come to Jerusalē. And I gat knowledg of ꝑ euel that Eliasib dyd vnto Tobiah, in ꝑ he had made him a chest in ꝑ court of the house of God, & it greued me sore, & I cast forth all ꝑ vessels of ꝑ house of Tobiah out of ꝑ chest, & cōmaūded thē to clense the chest. And thither brought I againe the vessels of the house of god, the meatofferynge and the incense.

And I perceaued, ꝑ the portions of the Leuites were not geuen thē, for ꝑ whyche cause ꝑ Leuites & singers were fled, euery one to his lād for to work. Then reproued I the rulers, and sayde: why forsake we ꝑ house of God? But I gathered them together, & set thē in theyr place. Thē brought all Juda the tythes of corne, wyne & oyle vnto ꝑ treasur. And I made treasurers ouer ꝑ treasure, euē Selemiah the preste, & Sadoc the scribe, and of the Leuytes Phadaiah & vnder their hāde Hanā the sonne of Zacur the sonne of Mathaniah: for they were coūted faythfull, & their office was to distribute vnto their brethrē. * Thinck vpon me O my God here in, & wypte not out my merci, ꝑ I haue shewed on ꝑ house of my God, and on the offyces ther of.

At the same tyme saw I some tredynge wyne prestes on the Saboth & bringinge in clusters, & asses laden wyth wyne, grapes, frygges, & bringinge all maner of burthens vnto Jerusalem, vpon the Saboth day. And I rebuked thē earnestli the same day that they sold ꝑ vitayles. Ther dwelt men of Tyre also therin, which broughte fysh & all maner of ware, and solde on the Saboth vnto the chyldren of Juda & Jerusalem. Thē reproued I the rulers in Juda, & sayde vnto thē: what euell thyng is this ꝑ ye do, & breake the Sabothe daye? Did not our fathers euen thus, and oure god brought al this plage vpon vs & vpō this citie? And ye make ꝑ wrathe moze yet vpon Israel, in ꝑ ye breake the Saboth. And it fortuned, ꝑ whē * the porters of Jerusalē made shadow before ꝑ Saboth, I comaunded to shut the gates, & charged ꝑ

Rab Dall ꝑ euening shadow came to ꝑ portes. R. Abra. Gyra, ꝑ the dowe towarde shed the portes.

they ſhuld not be opened tll after the Sabboth: & ſome of my ſeruauntes ſet I at the gates, ꝑ ther ſhulde no burthē be brought in on the Saboth day. Then remayned ꝑ chapmen and marchaūtes once or twyce ouer night without Jeruſalē with al maner of wares. Thē reꝓzoued I thē ſoze, & ſaid vnto thē: why tary ye al night about the wal? If ye do it once againe, I will lay hādes vpō you. Frō that tyme forth came they no moze on the Sabeth. And I ſayd vnto the Leuites whych were cleane, that they ſhulde come and kepe the gates, to hallow ꝑ Saboth daye. Thynk vpon me (O my God) cōcernynge this alſo, & ſpare me accozdynge to thy greate mercy.

And at the ſame tyme ſawe I Jewes, ꝑ maried wyues of Aſdod, Ammō & of Moab & their childzē ſpake half in the ſpeache of Aſdod, and could not ſpeake in the Jewes language, but by the tonge myghte a man perceaue euery people. And I reꝓzoued them, & curſed them, & ſmote certayne men of them, & pluckte them vp, and toke an ooth of them by god: Ye ſhal not geue youre daughters vnto their ſōnes, nether ſhal ye take their daughters vnto your ſōnes, oz for your ſelues. Did not Salomō the kynge of Iſrael ſynne therin? and yet amōg many Heythen was there no kynge lyke him, and he was deare vnto hys god, and God made him kyng ouer al Iſraell, & yet neuertheles outlandyſh wemen cauſed hym to ſynne? And ſhall we then obey vnto you, to do all thys great euel, and to trāſgreſſe agaynſt our God, & mary ſtraūge wyues?

And one of ꝑ childzen of Jehoiada the ſōne of Eliaſib the hie ꝓꝛeſt, had made a cōtract with Sanabalat the Hozonite: but I chaced hym frō me. O my God, think ꝑ vpon thē that are quyte of the ꝓꝛeſtehode, & haue defyled the couenaūt of the ꝓꝛeſtehode & of the Leuites. Thus cleſed I thē frō al ſoch as were outlandiſhe, & appointed the courſes of the ꝓꝛeaſtes & Leuytes, euery one to hys offyce, & to offre ꝑ wood at tymes apoynted, & ꝑ fyꝛſt frutes. Thinke ꝑ vpon me (O my God) foz the beſt.

¶ The ende of ꝑ ſecond boke of Eldzas, otherwyſe called the boke of Nehemiah.

The boke of Eſther.

¶ Thꝭ Aha ſuerus, which is called Artharzesmasketh a royall feaſt, wherunto the quene Vaſthi will not come: foz which cauſe ſhe is denoꝛced.

The. I. Chapter.

IN ꝑ time of Ahaſuerus whiche raygned from India vnto Ethiopia, ouer an hundreth & ſeuen & twentye landes, what tyme as he ſate on hys ſeate royall in the caſtell of Suſan in the thirde yeare of his raygne, he made a feaſte vnto all hys ꝓꝛynces & ſeruauntes, namely vnto the myghtye men of Perſia & Media, to the cappytaynes and rulers of hys countrees, that he myghte ſhewe the noble riches of his kingdome, and the glorious woꝛſhippe of his greatneſſe, manye dayes longe, euen an hundreth and foure ſoze dayes.

And when theſe dayes were eꝛppyzed, ꝑ kyng made a feaſt vnto al the people that were in the caſtell of Suſan, bothe vnto great & ſmall, ſeuen dayes long in ꝑ courte of the gardē by the kinges palace: wher there hanged whyte, reed and palowe clothes, faſtened with coardes of lynnen and ſcarlette in ſyluer rynges, vpon pylers of Marble ſtone.

The bēches were of goulde and ſiluer made vpon a paueinēt of grene, white, yalowe & blacke Marble. And the dzynke was caried in veſſels of gould, & ther was euer chaūge of veſſell. And ꝑ kinges wine was moch accozdinge to the power of the kinge. And no man was appoynted what he ſhuld dzinck: foz ꝑ king had cōmaūded al the offycers of his houſe, that euery one ſhuld do as it liked him. And the quene Vaſthi made a feaſt alſo foz ꝑ wemen in ꝑ palace of Ahaſuerus. And on the ſeuenth day whē the king was merꝛy of wyne, he cōmaunded Mehuman, Baꝛtha, Harbona, Bagatha, Abagatha, Zathar and Carcas, the ſeuen chamberlaynes (that dyd ſeruyce in the ꝓꝛeſente of Kynge Ahaſuerus) to fetche the quene Vaſthi wythe the crowne regal, that he might ſhewe the people and ꝓꝛynces her fayꝛneſſe: foz ſhe was beutyfull. But the quene Vaſthi wolde not come at the kynges woꝛde by hys chamberlaynes.

laynes. Thē was the kyng very wꝛothe, & his indignacion kyndled in him.

And the king ſpake to ꝑ wiſe men that had vnderſtanding in ꝑ ordinaunces of ꝑ lād foz the kiges matters muſt be hādled before al ſoch as haue knowledg of ꝑ law & iudgemēt: and the next vnto hym were, Carſena, Sethar, Admatha, Tharſis, Mares, Marſana & Mamucan, the ſeuē ꝓꝛinces of ꝑ Perſians & Meedes, whyche ſaw ꝑ kynges face, & ſat aboue in ꝑ kingdom, What lawe ſhulde be executed vpō ꝑ quene Vaſthi, becauſe ſhe did not accozdig to ꝑ woꝛd of ꝑ kinge by hys chāberlaines. Then ſayd Mamucan before the kyng & ꝑ ꝓꝛinces: the quene Vaſthi hath not only done euel agaīſt ꝑ king but alſo againſt all the ꝓꝛynces & all the people in all ꝑ landes of kynge Ahaſuerus foz this dede of ꝑ quene ſhall come abzode vnto all wemē ſo that they ſhall deſpyſe theyꝛ huſbādes before theyꝛ eies, and ſhall ſay: the king Ahaſuerus cōmaunded Vaſthi the queneto come before him, but ſhe wolde not. And ſo ſhal the ꝓꝛinceſſes in Perſia & Media ſay lykewiſe vnto al ꝑ kinges ꝓꝛices, whē theꝛheare of this dede of ꝑ quene, thus ſhall there aryſe deſpytefulnes and wzath ynoughe. If it pleaſe the kyng, let ther go a commaundemente from him, & lett it be wꝛytten accozdyng to the law of the Perſians & Medians (& not to be trāſgreſſed) ꝑ Vaſthi come no moze before kyng Ahaſuerus, & let ꝑ king geue the kingdom vnto another that is better then ſhe.

And ꝑ thys wꝛytinge of ꝑ king which ſhalbe made, be publiſſhed thoꝛow out al his empyꝛe (which is great) that al wyues may hold their huſbādes in honour, bothe among greate and ſmal.

This pleaſed the kynge & the ꝓꝛynces, & the kyng dyd accozdinge to the woꝛd of Mamucan. Then were there letters ſente foꝛth into al the kynges lādes, into euery e land acozding to tho wꝛytyng therof, and to euery people after their language that euery mā ſhuld be loꝛd in his owne houſe. And this cauſed he be ſpoken after the lāguage of hys people.

¶ After the quene put away, certen goodly younge damoſelles are ſearched out. Ed. Ha otherwyſe called Eſther, pleaſeth the kyng, & is made quene. Mardocheus openeth vnto th. king thoſe that wold betraye hym.

The. II. Chapter.

AFter theſe actes whē the diſpleaſure of kinge Ahaſuerus was layed he thoughte vpon Vaſthi, what ſhe had done, & what was concluded concernynge her. Then ſayde the kynges ſeruauntes: Lett there be fayze younge vyzgins ſoughte foz the kynge, and let ꝑ kinge appoynte ouerſeaꝛs in all the landes of hys empyze, that they maye bzynge to geather all fayze younge vyzgyns vnto the caſtell of Suſan to ꝑ wemens buylding, vnder the hande of Haget the kynges chāberlaine, that kepethe the Women, and let hym geue them theyꝛ apparell. And loke whych damſell pleaſeth ꝑ kinge, let her be quene in Vaſthis ſtcade. This pleaſed ꝑ kynge, and he dyd ſo.

In the caſtel of Suſā there was a Jewe, whoſe naune was Mardocheus, ꝑ ſonne of Jair, the ſonne of Semei, ꝑ ſonne of Cis ꝑ ſonne of Jemini, which was caryed away frō Jeruſalē, * whan Jekoniah the king of Juda was led away, (whō Nabuchodonoſoꝛ ꝑ kig of Babilō caried away) & he noꝛiſhed Hadaſah (that is Eſther) his vncles daughter: foz ſhe had nether father noꝛ mother, and ſhe was a faire and beutiful damſel. And when her father and mother died. Mardocheus receaued her as hys owne daughter. * 4. reg. xxiiij.

Now when the kynges cōmaundemēt and cōmiſſyon was publiſſhed, & many dāſels were bzought to gether vnto ꝑ caſtel of Suſan vnder ꝑ hand of Hagei, Eſther was taken alſo vnto the kinges houſe vnder the hand of Hagei the keper of the wemē, & the damſell pleaſed him, & ſhe found grace in his ſight. And he cauſed her oint ment to be geuen her, and her gifres, & gaue her. vii. notable gentil wemē of ꝑ kingꝛ houſe, & arayed bothe her & her gyntyl wemē very ryche lie in the houſe of the wemē. But Eſther ſhewed not her people noꝛ her kinred: foz Mardocheus had chargedher, ꝑ ſhe ſhulde not teli it. And Mardocheus walked euerye daye before the courte of the wemens buyldynge, that he myghte know how Eſther dyd, and what ſhuld be come of her.

And when the appoynted time of euery dāſel came that ſhe ſhulde come to ꝑ kyng Ahaſuerus,

Ahasuerus, after that she had bene .xii. mo-
nethes in the decking of the wemen) for
their decking must haue so moch time, na-
mely syxe monethes wt Balme & Myrre,
& .vi. monethes wt good spyces, so were ꝑ
wemē beutifyed) thē went there one dāsell
vnto ꝑ king, & what soeuer she requyred, ꝑ
must be geuē her to go with her oute of ꝑ
weines buyldinge vnto ꝑ kynges palace.
And when one came in ꝑ euenyng, ꝑ same
wēt frō him on the morowe into ꝑ seconde
house of wemen, vnder the hand of Sa-
gas ꝑ kinges chāberlaine, which kept ꝑ cō-
cubines. And she must come vnto ꝑ kyng
nomore, except it pleased ꝑ kinge, & that he
caused her to be called by name.

Now whē the tyme came of Esther the
daughter of Abihail Mardocheus vncle)
whō he had receaued as hys owne daugh-
ter (ꝑ she shuld come to the kynge, she desy-
red nothinge but what Hagei the kynges
chāberlaine the keper of the wemē sayde.
And Esther found fauour in the syght
of al thē that loked vpon her. And Esther
was taken vnto king Ahasuerus into the
house royal, in the tenth moneth whych is
called Tebeth, in the seuenth yeare of hys
raygne.

And the kyng loued Esther aboue al the
wemen, & she founde grace and mercye in
his sight before al the virgins: and he set
the quenes croune vpon hir head, & made
her quene in stead of Vasthi. And ꝑ kinge
made a great feaste vnto all his princes &
seruauntes (whych feaste was because of
Esther) and lett the landes be in quietnes,
and gaue royall gyftes.

And whā the virgins were gethered to
gether the secōd time, Mardocheus sat in
ꝑ kynges gate. And as yet had not Esther
shewed her kinred & her people, accordyng
as Mardocheus had biddē her: for Esther
dyd after the worde of Mardocheus, lyke
as whē he was herutoure. At ꝑ same time
whyle Mardocheus sat in ꝑ kinges gate,
two of the kinges chāberlaines Bagathā
and Thares whych kepte the doze, were
wroth, & sought to lay their hādes on the
kyng Ahasuerus: where of Mardocheus
gat knowledg & told it vnto quene Esther
& Esther certyfied the king therof in Mar
docheus name. And whē inquisition was
made, it was founde so. And they were
both hanged on tre: and it was writtē in
the Chronycles before the kynge.

¶ Haman the Macedonian, after he was exalted,
obtained of the kyng, that all the Jewes shulde be
put to deeth, because Mardocheus had not done hi
worshyp, as other had

The .iii. Chapter.

AFter these actes did the kyng
promote Hamā ꝑ sōne of Ma-
dadatha the Agagite, & set hi
hie, & set his seat aboue al the
princes that were wt him. And
al the kinges seruauntes that were in ꝑ ga-
te, bowed their knees, & dyd reuerēce vnto
Haman: for the kynge had so cōmaūded.
But Mardocheus bowed not the knee, &
worshipped him not. Thē the ꝑ kinges ser-
uauntes whiche were in the kynges gate,
said vnto Mardocheus: why trāsgressest
ꝑ the kinges cōmaundement? And when
they spake this dayly vnto him, & he fol-
lowed thē not, they told Hamā, ꝑ they might
se whether Mardocheus matters would
endure: for he had told them, that he was
a Jew. And whē Hamā saw, that Mardo
cheus bowed not the knee vnto hym, nor
worshypped hym, he was full of indigna
cyon & thought it to lyttell to laye handes
onli on Mardocheus: for thei had shewed
hym the nacyon of Mardocheus, but he
sought to destroy al the Jewes the nacion
of Mardocheus, that were in ꝑ whole em-
pyre of Ahasuerus.

In the first moneth (that is the moneth
Nisan) in thee twelueth yeare of kynge
Ahasuerus they cast Phut (ꝑ is a lott) be-
fore Hamā, on what day & what monethe
this shuld be done: & it went out the twel-
ueth moneth that is ꝑ moneth Adar. And
Haman said vnto king Ahasuerus: Ther
is a people scatered abrode and dyspersed
amōge all people in al the landes of thyne
empire, & theyr law is cōtrary vnto al peo
ple, & they do not after the kynges lawes,
nether is it ꝑ kinges profet to suffre theā
ter this maner. If it please ꝑ king, let him
write, that they may be destroied, & so wyl
I wepe downe ten thousande talentes of
siluer, vnder the handes of the workmen,
to be brought into ꝑ kynges chāber. Thē
toke the kyng hys ringe from hys hande,
& gaue it vnto Haman the sonne of Ama-
datha the Agagite the Jewes enemie. And
the kynge sayde vnto Haman: Lette the
syluer

syluer be geuen the, & that people also, to
do with all what pleaseth the.

Thē were the kynges scrybes called on
the thirteenth day of the first moneth, and
ther was writtē (accordinge as Haman cō
maūded) vnto the kynges princes and to
the captynes euery where in the landes, &
to ꝑ rulars of euery people in ꝑ coūtreyes
on euery syde, according to the writting of
euery nacyon, and after their language in
the name of kyng Ahasuerus, and sealed
wt the kynges ryng. And the writtynges
were sēt by postes into al the kynges lan-
des, to rote oute, to kyll, and to destroye all
Jewes, both ponge and olde, chyldrē and
wemen in one day (namely vpon the thir-
tenth day of the twelueth moneth, which is
the moneth Adar) & to spoile their goodes.

Thys was the summe of ꝑ writyng, ꝑ
ther shuld be a cōmaundemente geuen in
al lādes, to be publisshed vnto all people,
that they shulde be ready agaynst ꝑ same
daye. And the postes wente in all the haste
accordyng to the kinges cōmaundemēte.
And in the castel of Susan was the com-
maundement deuysed. And the kyng and
Haman sate and dranck. But the cyrye of
Susan was disquieted.

¶ Mardocheus geueth the quene knowledge of the
cruell decree of the kyng agaynst the Jewes.

The .iiii. Chapter.

WHē Mardocheus perceaued
al that was done, he rent hys
clothes & put on sackcloth, &
ashes, & wēt out in to ꝑ mid-
des of the citie, and cried lou-
de and lamētably, and came before the kin
ges gate: for there might no man entre wt
in the kynges gate, that had sack cloth on.
And in all landes and places, as farre as
the kynges worde and commaundement
extended, there was great lamentacyon a
mōg theat Jewes and many fasted, wept,
mourned, and lay in sackclothes and in as
shes. So Esthers damsels, and her cham-
berlaines, came and tolde it her. Thē was
the quene exceadinglye astonyed. And she
sent rayment, that Mardocheus shuld put
them on, and lay the sackclothe from him.
But Mardocheus would not take them.
Thē called Esther Hathath one of the kin
ges chamberlaynes (whyche stode before
her) and gaue hym a commaundemente
vnto Mardocheus, that he myght know
what it were, and wherefore he did so. So
Hathath went forthe to Mardocheus vn
to the strete of the cytye, whyche was be-
fore the kynges gate.

And Mardocheus tolde him of al ꝑ had
happened vnto him, & of the summe of sil
uer ꝑ Haman had promised to wepe downe
in the kynges chāber because of ꝑ Jewes
for to destroye them (& he gaue him the co-
pye of the cōmaūdemēt, that was deuised
at Susā to destroye them, that he myghte
shewe it vnto Esther, & to speake to her &
charge her, that she shulde go in to ꝑ king
and make her prayer & supplication vnto
hym for her people.

And whē Hathath came in, & told Esther
ꝑ wordes of Mardocheus, Esther spake
vnto Hathath, and cōmaūded hym to say
vnto Mardocheus: al the kynges seruaūt
tes, & the people in the landes of the kynge
know, that whosoeuer cōmeth within the
courte vnto the king, whether it be mā or
womā, which is not called, the cōmaunde-
mēt is that the same shal die immedyatly,
except the kynge hold out the gouldē scep
ter vnto him, that he may lyue. As for me,
I haue not bene called to come in to ꝑ kin
ge now this thirtie dayes.

And whē Mardocheus was certified of
Esthers wordes, Mardocheus bad say a
gayne vnto Esther: think not to saue thine
owne syle, whyle thou arte in the kynges
house before al Jewes: for yf thou holdest
thy peace at this time, then shal the Jewes
haue helpe and delyueraunce out of an-
other place, and thou and thy fathers house
shalbe destroyed. And who knoweth whe-
ther thou art come to ꝑ kyngdom, for this
tymes sake? Esther bad, geue Mardoche-
us this answere: Go thou thy way then, &
geather together al ꝑ Jewes that ar fou̇d
at Susan, & fast ye for me, ꝑ ye eate not &
drink not in .iii. dales, nether day nor night.
I and my dāsels wyll faste lykewise, & so
wil I go in to the kyng cōtrary to ꝑ cōmaū
demēte: yf I perishe, I perishe. So Mar
docheus wente hys waye, and dyd all that
Esther had commaunded him.

The Notes.

a ¶ The Jewes were firste called Hebrues, of Ha-
ber the eldest sonne of Sale sonne of Arphaxat, as
it appeareth, Genes. xi. b, and i. Paralip. c. after were
they called Israell of Jacob, & after Jewes of one
of the sonnes of Jacob that is to wete of Juda.

Esther

¶ Esther entreth into ỹ king and byddeth him and Haman to a feast. Haman prepareth a gallouse for Mardocheus.

The.v.Chapter.

A Nd on the thirde day put Esther on her royall apparel, and stode in ỹ court of the kinges palace within ouer against ỹ kynges house. And the kyng sate vpon hys royall seat in the kinges palace ouer agaynste the gate of the house. And when the kinge sawe Esther ỹ quene standynge in the court, she found grace in his syghte. And the kynge held out ỹ golden scepter in hys hande to warde Esther. B So Esther stepte forthe, and touched the toppe of the scepter. Then sayd the kynge vnto her: What wylt thou quene Esther? and what requyrest thou? aske euen the halfe of the empyre, & it shal be geuen the. Esther sayd If it please the king, let ỹ kynge & Haman come this day vnto ỹ banket ỹ I haue prepared. The kyng sayde: cause Haman to make haste, that he may do as Esther hath sayde.

Now whē the kyng & Haman came to ỹ bāket ỹ Esther had prepared, ỹ kyng sayd vnto Esther at ỹ banket of wyne: Esther, what is thy petitiō? & it shalbe geuen the. And what requyrest thou? If it be euen ỹ halfe of the empyre, it shalbe done.

C Then answered Esther and sayde: my petition & desyre is, yf I haue founde grace in the syghte of the kynge, & yf it please the kynge to geue me my petition, and to fulfyll my request, then let the kynge and Haman come to the bāket that I shal prepare for thē, and so wyl I do to morow as the kinge hath sayde.

Then went Haman forth the same day ioyfull and merye in his mind. And when he sawe Mardocheus in the kinges gate, that he stode not vp and kneled before hi, he was full of indignacion at Mardocheus. Neuertheles he refrayned hym selfe: & when he came home, he sent, and called for hys frendes, and Zares hys wyfe, & tolde them of the glorye of his richesse, & ỹ multitude of his children all to geather how ỹ kyng had promoted hym so greatlye, and how that he was taken aboue the prynces and seruaūtes of the kynge. Haman sayd D moreouer: Yee & Esther the quene lette no man come with the kinge vnto ỹ banckett that she had prepared, excepte me, & to morow am I bidden vnto her also wt ỹ king. But in all thys am I not satisfyed as log as I se Mardocheus ỹ Iewe sitting at ỹ kynges gate. Thē sayd Zares his wyfe & all his frendes vnto him: Let thē make a galowes of fyftye cubites hie, & tomorow speake thou vnto ỹ king, ỹ Mardocheus may be hāged theron, yf thou cōmesle merely wt the kyng vnto the bancket. Haman was wel content wyth al, and caused a galowes to be prepared.

¶ The king turneth ouer the Chronicles & findeth the fidelitie of Mardocheus: the to the confusiō of Haman, cōmādeth Mardocheus to be had in honour

The.vi.Chapter,

THe same night could not the king slepe, and he cōmaūded E to bring the Chronicles & stories: which whē they were red before ỹ king they happened on ỹ place wher it was written, how Mardocheus had tolde, that the kynges two chāberlaynes (whych kepte the threshholdes) sought to lay handes on kyng Ahasuerus. And the king sayd: what worshyp & good haue we done to Mardocheus therfore? Then sayde the kynges seruauntes that ministred vnto him. There is nothing done for hym. And the kyng sayde: Who is in the courte? (for Haman was gone into the courte wythoute before the kynges house, that he myghte speake vnto ỹ kinge to hange Mardocheus on the tre, that he had prepared for him.) And the kinges seruauntes sayde vnto hym: beholde, Haman standeth in the courte. Thee kynge sayde: let hym come in. And when Haman came in, the kynge sayde vnto hym: what shall be done vnto the man, whom the kinge wolde fayne bringe vnto worshyppe? But Haman thought in his hert: Whom shulde the kynge els be glad to bryng vnto worshyppe, but me? And Haman sayde vnto the kynge: Lett the man vnto C whome the kynge wouldo be glad to do worshyppe, be broughte hyther, that he maye be arayed wyth the royall garmētes whyche the kyng vsethe to weare: and the horse that the kynge rydethe vpon, & that the crowne royall maye be sett vpon hys heed. And let thys rayment and horse be delyuered vnder the hande of one of the kynges prynces, that he maye araye the man

the man wythall (whome the kinge wolde fayne honour) and carye him vpō the horse thorow the strete of the citie, & cause it to be proclaymed before hym: thus shall it be done to euery man, whom the kynge wold fayne honoure.

The king sayd: make haste, and take as thou hast sayd, the rayment and the horse: & do euē so wyth Mardocheus ỹ Iewe that sytteth before the kinges gate, & let nothing fayle of al that thou hast spokē. Then toke Haman the rayment & the horse, & arayed him, & brought him on horsebacke thorowe the strete of the cytie, & proclaimed before him: Euen thus shall it be done vnto D euery man whome the kynge is dysposed to honour. And Mardocheus came agayne to ỹ kynges gate, but Haman gat hym home in al the haste mourning withe beare heade, & tolde Zares his wife & al hys frēdes, euery thyng that had happened hym. Then sayd his wise mē & Zares his wife vnto him: If it be Mardocheus of ỹ sede of the Iewes, before whom thou hast begōne to fal, thou canste do nothinge vnto him, but shalt fal before hym. While they were yet talkinge with him, came the kynges chamberlaynes, and caused Haman to make haste to come vnto the bancket that Esther had prepared.

¶ The quene boldeth the king and Haman against & prayeth for her selfe and her people. She accuseth Haman, and he is hāged on ỹ gallouse, which he had prepared for Mardocheus.

The.vii.Chapter.

AS Nd whē the king and Haman came to ỹ bancket that quene Esther had prepared, ỹ kinge sayd vnto Esther on ỹ second daye at the banckett of wyne: what is thy petition quene Esther, that it may be geuen the? And what requyrest ỹ? Yea aske euen halfe of the empyre, and it shalbe done. Esther the quene answered & sayd: Yf I haue found grace in thy syght (O king) & yf it please the kyng thē graūt me my lyfe at my desyre & my people for my petitions sake: for we are solde I & my people both to be destroyed, to be slayne & B to perysshe. And wold God we were sold to be bondmen & bondewemen, then wolde I holde my tonge, * so shuld not the enemye be so hye to the kynges harme. The kinge Ahasuerus spake and sayde vnto Quene

Some rede although ỹ enemie shal be not recōpence ỹ kinges harme.

Esther: what is he that? Or where is he ỹ darre presume in hys wynde to do soche a thinge after that maner? Esther sayde: the ennemye and aduersarye is thys wycked Haman.

As for Hamā, he was exceedingly afrayed before the king & the quene. And ỹ kinge arose frō the bancket & frō the wyne in hys displeasure & wēt into the palace garden, And Haman stode vp, and besoughte quene Esther for hys lyfe: for he saw that there was a mischefe prepared for hym of the kynge already. C

And whē the kinge came agayne out of the palace gardē into the parler where they had eate, Haman had layed hym vpon the bed that Esther sat vpō. Thē sayd ỹ king wil he force the quene also beside * me in ỹ house? As sone as ỹ worde wēte out of the kinges mouth, they * couered Hamās face And Harbonah one of the chāberlaynes ỹ stode before the king, sayd. Beholde, there stādeth a galowes in Hamās house fyftie cubites hye, which he had made for Mardocheus, that spake good for ỹ king. The kinge sayde: hange hym thereon. So they hanged Hamā on the galowes that he had made for Mordocheus. Thē was the kinges wrath pacyfyed. D

* Or in my presence

* To couer his face, is to shew him worthye of death.

¶ After the death of Haman is Mardocheus exalted, and then are there sounforth his letters sent vnto the Iewes.

The.viii.Chapter.

THe same daye dyd kyng Ahasuerus geue the house of Haman the Iewes enemye, vnto A quene Esther. And Mardocheus came before the kinge: for Esther told how that he belōged vnto her. And the king put of his finger ringe, which he had take from Haman, & gaue it vnto Mardocheus. And Esther set Mardocheus ouer the house of Hamā. And Esther spake yet more before the kinge, & fel downe at hys fete, & besought him, that he wolde put away the wickednes of Haman the Agagite, & his deuice that he had ymagined agaynste the Iewes. And the kinge held out the goulden scepter vnto Esther. Then rose Esther, & stode before the king B and sayd: yf it please the king & yf I haue founde grace in hys syght, and yf it be conuenient for the kyng, and yf it be accepted in hys syght then let it be written, that the

letters of the deuyce of Haman thee sonne of Hamadatha the Agagite, may be called agayne: whych letters he wrote, to destroy the Jewes in all the kynges landes. For how can I se the euell that shall happē vn to my people? & how can I loke vpon thee destruction of my kynred?

Then sayde the kinge Ahasuerus vnto Quene Esther, & to Mardocheus the Jewe: Behold, I haue geuē Esther the house of Hamā, and him haue they hanged vpō a tree, because he layde hande vpō the Jewes. Wryte ye now therfore for ỹ Jewes, as it liketh you in the kinges name, & seale it with the kinges ringe (for the writinges that were written in the kinges name, and sealed with the kinges ring, durst no man disanulle.) Then were the kinges scrybes called at the same tyme in ỹ thyrd moneth, that is the moneth Siuan, on the thre and twentyeth daye.

And it was writtē (as Mardocheus cōmaunded) vnto thee Jewes & to the princes, to the ℣ cbyties and captaynes in the landes frō India vntil Ethiopia, namely an hundred and seuen and twētye landes, vnto euery one accozding to the wrytynge therof, vnto euery people after their speche and to the Jewes accozding to theyr wrytinge and language.

And it was written in the king Ahasuerus name, & sealed with the kinges ringe. And by postes that rode vpō swyft ponge Mules, sent he the wrytynges, wherin the king graunted the Jewes (in what cytyes soeuer they were) to geather thē selues to gether, & to *‡stand for theyr lyfe, and for to rote oute, to slaye, and to destroye all the power of the people & land that wold trouble them, with childzen and wemen, and to spople their good vpō one daye in al ỹ landes of kinge Ahasuerus namely vpon the thyrteenth day of the twelueth moneth, whiche is the moneth Adar.

The summe of the writinge was, howether was a cōmaūdemēt geuē in al landes to be published vnto al the people, that the Jewes shuld be ready against that day to auenge thē selues on theyr enemyes. And the postes that rode vpō the Mules, made haste with al spede, accozding to ỹ kinges wozde: and the cōmaundement was deuyled in the castel of Susan.

As for Mardocheus, he wēt oute frō ỹ king in royal apparel of yelow & whyte, & with a great crowne of gould, beyng arayed wyth a garment of lynnē and purple, & the cytie of Susan reioysed & was glad: but vnto the Jewes ther was come light & gladnes, and ioye & worshippe. And in all lādes and cyties, into what places soeuer the kinges wozd and commaundemēt reached, there was ioye & myrthe, prosperite & good dayes among the Jewes: in so moch that many of the people in the lād became of ỹ Jewes beleue, for ỹ feare of ỹ Jewes came vpon them.

The Notes.

*‡ To stande for theyr lyfe is a maner of speakinge famyliar to the Hebrues, for that we saye, to defend their lyues, and shyfte them selues frō the cruel persequucyon of theyr enemyes.

¶ At the cōmaūdement of the kynge the Jewes put their aduersaries to death. The sōnes of Haman ex hāged. The Jewes kepe a feast daye in remembrāce of theyr delyuerāunce.

The.ix. Chapter.

IN the twelueth moncthe, that is the moneth Adar, vpō the thirteenth day, which the kynges wozd & cōmaūdemēt had appointed, that it shoulde be done, euen vpon the same day that the enemyes shulde haue destroyed the Jewes to haue oppressed thē, it turned contrary wise, euen that the Jewes should subdue theyr enemyes. Then geathered the Jewes together in their cyties wyth in all the landes of kynge Ahasuerus, to laye hande on soche as wolde do them euell, and no man coulde wythstande them: for the feare of them was come ouer all people. And all the rulers in the landes, and pryaces and Debtyes, and officers of the kynge promoted the Jewes: for ỹ feare of Mardocheus came vpon them. For Mardocheus was greate in the kynges house, & the repozte of him was noised in all lādes, how he increased and grewe.

Thus the Jewes smote al their enemies with a sore slaughter, & slew & destroyed, and did after their wil vnto such as were their aduersaries. And at the castel of Susā slew the Jewes and destroied fiue hundzeth mē: & slew Pharsandatha, Delphō, Aspatha, Phozatha, Adalia, Aridatha, Pharmastha, Arisai, Aridai, Waizatha, ỹ ten sonnes of Haman the sonne of Hamadatha the enemie of the Jewes: but on his goodes

goodes they layed no handes. At the same tyme was the king certified of the nombze of those that were slayne at ỹ castel of Susan. And the kinge sayde vnto Quene Esther: The Jewes haue slayne & destroyed fyue hundzeth mē at the castel of Susan, & the ten sonnes of Hamā: What shall they do in the other lādes of the king? What is thy petition, that it may be geuen the? and what requyrest thou moze to be done? Esther sayd: Yf it please the kinge, let hym suffre the Jewes to mozowe also to do according vnto thys dayes cōmaūdemēt, that they may hange Hamās ten sonnes vpon the tree. And the kinge charged to dooso, & the cōmaundemēt was deuised at Susan and Hamans. x. sonnes were hanged. And the Jewes geathered thē selues togeather at Susan, vpon the fourteenth daye of the moneth Adar, and slewe thre hundzeth mē at Susan, but on theyr goodes they layde no handes.

As for the other Jewes in the kinges lādes, thei came together, & *stode for their lyues, & gat rest frō theyr enemyes: & slewe of their enemies fyue & seuētye thousand, how beit they layed no hādes on their goodes. Thys was done on the thirteenth day of the moneth Adar, and on the fourteenth daye of the same moneth rested thei, which day they ordeyned to be a daye of feasting and gladnesse. But the Jewes at Susan were come together both on the thyrteenthe daye, & on the fourteenth, & on the fyfteenth daye they rested, & the same daye ordeyned they to be a daye of feastinge & gladnesse. Therfore the Jewes that dwelt in the villages and vnwalled townes, ordeyned the fourteenth daye of the moneth Adar, to be a daye of feastinge and gladnes, and one sent gyftes vnto another.

And Mardocheus wrote these actes, & sent the writinges vnto al the Jewes that were in al the landes of king Ahasuerus, both nye and farre, that they shulde yearly receaue & hold the fourteenth and fyfteenth daye of thee monethe Adar, as thee dayes wherein the Jewes came to reste frō theyr enemyes, and as a monethe wherein theyr payne was turned to ioye, and their sorow into prosperite: that they shulde obserue ỹ same as dayes of wealth and gladnesse, & one too sende gyftes vnto another, and to

*Loke for more thap ten before ỹ letter d.

distribute vnto the poore.

And the Jewes receaued it that they had begōne to do, and that Mardocheus wrote vnto them: how that Hamā ỹ sōne of Hamadatha all the Jewes enemie, had deuysed to destroye all the Jewes, & caused to caste Phur (that is Lott) for to put them in feare, & to bryng them to naught: and how Hester wente and spake to ỹ kinge, that thorow letters his wycked deuyce (which he ymagined agaynst the Jewes) might be turned vpon his owne heed, and how he & his sonnes were hanged on the tre. For ỹ which cause they called this day Phurim after the name of *Phur, accozdyng to all the wozdes of this writinge: & what they them selues had sene, and what had happened vnto them.

*That is, Lot.

And the Jewes set it vp, & toke it vpon them & their sede, & vpō all soch as ioyned thē selues vnto them, that they wolde not misse to obserue these .ii. dayes yearly, accordynge as they were wzytten & appointed, how ỹ these dayes are not to be forgotē, but to be kept of childers childzē amōge al kinredes in all lādes & cytyes. They ỹ dayes of Phurim, which are not to be ouerslipte amōge the Jewes, & the memoryal of them oughte not to perysshe from theyr sede.

And quene Hester the daughter of Abihaill and Mardocheus the Jewe wzote with all auctozyte, to confirme this seconde wrytinge of Phurim, and sente the letters vnto al the Jewes in the hūdzeth & seuē and twentie landes of the empyre of Ahasuerus, wyth frendly and faythful wozdes, to confirme these dayes of Phurim, in theyr tyme appoynted, accozdynge as Mardocheus ỹ Jewe and Hester ỹ quene had ordeyned concernynge them: lyke as they vpon their soule and vpon their sede had cōfirmed ỹ actes of the *fastynges & of hir cōplaynte. And Hester cōmaunded to stablish these actes of this Phurim, & to wryte them in a boke.

Hest. ix.

¶ The glozie and noblenes of Ahasuerus and Authoryte of Mardocheus.

The.x. Chapter.

AND ỹ king Ahasuerus laied tribute vpon the lande, and vpō the Iles of ỹ see. As for all the wozke of hys power

and auctorite, and the great worshippe of Mardocheus, whiche the king gaue hym, behold, it is wrytte in the Cronicles of the kynges of Media and Persia. For Mardocheus the Iewe was the second next vn to kynge Ahasuerus, and greate amonge the Iewes, & accepted amõge the multitude of hys brethren, as one that seketh the welth of hys people, & speaketh the beste for all hys sede.

¶ The ende of the boke of Esther.

¶ The Boke of Job.

¶ Job is plaged of God, by the losse of hys goodes and chyldren.

The. I. Chapter.

A IN the land of Hus ther was a man called Job: an innocẽt & vertuous man, soch one as feared God & eschued euell. This man had. vii. sonnes, & thre daughters. Hys substaunce was. vii. M. shepe. iii. M. camelles. v. C. poucke of oxen. v. C. she asses and a very great housholde: so that he was one of the most principal men among al them of the east countrey. And his sonnes went, and made bãkettes: one daye in one house, another day in another, and sente for theyr thre systers to eate and drincke wythe them. So when they had passed ouer the tyme of their bankettinge round about, Job sent for them, and clensed them agayne, & gat vp earlye, and offred for euery one a burntoffringe. For Job thought thus: peraduenture my sonnes haue done some offence, and haue bene vnthankfull to God in theyr hertes. B And thus dyd Job euery daye. Now vpõ a tyme, whẽ the ** seruãtes of God b* came and stode before the Lord, Sathã came also among them. And the Lord sayde vnto Sathan: From whẽce comest thou? Sathan answered the Lord, and sayde: I haue gone about thee lande and walcked thorowe it.

Thẽ sayd the Lord vnto Sathan: hast thou not cõsydered my seruaunt Job, how that he is an innocẽt & vertuous mã: soch one as feareth God, & eschued euell, & that there is none lyke him in the land? Sathã answered, & sayde vnto the Lorde: Doth Job feare God for nought? hast thou not preserued hym, his house, & al his substaũce on euery syde? hast thou not blessed the workes of his handes? Is not his possession encreased in the land? But laye thyne hand vpõ him a little, touche once all that he hathe, and (I holde) he shall curse the to thy face. And the Lord said vnto Sathã: lo al that he hathe, be in thy power: onelye vpon hym selfe se that thou laye not thine hande. Then went Sathã forth from the Lorde.

Now vpõ a certayn day whẽ his sõnes and daughters were eating, and drinking wyne in their eldeste brothers house, there came a messenger vnto Job, & sayd: Whyle ỹ oxẽ were a plowing, & the Asses going in the pasture besyde thẽ: ỹ Sabees came in violently, and toke thẽ al away: ye they haue slayne thy seruaũtes with the sword, and I only ranne my waye, to tell the.

And whyle he was yet speakinge, there came another, & sayd: The fyre of God is fallen from heauen, it hath consumed, and burnt vp al thy shepe & seruauntes: and I only ranne my way, to tel the. In ỹ meane season whyle he was yet speakinge, there came another, & sayde: The Caldees made thre armies, & fel in vpõ thy camels, which they haue caried away, yea and slayne thy seruaũtes with the sword: and I only am gotte away to tel the: Whyle he was speaking, there came yet another, & sayde, Thy sonnes & daughters were eatinge & drincking wyne in their eldest brothers house, & sodenly ther came a mighte great wynde out of the South, & smote the. iiii. corners of the house: which fell vpõ thy childre, so that they are dead, and I am gotte awaye alone, to tell the.

Then Job stode vp, & rent hys clothes, shaued his head, fel downe vpõ the groũd worshipped, & sayd: Naked came I out of my mothers wõbe, & naked shall I turne thyther agayne. The Lorde gaue, and the Lord hath taken away * now blessed be ỹ name of the Lord. In al these thinges did Job not offend, * nor murmured folishly agayn. ỹ God.

** By

Of Job.

The Notes.

** By the seruãtes of god here vnderstande, not only angelles, by whõ he ordereth ỹ course & workes of ỹ worlde, but also ỹ god ly chosen, whom he continually careth and prouydeth for, Job. i. a.

b* Came & stode before the lorde. Thyncke not that god some time apeareth to the angelles, and sometime not: for the good angelles do alwayse se the face of god, Nether cõmeneth God ether with ỹ angelles or with ỹ deuell with bodely speache but ỹ holy ghoost in the scriptures speaketh many thinges vnto vs accordyng to oure fealynge, and bycause a maner of speakyng familiar to vs, attributyng appearyng speakyng enquiryng & answerynge to God and to aungelles, whyche thynge man only vseth, to thyntẽt ỹ we ther by maye the easelyar perceaue hys meanynge. The commynge of the aungelles here is no nother thing than to geue accoũtes of ỹ office inioyned thẽ: which they geue, knowinge ỹ God seyth with what truste they did it: and to geue thankes, and wayte for their reward. They came (sayth Origen) honouring magnifienge, prayslynge, geuynge thankes. Of Sathan also writeth he thus He came, nether with goyng to, or cõmynge in, but he came in thought, councel, & most wicked desyre to accuse ỹ ryghtwesse before God. Hys thought & desyre are taken as cõminge. The deuill then is counted to haue come into the syght of god, not that the most wycked came in deade in the syght of the good God, but because his cruel & most wicked thoughte came into the syght of god. And thus euen nowe a dayes also commeth the deuyll wyth them in to ỹ sight of God, in ỹ he dayly accuseth, sklaundethe faute, berethe, persecutethe and troublethe the godlye.

¶ Job is plaged wt soare bules, & afterward is mocked of his wife. Hys frendes visite him, & haue compassion on hym.

The. ii. Chapter.

A IT happened also vpõ a tyme that when ỹ seruaũtes of god came & stode before the lord, Sathã came amõg them, & stode before hym. a* And the Lord sayde vnto Sathan: From whence commeste thou? Sathan answered and sayde: I haue gone about the lande, and walcked thorowe it.

Thẽ said the Lorde vnto Sathan: hast thou noted sydered my seruaũt Job, how ỹ he is an innocent and vertuous mã soch one as feareth God, & eschueth euell, and B that there is none like him in ỹ land? But thou mouedest me against him, to punysh him: yet is it in vaine, for he cõtinueth still in his godlynesse. Sathã ãswered ỹ lord, and sayde: Skinne for skynne: yee a man wyll geue al that euer he hath, for his life. But laie thyne hãd vpon him, touche him once vpõ the bone & flesh, and (I holde) he shal course the to thy face. Then sayd the lord vnto Sathan: lo, there hast ỹ him in thy power, but spare his lyfe.

So wẽt Sathan forth from the Lord, & smote Job wyth maruelous sore byles, from ỹ sole of the fote vnto his crowne: so that he sat vpon the ground in the asshes, and scraped of the filthe of his sores wt a potsherde.

Then saide his wife vnto him: Doest ỹ C cõtinue in thy perfectnes? curse god, and di. But Job said vnto her. Thou speakest like a folish woman. Seynge we haue receaued prosperite at the hãd of god, wher fore shulde we not be cõtẽt with aduersyte also? In all these thynges, did not Job synne with his lippes.

Now when Jobs frendes herd of al the trouble, that happened vnto hym, there came thre of thẽ, euery one from his owne place: namelye, Eliphas the Thamanite, Baldad the Suhite, and Zophar ỹ Naamathite.

For they were agreed together to come, D to shewe theyr compassyon vpon him, & to comfort him. So when they lyft vp their eyes a farre of, they knewe him not.

Then they cryed, and wepte: then euery one of them rente hys clothes, & sprynckled dust vpon their heades in ỹ aire. Thet sat them downe by him also vpõ ỹ groũd vii. dayes & vii. nightes. Nether was there eny of thẽ that spake one word vnto hym, for they sawe that hys payne was verye greate.

The Notes.

a* God is here described alsynge and demaũding, not that he vnto whom al thinges ar knowẽ shuld therby learne any thing: but that the decreates & rãkour of Sathã which alwayes lyeth in wayt, might be vnto vs the better knowen, to thyntent that we shoulde walke the moare warely.

¶ The wordes of Job, wherin he declareth ỹ this present life is myserable: & that ỹ deeth of the ryghtwes is ioyouse and fortunable.

The. iii. Chapter.

AFter thys opened Job hys A mouth, and *cursed his day and sayde: lost be that daye, wherin I was borne, and the nyghte, in the whyche it was sayde: there is a man child conceaued

The same daye be turned to darcknesse, & not regarded of God from aboue, neather be shyned vpō with lighte: but be couered with darcknesse, and the shadow of death, Lett the dimme cloude fal vpon it, and let it be lapped in with sorow Let the darcknesse ouercome that nyghte, let it not be reckened amonge the dayes of the yeare, ner counted in the monethes: Desypsed be that nyght, & discommended: let * them y curse the daye, euen those that be ready to rayse vp mournynge geue it also theyr curse. Lett the starres be dymme thorow darcknesse of it, Lett it loke for light, but let it se none, neither the sprynge vp of the fayre morynyng: because it shut not vp the wombe that bare me, ner hydd these sorowes fro myne eyes.

Alas, why dyed I not in y byrth? Why did not I perish, as sone as I came out of my mothers wōbe? Why set they me vpō their knees? Why gaue they me sucke vnto their brestes? The shulde I now haue lyē stil, I shuld haue slepte, & bene at rest: like as y kynges and lordes of the erth, which buyld them selues speciall places: As the prynces y haue great substaūce of gould, and their houses ful of siluer. O that I vntirlye had no beynge, or were as a thynge borne out of tyme (y is put aspde) ether as yong childzen, which neuer saw the lyght Ther must y wycked ceasse fro theyr tyrānye, ther soch as are ouer labourd be at rest: ther ar those lett out fre, which haue bene in preson: so that they heare nomore the voyce of the oppressoure: There are small & greate: the bonde man, and he that is fre from hys master.

Wherfore is the lyght geuen to him y is in mysery? and lyfe vnto thē, that haue heuy hertes? Whyche longe for death, yf it come not: & searth for it moare then for treasure whyche also wolde be exceadynge glad, & reioyce yf they found theyr graue. That shulde be ioye to the man whose waye is hyd, * whiche God kepeth backe from him. For my syghes come before I eate, & my roarynges fal out like flowyng water. For y thing y I feared, is come vpon me: & the thyng that I was afraied of, is happened vnto me. Was I not happi? Had I not quyetnes? Was I not in rest? And now commeth soch misery vpon me.

Understād, to death so that he can not obtayne to dye, which thinge he so greatlye desyreth.

The Notes.

a* Curssed hys daye. Lyke as a man heuing an impostume. (Sayth the Chrisostome) yf he be cut of the Surgeō, hauing nothig wherwith he may resyst, during the time of his cutting, holdeth fast y thinges y be nye him & is redy to byte thē that stand by him, & yet can do no thing vnto thē: euē so Job fearing y greuous senes of blaspheming & curssing, doth wrēge to vnpurely thinges, & speaking after y maner of y cōmē people, which impute their misery to the influēce of y starres, & to the daye of their birth, curseth his day, y is, testifieth w curssing, how bitter a lyfe he lyueth, & vnto how greate miseries he was borne (as we cōmōly say) in an vnhappy houre, euē as thoughe now a dayes a mā repenting his synnes, should say. Wo is me wretch. In an vnhappye houre was I borne which with my dedes ha ue denyed my maker, wo worth it. &c.

b* They that curse the daye, are those that are wery of theyr lyfe, in so moche that they fall in dede to curssinge.

¶ Job is reprehended of impacience & infidelite, and of the presumption of his owne righteousnes.

The. xiii. Chapter.

THē answered Eliphas y Themanite & sayde vnto him: Yf we begin to commen with the peraduēture thou wilt be discontente, but who can withhold him selfe frō speaking: Beholde, thou hast bene a teacher of many, & hast comforted the weery handes.

Thy wordes haue set vp those that were fallē, thou hast refreshed the weake knees But now that the plage is come vpon the thou shrinkest away: now that it hath touched thy selfe, y arte saynte harted. Is not this thy feare, thy stedfastnes, thy pacience, & the perfectnesse of thy wayes? Considre (I pray the) whoeuer perysshed being an innocēt? Or, whē were y godly destroied? As I haue sene them that plow vanitie & sow malicie reape y same. With the blast of god dyd they perysh, & with the breth of his āger cōsumed they away. The * roaryng of the lion, the voice of the lyonesse, & the teeth of the lyons whelpes are broke The līō perisseth, for lacke of pray, & the lyons whelpes are scattered abrode.

And vnto me was y word hidde, & mine eare hath receaued a litel therof. In y phā tasyes and thoughtes of the vysions of y night, whē slepe cometh on mē: feare came vpō me & drede & made my bones to shake And whē y wind passed by before my presence it made the heares of my flesche stand vp. He stode there and I knew not his face, an image ther was before me & there was sylnes, so that I heard thys voyce.

b* Shal mā be more iust than God? Or shall man be purer thā hys maker? c* Behold ther is no trust to his seruātes, & in his aungelles hath he found frowardnes. How moche more in them that dwell in houses of claye, whose foundatyon is but erth: whych shalbe cōsumed by the Moth. They shalbe smytte frō the morynyng vnto the euening: yee they shal perish euerlastingly, & no mā thinck therō. Is not their dignitie take away w thē, they shal die and not in wysdome.

The Notes.

a* By y roaryng, the voyce, & the teethe, are vnderstand the blaspehmyes & bachytinges that ar vsed agaynste the innocent, as it is sayde Prouer. xxx. b. By the symylitude of the lyon he meanethe, that the wycked shall perish how great or myghtye soeuer they be.

b* Shal mā be more iust: &c. Of this principle wyll Elyphaces reason thus agaynste Job. Yf God wolde destroye an innocent, it shulde folowe that mā were more vyghtwes & pure thā god, but this is impossible, for the contrary is shewed vnto me by reuelacyon.

c* Behold their is no trust &c. He laboureth in confirming that which he had before propounded. The summe of y reason is, Angeles ar not purer thā god, ergo not men.

d* Dignitie, sygnifyethe here whatsoeuer thei haue wherin they excell other, whether it be riches or honour, power or cōning &c. For none of these shal redeame thē frō deeth.

¶ The end of a fole. The rightwelnes of god. The Lord chastenethe his, and delyuereth them agayne.

The. v. Chapter.

CAlme me one els, yf thou cāst find eny: yee loke about y, vpon eny of y holy mē. As for y folish mā displeasure killeth him & anger slayethe y ignorant. I haue sene my self, when the folysh was depe roted, that his bewty was sodēly destroied, that his childzē were wythout prosperite or health: that they were slayne in the dore, and no mā to deliuer thē: that hys haruest was eaten vp of the hungry: that the wearyed mā had spoyled it, and that the thurstye had dronke vp hys ryches. For it is not the erth that bringeth forth trauayle, nether cōmeth sorow oute of the grouēd: but it is mā, that is borne vnto misery, lyke as the byrde for to fle.

But now wil I speake of the lord, and talke of god: which doth thinges, that are vnsercharable, & marueylous without nom bre: which geueth rayne vpō the earthe, & poureth water vpō al thinges: whych setteth vp them of low degre, & sendeth prosperite, to those that ar in heuynes: Which destroieth the deuyses of the sotyll, so that they ar not able to perfourme y thinges y they take in hande: whych compasethe the wyse in their owne craftynesse, and ouerthroweth the coūcell of the wicked. In so moch that they runne in to darcknesse by fayre daye, & grope about them at y none daye, lyke as in the nyghte.

And so he deliuereth the poore from the sweard, from theyr mouth, & frō the hand of y cruell, that y poore maye haue hope, & that the mouth of the oppressoure maye be stopped.

Behold, happye is the man, whō God punysheth: therfore, despyce not y y chastenynge of the Almyghty. For though he make a wounde, he geueth a medycyne againe: though he smyte, his hand maketh whole agayne.

a* He delyuereth the oute of syre troubles, so that in y seuēth there cā no harme touch y. In y middeste of hōger he saueth the from deathe: and when it is warre, frō the power of the swearde.

He shal kepe the from the perlous tong so that whē trouble commeth, thou shalte not neade to feare. In destructiō & derth y shalt be mery, & shalt not be afrayed for y beastes of y erthe: But the catels in the land shalbe confederate with the, and the beastes of the fealde shal geue the peace.

* Yee thou shalt know, that thy dwelling place shal be in reste: thou shalte beholde thy substaūce, & be no more punysshed for synne. Thou shalte se also, that thy sede shal increace, and that thy posterite shalbe as the grasse vpon the erth. Thou shalt come to thy graue in a fayre age, lyke as the corne cheewes are broughte in to y barne in due season. Lo, this is y matter as we our selues haue proued by experiēce. Therfore now that thou heareste it, take better hede to thy selfe.

The Notes.

a* He delyuereth the &c. Thys sentence proponded after y maner of a Prophecie signifyeth all one wyth that of Paull. 1. Cor. x. c God is faythfull whych shall not suffre you to be tempted aboue your strengthe, but shal in the myddes of the temptacion make a way to eskape out. Eliphas meanethe: that

He hath bereft wrapt the in many miseries, but when the seuenth comethe, and when it shall seame to hym that the offence is sufficiētly punished & that thou hast left thine impacyence (for that lapeth he to Job, though vnsutly) then wyl he prosper the w so great health, þ thou shalt afeer leade thy life most fortunately.

¶ Job answereth, that his payne is more greuous. then his faute, yet not withstāding he delyteth therin

The. vi. Chapter.

IOb answered, and said: O þ my misery were weyed, & my punyshmente layed in the balaunces: for then shulde it be heuyer, then the sande of the see. Thys is the cause, that my wordes are so sorowfull.

For* the arowes of þ almighty ar in me, whose indignacyō hath drōcke vp my spyrete, & the terryble feares of God fyght against me. Doth the wyld asse roare whē he hath graſſe? Or cryeth the oxe, when he hath fodder ynough? That which is vnsauery, shalt it be eaten with oute salte, or is ther any taste in þ whyte of an egge. The
B thinges that some time I might not awaye wythal, are now my meate for very sorow. O that I myghte haue my desyre: O that God wolde graunte me the thyng, that I longe for: That he wolde beginne & smite me: that he wold let his hand go, & hew me downe. Thē shuld I haue some cōfort: yee I wolde desyre him in my payne, þ he shuld not spare, for I wyll not be agaynste þ wordes of the holy one.

What power haue I to endure? Or, what is mine ende, that my soule myghte be pacīēt? Is my strength the strength of stones? Or, is my flesshe made of brasse? Is it not so that ther is in me no help? b* that my substaunce is taken fro me. He þ is in tribulacion ought to be comforted of his neyghbour: * but the feare of þ lord is cleane awaye: Wyne owne brethren passe ouer by me as the water broke, that hastely runneth thorow the valleyes. But thei that feare the hore frost, the snow shal fall vpon them.

C When their time cōmeth they shalbe destroied & perysshe: and when they be set on fyre, they shalbe remoued out of their place, for þ pathes that they go in, ar croked: they hast after vayne thynges, and shall perish. Consyder the pathes of Theman, & þ wayes of Saba, wherin they haue put their truste. Cōfounded are they, þ put eny cōfidence in them: For when they came to opteine þ thinges þ thei losed for, thei were brought to confusion.

Euen so are ye also come vnto me: but now that ye se my mysery, ye are afrayed. D Did I desire you, to come hither? Or, to geue me eny of youre substaūce? To deliuer me frō the enemyes hād, or to saue me frō the power of the mightie? Teach me & I wil holde my tonge: and yf I do erre, shewe me wherin.

Wherfore blame ye then þ wordes, þ are well & truly spoken: whiche of you cā reproue the? Sauing only that ye are sotyll to check mens sayinges, & can speake many wordes in þ wynd. Ye fall vpō the fatherles, & go about to ouerthrow your owne frend. Wherfore loke not only vpō me, but vpō youre selues: whether I lye, or no. Turne into youre owne selues (I pray you) be indifferēt iudges, & consyder mine vngultines: whether ther be eny vnryghtuousnes in my tōg, or vaine wordes in my mouth.

The Notes.

a* The Arrowes of the almyghtye after some mennes oppynyon, ar the sorowes of his iudgemente & hys wrath: after some other, they are þ trouble which the law moueth in the hertes of mē, while thei ther by ar stirred to hate thē selues, and so are healthfully pyl led. as it is sayd Psal. xxxviii. a. Some againe expounde them to be thee crosse of myserie & wretchednesse wherin God had nowe wrapped hym. For the Sapnetes (saye they) receaue they? crosse of the hand of God. The same wyl, that this sētence be a increasing & amplifying of that, which his aduersary had fearcely layde agaynste hym. Eliphas in the begynnynge of the fourthe Chapter had sayde, that the plage was come vpō hī & had touched hym. With this (say they) meatethe he now. Beholde it not oneiye touched me, but woundeth me wyth Arrowes, & those venoumed wyth venoume, hapely w þ gall of dragōs, w which touching, both my bloude warmeth wood, & al my spyrete is supped vp. Moreouer god hath not onely throwē these dartes vpō me, but also his dreadful fares þ is, what soeuer he hath þ is terrible, saieth he on me. b* That my substaunce is take frō me. The Chald interp. hath. Wysdome is departed from me, and that, after Rab. Mos. the wyse dome of dyssuyng iudging & tryng of thynges. As th ought be shuld say, so soare is my greefe, seyth my helpe is taken frō me, þ I am not permytted to breathe so longe, til I may call to remembraunce what is meete acceptable to god. Some read. Is not al þ strēgth of myne infourcemēt gone from me.

c* But

c* But the feare of the Lord & c. As though he sayde. But alas, now adayes, there is no feare of the lord leaft: and therefore it is no maruel, yf charite also which is ioyned to þ feare of God, be not in vse.

¶ Job sheweth that this life is but a batayle or warfare.

The. vii. Chapter.

IS not the lyke of man vpon erth a very batail? Ar not his dayes lyke þ dayes of an hyred seruaūt? For like as a bōde seruaūt desireth þ shadow, & as an hyreling wold faine haue an ende of his worke: Euen so haue I laboured whole monethes lōg (but in vaine) & mant a carefull nyghte haue I tolde. When I laied me downe to slepe, I sayde: O when shal I rise? Agayne, I lōged for the night. Thus am I ful of sorow, tyll it be dark. My flesh is clothed wyth wormes, fylthynesse & dust: my skinne is witherred, & crombled together: my dayes passe ouer more spedely thē a weuer cā weue oute his webbe: & are gone, or I am a ware. O
B remembre, þ my lyfe is but a wynde, and that myne eye shal no more se þ pleasures thereof, yee and that none other mans eye shall se me eny more. For yf thou fastenest thine eyes vpō me, I come to naught like as a cloude is cōsumed & vanisshed away euen so he that goethe downe to hell, commeth no more vp, ner turneth agayne into hys house, nether shall hys place knowe him eny more.

C Therfore I wil not spare my mouth, but will speake in þ trouble of my spyrete, in þ bytternes of my minde wil I talke. Am I a see or a walfysh, þ thou kepeste me so in prison? When I thynke: my bedd shal cōforte me, I shall haue some refreshing by talking by my self vpon my couch. Thē troublest thou me w dreames, & makest me so afrayed thorow visions, þ my soule wisheth rather to be strāgled, & my bones
D to be deed.

I cā se no remedy, I shall lyue no more: O spare me thē, for my dates ar but vaine. What is mā, that thou hast him in such re putacyon, & setteth so much by him? Thou takest diligēt care for hym, & sodēly doest thou trye hym.

Why goest þ not fro me, ner letteste me alone, so longe tyll I swalow downe my spetle? I haue offended, what shal I do vn
to the, O þ preseruer of men? Why hast þ made me to stād in thy way, & am so heuy a burden vnto thy self? Why doest þ not forgeue me my sinne? Wherfore takest þ not away my wyckednes. Beholde, nowe must I slepe in the duste: & yf þ seekeste me to morow in þ morning, I shalbe gone.

¶ Job is reprehended and noted to haue deserued his payne. A description of hypocrisie.

The. viii. Chapter.

THē answered Baldad þ Suhite, & sayde: How long wylt
A thou talke of soche thynges? how longe shall thy mouthe speake so proude wordes? Doth God peruerte the thyng that is lawfull? Or, doth the Almyghtye destroy the thing that is right? When thy sonnes synned agaynst him, dyd not he punysh them for theyr wyckednesse? If thou woldeste now resorte vnto god by tymes, and make thyne humble prayer to þ Almightye: yf thou woldest liue a pure and a godly life: shulde he not wake vp vnto the immediatlye, & geue the, the bewtie of righteousnes agayne? In so moch, that whereas soeuer thou hadest lytle afore, thou shuldest now haue greate aboundaunce. Enquere
B of them that haue bene before the, & searche dylygently amonge thy forefathers: Namely, that we are but of yesterdaye, and cō syder not, that oure dayes vpon earth are but a derke shadowe. They shal shew the, they shall tell the, yee they wyll gladly cōfesse the same.

Way a rysshe be grene without moystnesse? maye þ grasse growe wout water? No: but (or euer it be shot forthe, & or euer it be gathered) it witherethe, before eny other herbe. Euē so goeth it w all thē, that forget God: & euen thus also shal the hypocrites hope come to naught. His cōfydēce
C shalbe destroied, for he trusteth in a spyders webbe. He nameth hi vpō his house, but he shal not stand: he holdeth hī fast by it, yet shal he not endure. Oft time a thing doth flourysh, & mē thynke þ it maye abyde þ sonne shynyng: it shooteth forth þ braunches in his gardē, it taketh many rotes, in so moch that it is lyke an house of stones.

But yf it be take out of his place, euery mā denieth it, saying: I know the not. Lo, thus is it: w him, þ reioyseth in his owne

doynges:

voynges: and as for other, they grow out of the earth.

Behold, God wyl not cast awaye a vertuous mā, nether wyl he helpe the vngodly. Thy mouth shal be fyl w laughyng, & thy lyppes wyth gladnes. They that hate the shall be cōfounded, and the dwellynges of the vngodly shall come to naught.

¶ Job declareth the benefites of god, & that mānes ryghtewesnes is nothynge.

The. ix. Chapter.

IOb answered, & sayd: As for a
that, I know it is so of a trueth, that a man compared vnto God, can not be iustified. If he wyll argue withe hym, he shall not be able to answere him vnto one amonge a thousande. He is wyse of herte, and mighte in strēgth. Who euer prospered, that toke parte agaynste hym? * He translatethe the mountaynes, or euer they be aware, and ouerthroweth them in hys wrath. He remoueth the earth oute of her place, that her pylers shake w al. He commaūdeth the Sonne, and it ryseth not: he closethe vp the starres, as it were vnder a sygnet. He him self alone spredeth out the heauens, and goeth vpon the waues of the see. He maketh the baynes of heauen, the Ozions, the. vii. starres and the secret places of the south. He dothe greate thinges, soche as are vnsearchable, yee and wonders without nombre.

b If he came by me, I might not loke vpō him: yf he went his way, I should not perceaue it. If he be hasty to take eny thing away, who will make hi restore it agayne? Who wil say vnto him: what doest thou? He is god, whose wrath no mā may withstāde: but the proudest of all must stoupe vnder him. How shuld I thē answere him? or what wordes should I fynd out against him? Yee though I be righteous, yet wil I not geue hi one worde againe, but meekely submitte my self to my iudge. All be it & I call vpon hym, & he heare me, yet am I not sure, y he hath herd my voyce: he troubleth me so with the tempest, & woundeth me out of measure without a cause. He wyll not let my spyrete be in rest, but fylleth me wyth bytternesse.

If men wil speake of strength, he is the strongest of al: yf men wil speake of righteousnes, who darre bemy record, b* If I wil iustifie my self, my owne mouth shall condēne me: yf I wil put forth my self for a perfect mā, he shal proue me a wicked doer: for y I shuld be an innocēt, my cōsciēce knoweth it not, yee I my self am weery of my life. This one thig wil I say: he destroyeth both y righteous & vngodly. And though he slay sodenly withe the scourge, yet laugheth he at the punishmēt of the innocēt. As for the world, he geueth it ouer in to y power of the wycked, soch as y rulers be, wherof al lādes are ful. Is it not so: wher is there eny, but he is soch one?

My dayes haue bene more swyft then a runner: they are gone sodenly, & haue sene no good thyng. They are passed away, as the shippes that be good vnder sayle, & as the Aegle that hasteth to y pray. When I am purposed to forget my cōplaynynges to chaung my countenaunce, & to cōforte my self: then am I afraied of al my worke, for I know, thou fauourest not an euell doer. If I be the a wicked one, why haue I labourede in vaine? Though I washed my self w snow water, & made myne handes neuer so clene, yet shuldest y dyppe me in the myer, & myne owne clothes shulde defyle me. For he y I must geue answere vnto, & with whom I go to lawe, is not a mā as I am. Nether is ther any dayesmā to rebuke both the partes, or to laye hys hand betwixte vs. Let hi take his rod away fro me, yee let him make me no more afrayed of him, & then shal I answere hym wout eny feare. For as lōg as I am in soch fearfulnes, I cā make no answere: And why? it greueth my soule to lyue.

The Notes.

a* God trāslateth the mountaines, not only these of y erth, but also the arrogāt & proude tyrāntes, & the great reaulmes of the world, which by a borowed speache are often times in the Scripture sygnyfyed by mountaynes & hilles. So trāslated he Pharao. Exodi. xiiii. g & kynge Senacherib. Esaie. xxxvii. g.

b* Here is it good to se y Job presumethe not of his owne rightwelnes, but plainelich confessethe hym selfe vnrighteous & a synner before god, although before the worlde he had lyued blameleslie. God loketh on the hearte thoughe men looke but onely on y outewarde appearaunce. His aduersaryes thoughte that he shulde neuer haue had soche a crosse layde on hym, in asmuch then he had also outewardly & openly lyued in wyckednesse. To y answerethe Job in dyuerse places that he therein was not culpable, and therfore accuseth as it were after the maner of mē, the iudgement of God, concernynge soche as are outwardlye ryghtwes: & studious se to lyue vertuously: namely soche a lyue without blame amonge men, & that dothe entende & do well to all men, and yet are wrapped in many myseries and wretchednes ofte time ouer cruel. And herin lieth the cheke of y cōtrauersy betwyxt Job and his aduersaryes, that Job defendeth hym self not to haue deserued his punishment by his outward lyuynge: where as his aduersaryes armed only with manly and fleshly wyt, thought god to be vnrighteous, yf he wolde so greuously punishe hym that had not bene outwarde synne against him. Job, hys conscyence bearynge hym witnes, had lyued innocentelye and strayghtelye, & hurte no man, had alwayes feared God, and worshypped him onely, his children also had honourtured to the feare of god, and couldest no man be accused of wyckednesse. Yet wytnesseth he iustlye here (as al y godly do) that he was not vtterly with out sinne, for other wyse had he bene a liar. i. Johñ. i. If we say, we haue no sinne, we decaue our selues, & truth is not in vs. Wherefore in the places where he sayethe that he hathe not deserued his punishmēt, and that shulde seame to shew him blameleslie, know, that he speaketh of his outward maner of liuing, not of the inward thoughtes and desyers of the hearte, wherin he was vndouted an offender.

¶ Job is weery of his life, & secreth out his fragilite before God. He desyre the tyme to repēte. A description of deeth.

The. x. Chapter.

NEuertheles, now will I put forth my wordes: I wil speake out of y very heuinesse of my soule, & wil say vnto god: O do not cōdēne me, but shewe me the cause, wherefore thou iudgeste me on this maner. Thynckest thou it well done, to oppresse me, to caste me of (being a worke of thy handes) and to mayntene the councell of the vngodlye? Haste thou flesshy eyes then, or doest thou loke as mā loketh? Are thy dayes as the dayes of mā, and thy yeares as mans yeres? that thou makest soche inquysycion for my wickednesse, & searchest oute my synne? where as (notwithstandynge) thou knowest that I am no wycked persoone, and that there is no man able to delyuer me out of thine hāde. Thy hādes haue made me, & fashioned me altogether roūd about, wylt y then destroy me sodenly? O remēbre (I beseke y) how y thou madest me of the moulde of y earth, & shalt bryngе me to earth agayne. Hast y not mylked me as it were mylck? & turned me to cruddes lyke chese? Thou hast couered me wythe skynne & flesh, and ioyned me together w bones & synowes. Thou haste graunted me lyfe, & done me good: & y diligēt hede that thou tokest vp on me, hath preserued my spyrete.

Though y hydest the thynges in thyne hert, yet am I sure, that y remembrest the al. Wherfore didest thou kepe me, when I synned, & hast not clēsed me fro mine offēce? If I do wickedlye, wo is me therfore: If I be ryghteous, yet darre I not lift vp my heade: so ful am I of confusyon, & se myne owne mysery.

Thou huntest me out (beynge in heuinesse) as it were a Lion, and troublest me oute of measure. Thou bryngest freshe witnesses against me, thy wrath increasest thou vpon me, very many ar the plages y I am in. Wherfore hast thou brought me out of my mothers wombe? O that I had perysshed, & that no eye had sene me. If thet had caried me to my graue, as sone as I was borne, then shoulde I be nowe, as though I had neuer bene.

Shal not my short life come soone to an ende? O hold y fro me, let me alone, that I maye ease my self a lytle afore I go thyther, frō whēce I shal not turne agayne. Namely, to that land of darcknesse & shadow of death: yee into that darck clowdy lād & deadly shadow, wher as is no ordre, but terrible feare as in the darcknesse.

¶ Job is vniustly reprehended of Sophar God is in cōprehensible. He is mercyfull to the repentaunt

The. xi. Chapter.

THē answered Sophar y Naamathite, & sayd: Should not he that maketh many wordes be answered? Should he y babbleth moch, be cōmēded therein? Should men geue eare vnto the onlye? Thou wilt laugh other mē to scorne, and shal no body mocke the agayne? Wylte y say vnto God: The thing that I take in hād is perfect, & I am clene in thy sighte? O that God wolde speake, & open his lippes against the, that he might shew y (out of hys secrete wysdome) howe manyfolde hys Lawes is: then shuldest thou knowe, that God had forgotten the, because of thy synnes.

Wilt thou find out god w thy sekynge? wilt thou attayne to y perfectnesse of the allmightie? He is hier thē heauen, what wilt thou do? Deper thē the hel, how wylt thou

thou the knowe him? His length exceadeth the legth of the erthe, & his bredth ye bredth of ye see. Though he turne all thynges vpside downe, close the in, or thrust them together, who darre check him therfore?

For it is he that knowethe the vanyte of men: he seyth their wickednes also, thoughe he not the consydre it? A vayne body exalteth hym selfe, & the sonne of man is like a wyloe asses foale. If thou haddest now a right hert, and lyftedst vp thyne handes towarde hym: yf thou woldest put awaye the wyckednesse whych thou hast in hand, so that no vngodlynesse dwelt in thy house: Then myghtest thou lyft vp thy face wythout shame, the shuldest thou be sure, and haue no nede to feare.

Then shuldest thou forget thy misery, & thyncke nomore vpon it, then vpō the waters that rūne by. The shuld thy life be as cleare as the noone day, and spryng forth as ye morynyng. Then myghtest thou haue confort, he, in ye hope that thou hast: & slepe quyetly, whē ye arte buryed. The shuldest thou take thi rest, and no man to make the afraied, yee many one shuld set much by ye. As for ye eyes of ye vngodly, they shalbe consumed, & not escape: their hope shalbe mysery and sorow of mynde.

¶ Job in shewing his parpence declareth ye myghe and power of God.

The. xii. Chapter.

SO Job answered, and saide: The (no doute) ye ar ye men alone, & wysdom shal perysshe wt you. But I haue vnderstādig as wel as ye, & am no lesse the ye. Yee who knoweth not these thinges? Thus he that calleth vpon God, and whō God heareth, is mocked of his neighbour: the godly and innocent mā is laughed to scorne. Godlinesse is a light despysed in the hertes of the ryche, and is set for the to stōble vpō. The houses of robbers are in wealthe & prosperyte & they ye inalpcyoulye medle agaynst God, dwell without care: yee God geueth all thynges rychelye wyth hys owne.

Aske the catell, & they shal informe the: the fowles of ye ayre, & they shall tell the: Speake to ye earth, & it shall shewe ye: Or to the fysches of the see, and thei shal certifye the. What is he, but he knoweth ye the hand of the lord made al these? In whose hande is the soule of euery lyuing thyng, & the breth of all men. Haue not the eares pleasure in hearing, & the mouth in tastynge the thing that it eateth? Among old persones there is wysdome, and amōg the aged is vnderstandinge. Yee wythe God is wysdome and strēgth, it is he that hath councell and for knoweledge. If he breake downe a thing, who can set it vp againe? If he shut a thynge, who wyl open it. Behold, yf he withholde ye waters, they drie vp: Yf he lett them go, they destroye the earth. Wyth hym is strength and wysdō: he knowethe bothe the dysceauer and hym that is disceaued.

He carpethe away ye wise mā, as it were a spoyle, & bringeth ye iudges out of theyr wyttes. He lowseth the gyrdle of kynges, & gyrdeth their lopnes with a bond. He ledeth awaye the preastes into captyuyte, & turneth the myghtye vpsyde downe. He taketh the verite frō out of the mouthe, & disapointeth the aged of their wisdō. He poureth out contempt vpon Prynces, & cōfortheth them that haue bene oppressed. Loke what lyeth hyd in darcknesse, he declareth it openly: and the very shadowe of death bryngeth he to light. He both increaseth the people, and destroyeth thē: He maketh thē to multyplie, & dryueth thē away. He chaūgeth the herte of the Prynces and kinges of the earth, & disapoynteth thē: so that they go wandryng out of the waye, & grope in the darck without light, stakerynge to and fro lyke droncken men.

¶ Job reproueth his frēdes wt their owne sayinges, and condemneth hypocrye.

The. xiii. Chapter.

LO, al this haue I sene wythe mine eye, heard with mine eare, & vnderstād it. Loke what ye know ye same do I knowe also, nether am I inferior vn to you. Neuertheles I am purposed to talke wt the almightye, & my desyre is to comē with god. As for you, ye are worckmasters of lies, & vnprofytable Phisicias al to gether. Wolde God ye kept your tonge, that ye might be taken for wyse men. Therfore, heare my wordes, & pondre the sentence of my lyppes. Wyll ye make answere for God wyth lyes, and maynteyne hym with disceate? Will ye accepte the person of God, & intreate for hym? Shall that help you, when he calleth you to rekōnyng. Thynke ye to begyle him, as a mā is begyled? Ye shall punish you, & reproue you, yf ye do secretly accept any persoune. Shall he not make you afrayed, when he sheweth hym selfe? Shall not his terrible feare fall vpon you? youre remembraūce shalbe lyke vnto the duste, & youre bodyes shalbe turned to claye. Hold your tonges nowe, and let me speake, for there is some thinge come in to my mynde. *a Wherfore do I beare my flesh in my teth, & mine soule in mine hādes? Lo, ther is nether cōfort nor hope for me, yf he wil slay me. But yf I shew & reproue mine owne waies in his syght, he is cuē the is me that maketh me whole: & why? there maye no hypocryte come before hym. Heare my wordes, & pōder my sayinges wt youre eares. *b Behold, now haue I prepared my iudgmente, and know I shalbe found rightwes. What is he, that wyll go to lawe with me? For yf I holde my tōge, I shall die. Neuertheles graunte me two thinges, and then wyll I not hyde my selfe from the.

Withdraw thyne hand frō me, & let not the fearfull dreade of the make me afrayed. And then sende for me to the lawe, & I maye answere for my selfe: or els, let me speake, & geue thou the answere. Howe greate are my mysdedes & synnes? Let me know my trāsgressions & offences. *c Wherfore hydeste thou thy face, and holdeste me for thyne enemye? Wilt thou be so cruel & extreme vnto a flying leafe, & folow vpō drie stubble? that thou laiest so sharpely to my charge, & wylt vtterly vndo me, for ye synnes of my youth? Thou hast put my fote in the stockes: thou lokest narowlye vnto al my pathes, & marckest the steppes of my fete: wher as I (notwithstanding) must cōsume lyke as a foule carīō, and as a cloth that is moth eaten.

The Notes.

*a Wherfore &c. These both ar prouerbially spoken, of them that offer their lyues to Jeopardy, and spare not thē selues. For he spareth not hym self that feareth hys flesshe with his teeth: and agayne he that beareth his soule in his hande, carpeth it as a thyng ready to be solde, euē as thoughe he wolde streight leaue it, and cast it of.

*b Behold &c. this is his meaning. The time of my cōtēpcyon was this, thus dyd I order and defende my cause agaynste your reasons that my hope is to be iustified. Armed wyth this fayth: I come without feare vnto iudgemente. He will not pronounce hi vnrightwes that so vnfaynedly hath trusted to hys mercye. Hipocrites, they nier they ar to iudgement the moare the feare: I the nyer I am to dreth the more strong is my hope.

*c Wherfore hydest thou my face. What is hyding of his face meaneth loke Deu. xxxi. d.

¶ Job declareth the like of a mā, & prophecyeth of ye resurrecyon. Hope sustayneth the godly. yet they obtayne that they loke for.

The. xiiii. Chapter.

MAn that is borne of a womā, hath but a short tyme to lyue, & is ful of diuerse miseries. He cōmeth vp & falleth away lyke a flour. He fleeth as it were a shadowe, & neuer cōtinueth in one state. Thinkest thou it nowe well done, to open thine eies vpō soch one, & to bringe me before ye in iudgmēt? Who cā make it cleane that commeth of an vncleane thinge? No body. The dayes of mā ar short, & nōbre of hys monethes are knowne onelye vnto the. Thou haste apoynted him his boūdes, he can not go beyonde them. Go from hym, that he maye reste a lytle: vntyll his daye come, whyche he lokethe for, lyke as an hyrelynge dothe.

If a tre be cut downe, ther is some hope yet, that it wyll sproute and shutte forthe the braunches agayne: For though a rote be waren olde & deed in the grounde, yet when the stock getteth the sent of water, it wyll budde, and bringe forth bowes, lyke as whē it was fyrste planted. But as for man when he is deed, perysshed & consumed awaie, what becommeth of him? The floudes when they be dryed vp, and the ryuers whē thei be emptie, are killed agayne thorow the flowyng waters of the see: but whē man sleapeth, he ryseth not agayne: vntill the heaue perish: he shall not wake vp nor ryse out of his slepe. O ye thou woldest kepe me, and hyde me in ye hell, vntyll thy wrathe were stylled: and to appoynte me a time, wherin thou myghtest *remēbre me. Maye a dead man lyue agayne? All ye dayes of this my pilgremage am I lokinkyng, whē my chaūginge shal come. If ye woldest but call me, I shoulde obey the: only despise not the worke of thyne owne handes.

For thou hast nombred all my goinges, yet be not thou to extreame vpon my synnes. Thou hast sealed vp mine offences, as it were in a bagge: but be merciful vnto my wyckednesse. The mountaines fal awaye at the laste, the rockes are remoued out of their place, the waters pearse thorow the very stones by lytle & litle, the floudes washe away the gravell & earth: Euen so destroyest thou the hope of man in lyke maner. Thou preuailest against him, so that he passeth awaye: thou chaungest his estate, & puttest him fro the. Whether his chyldre come to worshippe, or no, he can nott tell: And yf thei be vnder of low degre, he knoweth not. While he liueth, his flesh muste haue trauayle: & whyle the soule is in him he must be in sorowe.

The Notes.

a* God remembreth a man when he helpeth him. Iere. xv. c.

¶ Eliphas reprehendeth Job because he aggreggeth with wordes & purposes to him self. He describeth the curse that falleth on the wicked reckening Job to be one of the number.

The. xv. Chapter.

THen answered Eliphas the Themanite, & said: *‡ Shulde a wyse man answere in the spyece of wind, & fyl his belly wyth the wind of the est? Thou reprouest with wordes, that at nothing worth: & speakest vnthinges, which can do no good. As for thame, yt haste set it aside, els wolddest not make so manye wordes before god: but thy wickednes teacheth thi mouth, & so thou hast chosen the a craftie tonge. Thine owne mouth condemneth thee, & not I: yee thyne awne lippes shape the answere. Art thou the fyrst man, that euer was borne? Or, waste thou made before the hilles? hast thou herde the secrete counsell of god, that al wysdome is to litle for the? What knowest thou, that we know not? What vnderstandest thou, but we can the same? With vs are olde and aged men, yee sothe as haue lyued longer then thy forefathers.

Thinckest thou it a smal thynge of the consolacions of God? & are they with the *‡ lytynge wordes? Why doth thyne heart make the so proude? Why standest thou so greatly in thine owne conceate? Where vnto loke thyne eyes, that thy mynde is so puft vp against god & lettest such wordes go out of thi mouth? What is man, that he shulde be cleane? what hath he (which is borne of a woman) wherby he might be knowen to be righteous? Behold ther is no trust to hys sainctes: yea the * very heuens are not cleane in his sight. How much more the an abhominable and vyle man, which b * drinketh wickednes like water? I wyl tel the, heare me: I wyl shew the a thing, that I know: which wyse men haue tolde, & hath not bene hyd fro their fathers: vnto whom onely the lande was geuen, that no straunger shulde come amonge them.

The vngodly despayreth al the dayes of his lyfe, & the nombre of a tyrantes yeres is vnknowen. A fearful sounde is euer in hys eares, & when it is peace, yet feareth he destruction: He beleueth neuer to be deliuered out of darckenesse, the swearde is allwaye before his eyes. Whe he goeth forth to get his lyuing, he thinketh playnly, that the daye of darkenesse is at hand. Sorow and carefulnes make him afrayed, & compasse him rounde aboute, lyke as it were a king with his host ready to the battel. For he hath stretched out his hand against god, and armed him self against the almightie. He runneth proudly vpon him, & with a stif necke fighteth he against him: wher as he coureth his face with fatnes, and maketh hys body wel lykinge. Therfore shall hys dwelling be in desolate cyties, & in houses whych noman inhabiteth, but are become heapes of stones.

He shal not be rich, neither shal his substaunce continue, nor encrease vpon earth. He shal neuer come out of darckenesse, the flame shall dryue vp his braunches, with the blast of the mouth of god shal he be taken away. He wyll neither applye hym selfe to faythfulnes nor truth, so sore is he disceaued with vanite.

He shal perishe afore hys tyme be wore out, and his hand shal not be grene. He shalbe pluckte of as an vnrypinelye grape fro the vine, & shal let his floure fal, as the olyue doth. For the congregation of ypocrites is vnfruteful, & the fyre shal consume the houses of soch, as are gredy to receaue giftes. He conceaueth trauaile, he beareth mischefe, & his body bringeth forth disceat

The Notes.

*‡ That is, Shuld a wyse man speake vayne wordes, & should he hym selfe, be vayne and puffe

puffe vp with vnprofytable & tryflinge doctrine. The east wynde dryeth vp all thinges, & therfore by a dely filled with it, is signifyed by a borowed speache, a stomacke or hert, oute of whyche proceadethe soche false doctryne as dryethe vp the moystnes of the soule in tryflyng out the trueth.

*‡ Some reade, secret. The whole sentence doth Rab. mose thus expound. God can yet confort yt againe in this life, & regardeth yt so lytel his comfortes & takest them for a lye: Other. thus: Seame the comfortes of men of grauitie by Idad & Sophar vnworthie for yt, and seme they to the eyes.

a* Under the name of yt heuens vnderstandeth he the aungelles.

b* To drynke wyckednes like water, is, to be fylled with wyckednesse. It is a maner of, speaking of the Hebrues, so to drink shrowdfulnes signifieth to be filled therwith, after as in the. xxiiii. a.

¶ Job repeting his mysery, sayth that he suffereth more then hys wyckednesse hath deserued.

The. xvi. Chapter.

THen Job answered, and sayde: I haue oft times herd soch thinges. Wiserable geuers of comfort ar ye, al the sorte of you. Shall not thy vaine wordes come yet to an ende? Or, hast thou yet eny more to sai? I could speake, as ye do also. But wolde god, that youre soule were in my soules steade: then shulde I heape vp wordes agaynst you, and shake my heade at you. I shuld confort you with my mouth, and release your payne with yt talkyng of my lyppes. But what shall I do? For all my wordes, my sorow wyll not ceasse: and thoughe I holde my tonge, yet will it not departe fro me. And nowe that I am full of payne, and all that I haue destroyed (wherof my wytnesses beare wytnesse) ther standethe vp a dyssembler to make me answere wyth lyes to my face. He is angrye at me, he hateth me, and gnasshethe vpon me with his teeth. Myne enemie shouleth vpon me with his eyes.

They haue a * opened their mouthes wide vpon me, and smytten me vpon the cheke despytefully, they haue cased the selues thorow mine aduersite. God hath geuen me ouer to yt vngodli, & deliuered me into yt handes of yt wycked. I was some tyme in wealth, but sodenly he hath brought me to nought. He hath take me by yt neck, he hath rent me, & set me, as it were a marke for him to shute at. He hath copased me rounde about with his dartes, he hath wounded my loynes, and not spared. My bowels hath he pored vpon ground. He hath geuen me one wounde vpon another, and is fallen vpon me lyke a giaunte. I haue sowed a sack cloth vpon my skinne, & lie with my strength in the dust.

My face is swolle with weppyng, & myne eyes ar waxe dimme. Howbeit there is no wyckednesse in my handes, and my praier is cleane. b * O erth, couer not my bloude, & let my crieng synd no towme. For lo, my witnesse is in heaue, & he yt knowethe me, is aboue in yt heygth. My frendes laughe me to scorne, but myne eye poureth out teares vnto god. Though a body might plete with God, as one man doth with another, yet the nombre of my yeares ar come, and I must go the waye, from whence I shall not turne agayne.

The Notes.

a* To open their mouthes, signifyethe to threaten with most extreame & cruel punishment, & to reproue with shamefull, & spyteful wordes, as in the Psal. xxii. c.

b* O earth couer not my bloude, that is, as Rabi. Abraha expoundeth it, hyde not my bloude so but that it be auenged, lest not the auengemente therof be vnknowen, but open vnto all mens eyes: as was the auengemente of Dathan and Abiram, whom the earth swalowed Num. xvi. e. Or may also expound it thus, Hyde not my bloude, but let it testifye and witnesse myne innocencye, as dyd the bloud of Abell, of whom we reade yt his bloud cried from the erth. Gene. iiii. b.

¶ Job saith that he consumeth away, and yet doth patiently abyde hys

The. xvii. Chapter.

MY breth faileth, my dayes are shortened. I am had at deathes doze. I haue disceaued no man, yet muste myne eye continue in heynesse. O deliuer me, and set me by the: who shall then be able to thruste my handes to geather? Thou hast withholde their hertes fro vnderstandynge, therefore shall they not be lyft vpon hye. He prompteth hys frendes parte of hys good, but his owne children spoke it. He hath made me as it were a by worde of the comon people. I am his gestynge stocke amonge the. My countenance is heuye for verye anger, & the members of my bodye are become lyke a shadowe. Vertuous men therfore shal wel consydre this, & the innocent shall take part against the ypocrite.

The rightcous wil kepe his waye, & he that hath cleane hãdes, wil euer be stróger & stróger. As for you, turne you, & get you hence, for I cannot se one wyse mã amóg you. My dayes ar past, my thoughtes are vanished awaye, which haue vexed myne herte, chaunging the night in to daye, and the light into darckines. Thoughe I tarye neuer so moche, yet the graue is my house, and I must make my bed in the darcke. I cal corruptiõ my father, & the wormes call I my mother & my syster. What helpeth then my longe tarpeng? Or, who wyl fulfyl the thing, that I loke for? All that I haue, shal go downe into the pytt, & lye wyth me in the dust.

Baldad reherseth the paynes of the vnfaythfull & wycked.

The.xviii.Chapter.

Thou Job and such as you.

THe answered Baldad ỹ Suhite, & sayd: whé wyl ye make an ende of youre wordes? Marcke well, & consydre, we wyll speake also. Wherefore ar we cõted as beastes, & reputed so vyle in youre syghte? Why destroyest thou thy selfe wyth anger? Shal ỹ earth be forsake or the stones remoued oute of theyr place because of the? Shall not the lighte of the vngodly be put oute? ye ỹ flame of his fyre shal not burne. The light shalbe darcke in hys dwelling, & hys candle shalbe put out wyth e hym. Hys presumptuous goinges shall be kept in, & hys owne councell shall cast hym downe. For hys fete shalbe take in the net, and he shall walcke in the snare. Hys fote shalbe holden in the gylder, and the thurste shall catche him. The snare is layed for hym in the ground, and a pitfall in the waye.

Fearfulnes shal make him afrayed on euerye syde, that he shal not knowe, where to get out. Hõger shalbe his substaunce, & myshfortune shal hange vpõ him. He shall eate the strength of his skinne, a* the first borne of death shal eate hys membres. All hys cõfore & hope shalbe roted out of his dwellinge, berye fearfulnesse shall bringe hym to the king. b* Other men shal dwell in hys house (wherin nowe is none of hys) and brymstone shall be scatered vpon hys habitation. Hys rotes shalbe dryed vp beneth, and above shall hys harvest be cutte downe. Hys remẽbraunce shal perishe frõ the earth, and hys name shall not be prayse in the stretes: he shalbe dryuen frõ the lyght into darknes, and be cast cleane out of the world. He shal nether haue chyldre nor kynsfolckes amonge hys people, nor eny posterite in hys countrey: younge and olde shall be astonished at hys death. Suche are nowe thee dwellynges of thee wycked, and thys thee place of hym that knoweth not God.

The Notes:

a* That is, an horrible and sodayne death Some reade the prince of death.

b* Or, he shal dwel, that is to saye his wyfe wythoute hym.

Job receyueth his myseryes and grevouse paynes He prophesieth of the generall resurrection.

The.xix.Chapter.

IOb answered: & sayde: howe long wyl ye vexe my mynde: & trouble me wythe wordes? Lo, ten tymes haue ye reproued me: are ye not ashamed, for to laugh me to skorne? yf I go wrong I go wrong to my selfe. But yf ye wyl enhaunce youre selues agaynste me, & accuse me to be a wicked person because of ỹ shame that is come vpõ me: knowe this then, that it is God, whych hath handled me so violentlye and hath compased me aboute with his scourges. Behold, though I crye, yet violence is done vnto me, I cannot be herde: Though I complayne, ther is none to geue sentence wyth me. He hath hedged vp my path, I cãnot get away, he hath set darckne in my gate. He hath spoyled me of myne honoure & take the a* crowne awaye fro my head. He hathe destroyed me on euerye syde, & I am vndone: My hope hath he taken away fro me, as it were a tre pluckte vp by the rote. His wrath is kindled agaynst me, he taketh me, as though I were hys enemye.

His men of warre came together, which made theyr way ouer me, and besieged my dwelling roundeabout. He hath put my brethre farre away fro me, & soch as were of myne acquayntaũce, are become straũgers vnto me. Myne owne kinsfolke haue forsake me, & my frẽdes haue put me oute of remẽbrãce. The seruãtes & maydens of myne owne house take me for a stráger, & I am become as an aleaũt in their syghte. Whe I cal vpon my seruãt, he geueth me no answere: no though I pray hym wt my mouth. Myne owne wyfe maye not abyde my breth, I am layne to speak faire vnto the children of mine awne body. Ye ỹ very desert fooles despise me, & whe I am gone from them, they speak euil vpon me All soche as were my moste familiers, abhorre me: & they whom I loued best, are turned agaynst me. My bone hangeth to my skinne, & my flesshe is awaye, only there is left me the skynne about my teth. Haue pyte vpõ me, haue pyte vpõ me (O ye my frẽdes) for the hand of the lord hath touched me. Why do ye persecute me b* as God, & c* are not satisfyed of my flesshe?

O that my wordes were written, O ỹ they were put in a boke: wolde God they were grauen wt an yron penne in leade or in stone. For I am sure, that my redemer lyueth, & that I shall ryse out of the earth in ỹ latter daye: that I shall be clothed againe wt this skynne, & se god in my flesh. Yee I my selfe shall behold him, not wyth other but wythe these same eyes. My reynes ar consumed within me, whe ye saye: Why do not we persecute hi: we haue foũde an occasyon againste him. But beware of the swearde, for the swearde wylbe auẽged of wyckednesse and be sure, that ther is a iudgemente.

The Notes.

a* Rabi Abraham vnderstandethe by the croune, the dignitye that comethe to the ryche by the meanes of theyr rychesse: for al mẽ haue the ryche in honoure, all thoughe some vnderstande thereby his chyldren, as in the Bzouer. The crowne of olde men are theyr childrens chyldren. Other some, vnderstand the vprightye that came vnto him of his wysdom & cunninge. So Jobs meaning is, that of a worshypfull & ryche man, he is become poore and despysed.

b* The Hebrues reade as they do, meaninge the cruell which are not satysfyed wythe his flesshe, soche wold he not that his frendes shuld counterfet.

c* Are not satysfyed of my flesshe. To eate & be satisfyed of a mannes flesshe, is a borowed speache take both in the good & euel part. In the good parte it sygnyfieth to loue, to iudge kyndly, and then at the length to fall to prayeing. In the euell parte, it is cruelly and beastly to inuade, & (as it were) to teare with spiteful and haynouse wordes.

Sophar saith, that the vnfaithful, the couetouse and the wycked shall haue a shorte ende.

The.xx. Chapter.

THen answered Sophar the Naamathite, & said: For the same cause doo my thoughtes cõpel me to ãswere. And why? my mynde is tossed here and there. I haue sufficyently herd thy checkynge and reproofe, therfore am I purposed to make answere after myne vnderstandyng. Knowest thou not thys, namelye: that from the begynnynge (euer sence the creacion of man vpõ earthe) the praise of the vngodly hathe bene shorte, and that the ioye of ypocrites cõtinued but ỹ twinklynge of an eye? Though he be magnifyed vp to ỹ heaue, so that his head reacheth vnto the cloudes: yet he perisheth at ỹ last lyke dounge: In somoch that they whych haue sene hym, saye: Where is he? He vanysheth as a dreame, so that he cã no more be founde, & passeth away as a visyon in the nyghte. So ỹ the eye which saw hym before, getteth now no sight of him, & his place knoweth hym nomore. His children go a begynge, theyr hãdes bring thẽ to sorow and heynesse.

Frõ his youth his bones ar full of vice, which shall lie downe wt hym in ỹ earthe. Whe wyckednes is swete in hys mouth, he hideth it vnder his tõg. That he fauoureth, ỹ wyll he not forsake, but kepethe it close in his throte. The meate ỹ he eateth, shall be turned to the poysõ of serpentes, wtin his body. The ryches that he deuoureth, shall he perbreake agayne, for God shall draw them out of his belye a* he shal suck ỹ serpentes heed, & the adders tonge shal slay him: so that he shal nomore se the ryuers & brokes of hony & butter: But laboure shal he, & yet haue nothinge to eate. Great trauayle shall he make for ryches, but he shall not enioye thẽ. And why? he hath oppressed the poore, & not holpe thẽ: houses hath he spoyled, & not builded thẽ. Hys belye coude neuer be filled, therefore shal he perish in his couetousnes. He deuoured so gredely, that he left nothyng be hid, therfore his goodes shalnot prospere. Though he had plenteousnesse of euerye thynge, yet was he poore, and therfore he is but a wretch on euery syde.

For though the wicked haue neuer somoch to fil his belye, yet god shal send hys wrath vpon him, & cause hys battayll to

vaygne ouer hym: so that yf he fle the yron weapēs, he shalbe shot wyth the cele bowe. The arowe shalbe take forth, & go out at his backe, and a glistering sweard thorow the gall of hym, feare shal come vpon him. * There shal no darknes be able to hyde him. And vnkindled fyre shal cōsume him and loke what remayneth in hys house, it shalbe destroyed. The heauen shal declare hys wyckednes, & the earth shall take part agaynst him. The substaunce that he hath in his house, shalbe taken away & perysshe, in the daye of the Lordes wrathe. This is the portion that thee wycked shall haue of God, and thee heretage that he maye loke for of the Lord.

The Notes.

* He shal flee the serpētes head. ỳ is, he shalbe subiect to all cursednes & suffer al maner sorowes. It is soch a maner of speach as is before in the .xv. b. of drinking wickednes. * That is, he cannot hyde hym from perelles.

¶ Iob recyteth the prosperite of ỳ wicked, & after describeth theyr sodayn ruyne and destruction.

The .xxi. Chapter.

Iob answered, & sayd: O heare my wordes, & amende your selues. Suffre me a lyttle, & I may speake also, and then laughe my wordes to scorne, yf ye wyll. It is wyth a man, that I make this disputatiō. Which yf it were so, shulde not my spyryte be then in sore trouble. Marke me wel, be abashed, & lay your hāde vpon your mouth. For whē I ponder & consydre this, I am afrayed, & my flesh is smytten wyth feare. Wherfore do wicked men lyue in health and prosperite, come to theyr olde age, & increase in ryches? Theyr chylders chyldren lyue in theyr syght, and theyr generacion before theyr eyes. Theyr houses at safe from al feare, for the rodde of God doth not smyte thē. Their bullock gendreth, and that not out of tyme: theyr cowe calueth, and is not vnfruteful.

They send forth their childrē by flockes, & theyr sonnes leade ỳ daūce. They beare with them tabrettes and harpes, and haue instrumētes of musycke at their pleasure. They spende theyr dayes in welthynesse: but sodenlye they go downe to hell. They saye vnto God: go from vs, we desyre not the knowledge of thy wayes. What maner of felowe is the Almightie, ỳ we shulde serue hym? What profyt shulde we haue, to submyt oure selues vnto hym? Lo, ther is vtterly no goodnes in thē, therfore wyll not I haue to do wythe the counsell of the vngodly. Howe ofte shal the candle of the wicked be put out, howe ofte cometh their destruction vppon them? O what sorowe shall God geue them for theyr part in his wrath? Yea they shalbe euen as chaf before the wynde and as dust that the storme carryeth awaye.

¶ And thoughe God saue theyr chyldren frō soch sorow, yet wyl he so reward them selues, that they shal know it. Their owne destruction and myserye shall they se with their eyes, & drinke of the fearful wrath of the Almightie. For what careth he, what become of his housholde after hys death, whose monethes passe away swyfter then an arow. In as moche then as God hathe the hyest power of all, who can teache hym any knowledge? One dyeth now when he is myghtie and at his best, riche, & in prosperite: euē when hys ‡ bowelles are at the fattest, & his bones ful of marye. Another dyeth in sorowe & heuynesse, & neuer hadd good dayes. Howe slepe they both a lyke in the earth, & thee wormes couer the. But I knowe what ye thynke, yea and what ye ymagin against me vnrighteousli. For ye saye: where is the Princes palace, where is the dwellyng of the vngodly: Aske eny man that goeth by the waye, & (yf he wyll not regarde their tokens & dedes) he shall tel you, that the wycked is kepte vnto the day of destruction, and that the vngodlye shalbe brought forth in the day of wrath. Who darre reprouе him for his wayes to his face, who rewardeth him for the vngraciousnes that he doth? Yet shall he be brought to hys graue, and watch among ỳ heape of the dead. Then shal he be layne to be buryed amonge the stones by ỳ broke syde. All men must folowe hym, & there ar innumerable gone before hym. O how vayne is the comforte that ye geue me? Are not youre answeres cleane contrarye to tyght and treuth?

‡ Other bokes do me reade pappes.

¶ Eliphas reprehendeth the Job of vnmercyfulnesse.

The .xxii. Chapter.

So Eliphas the Themanyte gaue answere, & sayd: Maye I a man be cōpared vnto God in wysdō, though he seme to hym self, for to be lyke hym? What pleasure hath god in that thou art righteous? Or what doth it profite hym, that thy wayes are perfecte? Is he afrayed to reprouе thee, & to steppe forth with the into iudgement? Commeth not this for the great wickednes, & for thy ne vngratious dedes which ar innumerable? Thou hast take the pledge frō thy bre thrē for noughte, and robbed the naked of theyr clothing: To soch as were wery, hast thou geuen no water to drinke, thou haste withdrawē bred frō the hungrye: Shuld soche one then as vseth violence, wronge and oppression (doinge all thing of parcialite, & hauinge respect of personnes) dwell in the lande? Thou haste sente wyddowes awaye emptye and oppressed 'the pooze fatherlesse.

Therfore art thou cōpased about with snares on euery syde, & sodēly vexed with feare. Shuldest thou thē se no darknesse? Shuld not the waterflode rūne ouer the? Now because ỳ God is hyer thē the heues and because thou seyst ỳ the starres are so hye, wilt thou therfore saye: Tushe, howe shuld God know? Doth his dominiō reache beyond the cloudes? Tush, the cloudes couer him that he may not se, for he dwelleth in heauē. Wel, thou wilt kepe the olde way, that al wicked men haue gone: bothe olde & young, whose foūdatiō is a rūning water, which saye vnto God: go frō vs, & after this maner: Tush, what wyl the Almightie do vnto vs, whet as he (not with standing) fylleth their houses w al good. Which meaning of the vngodly be farre from me. For with ioye shal ỳ godly, & with gladnes shal the innocent se, that their increase shal be hewen downe, & their posterite consumed with fyre.

Therfore reconcile the vnto God, & be content, so shal al thinges prosper w ỳ righte wel. Receaue the law at his mouth, and laye vp his wordes in thine hert. For yf ỳ wilt turne to the Almightie, thou shalt stā de fast, & al vnrighteousnes shall be farre from thy dwellinge: He shall geue the an harueste, which in plenty & aboundaūce shal exceade the dust of the erth, & the golde of Ophir, like ryuer stones. Yea the Almighty hys owne selfe shalbe thine harueste, & the heape of thy moneye. Then shalt thou haue thy delyte in the Almightie, & lyft vp thy face vnto God. Then shalte thou make thy prayer vnto hym, & he shal heare ỳ, and thou shalt kepe thy promyses. Then, loke what thou takest in hand, he shal make it to prosper with the, & the lighte shal shyne in thy wayes. For who so humbleth hym selfe, hym shall be set vp: and who so lokethe meakelye, shall be healed. Yf thou be innocent, he shall saue the: and thorowe thee vnclenesse of thyne handes shalte thou be delyuered.

Iob affirmeth that he both knoweth & feareth the power & sentence of the iudge, & sayth that he hathe walked in hys ryghteousnesse.

The .xxiii. Chapter.

Iob answered, and sayd: My saying is yet this daye in bitternes, & my hāde heuy amōg my groninges. O ỳ I myghte se him & fynde hym: O that I myghte come before hys seate, to pleate my cause before him, and to fyl my mouth wyth argumētes. That I myght knowe, what answere he wolde geue me: & that I myghte vnderstande, what he wolde saye vnto me. Wyl he pleate agaynst me wyth hys greate power and strength, or wyll he leane hym selfe vtterlye vpon me? Oh no: let hym not do so wyth me. But lette hym geue me lyke power to go to the lawe, then am I sure to win my matter. For though I go before, I fynde hym not: Yf I come behynde, I can get no knowledge of him: Yf I go on the left syde to ponder his wordes, I cannot attayne vnto them. Agayne yf I go on the righte syde, he hydeth hym selfe, that I cannot se hym. But as for my waye, he knoweth it: and tryeth me as the golde in the fyre.

Neuertheles my fete kepe his path, hys hye strete haue I holde, and not gone oute of it. I haue not forsake the cōmaūdemēt of his lippes, but loke what he chargedme with his mouth, ỳ haue I shutte vp in my herte. It is he him self alone, who wyl turne him backe? He doth as him listethe, and bringeth to passe what he will. He rewardeth me into my bosome, & many other thinges mo doth he, as he may by hys power. Thys is the cause, that I shrincke at hys presence, so that when I consydre hym, I am afrayed of him. For in so moche as he is God, he maketh my herte soft: & seynge

that

that he is Almightie, he putteth me in fea
re. Thus cā not I get out of darknes, the
cloude hath so couered my face.

¶ Job declareth the wyckednes of mē, & sheweth what curse belongeth to the wycked.

The .xxiiii. Chapter.

WHy seyng then that there
is no tyme hyd frō ỹ Almigh
tye, howe happeneth it, that
they which knowe hym, wyll
not regard his dayes? For so
me men there be, that remoue other mens
landemarkes: that robbe them of their cat
tel, and kepe the same for theyr owne: that
dryue away the asse of the fatherlesse: &
take the wyddowes oxe for a pledge: that
thrust the poore out of the waye, and op
presse the symple of the worlde togeather.
Behold, the wylde asses in the deserte
goo by tymes, as theyr maner is, to spoy
le: yee the very wylderneſſe mynystrethe
foode for their children. They reape the
corne feld that is not their owne: & gather
the grapes out of his vineyard, whō they
haue oppressed by violence. They ar the
cause that so manye men are naked and
bare, haynge no clothes to couer them &
kepe them from colde: So that when the
showers in the mountaines haue rained vp
on them, & they be all wet, they haue none
other succoure, but to kepe them among
the rockes.

They spoile the sucking fatherles chil
dre, & put the poore in preson: In somoch
that they let the go naked wout clothing,
& yet the hungrye beare the sheeues. The
poore ar faine to labour in their oyle mil
les, ye & to treade in their wyne presses, &
yet to suffre thirst. The whole cittie cryeth
vnto the lord with syghyng, the soules of
ỹ slaine make their complaynte. But God
destroyeth them not for all this, where as
they (not withstandinge) are rebellious &
dy sobedient enemyes: whych seke not his
lighte & waye, ner turne agayne in to hys
path. Tymely in the morninge do they a-
ryse, to murther the symple and poore, & in
the nyght they go a stealynge.

The eie of the vngodly is like ỹ aduou
terer, ỹ watteth for ỹ darcknesse, & sayeth
thus in him selfe: Tush, ther shal no mā se
me, & so he disgiseth his face. In ỹ nighte
season they search the houses, and hide the
selues in the day tyme, but wyl not know
ỹ light. For as soone as the day breaketh,
the shadowe of death cōmeth vpō them, &
they go in horrible darknes. The vngodli
es very swyft: O ỹ his porcion also vpon
erth were swifter thē ỹ rūning water whi
ch suffreth not ỹ chipmā to behold ỹ faire
& pleasaūt vineyardes. O ỹ they (for ỹ wic
kednesse which they haue done) were dra
wē to ỹ hel, soner thē snow melteth at the
heat. O ỹ al cōpassiō vpō thē were forgot
tē: & their dainties were wormes, that they
were cleane put out of remēbraūce, & vtter
ly hewen downe like an vnfrutefull tree.
For they mainteine ỹ baren, & make thē ỹ
they cā not beare, & vnto widowes they do
no good. They pluck downe ỹ mightie vā
theyr power, & when they thē selues ar got
ten vp, they are neuer without feare, as lō
ge as they lyue. And though they myghte
be safe, yet they wil not receaue it, for their
eyes loke vpon their owne wayes. They
are exalted for a lytle, but shortly are they
gone, brought to extreame pouerte, & take
out of the waye: yee & vtterly plucte of, as
ỹ eares of corne. Is it not so? Who wyll
then reprone me as a lyar, & saye that my
wordes are nothynge worthe?

¶ Baldad proueth that no mā is cleane & with out synne before God.

The .xxv. Chapter.

THen answered Baldad ỹ Su
hite, & said: Power & feare is
vā him aboue, ỹ maketh peā
ce, sittig in his highnes, whō
se mē of warre ar innumera
ble, & whose light ariseth ouer al, but how
maye a mā cōpared vnto God, be iustyfi
ed? Or, how can he be cleane, that is borne
of a womā? Beholde, the Moone shineth
nothing in cōparison to hym, and ỹ starres ar vncleane in his syght. How moche
more then mā, ỹ is but corrupcō: & ỹ son
ne of man, which is but a worme?

¶ Job sheweth that mā can not help god, and proueth it by hys myracles.

The .xxvi. Chapter.

IOb answered, & said: O how
helpest thou ỹ weake, what cō
forte geuest thou vnto him
ỹ hath no strengthe? Where
is ỹ councell that thou shul
dest geue him, whiche hathe no wysdome
nor lyte
wolte thou so shew thyne excellent yghe
tuousnes? Before whom hast thou spoke
those wordes? Who made the breth to co
me out of ỹ mouth? The giauntes & wor
thies ỹ are slayne, & lye vnder the worlde
vā their companyons: yee & all they which
dwell benethe in the hell are not hyd from
him, and the very destructiō it self cā not
be kepte oute of his syghte. He stretchethe
out the north ouer the emptye, & hangethe
the earth vpon nothyng. He byndethe the
water in hys cloudes, that they falle not
downe togeather. He holdeth bak his stou
le, that it can not be sene, and spredeth hys
cloudes before it.

He hath cōpased the waters vā certaine
boundes, vntyll ỹ day & night come to an
ende. The very pillers of * heauē trēble &
quake at hys reprofe. He stylleth ỹ see vā
his power, & thorow hys wysdom hath he
set forth ỹ worlde. With his spirite hath he
garnisched the heauēs, & vā his hād hath
he wounded ỹ rebellyous serpēt. This is
now a shorte summe of his doinges: But
who is able suffycyentlye to rehearse hys
workes? Who can perceaue & vnderstan
de the thoudre of his power,

The Notes.

* Heuē & erth haue properly no pylers nether any thinge to leane to ỹ shuld sustaine & bere them vp, as it apereth of the earth, aboue in this chapter: but Job taketh his similytude of our erthly buyldinges because his hearers shuld so the soner vnderstand hym.

¶ The cōstauncies and perfectnes of Job, & ỹ parte of the vnfaythfull with God.

The .xxvii. Chapter.

AND Job proceaded & wente
forth in his cōmunicaciō, say
ing: As truly as God lyueth
(which hath takē away my po
wer fro me) & ỹ Almyghtye,
ỹ hath vexed my mind: My lippes shal tal
ke of no vanite, and my tonge shall spea
ke no dysceate, whyle my brethe is in me,
& as longe as the wynde (that God hathe
geuen me) is in my nostrels.

God forbidde, ỹ I shuld graunt your
cause to be vyght. As for me, vntyll myne
ende come wil I neuer goo fro myne inno
cēcy. My vyghtwes dealyng kepe I fast,
which I wil not forsake: my hert sha' not
reprone me of my dayes. * Therfore mine
enemy shalbe found as the vngodly, & he ỹ
taketh parte agaynst me, as the vnrighteu
ous. What hope hath ỹ ypocrite, thoughe
he haue great good, and though god gyue
hym ryches after his hertes desyre? Doth
God heare him the soner, whē he crieth vn
to him in his necessitie? Hath he soche plea
sure and delyte in the almighty, ỹ he darre
alwaye call vpō God? I wyll teache you
in the name of god: and the thinge that I
haue of the Almighte, wil I not kepe frō
you. Beholde, ye sādē in your owne con
ceat, as though he knew al thinges. Wher
fore then do ye go about with soche vaine
wordes, sayig: This is ỹ portion that thee
wicked shal haue of God, & the heritage ỹ
Tyrauntes shall receaue of the Almyghti
tie. If he get many chyldre, they shall pe
rish with the swearde, & hys posterite shal
haue scarcenesse of bredc. Loke whō he lea
ueth behinde him, they shal dye & be bury
ed, & no mā shal haue pite of hys wyddo
wes. Thoughe he haue as moche money
as the duste of the earth, & rayment as rea
dye as the claye, he maye well prepare it:
but the godly shall put it vpon hym, & ỹ
innocēt shal deale out the money. His hou
se shal endure as the moth, and as a booth
that the watch mā maketh. When ỹ ryche
mā dyeth, he carieth nothynge withe him:
he is gone in ỹ twinckelyng of an eye. De
struc tion taketh holde vpon him as a wa
ter floude, & the tempest stealeth him away
in ỹ night season. A vehement wynd cari
eth him hēce, and departeth: a storme plu
cketh him oute of hys place. For it rusheth in
vpon him, and sparethe hym not, he maye
not escape frō the power therof. Thē clap
men their hādes at him, yee & hysse of him,
when they loke vpon his place.

The Notes.

* Understand, misse spent. He meanethe ỹ he wil not suffre that his cōscience be faultie, and that he wyl not haue an euel conscyence for misse spendyng of his tyme, in which he had lyued moste innocently.

¶ Job sheweth that the wysdom of God is vnsearchable.

The .xxviii. Chapter.

THere are places where syluer
is molten, & wher golde is tri
ed: where yron is dygged out
of the ground and stones re
solued to metall. The darck
nesse shall once come to an ende, he can
seke oute the grounde of all thynges: the
stones, the darcke, & the horrible shadow.

Wythe

with the ryuer of water parteth he a sunder the straūge people, ꝑ knoweth no good neyghbourheade: soch as are rude, vnmanerly & boysterous. He brigeth sode out of ꝑ erth, & that which is vnder, cōsumeth he wt fyre. There is founde a place, whose stones are cleane Saphirs, & wher ꝑ clottes of ꝑ erth are gold. Ther is a way also ꝑ ꝑ byrdes know not, that no vulturs eye hath sene: wherin ꝑ prowde & hye mynded walke not, & where no lyon cōmeth: Ther putteth he his hand vpō the stony rockes, and ouerthroweth the mountaines. Riuers flow out of the rockes, & loke what is pleasaunt, his eye seyth it. Out of droppes brigeth he great floudes together, & the thinge that is hyd bringeth he to light. Howe cōmeth a mā thē by wysdome? Wher is ꝑ place that mē fynde vnderstanding? Verely no mā can tell howe worthy a thing she is, neyther is she founde in the lande of ꝑ lyuyng. The depe saieth: she is not in me. The see sayethe: she is not withe me. She can not be gotten for the most fine golde, neither may ꝑ price of her be bought wyth enye moneye: No wedges of golde of Ophir, no precyous Onix stones, no Saphirs mai be cōpared vnto her. No, nether gold ner Chrystal, nether swete odours ner goldē plate. There is nothing so worthy, or so excellent, as ones to be named vnto her: for perfect wysdome goeth farre beyō de them al. The Topas that cōmeth oute of Inde, maye in no wise be lickened vnto her: yee no maner of apparell howe pleasaunt and fayre so euer it be.

From whēce then cōmeth wysdome? & wher is the place of vnderstanding? She is hyd frō the eyes of al men, yee & frō the foules of ꝑ aire. Destructiō & death saie: we haue herd tel of her wt our eares. But God seyth her waye, & knoweth her place. For he beholdeth the endes of the world & lokcth vpō al that is vnder heauen. Whē he weied ꝑ wyndes, & measured ꝑ waters: when he sett the rayne in ordre, & gaue the mightie floudes a law: Thē did he se her, thē declared he her, prepared her & knewe her. And vnto man he said: Behold, to feare ꝑ Lord, is wysdome: & to forsake euell, is vnderstandynge.

¶ Job cōplaineth of ꝑ prosperetie of the time past, cruelte reprouyng hys frendes of iniurye, because they said ꝑ Job suffered according to his deserui

The. xxix. Chapter.

MOreouer Job proceaded and went forth in his communication, sayig: O yf I were as I was in ꝑ monethes by past, & in ꝑ dayes when God preserued me: whē his lyght shyned vpō my heade: when I went after the same lyght & shyning euē thorow the darknes. As it stode wt me, when I was welthi & had ynough: whē God prospered my house: whē ꝑ Almightie was with me: when my housholde folckes stode about me: whē my wayes rāne ouer wythe butter, & when the stonye rockes gaue me riuers of olie: when I wēt thorow the citie vnto the gate, & whē they set me a chaire in the strete: whē the yōge men (as soone as they sawe me) hidd them selues, & when thee aged arose, and stode vp vnto me: when the princes left of their talking, & laied theyr hād to their mouth: when the myghty kept styl their voyce, & whē their tōges cleued to the rofe of their mouthes. When al they that heard me, called me happye: and when all they that sawe me, wysshed me good. For I deliuered the poore when he cryed, and the fatherlesse that wanted help. He that should haue ben loste, gaue me a good worde, and the wydowes herte praysed me. And why? I put vpon me *righteousnesse, which couered me as a garmente, and equyte was my crowne. I was an eye vnto the blind, and a fote to ꝑ lame. I was a father vnto thee poore, and when I knewe not their cause, I sought it out diligently. I brake ꝑ chaftes of the vnryghteous, and pluct ꝑ spoyle out of their teth.

Therfore, I thought verelye, ꝑ I shuld haue dyed in my nest: & ꝑ my dayes shuld haue bene as many as ꝑ sandes of the see. For my rote was spred out by ꝑ water side, & ꝑ dewe lai vpō my corne. Mine honoure encreased more & more, & my bowe was euer the stronger in my hād. Unto me mē gaue eare, me they regarded, & wt sylence they taried for my counsel. If I had spoke, they wolde haue it none other wayes: my wordes were so well taken among them. They wayted for me, as the erth doth for ꝑ rayne: & gaped vpon me, as the grounde doth to receaue thē *latter showers. Whē I laughed, thei knew wel it was not earnest:

nest: & this testymony of my countenaūce pleased thē nothing at al. When I agreed vnto their waye, I was the chefe, & sat as a king among his seruauntes: Or as one that comforteth sorowe as he in heynesse.

The Notes.

a* This ryghtwesnes is no nother thing, thā to lyue iustly amōgst mē, hurting no mā & geuyng vnto euery mā that whiche belongeth vnto him Gene. xxx. e. & Psal. xv. a.

b* By ꝑ latter showers is vnderstand holesome doctryne whych causeth iustice & iudgement to sprynge.

¶ The great delyghte of men & curisse of God that Job lacketh.

The. xxx. Chapter.

BUt now they ꝑ are myne inferiours & yōnger then I, haue me in derisiō: yee euē they, whose fathers I wold haue thought scorne to haue set vpō ꝑ dogges of my catel. The power & strength of theyr hādes might do me no good, & as for their age, it is spēt & past away wtout any profit. For very mysery and honger, they wēt aboute in ꝑ wildernesse lyke wretches & beggers, pluckinge vp herbes frō among the bussches, & ꝑ junipers rote was their meate. And whē thei were dryuen forthe, men cried after them, as it had bene after a theefe. Their dwelling was beside foule brookes, yee in ꝑ caues & dēnes of the earth. Upon ꝑ bryre heeth wēt they aboute cryinge, & in the brome hylles they gathered them together. They were ꝑ children of fooles & vylaynes, which are deed away frō the world. Now am I their sōg, & am become theyr teasting stock: they abhorre me, they flē farre fro me, & saine my face with spetle. For the lord hath opened his quiuer, he hath hytt me, & put a brydle in my mouth. Upō my right hād thei rose to geather agaynste me, they haue hurte my fete, made a waye to destroye me, and my pathe haue they clene marred. It was so easy for thē to do me harme, that thei needed no mā to helpe them. They fell vpon me, as it had bene the breakyng in of waters, & came in by heapes to destroye me. Fearfulnesse is turned agaynst me.

Myne honoure vanysheth away more swyftly thē wind, & my prosperite departeth hēce like as it were a cloud. Therfore is my mind poured ful of heuynesse, & the dayes of trouble haue take hold vpō me. My bones ar pearsed thorow in ꝑ nyght sea̅on, & my synewes take no rest. With al their power haue thei chaūged my garmente, & girded me therwt, as it were wt a coate. I am cuē as it were clay, & am become like asshes & dust. Whē I crie vnto the, ꝑ doest not heare me: & though I stād before ꝑ, yet thou regardest me not. Thou art become myne enemye, & wt thy violent hād ꝑ takeste part agaynst me. In times past thou didest set me vpō hie, as it were aboue ꝑ winde, but now hast thou geuē me a very sore fal. Sure I am, ꝑ thou wilt deliuer me vnto death: wher as a lodgyng is prepared for al men lyuing. Now vse not mē to do violēce vnto thē, ꝑ are destroyed al ready: but wher hurte is done, there vse thei to helpe. Did not I wepe in ꝑ tyme of trouble? Had not my soule cōpassiō vpon ꝑ poore? Yet neuertheless where as I loked for good, euel happened vnto me: and where as I wayted for lyght, there came darknesse. My bowels seeth wtin me, & take no rest, for ꝑ dayes of my trouble are come vpō me. Mekely & lowly came I in, yee & wout any displeasure: I stode vp in the congregacyon, & cōmuned with them. But now, I am a cōpanion of dragons, & a felow of Estriches. My skinne vpō me his turned to black, & my bones are brent with heate: my harp is turned to sorow, & my pype to weppynge.

¶ Job reciteth the innocentye of his lyuynge and nombre of his vertues.

The. xxxi. Chapter.

I *Made a couenaunt wythe mine eies, ꝑ I wolde not loke vpon a dāsel. For howe greate a portiō shal I haue of god frō aboue? & what enheritaūce from ꝑ almightie on hye? As for ꝑ vngodly & he ꝑ iopneth him self to ꝑ cōpanie of wicked doers shal not destructiō & misery come vpō hi? Doth not he se my wayes, & al my goynges. If I haue cleued vn to vanite or yf my fete haue runne to dysceaue: let me be weyed in an euen balaunce, that God mai se my innocēcie. If so be that I haue withdrawne my fote oute of the right way, yf my heart hathe folowed mine eie sight, yf I haue stayned or defiled my handes: Then is it reason ꝑ I sowe, & another eate, yee that my generacion and posterytie be cleane roted oute. If my herte hathe lusted after my neyghboures wyfe

wyfe, or yf I haue layde wayt at his doze.
D Oh thē let my wyfe be another mās harlot
& let other lye wyth her. For this is a wyc-
kednes & synne, that is worthy to be punis
shed, yea a fyre that vtterly shulde consu-
B me. & rote out al my substāce. Dyd I euer
thinke scorne to do right vnto my seruāts
& maydes, whē thei had any matter agaīst
me. But seing & God wyl syt in iudgemēt
what shal I do? And for so moch as he wil
nedes viset me, what answere shal I gene
him? He that fashioned me in my mothers
wōbe, made he not hym also? were we not
both shapē a lyke in our mothers bodies?
Whē the poore despyseth any thing at me,
haue I denied it them? Haue I caused the
wyddow stand wayting for me in vayne?
Haue I eatē my porciō alone, that the fa-
therles hath had no part wt me? for mercy
grew vp with me fro my youth, & cōpassiō
C fro my mothers wombe. Haue I sene any
mā perish thorow nakednes & wāt of clo-
thing? Or any poore man for lack of rayn-
mēt, whose sides thanked me not, because
he was warmed with & wolle of my shepe
Dyd I euer lift vp myne hand to hurt
the fatherles? yea in the gate wher I sawe
my self to be in auctorite: thē let myne ar-
me fal fro my shulder, & myne arme holes
be broke frō the toyntes. For I haue euer
feared & vengeaūce & punishmēt of God,
& knew very wel & I was not able to beat
his burthē. Haue I put my trust in golde?
Or haue I sayd to the fynest golde of all:
thou arte my cōfydence? Haue I reioyced
because my substāce was great, & because
my hand gat so moch? Did I euer greatly
D* regard the rysinge of & sunne? or had I
the going downe of the moone in great re-
putatiō? Hath my hert medled pryuely wt
any disceat? Or, did I euer kisse mine own
hande? that were a wyckednesse worthy to
be punished, for then shuld I haue denied
the God that is aboue. Haue I euer reioy-
sed at the hurt of myne enemy? Or was I
euer glad, & any harme happened vnto hi?
Oh no. I neuer suffred my mouth to doo
D soch a syn, as to wysh him euel. Yet thei of
mine owne houshold saye: who shal let vs
to haue our belly ful of his flesche? I haue
not suffred a straūger to lie wout, but ope
ned my dozes vnto hi. Haue I euer done a
my wicked dede wher thorow I shamed my
self before men: or any abhominatiō, & I
was faine to hide it? For yf I had feared
ani great multitude of people: or yf I had
bene diseised of the simple. O thā shuld I
haue bene afrayed. Thus haue I quyetly
spēt my life, & not gone oute at & doze. O
that I had one which wold heare me. Lo,
this is my cause. Let & almighty geue me
āswere: & let him that is my contrary par-
ty, sue me wt a libel. Then shall I take it
vpon my shulder, & as a garlād about my
head. I haue told & nōber of my goinges,
& deliuered thē vnto hym as to a Prynce.
But yf case be that my* lād crye agaīst
me, or & the forowes therof make any cō-
playnt: yf I haue eatē & frutes therof vn
payed for, yee yf I haue greued any of &
plowme, thē let thystles grow in steade of
my wheate, & thornes for my barlye.

Here ende the wordes of Job.

The Notes.

a* To make a couenaūt with his eies, is,
to mortifie & cōcupiscēce of the hert, that cō-
meth by the meanes of the eie: wheche is to
pluckе out the eye, as is saide Mat. v. e.

b* To regard the rysyng of the sonne & the
going downe of & mone, is, to be glorious in
prosperite, & to vse the thinges of this worlde
to pleasure. Jere. xvii. c. For on them that be
in prosperite is the sonne counted to shine, &
the mone to go downe prosperously & pleasā-
ly: & on the contrary parte, to thē that be in
tribulacyō, are both the sonne & & mone coū
ted cloudy and darcklome.

c* The lande cryeth agaynst him, whē the
housband men defrauded of their wages crie
therfore agaynste hym: so the hyre of & work
men cryeth. Jaco. v a. And the forowes make
lamentacion, when they & plowe the grou
de and make the forowes, are deprayued of
theyr dutye.

¶ Eliu after the other had fynished theyr commu-
nication, reproueth them of folishnes. Age maketh
not a man wyse, but the spyrite of God.

The. xxxii. Chapter.

SO these thre mē wold stryue
no more with Job, because he
held hi self a rightuous mā.
But a* Eliu the sonne of Ba
rachel the Bussite of & kyn-
red of Rā, was very sore displeased at Job
& he called him self iust before god. And
wt Jobs thre frindes he was angrye also,
because they had foūde no reasonable an-
swere to ouercome him. Now tarryed Eliu
tyll they had ended theyr cōmunicatiō wt
Job, for why they were elder then he.
So when Eliu the sonne of Barachell
the Bussite sawe, that these thre men were
not

not able to make Job āswere, he was mis-
content: so that he gaue answere him selfe,
and sayd: Consydering, that I am young
& ye be mē of age, I was afrayed, & durst
not shew forth my minde, for I thoughte
thus wythin my selfe: Jt becommeth olde
men to speake, & the aged to teache wisdō.
Euery mā (no doute) hath a mynde, but it
is the inspiratiō of & Almyghtie & geueth
vnderstanding. Al mē are not wise, nether
doth euery aged man vnderstand the thin
ge that is lawful. Therfore wyl I speake
also (in so farre as I may be heard) & wyll
shew you myne opinion. For when I had
wayted tyl ye made an ende of your talkin
ge, & heard your wisdō, what argumentes
ye made in your cōmunicatiō: yea when I
had diligētly pondred what ye said, I foū
de not one of you that made any good ar-
gumēt against Job, or & directly coud ma
ke answere vnto his wordes: lest ye shuld
prayse your selues, to haue foūd out wys-
dō: because it is God that hath cast hi out,
D & no mā. Neuertheles, seynge he hath not
spokē vnto me, therfore wyl not I āswere
hym as ye haue done (for they were so a-
bashed, that they could not make answere
nor speake one word) but in so moch as ye
wyl not speake, standing styl lykedom mē
and makinge no answere: I haue a good
hope for my parte to shappe hī an āswere,
and to shewe him my meanyng. For I am
ful of wordes, & the spyrte & is within me,
compellethe me.

Beholde, I am as the new wyne, whyc-
che hathe no vente, and burssteth the newe
vessels in sunder. Therefore wyll I spea-
ke, that I may haue a vente: I wyll open
my lippes, & make answere I wyll regar-
de no maner of personne, no mā wil I spa
re. For yf I wold go aboute to please mē,
I knowe not howe sone my maker wolde
take me awaye.

The Notes.

a* S. Hierome in his treatise of & tradicī-
ons of the Hebrues vpō Genesis sayth, that
this Eliu was & Balaā, of whō is spokē Nu
meri. xxii.

¶ Eliu sheweth wherin Job offēdeth. Wythe God
may we not strue, nor curiously searche oute hys
workes.

The. xxxiii. Chapter.

THerfore heare my word? (O
Job) & herkē vnto me al, that
I wyll saye. Beholde, I wyl
open my mouthe, and my tō-
ge shal speake out of my thawes. My her
te shal ordre my wordes a right, & my lyp-
pes shal talk of pure wisdō. The spyrite of
god hath made me, & & breth of & Almyg
tie hath geuen me my lyfe. Jf thou canst,
then geue me answere: prepare thy selfe to
stande before me face to face. Behold, be-
fore god am I euē as &, for I am fashyo-
ned & made euen of the same mould. Ther
fore, thou nedest not be afrayed of me ne-
ther nedest thou to feare, that my auctory-
te shalbe to heuy for the. Now haste thou
spoken in myne eares, & I haue herde the
voice of thy wordes: I am clene wout a-
ny faute, I am innocent, & there is no wyc
kednes in me. But lo, he hath piked a qua
rell againste me, & taketh me for hys ene-
my: he hath put my fote in & stok, & loketh
narowly vnto all my pathes. Behold, vn-
to these vnreasonable wordes of thyne
wyl I make answere.

Shulde god be reproued of mā? Why
doest & then stryue agaynste him, because
he geueth & no accōptes of al his doinges?
For whē god doth once cōmaund a thing
ther shulde no man be curious, to searche
whether it be ryght. Jn dreames & visiōs
of the nyght season (when slombringe cō-
meth vpō men, that thei fal a slepe in their
beddes) he rowndeth thē in the eares, he in
fourmeth them, and sheweth them playne
ly, & it is he, which wdrawēth mā from e-
uyll, delyuereth hym from pryde, kepethe
hys soule from destruction, & his lyfe frō
the swearde. He chastenethe hym wythe
sycknesse, & bryngethe hym to hys bed: he
lateth sore punishment vpon his bones, so
that hys lyfe maye awaye with no bred, &
hys soule abhorreth to eate anye dayntye
meate: Jn so moch that his body is cleane
consumed awaye, & his bones appeare no
more. His soule drawēth on to destructiō, That is, an
& his life to death. Now yf ther be a* mef instructor
senger (one among a thousande) sente for vp & wordes
to speake vnto man, and to shew him the of god.
ryghte waye: then the Lorde is mercyfull
vnto hym, & sayeth. He shall be deliuered,
that he fal not downe to destructiō, for I
am sufficiently reconciled. Than his flesh
(which hath bene in misery & trouble) shal
be as it was in hys youthe. For yf he sub-
myte hym selfe vnto God, he is gracy-
ous, & shewethe hym hys couēnaūce toy-

fully, & rewardeth man for his rightuousnes. Soche a respecte hathe he vnto men. Therfore let a mā confesse (and say) I offended, but he hath chastened & reformed me: I dyd vnrightuously, neuertheles he hath not recompensed me therafter. Ye he hath deliuered my soule frō destructyon, & my lyfe, that it seith the lyghte. Lo, thus worcketh God alwaye with man, that he kepeth hys soule from perysshynge, & letteth hym enioye the lyght of the lyuynge. Marcke wel (O Job) and heare me: holde the stil, vntil I haue spoken. But yf thou hast any thinge to saye, then answere me, & speake, for thy answere pleaseth me. If thou hast nothinge, then heare me, & holde thy tonge, so shall I teache the wysdome.

Elihu prayseth the iustice of god, whych iudgeth the worlde, and gouerneth all.

The. xxxiiii. Chapter.

Elihu proceading forth in hys cōmunicacyon, sayde: Heare my wordes (O ye wyse men) herke vnto me, ye y haue vnderstanding. For like as the mouth taisteth y meates, so y eare proueth & discerneth the wordes. As for the iudgemēt let vs seke it out amōge our selues, y we may knowe what is ryght. And why: Job hath sayd: I am ryghtuous, but god doth me wronge. I muste neades be a lyer though my cause be right, and violently I am plaged where as I made no fawte: wher is ther soche one as Job, y drynketh vp scornefulnes like water: whyche goeth in y cōpany of wicked doers, & walketh vp vngodly mē? For he saith: Thoughe a mā be good, yet is he naught before God. Therefore herken vnto me, ye that haue vnderstandynge.

Farre be it from God, that he shoulde medle with wickednes: and farre be it frō the almyghtye, y he shulde medle vp vnrighteous dealyng: but he rewardeth the worthes of man, and causeth euery mā to fynde accordinge to his wayes. For sure it is, that God condemneth no mā wrōgously, and the iudgement of the Almyghtie is not vnryghtuousse. Who ruleth y erth in hys steade? Or, whom hath he set to gouerne the whole worlde? To whom hathe he geuen hys herte, for to drawe his spirite and breth vnto hym? All fleshe shal come together vnto naught, & all men shal turne againe vnto earth. If thou now haue vnderstāding, heare what I saye, & herke to the voyce of my wordes.

Maye he be made whole, that loueth no right? If thou were a very innocent man, shuldest thou then be pu[illegible]ished? For he is euē the same, that knoweth the rebellious kinges, & saieth to Princes: Vngodly mē are ye. He hath none respecte vnto the persones of the lordye, & regardeth not the riche more then poore. For they be all the worke of his handes. In the twyncklynge of an eie shall they be slayne: & at mydnyght, when the people & the tyrauntes rage, then shall they perysh, & be take awaie wythout handes. And why? hys eyes loke vpon the wales of man, and he seith al his goynges. There is no darknes nor thycke shadowe, that can hyde the wycked doers frō hym. For no man shalbe suffred to go vnto iudgment with God.

Many one, yee innumerable doth he punish, and setteth otherin their steades: For he knoweth their euell & darcke worckes, therfore shal they be destroyed. They that were in the steade of Sears, dealte lyke vngodly mē. Therfore turned they backe trayterously & vnfaithfully from hym, & wolde not receaue his wayes. In so moch that they haue caused the voice of y poore to come vnto hym, & now he heareth the cōplaynte of soche as are in necessyte. If he deliuer and graūt pardon, who wil iudge or condemne? But yf he hyde away hys countenaūce, who wyl turne it about againe, whether it be to the people or to any mā? For the wickednesse and synne of the people, he maketh an ypocryte to reygne ouer them. For so moch then as I haue begonne to talke of God, I wyll not hyndre y. If I haue gone a mysse, enfourme me: yf I haue done wrōg, I wil leaue of. Wylt thou not geue a reasonable answere? Art thou afrayed of any thynge, seynge thou begānest fyrst to speake, & not I? For els the mē of vnderstandyng & wysdom, that haue herd me, might say: What causte y speake? As for Job he hath neither spoke to the purpose nor wyselye. O father, lett Job be wel tried, because he hath turned hym self to the wycked: yee aboue his synnes he hathe blasphemed, whyche offence he hath done cue before vs, in that he stryueth agaynst God with hys wordes.

take before an therw. b

Neither doth godlynes profet, or vngodlynes hurte to God, but to man.

The. xxxv. Chapter.

Elihu spake more ouer, & said: Thinkest thou it righte that thou sayest: I am rightuous before God? Seing y sayest so, how doest thou knowe it? What thinge hast thou more excellent the I, that am a synner? Therfore wyll I geue answere vnto the and thy frendes: loke vnto the heauēn, & beholde it: consydre the cloudes, howe they are hyer then thou. Yf thou synnest, what doest thou vnto hym? Yf thyne offences be manye, how getteste thou his fauoure? Yf thou be ryghtuous what geuest thou him? Or what receiueth he of thy hādes? Of soch an vngodly person as thou, & of the sonne of man that is righteous as thou pretendest to be: there is a greate crye and complaynt made by the that are oppressed wyth wyolence, yea euerye man complaineth vppon the cruelt arme of tyrauntes. For soch one neuer sayth Where is God that made me? and that shyneth vpon vs, that we myghte prayse him in the nyghte? Wyhych geueth vs more vnderstanding thē he doth the beastes of the earth, and teacheth vs more thē the foules of heauen.

Yf any soche cōplayne, no man geueth answere, & that because of the wickednesse of proud tyrauntes. But yf a man call vpō God, doth not he heare him? Doth not the Almightye accepte hys crye? Whan thou speakest then, thulde not he pardon the, yf thou open thy self before him, and put thy trust in him? Then vseth he no violence in his wrath, neither hath he pleasure in curious and depe inquisicyōs. Therfore hath Job opened hys mouth but in vayne, and folishly hath he made so many wordes.

Elihu sheweth wherfore God punisheth and correcteth.

The. xxxvi. Chapter.

Elihu proceaded forth in hys talkynge and sayde: Holde the styl a lyttle, and I shall shewe thee, what I haue yet too speake on Goddes behalfe. I wyll open vnto the yet more of myne vnderstanding standing, and proue my maker righteous. True ar my wordes, & no lye: & the knowledge wher withal I argue agaynst the, is perfect. Behold, God casteth not away the mighty, for he him self is mighty in power and wysdome.

As for the vngodlye, he preserueth the not, but helpeth y poore to theyr ryght. He turneth not his eyes away frō the ryghteous, he setteth vp Kynges in their trone, & confirmeth the, so that they alway syt therin. But yf they be layde in preson and chaynes, or bound with the bondes of powerte: then sheweth he the theyr worckes & dedes and the synnes where with they haue vsed cruell violence.

He with punishing and nurturinge of them, roundeth them in the eares, warneth them to leaue of frō theyr wyckednes, and to amend. Yf they now wyl take hede and be obedient, they shal were out their dayes in prosperite, & theyr yeares in pleasure & ioye. But yf they wyll not obeye, they shal go thorowe the swearde, & perysshe or euer they be aware. As for soche as be fayned, dissemblers and ypocrites, thei heape vp wrath for them selues: for they call not vpon hym, thoughe they be his presoners. Thus theyr soule perysheth in folyshnes, and theyr lyfe with the condemned. The poore deliuereth he out of his straytnesse, and comforteth soch as be in necessite and trouble. Euen so shall he kepe the (yf thou wylte be content) from the bottomlesse pyt that is benethe: and yf thou wylte holde the quyet, he shall fyll thy table wyth plenteousnesse.

Neuertheles thou hast condemned the iudgement of the vngodly, yea cue soch a iudgemēt & sentēce shalt thou suffre. For the shal not thy cause be stylled with cruelte, nor pacified wyth many gyftes. Hath God ordened the, that the glorious lyke of the, & al soch mighty men shuld not be put downe? Prologue not thou the tyme, tyll ther come a nyght for the, to set other people in thy stede. But beware that thou turne not & syde to wickednes and synne, whiche hytherto thou haste chosen more then mekenesse. Beholde, God is of a myghtye power: Where is there soche a gyde and lawe geuer as he? Who wyll reproue him of his waye? who wyll saye vnto him

saye vnto him: thou hast done wrong.

O consyder how greate & excellet hys
D workes be, whom all men loue & prayse:
yee wonder at hym, & yet they se hym but
a farre of. Beholde, so greate is God, that
he passeth oure knowledge, nether are we
able to come to the experyence of hys yea-
res. He turneth the water to smal droppes
he dryueth hys cloudes to geather for to
rayne, so ỹ they poure downe and droppe
vpon men. He can spredе out the cloudes
(a couerynge of hys tabernacle) and cause
hys lyghte to shyne vppon them, & to co-
uer the botom of the see. By these thinges
gouerneth he hys people, & geueth thē a-
boundaunce of meate. In ỹ turnyng of a
hande he hydeth the lyght, & at hys cōmaū
demente it commeth agayne. The vplyng
therof sheweth he to hys frendes and
to the catell.

The Notes.

a* Wyth puny shynge and nurtryng to rot
de them in the eares. is. to bringe them to ỹ
knowledge of their synnes, and to cause thē
to be persuaded in thē selues that they be pu
nyshed for them.

¶ Elihu pronyth that the wisdom of god is vnsear-
cheable.

The. xxxvii. Chapter.

AT this, my herte is astonied, &
A moued out of his place. Hea
re thē ỹ soūd of his voyce, &
the noyse ỹ goeth out of hys
mouth. He gouernethe euery
thig vnder ỹ heuē, & his light reacheth vn
to the ende of the world. A roaring voyce
folowth hym: for hys glorious maiestye
geueth soch a thōdre clappe, ỹ (thoughe a
mā heare it) yet may he not perceue it after
ward. It geueth an horrible sownde, whē
god sēdeth out hys voyce: greate thynges
doth he, which we cā not cōprehēd. When
he cōmaundeth the snowe, it eraltеth vpō
the earth: As soone as he geuethe ỹ rayne
a charge, immedyatlye the showers haue
B their strengthe, and fal downe. He sēdethe
feare vpon euery mā, that they might kno
we their owne workes. The beestes crepe
into their dennes, & take their reste. Oute
of the south commethe the tempeste, and
colde out of the north.

At the* breth of God, the frost cōmeth,
& the waters are shed abrode. The cloudes
do theyr laboure in geuinge moystnesse.
the cloudes poure downe their rayne. He
distributeth also on euery syde, according
as it pleaseth hi to deale out hys workes, ỹ
they maye do, whatsoeuer he cōmaundeth
them thorow the whole worlde: whether it
be to punishe any lande, or to do good vn
to them, that seke hym.

Herken vnto thys (O Job) stand styl, &
consyder the wonderous workes of God. ¶
Arte thou of councell wyth God, when he
dothe these thinges? When he causeth the
lyghte to come forth of hys cloudes? Arte
thou of his cōcell, when he spredethe oute
the cloudes? Haste thou the perfect know-
ledge of hys wonders? & howe thy clothes
are warme, when the lande is styl thorowe
the South wynde? Hast thou helped hym
to spreade out the heauen, which is to loke
vppon, as it were caste of cleare metal?
Teach vs what we shal say vnto him, for
we are vnmete because of darknes. Shal
it be told him what I saye? Should a man
speake, or shuld he kepe it backe? For eue
ry man seyth not the lyght, that he kepethe
cleare in ỹ cloudes, which he clensed whan
he maketh the winde to blowe. Golde is
brought out of ỹ North, but the prayse &
honour of Gods feare, commeth frō God
hym self. It is not we that can fynd out ỹ
almightye: for in power, equitie, & righte-
ousnes, he is hyer thā can be expressed. Se
inge thē that euery body feareth hym, why
shulde not all wyse men also stande in feа-
re of hym.

The Notes.

a* The breth of God here signifieth a strō
ge & vehemēt wind/as is the north winde.

¶ The wonders and marualles that the Lord hath
done from the beginninge.

The. xxxviii. Chapter.

THē spake the Lord vnto Job
out of ỹ storme, & sayd: what A
is he that hideth his mynd wi
folish wordes? Gyde vp thy
loynes lyke a man, for I wyl
questyō the, se ỹ geue me a directe answere
Wher wast thou, whē I layd the founda-
tions of ỹ earth? Tel playnly yf thou hast
vnderstandinge. Who hathe measured it,
knowest thou? Or, who hath spredе ỹ lyne
vpon it? Wher vpō stāde the pylers of it?
Or, who laid the corner stone? Wher wast
thou, a* whē the morning starres prayse
me together, & al the chyldren of god reioy
ced triumphātly? Who shut the see wythe
doores,

doores, when it brake forth as a chyld oute
of his mothers wōbe? Whē I made ỹ clou
des to be a couering for it, & swadled it wi
the darck? whē I gaue it my commaunde
mēt, making doores & barres for it, sayig:
B Hither to shalt ỹ come, but no further, and
here shalt thou lay downe thy proud & hie
waues. Hast thou geuē the morning hys
charge (as soone as thou wast borne) & she
wed the daye spринge hys place, ỹ it might
take holde of the corners of ỹ earth, & that
ỹ vngodly might be shakē out? They to
kens & weapes hast thou turned like clai,
& sett them vp agayne as the chaūging of
a garmēt. Yee thou haste spoyled the vn-
godly of theyr lyghte, & broken thee arme
of ỹ proud. ¶ Camest thou euer into ỹ grou
de of the see: or hast thou walked in ỹ low
corners of ỹ depe? Haue ỹ gates of deeth
bene opened vnto the, or haste thou sene ỹ
doore of euerlastyng treasure? Haste thou
also perceaued howe broade the earth is?
Now yf thou hast knowledge of all, then
shew my where lyghte dwellethe, & where
darknes is: that thou mayeste bringe vs
vnto their quarters, yf thou cāst tel ỹ way
¶ to theyr houses.

Knewest ỹ (whē thou wast borne) howe
old thou shuldest be? Wētest thou euer in
to the threasuries of the snowe, or haste ỹ
sene the secrete places of the hayle, wheрch
I haue prepared against the time of trou
ble, agaynst the tyme of batell and warre?
By what waye is the lyght parted, & thee
heat dealt out vpon the earth? Who deuy
deth the aboundaunce of waters into ry-
uers, or who maketh away for the stormy
wether, that it watereth & moysturethe the
dry and baren grounde: to make ỹ grasse
growe in places where no body dwelleth,
and in thee wyldernes where no man re-
mayneth? Who is the father of raine? Or
who hathe begottē the droppes of dewe?
Oute of whose wōbe came the yse? Who
hath gendred the coldnes of ỹ ayre? ỹ the
waters are as hard as stones, & lye congе
led aboute the depe. Haste thou brought ỹ
vii. starres together? Or arte thou able to
B breke the circle of heaue? Canst thou bryn
ge forth the morninge sterre or the euenin
ge starre at conuenient tyme, & conueye the
home agayne? Knowest thou ỹ course of
heauen, that thou mayest set vp the ordi-
naunce therof vpon the erth? Moreouer,
canst thou lift vp thy voyce to the cloudes
that they may poure downe a great rayne
vpō the? Canst thou thondre also that thei
may go theyr waye, & be obedіēt vnto the,
saying: Lo here are we. Who geueth sure
wysdom or stedfast vnderstandinge? who
nombreth the cloudes in wysdō? who styl-
leth the vehemēt waters of ỹ heauen? who
turneth the clottes to dust, & thē to be clot-
tes agayne? Huntest thou the praye from
the lyō, or fedest thou hys welpes lying in
theyr dennes, & lurkinge in their couches?
who prouidethmeate for the raué, whē his
youngeones crye vnto God, and fle about
for want of meate?

¶ The Notes

a* He sayth not ỹ heauē was made before
the erth, but whē his godly wisdō made ther
he sayth he had a dwelling place and that he
neaded no earthly mansyon: for then was he
praysed of the angelles/whych here ar called
the chyldren of God. He meaneth also ỹ ther
was no man by or helped him/when he made
the starres and created the intellectuall & spi
rituall natures.

¶ God speaketh vnto Job, shewing him by the exā
ples of hys workes, that hys righteousnesse is vn
searchable.

The. xxxix. Chapter.

KNowest thou the tyme when
the wylde gotes bringe forth B
their yonge among the stony
rockes? Or layest thou wayt
whē the hindes vse to fawne?
rekenest thou the monethes after they en-
gendre, ỹ thou knoweste the tyme of theyr
bearing? or when they lye downe, whē thei
cast theyr younge ones, and when they are
deliuered of theyr trauayle & payne? How
theyr young ones growe vp & waxe great
thorowe good fedynge? who letteth thee
wylde asse go fre, or who loseth the bon-
des of the mule? Vnto whom I haue ge-
uen the wyldernesse to be theyr house, and
the barrayne lande too be theyr dwellynge
place. That they may geue no force for ỹ
multitude of people in the cyties, nether re
garde thee crynge of the driuer: but seke
their pasture about the mountaynes, & fo-
lowe the grene grasse. Wyll thee vnicorne
be so tame as to do the seruice, or to abyde
by thy cribbe? Canst thou bind ỹ ports
styl by thy cribbe? Canst thou bind ỹ ports
styl by thy cribbe? Canst thou make hym
aboute hym in thy forowes, to make hym
plowe after the in the valleyes: Wayste
thou truste hym, because he is stronge, or

commit

or cõmytte thy labour vnto hym: Mayest thou beleue hym, that he wyll bryng home the corne, or to carye anye thinge vnto the barne? The Estrich (whose fethers ar fayr̃er than the winges of the sparow hauke) whē he hath layd hys egges vpō the grou̇de, he bredeth thē in the duste, & forgetteth them: so that thei might be trodē with fete or broken with some wylde beast. So har de is he vnto hys yonge ones, as thoughe they were not hys, and laboureth in vayne without any feare. And that because God hath taken wysdom from him, & hath not geuen hym vnderstanding. When his ty me is, he lyeth vp on hye, & careth neyther for horse nor man.

Hast thou geuē the horse hys strength, or learned him to bowe downe his neck w̄ feare: that he lettethe hym selfe be dryuen forth like a grashopper, wher as the stoute neyenge that he maketh, is fearful? he brea keth the ground with the hoffes of his fe te chearfully in his strength, & runneth to mete the harnest men. He layeth a syde all feare, hys stomack is not abated, neyther starteth he a back for any swerd. Though the quyuers rattle vppon him, though the speare & shylde glystere: yet rusheth he in fearsely, and beateth vpon the ground. He feareth not the noyse of the trōpettes, but as soone as he heareth the shawmes blow tusche (sayth he) for he smelleth the battel a farre of, the noyse, the Captaynes and the shoutinge.

Commeth it thorow thy wysdom, ỹ the Goshauke flyethe to warde thee South? Doth the Egle mount vp, and make hys nest on hye at thy commaundement? He a bydeth in the stony rockes, & vpon the hye toppes of harde mountaynes, wher nomā can come. From thence may he behold his prey, and loke farre about wyth his eyes. Hys younge ones are fedde wyth bloude, and where anye dead bodye lyeth, there is he immediatly.

Moreouer, God spake vnto Job & said: Can he ỹ stryueth wyth the almightye, be at rest? Shuld not he whiche disputeth w̄ God, geue him an answere? Job ānswered the Lord, sayeng: Beholde, I am to vyle a person, to answere the, therfore wyll ** I laye my hād vpō my mouth. Once or twyse haue I spokē, but I wyll saye nomore,

The Notes.

a* To put his hand vppon his mouth, is to holde his peace & to be styll & astonied at ỹ sodayn anger of God. Micheh. vii. d

Job humbleth hym self vnto god, the discripcyō of an Elephant, Leuiathan.

The. xl. Chapter.

THē spake the Lord vnto Job out of ỹ storme, & sayd: Eyrd vp thy loynes lyke a mā, and tel me the thinges that I wyll aske the. Wolt thou disanull my iudgement? Or wilt thou condēne me that thou thy selfe mayest be made righteous? Is thyne a* arme then lyke the arme of God? Maketh thy voyce soch a sounde as his doth? Thē arme thy self with thine owne power, vp, decke the in thy holy arayment poure oute the indignacīō of thy wrath: se that thou caste downe all the proude, loke well, that thou makest all soche as be stub burne, to obeye: treade all the vngodly vn der thy fete, cast them downe into the myre and couer their faces wyth darknes. Thē wyl I confesse also, that thyne owne right hand hath saued the.

Behold, b* Behemoth (whō I made w̄ the) whiche eateth haye as an ore: lo, howe stronge he is in hys loynes, & what power he hath in the nauel of his bodye. He sprē deth out his tayle lyke a Cedre tree, al hys vaynes are styf. His shinnes ar like pipes of brasse, hys rygge bones are lyke staues of yron. First when God made him, he ordened the wyldernesse for hym, & the mōtaynes shuld geue him brasse, wher all the beastes of the filde take their pastyme. He lyeth amonge the reedes in the Mosses, the fennes hyde hym with their shadowe, and the wyllowes of the broke couer hym rōnd about. Lo, without any labour myght he drinke out of the whole floude, & suppe of Jordan without any trauayl. Who darre laye hand vpō him openlye, & vndertake to catch hym? Or, who darre put a booke thorowe hys nose, & laye a snare for hym?

Darrest thou draw out c* Leuiathā w̄ an angle, or binde his tonge with a snare? Cānst thou put a ring in the nose of him, or bore hys chaftes thorowe wyth a naule? Wyll he make many sayre wordes with ỹ (thinkest thou) or flatter the? Will he make a couenaūt with the? Or art thou able for to cōpel hym to do the continuall seruice?

Wylte

Wylte thou take thy pastyme wythe hym as with a byrd, or geue him vnto thy maydens, that thy cōpanions may hew him in peces, to be parted amonge the marchaūte men? Canst thou fyll the net with his skin or the fysshe pannier with his head? Darrest thou laye hand vpon hym? It is better for the to consyder what harme myght happen the ther thorow and not to touche hym. For when thou thinkest to haue hold vpon hym, he shal begyle the: Euery man also that seyth hym, shall go backe. And why? ther darre none be so bolde as to ray se hym vp.

The Notes.

a* Arme for power, strength or might: as in Psalm. lxxxix. a

b* Ye Hebrues vnderstād by Behemoth ỹ greatest beast in the earth that is an Elephant. Other vnderstand therby any earthly beaste that is great: but vnto an Elephant do al the properties here recyted right wel agre wherfore it seameth moste agreable to the trueth, that by the worde be signified an Elephant.

c* Leuiathan as diuerse learned man expounde, signifieth the greatest fysshe that lyeth in the see, whych is a whalle.

Of the same Leuiathan whereof is mencioned in the Chapter afore.

The. xli. Chapter.

WHo is able to stande before me? Or, who hathe geuen me anye thinge afore hand, that I am bounde to reward him agayne? All thynges vnder heauen are myne. I feare hym not, whether he threaten or speake fayre. Who lyfteth hym vppe, and stryppethe hym oute of hys clothes, or who taketh hym by the dyst of hys bydle? Who openeth the doore of hys face? for he hath horrible teeth round about. Hys bodye is coured wythe scales as it were wythe shyldes, lockte in, kepte, and well compacte together. One is so ioyned to another, that noo ayre can come in: Yea one hangethe so vppon another, and stycketh so together, that they cānot be sundered. Hys neesynge is lyke a glysterynge fyre, and hys eyes lyke the morowe ge shyne. Oute of hys mouthe go torches and fyre brandes, out of hys nostrels ther goeth a smoke, lyke as oute of an hote seethinge pott. Hys breethe maketh the coales burne, the flame goeth oute of hys mouth. In hys neck remaynethe strengthe, and

before hys face sorowe is turned to gladnes. The membres of his body ar ioyned so strayte one to another, and cleue so fast to gether, that he can not be moued.

Hys herte is as herde as a stone, & as faste as the stythye that the hammer man smiteth vpon. When he goeth: the myghtiest of all are afrayed, & the waues heup. If he drawe out the swearde, there maye nether speare, ner brestplate, abide hym. He setteth as moche by a strawe as by yrō, and as moche by a rotten stocke as by metall. He starteth not away for him that bendeth the bowe: and as for flyng stones he careth as moche for stubble as for the. He counteth the hammer no better then a strawe, he laugheth hym to skorne that shaketh the speare. He treadethe the gold in the myre lyke the sharpe pottsherdes. He maketh thee depe too seethe and boyle like a potte, and stereth the see together lyke an oyntemente. The waye is light after hym, the depe is hys walkynge place. Upon earthe is there no power lyke vnto hys, for he is so made that he feareth not. If a man wyll consyder all hye thynges, this same is a kynge ouer all the chyldre of pryde.

The repentaūce of Job. He praieth for his frendes, & his goodes are restored double vnto hym.

The. xlii. Chapter.

THē Job answered the Lord, and sayd: I knowe that thou hast power ouer al thinges, & ỹ ther is no thought hyd vnto the. For who can kepe hys owne counsell so secrete, but it shalbe knowne? Therfore haue I spoken vnwysely, seynge these thinges are so hie, & passe mine vnderstandyng. O herken thou vnto me also, and lett me speake: answere vnto the thinge that I wyll aske the. I haue geuē dylygent eare vnto the, & now I se the w̄ myne eyes. Wherfore I geue myne owne self ỹ blame, & take repentaūce in ỹ duste and asshes.

Now when the Lorde had spokē these wordes vnto Job, he saide vnto Eliphas the Themanite: I am displeased with the and thy two frendes, for ye haue not spokē the thyng that is ryght before me, lyke as my seruaūt Job hath done. Therfore take. vii. oxen and. vii. rammes, and go to

my

my seruaunte Job, offre vp all for youre
selues a brentoffringe: and let my seruaū
Mat.v.c te Job praye for you. Him will I accept,
& not deale wythe you after youre folysh
nes: in that ye haue not spoken the thyng
whych is ryght, lyke as my seruaunt Job
hathe done.

So Eliphas the Themanite, Baldad &
Suhite & Sophar the Naamathite went
their waye, & dyd accordyng as the Lorde
C cōmaunded the. The lord also accepted &
personne of Job, & the Lorde turned him
vnto Job, whē he prayed for hys frindes:
Yee the Lorde gaue Job twyse as moche
as he had afore.

And then came there vnto him all hys
brethren, all his sisters, with all them that
had bene of his acquaintaunce afore, and
ate bred with him in hys house, wondryn
ge at hym, & comfortynge him ouer al the
trouble, that the Lorde had broughte vp-
on him. Euery man gaue him a shepe and
a Jewell of golde.

And the Lorde made Job rycher then
D he was before: for he had .xiiii. M. shepe.
vi. M. camels, a. M. youck of oxen, and a
M. asshes. He had chyldren also. vii. son-
nes and .iii. daughters. The fyrste called
Day: the second Nouerte: & thyrd Fl plen
teousnes. In al ỹ land were none fou
de so fayre, as ỹ doughters of Job,
& their father gaue them enhery-
taunce amonge their brethren.

After this lyued Job .cxl yea
res, so ỹ he saw his childrē,
& his childrēs children to
the fourth generacyō.

And so he dyed, being
olde and of a per-
fecte age.

The fyrst psalme.

C Those that forsake the counsels and tradicions of the wicked, and wholy geue them selues to know the Lawe of God, and to shewe it in theyr lyuinge: doth this Psalme pronounce blessed, both here and in the worlde to come: & the contrary parte, in both the worldes, miserable and wretched

A Blessed is the manne that goeth not in the counsel of the vngodly: that abideth not in a* ỹ waye of synners b* and sitteth not i the sea-
te of the scornefull.

But delyteth in the law of the Lord, and exercyseth hi selfe in his lawe, bothe day and night.

Suche a man is lyke a tree planted by the water syde, that bryngeth forthe hys frute in due season.

Hys leaues shall not fall of, & looke what soeuer he doth, it shall prosper.

B As for the vngodly, it is not so with them: but they are lyke the dust, whyche the wynde scatereth awaye from ỹ face of the grounde.

Therfore the vngodly shal not be a-
ble c* to stand in the iudgement, neither the synners in the congregation of the righteous.

For the Lord alloweth ỹ way of the righteous, but the waye of the vngod-
ly shall perish.

The notes.

a* The waye of synners, is, their maners & ordinances, in whych they walke as it were in a waye. Waye in the scripture is take for whatsoeuer we do or go about, be it good or cupll, as in the laste verse of this Psalme.

b* To sytte in ỹ seate of ỹ scorneful, is, to cōspire with them, and to become felowes of their mischefe as in the Psal. xcv. b.

c* To stande in iudgemente, is, to wynne the pro-
cesse, and to haue sentence pronounced on theyr sy-
des: as to robbe iudgemente, is, to let the processe
trueth. Esa. x. a. So then this text meaneth nomore
but that the wycked shall haue suche a terrible sen
tence geuen vpon them, that they shall not be able
to abyde, when the Lorde shal come to the general
iudgement it meaneth not the wycked shal not ap
peare in the iudgement.

The .ii. Psalme.

C They that knowe not God, are moued agaynste the kyngdome of Christe wyth wonderfull intēs-
whole worlde. The only waye to health, is to cōmit
thy selfe to Christ.

U* Why do the Heathen grudge:
why do the people imagin vaine
I *the pro- thinges:
phete. The kinges of the earth stande vp,
and the rulers are come together, a-
gaist ỹ Lord and against his anoynted

Let

*Let vs breake their bondes asun-
der, & cast awaye their yocke from vs. *The E=
*Neuertheless he that dwelleth in nemy.
heauen, shal laugh them to scorne: yea
euen the Lorde hym selfe shall haue
them in derysyon.

Then shall he a* speake vnto them B
in his wrath, & vexe them in hys sore *The
displeasure. Prophet

‡Yet haue I set my kynge vpon
my holy hyll of Syon.

*As for me I wyll preache ỹ lawe ‡ God
wherof the Lord hath sayde vnto me: *The kin
Thou art my sonne, this daye haue I ge
begotten thee Christ

Desyre of me, and I shal geue thee
the Heathen for thyne enheritaunce,
Yea the vttermost partes of the worlde
for thy possession.

Thou shalt rule them with a *rod
of yron and breake them in peces lyke
an earthen vessell.

‡Be wyse now therfore, O ye kyn-
ges, be warned, ye that are Judges of C
the earth. ‡The
Prophet

Serue the Lord with feare, and re
ioyse before him with reuerence.

c* Kysse the sonne, lest the Lorde be
angrye, and so ye perysshe from ỹ right
waye.

For his wrath shalbe kindled shortly:
blessed are all they that put their trust
in hym.

The Notes.

a* To speake vnto them in hys wrath, is, to ordei
ne and determe to destroye them. Jeremy. xviii. a.

b* A rodde of yron for a sure and vnbowable do-
mynyon, as it is sayde. Psalm. lxxviii. e. and Esa.
xliii. b.

c* Kysse the sonne, so readethe the Hebr. It is a
figuratyue speache, in whych by the signe, is vn-
derstande that, whyche is signified therby. For bi
the kysse of the kynges hande euen now a dayes
in many regyons, do the subiectes testify, that they
wylbe in the fayth and power of the kynge. He
calleth hym sonne because he before brought in the
father sayinge, Thou art my sonne. The Gzeke rea
der may receaue instruction or be learned: meanyng
therby that they shulde submyt them selues vnto ỹ
kinge Christ, & receaue hys instruction & chastenig

C The .iii. Psalme.

C Dauid speaking vnto the lorde, wondreth both at the numbre and cōfidence of his enemies, which came against hym and committed hym selfe wyth greate safetie vnto hys helpe, although his enemi-
es were at hande ready to strike hym, both because no Man els can saue hym: and because none can be partakers of health or saluacion but they that be-
leue in hym and trust to him

A a* Psalme of Dauid when he
fledde from the face of Absalon.

a* Psalme in Hebr, Mizrom that is a songe: or as
some wil, the sounde of an harpe.

The storye of this title is in the second of the kin
ges from the .xv. Chapitre vnto the .xx.

Aa The

A UWhy are they so many, O Lozd, that trouble me? a greate multytude are they, that ryse agaynste me.

Yee many one there be that saye of my soule: there is no helpe for hym in God. b* Selah.

But thou, O Lozde, art my defender, my wozshyppe, and the lyfter vp of my head.

I call vpon the Lozde wyth my voyce, and he heareth me out of his holy hyll. Selah.

I layd me downe & slept, but I rose vp agayne, for the Lozde sustayned me.

B I am not afrayed for thousandes of the people, that compasse me round about.

Vp Lozd, and helpe me, O my god: for thou smytest all myne enemyes vpon the cheke bones, and c* breakest y teeth of the vngodly.

Helpe belongeth vnto the lozd, ther fore let thy blessinge be vpon thy people.

The Notes

b* Selah This wozde after Rab. kim was a synge oz token of lyftinge vp the voyce, and also a monicion & aduertisement to enforce the thoughts & minde earnestly to geue hede to the meaninge of the verse vnto which it is added. Some will that it singnifie perpetually oz verely. c* To breake the teth of the vngodlye, is, to bringe to naught the blasphemy of them that withstande the truthe Pſal. lviii. d

The. iii. Pſalme

C Dauid prayseth the benivolence & theready help of God towarde hym in the consyrisye of Absalon He reproueth the madnes of the heades & rulers of Israel that conspired agaynst him, and calleth the agayne to amendement: and after he glozifieth of y aboundaunce of goodes, peace, and safety restozed agayne vnto him by the benefite of the Lozde

a* To the Chaunter in b* Neginoth A Pſalme of Dauid

a* That is here translate / To the Chaunter / is in Hebzue Lamnazeah: which wozd after the mynde of Abiah. Ezra & Dauid kimhi, expositours in Hebzu synglyeth, To the cheefe of the syngers: which we comonly call in Englysh, setter of the queare oz chaunter This interpretacyon also do both the most & the best learned of the Latinistes best alowe, & therfore haue I followed the same the whole Pſalter thozow expressing it by this wozde, Chaunter. Notwithstandinge diuers Authoures do diuerslye interprete it. Some saie that it signifieth, To the victozy oz ouercome, to the victozye: which may thus agre and concord together yf thou take a Pſalme to be a stryuing & an exhortacion to put our trust in God, beinge sure to obtaine the victozy. And where som interpret vnto y ende, vnderstande euen the same for therfore do we put oure truste in god, that we maye come to the ende of the victozy. Som translate the tytle thus: A vehement and often made exhortacion in instrumentes of musyke. a Pſalme of Dauid, that is as they them selues expond it a Pſalme reuelate to Dauid, for Dauid is in Hebzu y dative case not the genetyfe.

b* Neginoth syngnifyeth the tune oz note of y instrumentes, wher after the Pſalmes before which it is prefixed, were songe: for the Pſalme wer song at certeyn instrumentes, but for that y swete tunes melodye of the instrumētes prepared the mind more perfectelye to perseaue the wozdes of the holy ghoste

H EEre me when I call, O God of my ryghtuousnes: thou that comfortest me in my trouble: haue mercye vppon me, and harkenne vnto my prayer. A

O ye sonnes of men, how long will ye blaspheme mine honour? why haue ye such pleasur in vaynite, and seke after lyes? Selah

Knowe thys that the Lozd dealeth marueylously wyth his saynte: and when I call vpon the Lozd he heareth me.

Be angrye, but synne not: comen with your owne hertes vpon your beddes, and remembze your selues. Selah.

Offer the sacrifyce of righteousnes B & put your trust in the Lozd.

There be many that saye: who will do vs any goode? Lozd c* lyft vpō vs y lyght of thy countenaunce.

Thou reioyfest myne herte, though their encreace be greate bothe in cozne and wyne.

Therefore wyll I laye me downe in peace, and take me reste: for thou Lozde onlye settest me in a sure dwellynge.

The Notes

c* That is loke louyngly vpon vs fauer vs stretche forthe thy goodnes towarde vs, For no such as we fauour loke we ampably and behold them with a countenaunce that wytnesseth the frendshyppe.

The. v. Pſalme.

C A prayer of hym that is oppressed of wycked enemyes, whom when he knoweth that they cannot but be hated of God, he taketh hart that after he is delyuered from al feopardy he shall geue thankes to God his sauyoure in the companye of the holy: Ther fore beseecheth he the Lozde to leade and conderth hym that he be not trapped with their wyles, & further, to ouerthzowe them and to theare & incourege the godly

a* To the Chaunter by b* Nehiloth a Pſalme of Dauid

a* Loke in the tytle of the Pſalme that goeth next before.

b* Nehiloth singnifyeth by interpretacyon heritages: oz as some wyll a certen Instrumente of musyke.

Heare

H EAre my wozdes (O Lozde) consyder my crye. A

Hyspze my kynge.

O marke the voyce of my petycyon, my kynge and my god, for vnto y wyll I make my prayer,

Heare my voyce c* by tymes (O Lozde) for early in the moznynge wil I get me vnto the, yee & that with diligence

For thou art not the god that hath pleasure in wickednesse, there may no vngodly personne dwell with the.

Soche as be cruell may not stand in thy syght, thou art an enemye vnto all wycked doers.

Thou destroyest the lyers: the lozd abhozreth the bloude thurstye and dysceatfull.

But as for me, I wyl come into thy house, euen vpō the multytude of thy mercy: and in thy feare wil I wozshyp towarde thy holy temple.

Lede me (O Lozd) in thy ryghtuousnesse because of mine enemyes, & make thy waye playne before me.

For there is no faithfulnes in ther mouthes: they dissemble & their hertes their thzote is an open sepulchze: with their tonges they disceaue.

Punyshe them (O God) that they B may perysh in theyr owne ymaginacyōs cast them out because of the multitude of their vngodlynesse, for they rebell agaynst the.

Againe, let all them that put their trust in the, reioyse: yee let them euer be geuing of thankes, because thou defendest the: that thei which loue thi name, maye be toyfull in the.

For thou Lozde geuest the blessynge vnto the ryghtuous: & with thy fauourable kyndnes: thou defendest him as with a shylde.

The Notes

c* He saythe he cymes & early in the moznynge because the tyme is conuenient to prayre and to heare the wozd of God in: at which tyme al so they customably came to gether bothe to the tabernacle and vnto the temple of God.

The. vi. Pſalme

C The Pſalme contayneth a feruent prayer of on that is oppressed with greke, and that greatlye abhozreth deeth fearynge lest the glozy of God thuld be any thynge darkened therwythe, and that also gloryeth of the helth restozed agayne vnto hym.

a* To y chaunter b* by Neginoth vpō c* Sheminith, a Pſalme of Dauid.

a* b* Loke in y title of y fourth Pſa. for theboth c* Sheminith is as moche to saie as an eygh, oz an instrument of musyke that hath eyght stryuges.

O H Lozd d* rebuke me not in thine anger: O h chasten me not in thy heuy displeasure. A

Haue mercy vpō me (O Lozde) for I am weake: O Lozd heale me, for all e* my bones are vexed.

My soule also is in greate trouble, but Lozde how longe?

Turne the (O Lozd) & deliuer my soule Oh saue me for thy mercyes sake.

For e* in death no man remembzeth y Oh who wil geue y thankes in hele

I am weery of groning: euery night washe I my bedde, and water my couche with my teares. B

My countenaunce is chaunged for very inward greke, I consume away, I haue so many enemyes.

Awaye fro me all ye wycked doers, for the Lozde hath herde the voyce of my weppynge,

The Lozde hath heard my humble peycion, the Lozde hath receaued my prayer.

All myne enemies shalbe confounded and sooze vexed yee thei shalbe turned backe & put to shame, and that righte soone.

The Notes

d* Rebuke me not in thyne anger. &c. That is so hruely as one that were angred & moued with greate and hyenouse indignacion. Some expoūde an ouer heuy displeasure, or (as the commen translatore the) furie. to signifie the dreadfull iugement of God, which no man auoydeth, but he that here seaketh after mercye. And where god, iudgeth w tranquylite & peasablenes, & hath neither auger oz furi in him yet cannot the scripture shew vnto vs what God shall appeare vnto them that shal feale his iudgement: but if it speake after our maner, of God as though it spake of a man as in the Pſal. ii. c Loke after i the Pſal. xxviii. a. c * My bones are vexed. &c. Of this ye haue Esaye. xxxviii. c.

e* They be in the death and in hell that dispayre and blaspheme God, as it is sayde Pſal cxv.

C The. vii. Pſalme.

C He delyzeth to be saued from the greate and greuouse persecucyon of Saul. He menyoneth hys owne innocencie: He prayeth that he maye obtaine the kyngdome promysed him to thintente that the people might be gethered to God, and the mischefe of the wycked expelled: Then saith he that the wycked shal perish with their owne swerde & endeth the Pſalm with the prayse of god.

a* Sigaion of Dauid, which he sang fozō wozdes of Cus the son of Jemini.

Reade the storye in the. ii. of the Kynges xvi.

a* Sigaion as some wyl, signifyeth an exercyse. & is, a paynefull and heuy temptacyon of Dauid. Other interprete it an ignozaunce, because he knew not the faute that was layde vnto him. Some say that it was one of the instrumentes wherat al the Pſalmes before which it is set, were song. Some thincke that it is scertaine kynd of melody. That is here called Cus in the place of the kinges aboue rehersed is called Semei.

A O Lord my God, in the do I truſt: ſauc me from all them that perſecute me, & delyuer me.

Leſt b*he hant ch vp my ſoule lyke a lyõ, and teare it in peces, while there is none to helpe.

O Lord my God, yf I haue done anye ſuche thynge, yf there be anye vnrighteouſnes in my handes,

If I haue rewarded euyll vnto the that dealt frendly with me, or hurt the (yee wout any cauſe) are myne enemyes.

c*Then let myne enemye perſecute my ſoule, & take me: ye let hym treade my life downe in the earth, and lay mi ne honour in the duſt. d*Selah.

B Stande vp (O Lorde) in thy wrath, lyft vp thy ſelfe ouer the furyous indygnatyon of myne enemies: ariſe vp (for me) in the vengeaunce that thou haſt prompted.

That the congregacion of the people may come aboute the, for their ſakes therfore lift vp thy ſelfe agayne.

C The Lord is iudge ouer the people: auenge me then (O Lord) accordyng to my righteouſnes & innocencye.

Oh let ỹ wyckednes of the vngodlye come to an ende: but mayntayn ỹ iuſt, ỹ righteous god/that e*tryeſt the veri hertes and the reynes.

My helpe cõmeth of God/which preſerueth them that are true of hert.

God is a righteous iudge/and God is euer threatenynge.

1. Reg. xvi. b Pſa. xvi. a

D If men wyl not turne/he hath whette his e*ſwearde: he hath bent hys bowe and made it ready.

He hath prepared hym ỹ weapons of deth/& ordened hys arows to deſtroy.

Beholde/he trauayleth with myſchefe/he hath cõceaued vnhappineſſe/ and brought forth a lye.

He hath graue and digged vp a pit te/but he ſhall fall hym ſelfe into the pytte that he hath made.

g*For his vnhappines ſhal come vp on hys owne head, & hys wyckednes ſhall fall vpon hys owne pate.

As for me, I wyll geue thãkes vnto ỹ Lord for his righteouſnes ſake & wyl prayſe ỹ name of ỹ Lord the moſt hyeſt

The Notes.

b* That is, Cus. After the Hebrues is Saul vnderſtand therby.

c* By theſe iii. is vnderſtand an vtter deſtruction Eſay. vii. a.

d* Loke in the. iii. Pſal. a.

e* That is, craftineſs and lokeſt on the thoughtes, delectations, deſires, & pleaſures of man.

f* Swerde. Loke Eſaye, xxvii. a.

g* That is: the cupl which he doth vnto other ſhal fall vpon him ſelfe. Eccleſiaſti. xxvii. d

The. viii. Pſalme.

The prayſeth and greatly wondereth at the inexpreſſable benifyte and ſpyrytuall power of God maker of all thinges toward mankinde which euery wher with an vnſpeakable glory ſheweth his euerlaſting power and ſtrength.

*To the chaunter b*vpon Githith a Pſalme of Dauid.

a* Loke in the Tytle of the fourth Pſal.

b* Githith after ſome ſignifyeth as moche as for the wyne perſſes. After ſome, concerninge the Gethites. After other it is an inſtrument of muſyke.

LOrd our gouernor, how wõderfull is c* thy name in all ỹ worlde how excellent is thy glory aboue the heauens.

Out of the mouth of the very babes & ſuckelynges ỹ haſte ordeyned prayſe, because of thyn enemyes, that ỹ myght deſtroy the enemye & the auenger.

For I cõſydre thy heaues, euẽ the worcke of thy fingers: the moone & the ſtarres which thou haſt made.

Oh what is mã, ỹ ỹ d* art ſo mindful of hi: ether ỹ ſõne of mã ỹ ỹ viſiteſt hi:

After thou haddeſt for aſeaſon made him lower thẽ the aungels, thou e*crownedſt him with honour and glorye.

Thou haſt ſet him aboue the worckes of thi handes: and thou haſt put al thinges in ſubiectyon vnder his fete.

All ſhepe and oxẽ, yee and the beaſtes of the felde.

The foules of the ayre, the fyſh of ỹ ſee, and whatſoeuer walcketh thorow the wayes of the ſee.

O Lord oure gouernoure, how wonderfull is thy name in all the worlde:

The Notes.

c* What is ſignifyed by hys name: ye haue Pſa. xlviii. c:

d* That is, that thou ſo knoweſt hym, careſt and prouydeſte for hym. e* To crowne him, & fete, is to make him a kinge whiche thyng was fulfylled in Chriſte after his reſurrection Mat. xxviii. d. And of hym doth the epiſtle to the Hebrues expoſi deth this verſe. Hebrues. ii

The. ix. Pſalme

The geueth thanks for a great victory obtayned & for the fall of a greate enemy, ſuche as Goliath or ſome other Prynce of the Philiſtines. He prayſeth the rightwelnes of God which alwaies auengeth his. He prayeth God to pull vnder the wicked.

a* To the chaunter vpon b* Almuth Laben a Pſalme of Dauid.

a* Loke the tytle of the. iiii. Pſalme.

b* Almuth Laben, as ſome thinke, ſignifieth a certayne

certayne inſtrumente of muſycke. Some ſaye, that Almuth ſignifyeth, of the deeth: whiche ſame vnderſtande by Iaben, Goliath or ſome other Philiſtine: Some rede the tytle thus: A vehemente & often made exhortacion of a ſecret or folyſh ſonne They vnderſtande therby the ryghtwelle which by fayth is the ſonne of god. & the ſame is to the world folyſh, becauſe he is contynually in deeth and ſecretes: for his lyfe is hydde in Chriſt til the hidde thinges be ſhewed agayne in ỹ iuge ment of God, thẽ ſhall it appeare ỹ the deathe of this worlde is glory. Felix readeth the tytle thus: vnto the victor or ouercomer of the death of a ſole, whiche ye maye wel vnderſtand of the deth of folyſh Antychriſt & of the ruyne of his kigdome: howbeit this title ſhuld ſome more conuenient for the next Pſalme, whiche after the Hebrus is a diſtinct Pſalme from this where as the Latinyſtes make this and the nexte bothe one.

A I Wyll geue thankes vnto the (O Lorde with my whole hert, I wil ſpeake of all thy meruelous worckes.

I wyll be glad, and reioyſe in the, yee my longes wil I make of thy name O thou moſt hyeſt.

Because thou haſt dryuẽ myne enemyes abacke, they were diſconfyted, and periſhed at thy preſence.

For thou haſt mainteined my right and my cauſe: thou ſitteſt in the throne that art the true iudge.

Thou rebukeſt the Heythen, and deſtroyeſt the vngodly, thou puttest out their name for euer and euer.

The enemyes ſwerdes, are come to an ende, thou haſt ouerthrowen their c* cities, their memorial is periſhed with them.

B But the Lord endureth for euer, he hath prepared his ſeate vnto iudgemẽte.

He gouerneth the world with righteouſnes, and miniſtreth true iudgement vnto the people.

The Lorde is a defence for the poore, a defence in the tyme of trouble.

Therfore they that know thy name put their truſt in the: for thou (Lord) neuer fayleſt them, that ſeke the.

O prayſe the Lorde, which dwelleth in Sion, ſhew ỹ people of his doinges

And why? d* he maketh inquyſycion for their bloude, and remembreth the: he forgetteth not the e* complaynte of the poore,

Haue mercy vpõ me (O Lord) cõſydre the trouble that I am in among mine enemyes, thou that liftest me vp frõ ỹ C *gates of death.

That I mate ſhew al thy prayſes with in the g* portes of the daughter of Sion and reioyſe in thy ſauyng health.

As for the Heythẽ, they are ſuncken downe in the pitte that they made in the ſame nett whiche they ſpred out priuely, is their owne feete taken.

Thus the Lorde is knowne to execute true iudgemente when the vngodlye is D trapped in the worckes of his owne handes. Selah.

The wycked muſte be turned vnto Hell, and all the Heythen that forgette God.

But the poore ſhall not alwayes be out of remembraunce, the patient abydynge of ſuche as be in troble ſhall not periſhe for euer.

Up Lorde: let no man haue the vpperhande, let the Heythen be condempned before the.

O Lorde ſet a ſcholmaſter ouer thẽ, that the Heythen maye knowe them ſelves to be but men. h*Selah.

The notes

e* Cyties here ſignifye the defences, ſuccours, armoure wyly doctrine fayned ryghtouſnes, and al that the worlde truſteth in agaynſte ỹ Lorde: as in Eſaye, xxiii. b.

d* Or as ſome wyll, he ſequyreth their bloode or ſlaughter that is, he leaueth not innocente bloude vnauenged, nor forgetteth the crie of the afflycte. Gene. xlii. d.

e* The complaynte of the poore, is the feruent deſyre and burnyng affectyon wherwith they cry vnto the Lord, and be hearde. By the poore in the ſcripture are vnderſtande the afflict which feale theyr headē and temptacion, and which forowand lamet that the trueth is ouer troden, which put no truſte at al in any thyng that is in thys worlde: yee which are deſpyſed and forſakē of the worlde and cleaue only to the lyuynge God aſſured that at his hande they ſhal finde healp, though ỹ world be neuer ſoexcreame agaynſt them, as in the next Pſalme. d

f* The gates of death are the iudgemẽtes of death the counſelles of ỹ wicked ỹ cõgregatiõ of Sathã ỹ doctrines of falſhed, and whatſoeuer leadeth to death.

g* The portes or gates of the daughter of Sion are the companies of the good and faithful in whiche are reygned the truthes of God and all that leadeth to lyfe. Pſal, lxxxvii. a.

h* Of Selah loke the. iii: Pſalme: a

The. x. Pſalme.

The prayer agaynſt frowarde, malicious & wicked men, which both with wyles and violence oppreſſe al that are poore and helpeleſſe, wherin alſo they ſe intolerable pryde and vngodlynes, with their ſtudy and deſyre to harme other, ar deſcribed.

There is no tytle in Hebrewe,

A WHy arte thou gone ſo farre of, O Lorde, wylt thou hyde thy ſelfe, in tyme of trouble:

While the vngodlye hath the ouerhande, the poore muſt ſuffre perſecutiõ

O that they were taken in the ymaginacion which they go aboute.

For the vngodlye maketh boaste of
hys owne hertes desyre, the couetous
blesseth hi self, & blaspheme th the Lord.
B The vngodlye is so proude and ful
of indignacion, that he careth not: neyther is God before hys eyes.
Hys wayes are alwayes fylthye, thy
iudgementes are farre out of his syght
he defyeth all his enemyes.
For he sayth in hys harte: Tush, I
shall neuer be cast downe, there shal no
harme happen vnto me.
Hys mouth is full of cursinge, fraude and disceate: vnder his tong is a* trauayl and sorowe.
He sitteth lurkinge in the gardens,
that he maye pryuely murther the innocente, hys eyes are set vppon the poore.
C He lyeth waytynge secretelye, as yt
were a lyon in his denne.
He lurketh that he maye rauisshe the
the poore ye to rauish the poore, when he
hath gotten hym into his net.
Then smyteth he, then oppresseth he
and casteth downe the poore, wyth hys
auctoritie.
For he sayethe in hys harte: Tusshe,
God hath forgotten, he hath turned a-
way hys b* face, so y he wyll neuer se it.
Aryse, O Lorde God: lyft vp thyne
hande, and forgett not the poore.
Wherfore should the wycked blas
pheme God, and say in hys herte: Tush
he careth not for it.
This thou sayst for thou considrest
the mysery and sorowes.
The poore geueth him selfe ouer in
D to thy hande, and compytteth hym vnto
the, for y art the helper of the frendlesse.
Breake thou the arme of the vngod
ly and malicious, search out the wicked
nesse which he hath don yͤe mayperyth.
The Lorde is kinge for euer. the Hei
then shall perishe out of hys lande.
Lorde thou hearest the c* desyrous
longinge of the poore: theyr herte is sure, that thyne eare harkeneth therto.
Helpe the fatherlesse and poore vnto
theyr right, that the vngodly be no more exalted vpon earth.

a* Trauel & sorowe in the Scripture are taken for wyckednes & malice. as in the. Psal. xci. c.
b* The face of god in ꝑ scripture signifieth often the fauour grace or benyuolence of god, as in the Psal. lxxx. b. & cxix. c.
c* Loke the Psalme next before. b.

The. xi. Psalme.

He reasoneth his wronge with them that thynk him forth of all the dominion of Israel, so that he founde no place to abyde in. He prayeth his confidence to god warde, & the iudgement of God boeth towarde the good and euel.

To the chaunter of Dauid
a* Loke the tytle of the fourth Psalme.

In the Lord put I my trust: how
wyll ye then say to my soule: ꝑ she
should flee as a byrde vpon your hill:
For lo b* the vngodlye haue bente
their bow, & made redy their arowes in
ꝑ quyuer, ꝑ they mate pryuely shute at
them, which are true of herte.
The very foundacion haue they caste
doun what can ꝑ rightuous the do wal:
But the lord is in his holy temple
the Lordes seate is in heaue: He con-
syndereth it with his eyes, his c* eye lid
des be holde the chyldren of men.
The lord seeth both the rightuous
& vngodly, but who so delyteth in wic
kednes him his soule abhorreth.
Upon ꝑ vngodly he shal rayne sna
res, fyre brimeston storme and tempest:
thys reward shall they haue to drynke
For the Lord is rightuous, and he
loueth rightuesnes hes countenaunce
beholdeth the thinge that is iuste.

The notes
b* The vngodly haue bent theyr bowe &c That is a borowed speech by whiche is signified ꝑ wicked enemies of Dauid were most pyest & redy to destroye him. For this Psalme as some suppose was made when he fled frō Saul, & hid him self frō him i dyuers & sondry places as ye rede. i. Regū frō the xxii chap. to ꝑ. xxvii where his persecutiō was so greate ꝑ at ꝑ length he was faine to flee out of ꝑ coastes of Israel vnto ꝑ felistines. After like maner do our soules daily persecut herein. Psal. xxxviii. b
c* Loke in the. xxx. xiii. Psalme. c.

The. xii. Psalme.

He complaineth ꝑ rightuousnes & faith are euery where decayed & ꝑ wyly & spyteful flatterers rule al, & prayeth ꝑ lorde to haue compassion on the afflicte, which they cruely vexe & also to helpe thē according to his word, which only can not deceaue, and to deliuer his, from the fylthy company of the wicked.
a* To the chaunter vpō b* Sheminith
a Psalme of Daud

a* Loke ꝑ tytle of the. xiii. Psa. b* Loke ꝑ title of the vi. Psalme

Help lord for there is not one saint
more: very few faithful are ther
among the chyldren of men.
Euery man telleth lies to his neigh
bour: they do but flatter with their lip
pes and dissemle in yͤir herte.
O that the lorde wold rote out all
dyssemblyng lippes, and the tonge that
speketh proude thynges
which say: our tōg shuld preuayl: we are
therē ought to speke, who is lord ouer vs:
Now for the troubles sake of the op

pressed, & because of the cōplaynt of thee
pore, I wyll vp (sayth the Lorde) I will
helpe them, and set them at rest.
The wordes of ꝑ Lord are pure wor
des, euē as the syluer, which frō earth is
tried & purified c* vii tymes in the fyre.
Kepe b* the therfor (O lord) & preserue
vs from this generacion for euer.
And why? when vanitie and ydlenes
getteth the ouerhand among the childe-
ren of men, al are full of the vngodlye.
c* That is often times. b* that is, such & such men, after Kimhi. But after Abr. Ezra thy wordes

The. xiii. Psalme.

Dauid being in a iopardus case & in great perel both ernestly & pitifulnes desyre gods helpe, to the ende ꝑ his enemies should not reioyse at his death, but ꝑ he rather might reioyce of his healthe obtayned, & worthelye magnifye and prayse his preseruer God.
a* To the chaunter, a psalme of Dauid.
a* Loke the title of ꝑ. xiii. Psalme.

How long wilt thou forget me, O
Lorde? for euer? how longe wylte
thou hyde thy face fro me?
Why b* how longe shall I seke counsel
in my soule? how long shal I be so vexed in myne hart? how longe shall myne
enemye triumphe ouer me?
Cōsidre, & heare me, O lord my God c*
lighte mine eyes d* ꝑ I slepe not in deth
Lest myne enemye say, I haue pre-
uayled against hi? for if I be cast downe,
they that trouble me wyll reioyse at it.
But my trust is in thy mercy, & my hart
is ioyful in thy sauing health. I wyll
sig of ꝑ lord, ꝑ dealeth so louingly wyth me
(yea I wyll prayse the name of the
Lorde the moost hyest)

b* That is how longe shall I take deliberation.
c* Lighten, &c. That is, make me circumspect, & diligēt ꝑ I neither set light to do ꝑ which ought to be done nor folowlye attempt ꝑ which ought to be eschued, & so come vnwisely in ꝑ hādes of myne enemyes, & be oppressed of the: & therfore do some reader lyghten myne eyes. be for that wayeth is here rede lyghten myne eyes.
d* That I slepe not in death, that is that I slepe not the slepe of death, that I dye not and be ouercome of mine enemyes: & therfore so loweth it, least myn enemye saye: I haue preuayled. &c.

The. xiiii. Psalme.

He bewaileth that al places are ful of wycked & open sinners, & describeth their most corrupte, fylthy and vyolente condicyon: and further, he prophecyeth vengaunce to them, and saluacyon to the innocent whom they oppresse and deuoure.
a* To the chaunter of Dauid
a* Loke the title of ꝑ. xiii. Psalm.

The folysh bodies say in theyr her
tes thush there is no god
They are corrupt & becōe abompnable
in ther doig ther is not one ꝑ doth good
The lord loked doun from heaue vpō
ꝑ chyldre of me, to se ꝑ there were any

that wold vnderstand & seke after God
But b* they are al gone out of the waye
they are altogether become vnprofita
ble: ther is nō ꝑ doth good, no not one.
How cā they haue vnderstādig, that
worke mischefe, eatig vp my peple, as
it were bred, & cal not vpon the Lorde
Therfore shall they be brought in
greate feare, for god standeth by the c*
generacion of the righteous.
As for you, d* ye haue made a mock
at ꝑ councell of the poore, because he
putteth his trust in the Lorde.
Oh that the sauyng healthe were ge
uen vnto Israel out of Sion.
Oh that the Lord wold deliuer his
people out of captyuyte.
Then shulde c* Jacob reioyse, and
Israell shulde be ryght glad.
b* They are al gone out of ꝑ way, ꝑ is, they are al departed frō the waye of God & haue set aside his lawe, & are falle to theyr owne inuencions, counceles and prouysions Psal. lxxi. a. Rom. iii. b.
c* The generacio of ꝑ rightwyse & al these which by fayth are made the sonnes of god, iustifyed by the rygh twysnes of Christ Psal. cxii. a. d* ye haue mad, a mock. &c, that is, ye haue cōtemned blaspheme & made he resye the councell of the poore, despised, and rygh twes man: because he forsoke al pro-
uision for hym selfe but that only which he vnfaynedly beleued to haue of God, for his sauyng healthes sake Christ. * By Jacobe or Israell is vnderstande the flock & progeny. & offspryng of Jacob or Israel, as in the Psalm. xxii. a

The. xv. Psalme.

This Psal. describeth what maners cōditiōs ꝑ vertuous of hem & membres of ꝑ church of god must haue.

A Psalme of Dauid.

Lord, who shal dwel in thy taberna
cle: who shal rest vpō thy holy hyl
Euē he that leadeth an vnreprou-
able life that doth ꝑ thing which is right &
that a* speaketh the truth frō his herte.
He that vseth no disceat in his tonge
he ꝑ doth no euell to his neighboure,
& slaundreth not hys neyghbours
He ꝑ setteth not by ꝑ vngodli, but ma-
keth much of thē ꝑ feare ꝑ lorde: he ꝑ swe
reth vnto his nebor & disapointeth him not
He ꝑ geueth not his money vpō vsury
& taketh no reward against the innocēt
Who so doth these thinges, shal neuer
be remoued

a* To speake ꝑ truth frō his herte is to meane good fayth & to do ꝑ ye promyseth so that he faine not in wordes and thē thinke the he thinketh i herte. &c. Psa. xxxi

The. xvi. Psalme.

The desyreth God to be hys defender. He opposeth that he is geuen to the fauour of the sayntes & that he abhorreth Idolatrers, he loketh to haue the perfect and contynuall ioye of the syght of god.
a* Michtam of Dauid.

A PReſerue me (O God) for in the do
(S) I truſt.

Ihaue ſayde vnto the Lorde: thou art my God, my goodes are nothinge vnto the.

All my delyte is vpon the *b ſainctes that are in the earth, and vpō ſuch lyke.

But they that runne after another ſhall haue greate trouble.

Their vyente offeringes of bloude will not I offer, nether make mencyō of their name in my mouth.

The Lorde hym ſelfe is my good & my porcyon, ÿ maynteyneſt myne enhe
B ryttaunce.

The lot is fallen vnto me in a faire ground, yee I haue a goodly heritage.

I will thancke the Lorde for geeuing me warning: my reynes alſo haue chaſtened me tuthe nyght ſeaſon.

Afore hande ſawe I God al waies before me, for he *c ſyon my right hand that I ſhoulde not be moued.

Therfore did my hert reioyce, & my tounge was glad, my fleſhe alſo ſhall reſt in hope.

For why? d* thou ſhalt not leue my ſoule in hell, nether ſhalte thou ſuffre thy ſaincte to ſe corrupcyon.

Thou haſt ſhewed me the waies of lyfe: thou ſhalt make me ful of ioy w thy countenounce.

At thy right hand there is pleaſure and ioye for euer more.

The Notes

b* Here and in many other places, the ſcripture calleth the faithfull ſayncte, as in the Pſal xvi. & and the Apoſtle in many places of his epiſtles. c* Ie ſon my right hande, that is, helpeth & deth and ſoucoureth me, and is preſt and redye therto. Pſal. cix. d d*. Thou ſhalt not leaue my ſoule in hell, that is, thou ſhalte not ſo forſake me that my ſoule ſhal dye. And that foloweth, Nether ſhalte thou ſuffer thy ſaynct to ſe corrupcyon, ſignifieth: thou ſhalt not ſuffer my bodye to abyde in the graue ſo to corrupt. So doth peter expound this place of Chriſt. Act. ii. & Paul. Act xiii.

¶ The. xvii. Pſalme

¶ A vehement and feruente prayer of Dauid that he myght be delyuered from the perſecucions of Saul, & innocently prayſeth his owne innocencye as he did in the vii. Pſalme. He cryeth for helpe, deſcribeth the proude condicions and vayne intencyons of his perſecuters, and confeſſeth that hys helpe ſtandeth in the knowledge of God

A prayer of Dauid.

HEre the right (O Lorde) conſidre my cōplaynte: herken vnto my prayer, that goeth not oute of a fayned mouth.

Let my ſentence come forthe frō thy preſentes: and loke vpon the thynge that is equall.

Thou haſt proued and vyſyted mine herte in the night ſeaſon: thou haſt tried me in the a* fyre and haſt founde no wickednes in me: for I vtterly purpoſed that my mouth ſhulde not offende B

Be cauſe of the wordes of thy lippes. I haue kept me from the workes of men: in the waye of the murtherer.

Oh order thou my goynges in thy pathes: ÿ my fote ſteppes ſtyppe not.

For vnto the I b* crye: heare me O god: encline thine eares to me: & herken vnto my wordes.

Shew thy meruelious louing kind C
neſſe, thou that ſaueſt them which put their truſt in the, from ſuch as reſiſte thy right hande.

Kepe me as the apple of an eye defend me vnd ÿ c* ſhadow of thy wynges

From the vngodly that trouble me fro myne enemyes which compaſſe mi ſoule rounde aboute.

Which maynteyne their owne welthynes with oppreſſion, & their mouth ſpeaketh proude thynges.

They lye waytyng in our waye on euery ſide, turnyng their eyes downe D
to the grounde.

Like as a lyon that is gredy of his praye, and as it were a lyons whelpe lorkinge in his denne.

Up Lord, dyſapoynt him and caſte hym downe delyuer my ſoule with thy ſwerde from the vngodly.

From the man of thy hand (O lord) from the man of ÿ world whiche haue theyr porcyō in this lyfe: whoſe belyes thou fylleſt with the treaſure.

They haue chyldren at theyr deſire and leaue the reſt of theyr ſubſtaunce for theyr babes.

But as for me, I wil behold thy preſence in righteouſnes: & when thy glory appeareth, I ſhall be ſatyſfyed.

a*. The affliccyō ſent of god is the fyre that tryeth all the faithfull, as in the Pſal. lx. vi. & i. Petri. iiii
c. b* To trye is not to roare in the queare, but to praye in ſtantly & affectiouſly and with the whole herte, as Pſal. xvii. a

c* The ſhadow of his wynges here ſignifi the protection & vnſpeakable goodnes of god by whiche only we ſtand in ſafetie. It is a borowed ſpeech of nature

nature of a henne, which nouriſheth, fedeth and defendeth her chykens vnder her wynges ye fyghteth for the, & diſpiteth her owne lyfe to ſaue the. Chriſt boroweth lyke ſpeache in mathew, xxiii.

¶ The. xviii. Pſalme.

¶ Firſt he deſcribeth ÿ grate and feruent confidēce which he had in God, and then ÿ euelles wherwith he was ouer laden: after that the power of GOD and good will towarde hym: Then the weth he his owne deliuerance, his innocency & the iudgement of God towarde al me. And after theſe, the greate victory obtayned of his moſt myghty enemy and that the coaſtes of his kyngdome were maruclouſly enlarged and hys powar confyrmed for euer: at laſt he endeth the Pſalme with prayſes and with a prophecy of Chriſte

C* To the chaunter of Dauid ſeruaunte of the Lord, which ſayde vnto the Lorde the wordes of this ſong, on the daye in which the Lorde deliuered hym from the hand of al his enemies, and from the hande of Saull, & ſayd.

I Will loue ÿ (O lord) my ſtrength.
A The Lorde is my ſuccur my refuge, my Sauyour: my God, my helpar in whome I truſt: my buckler, b* the horne of my health, and my protecyon.

I will prayſe the Lorde, and call vpon hym, ſo ſhall I be ſafe fro myne enemyes.

c* The ſorowes of deathe compaſſed me, and the brokes of vngodlines made me afrayed.

The paynes of hell came about me, the ſnares of death toke hold vpō me.

Yet in my trouble I called vpon the Lorde and complayned vnto my God.

So he hearde my voyce out of hys holy temple, and my complaynte came before hym, yee euen into his eares.

Then the earthe trembled and quaB ked, the very foundacyons of the hylles ſhoke and were remoued, becauſe he was wrothe.

There wente a ſmoke oute of hys noſtrels and a conſumynge fyre out of hys mouth, ſo that d* coales were kyndeled at it.

He bowed the heauens e* and came downe, and it was darcke vnder hys fete.

He rode vpon the e* Cherubins and dyd flie: he came flyenge with the wynges of the wynde.

He made darckeneſſe hys pauylion rounde aboute hym, wyth darcke water and thycke cloudes to couer hym.

At the brightnes of his preſence the cloudes remoued, w hayle ſtones and coales of fyre.

The Lorde alſo thondered out of the heauen, and the heyghe gaue his thonder whaile ſtones & coles of fyre.

He ſent out his arowes and ſcatred them, he caſte fore lyghtenynges, and deſtroyed them.

The ſpringes of waters were ſene, & the foundacyons of the round world were diſcouered at thy chydynge (O Lord) at the blaſting and breth of thy diſpleasures.

He ſent downe frō ÿ heyght to fetch me, & toke me out of ſ* greate waters. C

He delyuered me fro my ſtrong enemyes, and fro my foes whiche were to myghty for me.

They preuented me in ÿ tyme of my trouble, but the lorde was my defence.

He brought me forth alſo into lyberte: and delyuered me, becauſe he had a fauour vnto me.

The Lorde ſhall rewarde me after my rightuous dealing, and accordyng to the clennelle of my handes ſhall he recompence me.

For I haue kepte the wayes of the Lorde: and haue not behaued my ſelfe wickedly agaynſt my God

I haue an eye vnto all hys lawes & caſt not out his cōmaūdemētes fro me

Uncorrupte wil I be before him, & will eſchue myne owne wickednes.

Therfore ſhall the Lorde rewarde D
me after my ryghtuous dealyng, and accordyng vnto the clennes of my hādes in his eyeſighte.

With the holy thou ſhalt be holy, and w the innocent thou ſhalt be innocent

With the cleane thou ſhalt be cleane and with the frowarde thou ſhalte be frowarde.

For thou ſhalte ſaue the poore oppreſſed, and bring downe the hye lokes of the proude.

Thou lyghteſt my candle, O lorde my God: thou makeſt my darckenes to be lyght.

For in the I can diſcomforte an hoſt of men: yee in my God I can leape ouer the wall

The

The waye of god is a perfect waye: the wordes of the lorde are tryed in the fyre: he is a shylde of defence, for all the that trust in hym.

For who is God but the Lorde? Or who hath any strenght, but our God?

It is God that girded me with strength, and made my waye vncorrupte.

He hath made my fete lyke hertes fete, & set me vpon hye.

He teacheth myne handes to fyght, & maketh myne armes to breake euen a bowe of stele.

Thou haste geuen me the defence of thy health, thy right hande vpholdeth me, and thy louynge correccyon maketh me greate.

Thou hast made b* rowme ynough vnder me for to go, ỹ my fote steppes shoulde not slyde.

I wyll folowe vpon myne enemies and take the: I will not turne tyl they be discomforted.

I wyll smyte them, they shall not be able to stand, but fal vnder my fete.

Thou hast girded me with strength vnto the battel, thou hast throwen the all downe vnder me, ỹ rose vp against me.

Thou hast made myne enemies to tourne their backes vpõme, thou hast destroyed them that hated me.

They cried but there was none to helpe them: yee euen vnto the lord but he herde them not.

I wyll beate them as small as the dust claye in the winde. I will cast the out as the claye in the stretes.

Thou shalte delyuer me from the stryuinges of ỹ people, thou shalt make me the i* heade of the Heathen.

A people whom I haue not knowe shall serue me.

As sone as they heare of me, they shall obey me, but the b** straunge chil dren dyssemble with me.

The straunge chyldren are waxen olde, and go haltynge out of theyr pathes.

The Lorde lyueth: and blessed be my helpar, praysed be the God of my health.

Euen the God whyche seyth that I be avenged and subdueth the peple vnto me.

It is he that delyvereth me from my cruell enemyes: thou shalt lyft me vp from them that ryse ogaynst me ỹ shalt rydde me from the wycked man.

For thys cause I wyll geue thankes vnto the (O lord) among the gentiles, and synge prayses vnto thy name.

Greate prosperite geueth he vnto hys kyng, and sheweth louyng kyndnesse vnto Dauid hys anoynted, yee & vnto hys sede for euermore.

The Notes

b* He calleth GOD the horne of hys healthe, because by hym he had subdued hys enemyes, and obtayned health. It is a borowed speache of horned beastes, whiche with their hornes defende them selues and dryue awaye them that fyght agaynste them. Psalm. xliiii. a. c* By the sorowes of death And brookes of vngodlynes (by whyche is ment the obstynate multitude of the wicked and vngodlye) the paynes of hell, and the snares of death: are sygnifyed the ieopardous, and terrybles feares which by the wickednes of hys enemyes happened vnto hym, and brought hym verye often euen to deathes doare: so that by the iudgement of the flesh he thought hym selfe vtterly caste awaye.

d* Coales after the vse of the scripture signifie the knepinges) the anger or the indignacyon of god Psal. cxx. a/e* Of this ye haue, Gene. xi. a. f* Cherubin in Hebrue signifieth in Englyshe fowre bestes. By all the thinges here rehersed is described the power, mighte and maiestye of almyghtye God, whyche he declareth in tempestes, of whiche the whole. cxix. Psal. entreateth, and in Job. xxxvii are like thynges mencyoned to the settinge out of hys power. Often tymes we reade, that God whenne he would moze openlye and moare expressely declare his power vnto men, caused thunder, lightenynge, and earthe quakes. g* As in Exo. xix. when the law was geuen. And. i. Regum. xii. when the people desyred a kinge. Mat. xxvii when Christe was on the crosse. Act. ii. when the holye goste came vpon the Apostles. Actuũ. xiii. when they prayed With such lyke wondres do som suppose that God dyd at one tyme or other shewe hys displeasure to Dauid, and confyrmed hys promes, with thabynge of the earth, sendyng thonder, lightenynge hayle, cloudes stormes and other terrybles tokens, wherewyth he holpe Dauid, and ouerthrue hys enmyes. Nether letteth it that the scripture mencioneth not therof in any place. For it mencioneth not the tempest whi che Esai prophecyed to come in the delyueraunce of Ierusalem from the Assirians, yet who wil deny but that it was in very deade so done.

g* By the waters, are signified, myghty and valyaunte enemyes from whiche he sayth he was delyuered by the hande of god.

h* Rowme ynough signifieth abundaunce or ryght perfyte of all thynges. Psal. cxix. d i* Need for ruler or gouernere k* Straunge chyldren are these that ought to be of the housholde of god, and that also auaunce them selues thereof, but be in dead worldely, and walcke not in the pathes of his commaundementes, as they haue promised to do. Wherof is spoken Esai. i. a.

The. xix. Psalme

The describeth the power of God, wonderfully declared by the worckemanshyp of the heauens He declareth by the worckemanshyp of the lawe of god, delyteth sheweth the excellentnes of the lawe of god, delyteth to be saued from synne, and wisshethe that whatsoeuer he ether thinketh in hert or speaketh w mouth may be good and acceptable to God.

a* To the chaunter a Psalme of dauid

a* Loke the tytle of the fourth Psalme.

The very heauens declare the glorye of God. and the very firmamẽt sheweth hys handy worcke.

One daye telleth another, and one nyght certyfyeth another.

There is nether speach nor lãgage, but their voices are herde amõg them

Their sounde is gone out into al landes, and their wordes in to the endes of the worlde.

In them hath he set a tabernacle for ỹ Sunne, which cõmeth forth as a bridegrome out of his chãbre, and reioyseth as a geaunt to runne his course.

It goeth forth frõ the one ende of the heauen, and runneth aboute vnto the same end, and ther may no man hyde hym selfe from the heate therof.

b* The lawe of the Lorde is a perfecte lawe it quickeneth the soule.

The testimony of the lorde is true, and geueth wisdome euẽ vnto babes

The statutes of the Lorde are right, and reioyce the herte: the commaundement of the Lorde is pure and geueth light vnto the eyes.

The feare of the lord is cleane, and endureth for euer: the iudgementes of the Lorde are true and ryghteous altogether.

More pleasaunt are they then golde, yee then much fyne golde: sweeter then hony and the hony combe.

These thy seruaunt kepeth, & for keping of them there is greate rewarde.

Who can tel, how oft he offendeth? Oh clense thou me frõ my secrete fautes.

Kepe thy seruaũt also frõ presumptuous sinnes, lest they get the dominion ouer me: so shal I be vndefiled and innocent from the greate offence.

Yee the wordes of my mouth and the meditacyon of my herte shalbe acceptable vnto the, O Lord, my helper and my reademer.

b* The lawe of the Lorde is an introduction to lyue well cõmaundynge ỹ whyche must be done, & forbiddynge the contrarie: vnto which the hert of mã must fauour, & desyre to do it, & exercyse hym selfe, therin, as it is sayde Psal. i. a.

The. xx. Psalme

A prayer wherein the people desyre the helth to kyng Dauid, goyng to a difficult ice and ieopardous battell, & also a thankesgeuinge of healthy and victorye geuen from aboue.

a* To ỹ chaunter, a psalme of Dauid

a* Loke the Tytle of the fourth Psalm.

The Lord heare ỹ in the time of trouble, ỹ b* name of the * god of Jacob defende ỹ Sende the helpe frõ ỹ Sanctuary, and strengthe the out of Sion. Remembre all thy offerynges, and accepte thy brent sacrifyce, d* Selah.

Graunte the thy hertes desyre, and fulfyll all thy mynde.

We wyll reioyce in thy health, & triumphye in the name of the Lord our God ỹ lorde perfourme all thy peticyons:

Now knowe I, that the lorde helpeth his anointed, and wil heare hym from hys holye heauen: myghtye is the help of hys ryght hande.

Some put their trust in charets, and some in horses but we wyll remembre the name of the Lorde oure God.

They are brought downe and fallen, but we are risen and stand vp ryght.

Saue, Lorde, and helpe vs, O kinge, when we call vpon the.

The Notes.

b* That is, the maiestye.

c* By the God of Jacob or Israel is vnderstande the God of ỹ whole stock, progenye of synge of Jacob or Israell, & further of all the people of the Lorde: as in Esa. xliii. a The cause why, is, that Jacob, which as ye reade Genesis. xxxv. b. was after called Israel, was father vnto the. xii Patriarches, of whom the. xii. trybes and the whole people of Israel descended.

d* Loke the Psalm. xii. a.

The. xxi. Psalme

A thankesgeuinge which the people vsed for ỹ victory and other benefytes that Dauid abundantly receaued.

a* To ỹ chaunter, a Psalme of Dauid.

a* Loke the Tytle of the fourth Psalm.

Lord, how ioyful is ỹ kinge in thy strength? O how exceedyng glad is he of thy saupnge health?

Thou hast geuẽ him his herts desyre, and hast put hym from the requeste of his lippes b* Selah.

For thou hast preuented him with ly berall c* blessynges, and set a crowne of golde vpon his heade.

He asked lyfe of the, and thou gauest him a longe lyfe. euen for euer & euer.

His honour is greate in thy sauyng health, glory and great worshyp shalt thou laye vpon him.

For thou shalt geue him euerlastinge felycite, and make him glad with the ioye of thy countenaunce.

And why? because the kynge putteth his truste in the lorde and in the mercye of the moost hyest he shall not mysscary.

Let all thyne Ennemyes feele thy hande: let thy righte hande fynde oute all them that hate thee.

B Thou shalt make them lyke a fyry ouen in tyme of thy wrathe: the Lorde shall destroye them in hys displeasure, and the fyre shall consume them.

Theyr frute shalt thou rote out of ỹ earthe, and theyr sede from amonge the chyldren of men.

For they intended mischefe against thee, & ymagined suche deuises, as they were not able to performe.

Therfore shalt thou put thē to flight and with thy stringes thou shalt make ready thyne arrowes against ỹ faces of them.

Be thou exalted Lorde in thyne owne strength, so wyll we synge and prayse thy power

The Notes

b*Loke the Psalme.iii.a.
c*Blessings for honours as in Gen.xii. I wyl bles them that blesse the.&c.
d* This is also an vsuall thyng in the scriptures/ to take the hand of God for the vengeaunce which he taketh on synners. Job xix.a. Psal.x.c.&.xxxix.c.

The.xxii.Psalme.

¶ Dauid declareth very euidently in this Psalme that he was a figure of Chryste. First he declareth Chrystes dejection and small estimacion, & then the exaltacion and dilatacion of hys kingdom, euen to the coastes of the earth and ende of the worlde. and all vnder the figure and shadowe of hym selfe.

To the Chaunter vppon[b*] Aieleth[c*] of the dawning, A Psalme of Dauid.

a* Loke the tytle of the fourth Psalme.
b*Aieleth signifieth a certen instrument of musike or as some wyll a certen kynde of melodye. Diuers Auctours do diuersely expounde it.
c*Of the dawning. This Psalm was made of our Sauiour Christ, and because it was not conuenient to describe him wythout a misticall word, he calleth hym the dawning, or (as some wyll) the morninge starre.

a My God, my God: why hast thou forsake me: the wordes of my cōplaynte are farre fro my healthe.

O my God I[b*] crye in the daye tyme, but thou hearest not: & in the night season also I take no rest.

Yet dwellest thou in the sanctuarye, O thou worshippe of Israell.

Our fathers hoped in thee, they trusted in thee, and thou dyddest delyuer them.

They called vpō thee, and were delyuered: they put their truste in thee and were not confounded

But as for me, I am a worme & noo man, a very scorne of men, and thee out caste of the people.

All they that se me, laugh me to scorne, B they shote out theyr lyppes. and shake theyr heades.

He trusted in God, let hym delyuer hym: let hym helpe hym, if he wyll haue hym.

But thou art he that toke me out of my mothers wombe, thou wast my hope, when I hanged yet vppon my mothers brestes.

I haue bene left vnto thee euer sence I was borne, thou art my god, euen fro my mothers wombe.

O, go not fro me then, for trouble is C harde at hande, and here is none to helpe me.

c*Greate bulles are comme aboute me, fatte oxen close me in on euery syde.

They[c*] gape vppon me with theyr mouthes, as it were a rāpyng and roaringe lyon.

I am poured oute lyke water, all my bones are out of toynt, my hert in the middest of my bodye is, euen lyke meltinge ware.

My strength is dryed vp lyke a pot- D sherd, my tounge cleueth to my gūmes and thou hast brought me into the dust of deathe.

g*For dogges are come aboute me, the counsel of the wicked hath layde sege against me.

They pearced my handes and my fete: I myght haue tolde al my bones, as for them, they stode staring and lokīg vpon me.

They haue parted my garmentes amonge them, and caste lottes vpon my vesture.

But bee not thou farre from me, O Lorde: thou art my succoure, haste thee to helpe me.

Delyuer my soule from the sweard, E my deare lynge, from the power of the dogge.

Saue me from the Lions mouth, & heare me from amonge the hornes of the h*vnicornes.

So wyl I declare thy name vnto my brethren

brethren, in the myddest of the cōgregacion wyll I prayse the,

O praise the Lord ye that feare him Magnify him all ye sede of Jacob, & let al the seade of Israel feare him.

For he hath not despysed nor abhorred the miserable estate of ỹ poore: he F hath not hid his face fro me, but when I called vnto him, he herde me.

I wyll prayse the in the[c*] greate congregacion, and perfourme my vowes in ỹ sight of al them that feare the.

The poore shall eate & be satysfyed: they that seke after the lord shal praise him our hert shall lyue for euer.

All the endes of the worlde shal remēbre them selues, and be turned vnto ỹ lorde, and all the generacyons of the Heythen shal worshippe before him,

For ỹ kyngdom is the lordes, & he G shall be the gouernour of the Heithen.

All soch as be k*fat vpō erth shal eat al so & worshyp it*All they that lye in ỹ dust, and lyue so hardly, shal fal downe before hym.

The sede shal serue hym, and preache of the Lorde for euer.

They shal come, and declare hys rygh tuousnes: vnto a people that shalbe borne, whom the lorde hath made,

The notes

d*What is sygnyfyed by crying in the scripture. ye shall fynde in the Psal xv.a
e*Under the name of beasts are vnderstād the heades, rulars and myghty of power, which ar fatte de with the ryches of hys world, Amos, iiii.a
f*To gape or ope their mouthes wide, is expounded in Job, xvi b.
g*By dogges are vnderstande the tyrannye & the cruelte of the Jewes towarde christ. Like dogges are they at al tym, which Jewischly and hainously persequute ỹ membres of Chryst. that is: the faithfull.h*By these vnicornes vnderstande the cōmen people of the Jewes which cruelly & furyously put them selfes in preace against Christ, crying, Crucifye hi. Crucifye hi. Math, xxvii
i*The greate congregacion is the whole compasse & multytude of the that feare God, as wel of ỹ Jewes as of the gentyles throw oute the whole worlde: yf they beleue to receaue the promeses of God for Chrystes sake only as it is saide Joel.ii.g And the time shall come that whosoeuer call. &c.
k*Loke in the Psal, lxxviii.d.
l*Som vnderstād this of ỹ dede: other of ỹ ryche wh for their misery are like vnto ỹ dede & cannot prolonge theyr lyfe.

¶ The.xxiii.Psalme.

¶ She describeth the wonderful sucrtye & great grace of a faythful and sure confidence in God.

A Psalme of Dauid

The Lord is my shepherde, I can want nothynge:

He fedeth me in a grene pasture & ledeth me to a fresh a*water.

He quickeneth my soule, & brīgeth me forthe in the waye of ryghtuoulnes for hys names sake.

Though I shuld walke now in ỹ valley of ỹ b*shadow of death, yet I feare no euel, for thou art with me: thy staffe & thy shepe hoke comfort me:

Thou prepares a, c*table before me agaynst myne enemies: thou anointest my head with oyle, and fillest my cuppe full,

Oh let thy louynge kyndnes and mercy folowe me all the dayes of my lyfe, that I may dwel in the house of the lorde for euer.

a*The fresh water is the healthful water of the worde of God, of which is saide Esai.lv.a
b*Shadowe for darknes & affliction, as it is said Esai.li.e
c*Loke the Psal.lxxviii.c.

¶ The.xxiiii.Psalme.

¶ When the Lord had shewed vnto Dauid that ỹ threshynge flour of Ornan ỹ Jebusite (which was in the hyll Moria, was the place where he wolde haue a temple buylded for hym, Dauid monisheth w the singular goodnes of god toward the Israelites amongest whom he had chosen hym a dwellyng place, describeth to whom the place of God doth verely belonge/and whych is the very nacion of God, and amongest whome he vouchsaueth to dwel. Then he exhorteth them to the buylding of the temple.

¶ A Psalme of Dauid.

The earth is the Lordes, and all ỹ A therin is: the compasse of ỹ world, and all that dwell therin.

For he hath founded it vpon the sees and buylded it vpon the floudes.

Who shall go vp vnto the hyll of ỹ Lorde? Or, who shall remayne in hys holye place?

Euen he that hath innocent handes & a cleane hert: which a*lyfteth not vp his mynde vnto vanitie, and swearethe not to deceaue, he shall receaue the blessynge from the, lord and mercy frō god his Sauiour.

This is the generacion of them that seke hym, of them that seke thy b*face, O Jacob. Selah. B

Open youre gates (O ye princes) let the euerlastīg dores be opened, that ỹ kynge of glorye maye come in.

Who is thys kinge of glorye? It is the Lorde, strong and myghtye, Euen the lorde myghtie in battell.

Open your gates (O ye princes) let the euerlastinge dores be opened, that ỹ kynge of glory maye come in.

Who is thys kinge of glorye? It is

the Lord of hoostes, he is the king of glorye. c* Selah.

a* Which lyfteth not vp hys minde vnto vanitie. That is, whych glorifyeth not hym selfe nor esteameth or setteth by him self as though he were some what, but ascribeth hym selfe for nothynge. Sala. vide

b* That is the fauour of thy god.

c* Loke in ſ thyrd Pſalm. a.

¶ The. xxv. Pſalme.

¶ A prayer of Dauid opprested both with sinne & with enemyes. He prayeth the lorde to delyuer him from his synnes to shewe him his wayes and to ryde him from the furye of his enemyes. In the ende he prayeth for all the people.

¶ Of Dauid.

A Unto the (O lorde) I lyfte vp my soule, My God, I truste in the: Oh let me not be confounded lest mine enemies triumphe ouer me. For al they that hope in the shal not be ashamed: but soch as be scorneful despisers without acause, they shalbe put to confucyon.

Shewe me thy wayes, O Lord, & teach me thy pathes.

Lede me in thy trueth and lerne me, for thou art the god of my health, & in ſ is my hope all the daye longe.

B Call to remembrance, O lorde, thy tender mercyes and thy lounge kindnesses which haue bene euer of olde.

Oh remembre not the synnes & offences of my youth, but accordynge vnto thy mercy thinke vpō me, O Lord, for thy goodnesse.

O how frendly & rightuous is the Lorde, therfore will he teach synners in the waye.

He ledeth the symple aright, & soch as be meke then lerneth he is wayes

All the wayes of the lorde are verye C mercy & faithfulnesse, vnto such as kepe his c* testament and couenaunt.

For thy names sake, O lorde, be mercyfull vnto my synne, for it is greate,

Whatsoeuer he be that feareth ſ lorde, he shal shewe hym the waye that he hath chosen.

His soule shal dwel at ease, and his sede shal possesse the lande.

The secrete of the Lorde is among them that feare him, and he shewethe them his couenaunt.

Myne eyes are euer lokynge vnto the Lorde, for he shall plucke my fete out of the net.

Turne the vnto me and haue mercye vpō me, for I am desolate & in misery.

The sorowes of my hert ar great, O bringe me out of my troubles.

Loke vpō mine aduersite & myseri, & and forgeue me al my synnes.

Cōsidre how mine enemies are many, and bere amalicious hate against me.

O kepe my soule, and delyuer me: let me not be confounded, for I haue put my trust in the.

Let innocency and ryghtuous dealig waite vpon me, for my hope is in the.

Deliuer Israell, O God, out of all hys trouble.

a* To knowe the wayes of the lord, is to liue a life that pleaseth God, that is to lyue in his fayth & to let him leade vs by his goodnes: ſ same is the way of lyfe, before in the. xvi. c

b* Loke after in the Pſalme. xxxiii. a.

c* A Testament is properly the last wil of him that dyeth, which may not be chaūged or altered. Where fore the Testament of Christ is the promes and the word wherby we be elect and chosen the children of God thorow him, as he saith. Hebr. ix. d.

¶ The. xxvi. Pſalme.

¶ He describeth to the ensample of the good, what end ouerance he gaue to innocentyes howe warely he eschued the company of the euell: then prayeth he to escape the vengeance that abideth ſ wicked, & ſn he lyueth holely, and desyreth nothing more, then to set out the glory of God.

¶ Of Dauid

Be thou my iudge, O Lorde, for I A walke innocentlye: my trust is in the lord, therfore shall I not fall.

Examen me, O lorde: and proue me, trie out myn** reynes and my harte.

For thy louing kindnesse is before myne eyes, and I walke in thy trueth.

b* I sitte not amonge vayne parsones, and haue no felowshypp with the B deceatfull.

I hate the congregation of the wycked, and I wyll nott sytte amonge the vngodlye.

I washe my handes with innocency, O Lord, and so go I to thyne alter.

That I maye shewe ſ voyce of thy prayse, & tell all thy wonderous workes

Lorde, I loue the habitation of thy house, and the place where thy honoure dwelleth

O destroy not my soule, with thesinners, nor my lyfe w̄ the bloudthurstye. C

In whose c* handes is wickednesse, and their ryght hand is ful of gyftes.

But as for me I wyl walke innocētly: O deliuer me, and bemercyful vntome.

My** fote standethe ryght: I wyll prayse ſ (O Lord) in ſ congregacions

The Notes

a* By the herte and reynes will he signifie the delectacions and affeccyons of the flesh, which let hi to folowe God. As aboue in the Pſal. xvii. b.

b* To syt amonge vayne persones, is, to conspire with the vnbeleuing and to be a companiō of their vnbeleefe as aboue in the first Pſal. a of ſ scorneful

c* Of this loke ſ Pſal. xxvii. a

d* Fote in the Scriptures is taken for the affeccīō desyre or wil of the hert as after in the Pſa. xxxvi. b

O let not the fote of pryde ouertake me.

¶ The. xxvii. Pſalme.

¶ This Pſalme made Dauid vpon some greates Jeopardous perill against which, he hertened him selfe not a lytel, with calling to remembraunce ſ promes of god: and therby persuaded him selfe that he shoulde haue the victory, and after liue peaceablye in the trade of godly lyuing.

Of Dauid.

A The Lord is my lyght and my helth: whome then should I fere, the Lorde is my strengthe of my lyfe, for whome then shulde I be afrayde.

Therfore when the wycked, euen myne enemies and my foes, come vpō me to eate vp my flesh, thei stōble & fel

B Though an host of men were layd against me, yet shall not my hert be afraied: & thoughe there rose vp warre against me yet wil I put my trust i hi.

One thynge haue I delyred of the lorde, which I wyll requyre: namely, ſ I maye dwel in the house of the lorde all the dayes of my lyfe, to beholde the fayer bewtye of the Lorde, and to vyset his temple.

For in the time of trouble he hath hid me in his tabernacle, yee in the secrete place of his dwelling hath he kept and set me vp vpon a a* rocke of stone

And now hath he b* lyft vp my hed a boue myne enemenyes that compassed me round aboute.

C Therfore will I offer in hys dwellynge, the oblacyon of thankesgeuing: I wyll singe and speake prayses vnto the Lorde.

Herken vnto my voice O lorde whē I crye vnto the: haue mercye vpon me and heare me.

My hert speaketh vnto ſ: my face seketh ſ, yee lord, thy face will I seke.

D* hide not thou thy face fro me, cast not thy seruaunt of in displasure:

Thou art my succour, leaue me not nether forsake me, O god my sayoure.

For my father and my mother haue forsaken me, but the Lord hath taken me vp.

Shewe me thy waye O lorde and leade me in the ryght path, because of mine enemies.

Delyuer me not vnto ſ wyles of mine aduersaries, for there are false wytnesses risen vp against me, and they ymB magin mischefe.

Neuertheless I beleue verely to se the goodnesse of the lord in the d* lāde of the lyuing.

D* tary thou the lordes leasure, be stroge, let thine herte be of good comfort, and waite thou still for the lord.

The notes

a* The scripture doth often take a rocke for strength and stablenesse figured of Christ, wpch is the true & sure foundacion of the church Pſal. xl. a

b* That is vanquesshed mine enemies.

c* To hide his face from him, not to care for him is not to care for him to trouble him, and not to heare him: And on ſ contrarye part not to hyde his face from him is to care for him to help him, and succor him and fauorably to heare him.

Pſal. xxxiii. li. cii. cxliii.

d* This is expounded in the Pſalme. cxlii. b

d* To tarye the Lordes leasure is not to determyn God a time when he should healpe vs, but paciently to abide assured ſ help will come. Pſal. xxxvii. f. a. c

¶ The. xxviii. Pſalme

¶ The prayeth ſ Lord not to forsake hi in his great necessite he desyreth that he beynge innocent be not aunged with the wicked: and wisheth ſ euen they also maye not haue such iudgement as they haue deserued. Then geueth he thankes to god for the victorye and prayeth for the people.

¶ Of Dauid

Unto the wyll I a* crye, O my A stronge defence: thyncke no scorne of me, lest, yf thou make ſ as though he thou herdeste not, I be come like them, ſ go downe in to the b* pyt

Here the voyce of my humble petition, when I crye vnto the, and holde vp my hands toward thi holy temple. B

O plucke me not awaie among the vngodly & wicked doers, which speake frendly to their neighboure, but ymagin mischefe in their hertes:

Rewarde them accordinge to their dedes and wickednesse of their owne inuencions.

Recompence them after ſ workes of their handes, paye them that they haue deserued,

For they regarde not the workes of the Lorde nor the operacyon of his handes: therfore shall he breake them downe, & not buylde them vp,

Praysed be the lord, for he hath herd the voyce of my humble petition.

The lord is my ſtrength and my ſhylde: my hert hoped in him, and I am holpen: therfore my hert daunſeth for ioy, and I will ſynge prayſes vnto hym.

The lord is the ſtrength of his people, he is the defender & ſauioure of his anoynted.

O helpe thy people, geue thy bleſſyng vnto thyne enheritaunce: fede them, & ſett them vp for euer.

a*Loke in Exod. xiiii. d & i. Reg. viii. b.
b*Hytt, for perſon or graue in the earth. Pſal. lxxxviii. a.

¶ The. xxix. Pſalme.

He prayſeth God by the power that he ſheweth in thonder and other tempeſtes, and reioyſeth of his goodnes toward the people of Iſrael.

¶ A Pſalme of Dauid.

A Scribe vnto the lord, O ye mighty, aſcribe vnto the lord worſhyp and ſtrength.

Geue the lord the honour of his name, bowe youre ſelues to the holy maieſtie of the lorde.

It is the lorde that commaundeth the waters: It is the glorious God that maketh the thonder: it is the lord that ruleth the ſee.

The voyce of the lorde is mighty in operacyon, the voyce of the lord is a glorious voyce.

The voice of the lorde breaketh the Cedre trees: yee the lorde breaketh the Ceders of Libanus.

He maketh them to ſkippe like a calfe: Libanus and Sirion lyke a yonge vnycorne.

The voyce of the lorde deuydeth the flames of fyre: the voyce of the lord b* ſhaketh the wyldernelle, yee the lorde ſhaketh the wyldernelle of Cades.

The voyce of the lorde mouyth the hyndes and diſcouereth the thicke buſhes: in his temple ſhal euery man ſpeake of his honoure.

The lord ſtilleth the water floude, & the lorde remayneth a kynge for euer.

The lorde ſhal geue power vnto his people, the lorde ſhall geue his people the bleſſyng of peace.

b* That is maketh the hidcouſe and terrible beaſtes of the wyldernes to quake.

¶ The. xxx. Pſalme.

The geueth thankes for the obteyninge of his health. He greatly prayſeth the goodnes of God, which ſendeth not aduerſytie vnto hys people but for the beſt, & proteſteth, that he deſyreth not the lenghening of his lyfe for any other cauſe, then to reſtoare and ſet forth the thinges that make for the glorie of Gods proteſt of the ſayntes

¶ A Pſalme and ſong of the dedicacyon of the Houſe a*. of Dauid.

a* Vnderſtande of God.

I Wyll magnify the, O lord, for thou haſt ſet me vp, and not ſuffred my foes to triumphe ouer me.

O Lorde my God, I b* cryed vnto the, and thou haſt healed me.

Thou Lorde haſt brought my ſoule out of c* hell: thou haſte kepte my life, wher as thei go downe to the pytte.

Synge prayſes vnto the lord (O ye ſaintes of hys) geue thankes vnto hym for a remembraunce of his holyneſſe.

For his wrath endureth but a twinckling of an eye, and his pleaſure is in lyfe: heuynelle maye well endure for a nyght, but ioye commeth in the morning.

As for me, when I was in proſperite, I ſayd: Tuſh, I ſhal neuer fall moze.

And why? thou lord of thy goodneſſe hadeſt made my hyll ſo ſtronge.

But as ſoone as thou turnedeſt thy face fro me, I was brought in feare.

Then cryed I vnto the, O Lord, yee vnto the Lorde made I my prayer.

What profyt is there in my bloude, yf I go downe in to corrupcyon?

May the duſt geue thankes vnto the? or ſhal it declare thy faithfulnes?

Heare, O Lorde, and haue mercy vpon me: lorde be thou my helper.

And ſo thou haſt turned my heuynelle in to ioye thou haſt put of my d* ſacke cloth, & gyrded me with gladneſſe.

That myne honoure myght ſynge prayſes vnto the without ceaſynge. O lorde my God, I wyll geue thankes vnto the for euer.

The Notes

b* Loke. Exo. xiiii. d, & i. Reg. vii. b.
c* Here is it manifeſt that hel is taken for the eſtate of the deed, as well of the good as of the euell, as it is ſayde Gene. xxxvii. g
d* To put of his ſackecloth is, to put away the ſadnes of hys herte: be cauſe they vſed to cloth thē ſelues with ſackecloth in time of theyr exſtreame ſadnes, as ye ſe in Eſther x in many other places.

¶ The. xxxi. Pſalme.

He ſheweth wherwith he ſtrengthened his hope what he deſyred for, what he cōplained of, in what caſe he was, and how he was minded, when he and his were beſett rounde about in the wyldernes of Moab: ſought a meane to eſcape. He prayſeth the great goodnes of God toward all ſuche as feare him And moueth men to the feare and loue of god which cannot forſake them that leane vnto him.

e* To the chaunter a pſalme of Dauid

I N the, O Lord, is my truſt: let me neuer be put to confuſion, but delyuer me in thy b* rightuouſnes.

Bowe downe thyne eare to me, make haſt to delyuer me: be thou my ſtrōg rocke and a houſe of defence, that thou mayeſt ſaue me.

For thou art my ſtronge holde and my caſtel, O be thou my gyde, and leade me for thy names ſake.

Draw me out of the nett, that they haue layde pryuely for me: for thou art my ſtrenght.

Into thy handes, I commende my ſpyrit: thou haſt delyuered me, O Lord thou God of trueth.

I hate them that holde of vanyties, & my truſt is in the Lorde.

I wylbe glad and reioyſe in thy mercye: for thou haſt conſidered my trouble thou haſt knowen my ſoule in aduerſitie.

Thou haſt not deliuered me ouer in to the handes of the ennemye, but haſte ſet my fete in a large rowm.

Haue mercye on me, O Lorde: for I am in trouble, myne eye is conſumed for very heuinelle, ye my ſoule & my body

My lyfe is waxen olde with beuines, and my yeares with mournynge.

My ſtrenght fayleth me, becauſe of mine aduerſitie, & my bones are corrupt

I am becom a very reproſe among all myne enemyes, my neyghbours and they of myne own acquaintaunce are a frayd of me: they that ſe me in the ſtrete: conueye them ſelues from me.

I am cleane forgotten and oute of mynde, as a dead man: I am become lyke a broken veſſell.

For I haue harde the blaſpheme of the multitude: euery man abhorreth me they haue gathered a counſel together agaynſte me, and are purpoſed to take awaye my lyfe.

But my hope is in the Lorde, and I ſaye thou art my God.

My tyme is in thy hand: deliuer me from the hande of myne ennemyes, and from them that perſecute me.

Shewe thy ſeruaunte the lyght of thy countenaunce, helpe me for thy mercyes ſake.

Let me not be confounded, O Lorde for I call vpon the: let the vngodly rather be put to confuſion, and brought vnto the hell.

Let the lying lyps be put to ſilence, which cruely, diſdaifully & deſpitfully, ſpeake againſt the righteouſe.

O how greate and manyfold is the good, which thou haſt hyd for the that feare the?

O what thinges bringeſte thou to paſſe for them that put ther truſt in the, euen before the ſonnes of men?

Thou hydeſt them pryuely by thine owne preſence from the proude men, thou kepeſt them ſecretly in thy tabernacle, from the ſtrife of tonges.

Thankes be to the lord, for he hath ſhewed me meruelous greate kindnes in a ſtrange cyte.

For when the ſodē feare came vpō me, I ſaide: I am caſt out of thy ſyght

Neuertheles, the herdſt my humble praier, when I c* cryed vnto the.

O loue the Lord (al ye his ſainctes) for the lorde preſerueth the faithfull, & plentouſly rewarde he the proud doer

Be ſtronge therfore & take a good hert vnto you, al ye that put your truſt in the Lorde.

The Notes

b* The rightouſnes of God in the Pſalmes, is his goodnes, mercye and kyndnes, wherby he redemeth vs from the bondage of Sathan and lyberallye geueth vs his kyngdome. Pſalmes. xxxv. d. xl. b. & c
c* Loke Exode. xiii. & i. Reg. vii. b.

¶ The. xxxii. Pſalme.

He ſheweth that all aduerſities come of ſynne, and that he therfore is happye, that hath hys ſynnes for geuen: And further, that both forgeuenes of ſynnes & theyr protection and defence of God are obtayned by earneſt acknowledgynge of oure offences & feruente prayer.

a* In inſtruction of Dauid.

a* Vnderſtandynge.

BLeſſed are they whoſe vnrighteouſnelles is forgeuen and whoſe ſinnes are couered.

*Bleſſed is the man vnto whoome the Lorde imputeth no ſynne, in whoſe ſpyryte there is nogyle. *Rom. iiii

For while I helde my tonge, my bones conſumed away thorowe my dayly complaynynges.

And becauſe thy hande was ſo hye vpon me both day and nyght, my moiſture was lyke the drouth in Sōmer. b* Selah.

Therfore I cõfessed my sinne vnto ỹ,
and hyd not myne vnrighteousnesse,
I sayde: I wyl knowledge myne offẽce,
& accuse my selfe vnto the lord, and so
thou forgauest me the wickednesse of
my synne. Selah.

For thys shall euery sayncte make
his prayer vnto ỹ i due season, therfor
shall not the greate ** water floudes
come nye him.

Thou art my defence in the trouble
that is come aboute me, O compasse ỹ
me about also with the iope of deliue-
raunce. Selah.

I wyll enforme the, & shewe the the
waye wherin thou shalt go: b*I wyll
fasten myne eyes vpon the.
Be not ye now lyke horses and mules,
which haue no vnderstandynge.

Whose mouthes thou must hold wt
bit and bridle, yf they wil not obeye ỹ.
Great plages shal the vngodly haue
but who so putteth his trust in the lord
mercy shal compasse him on euery side
Be glad, O ye righteous, & reioyse in
the lorde, be ioyefull all ye that are **
true of hert.

The Notes
b *Loke the thirde Pſal. a,,
c **Of these waters ye haue in the Pſal, viiii. c
of the floudes, Gen: vi, c
d *I wyll fasten myne eyes vpon the, that is I wil
se tỹ by my prouision, & be thy helpers counsoyter
e **Of this loke the Pſal. xxiii, b

¶ The. xxxiii. Pſalme.

He exhorteth and moueth men diligẽtly to prayse
God: And sheweth that all thynges are full of hys
goodnes.

A Reioyce in the Lorde, O ye rygh
tuous, for it becommeth wel the
iust to be thankfull.

Prayse the lorde with harpe: synge
psalmes vnto him with the lute and in
strument of ten stringes,

Sing him anew song, yee sing luste
ly vnto him, and with a good courage,

For the worde of the Lorde is true
& all his worckes are faythfull.

He loueth mercy and iudgmẽt, ỹ earth is ful of the goodnesse of the lorde,

By the worde of the lorde were the heauens made and all the hoostes of them by ỹ breth of his mouth.

He gathereth the waters together as it were in a bottell, & layeth vp the depe in secrete.

Let all the earthe feare the Lorde and lett all them that dwel in the worlde, stande in awe of him.

For loke what he saieth, it is done: and loke what he cõmaundeth, it stan deth fast.

The lorde bryngethe the councell of the heythen to naught, and turneth the deuyces of the people.

But the councell of the lorde endu rethe, and the thoughtes of his herte from generacyon to generacyon.

Blessed are the people that hold ỹ lorde for their God, and blessed are the folcke whom he hath chosen to be hys heritage.

The Lorde loketh downe from heuen, and beholdeth all the chylderen of men: from hys ** stronge seate he cõsydereth all them that dwell in ỹ worlde.

He onelye hathe fashioned all the herts of thẽ, & knoweth al their worckes.

A kynge is not helped by hys owne greate hoost, neither is a giaunt saued thorow the might of hys own strength

A horse is but a vayne thynge to saue a mã, it is not the power of his stren ght that can delyuer hym. Beholde, the eye of the Lorde loketh vnto them that feare hi & put their trust in hys mercye:

That he maye delyuer theyr soules frõ death & preserue thẽ in the dere time

Let oure soule patientlye abyde the Lorde, for he is oure helpe and shylde.

So shall oure herte reioyse in hym. because we haue hoped in hys holy name. Let thy mercyfull kindnesse O lorde, be vpõ vs lyke as we put our trustin ỹ

The Notes
a **Seaue is called the strõg seate abidacle or dwel lynge place of God, because it is perpetuall & perish eth not, but dureth euer. Pſal, ii.

¶ The. xxxiiii. Pſalme.

¶ Dauid prayseth the lorde because he prouydeth for his chosen in tyme of neade: and moueth almẽ to endeuer them selues to innocencye & godlynes, because soch as ar endued therwith, ar ryd for the of al parels & aboundãtly rewarded with all good nes.

*Or Dauid, when he fayned him selfe to be madde before Abimelech, which droue him awaye and he departed.

I Wil alwaye geue thanckes vnto the lorde, his prayse shall euer be in my mouth.

My soule shall make her boast in the lorde: the ** humble shal heare ther of and be glad,

O prayse

O prayse the Lord wyth me, and let vs magnifie his name to gether.

I sought the Lord, and he herd me, yee he deliuered me, out of al my feare

They that haue an eye vnto hym, shalbe lightened, and their faces shall not be a shamed.

This poore manne cryed vnto the B lord, and he herd him, yee and delyue red him, out of all his troubles.

The Aungell of the lorde pytcheth his tent rounde aboute him that feare him, and delyuer them.

O taste, and se, how frendly ỹ lorde is, blessed is ỹ man ỹ trusteth in hym

O feare the Lorde, ye that be hys sayntes: for they that feare him lacke nothinge.

The b** ryche shall want, and suffer hũger, but they which seke ỹ lord: shal want no maner of thinge that is good

Come hyther, O ye children, herkẽ C vnto me, I will teach you the feare of the Lorde.

Who so lysteth to lyue, and wolde kayne ** see good dayes.

Let him refraine his tonge from euell, & his lippes ỹ they speake no gile

Let him eschue euell, and do good: let him seke peace and ensue it.

For the b** eyes of the Lord are ouer ỹ righteousnes, and his eares are open vnto their prayers.

But the ** face of the lord be holdeth them that do euel, to destroy the remem D brance of them out of ỹ earth.

When the righteous crye, the lord heareth them, and delyuereth them, out of all their troubles.

The Lord is nye vnto them that are cõtrite in hert, and wyll helpe such as be of an humble sprete.

Great are ỹ troubles of ỹ righteous but ỹ Lord delyuereth them out of hell.

He kepeth al their bones, so that not one of them is broken.

But mysfortune shall slaye the vn godlye, and they that hate the ryghtu ous, shalbe giltye,

The lorde delyuereth the soules of his seruauntes, and all they that put their trust him, shal not offende.

The Notes
a **The humble or meake are al such as haue deter myned with them selues to beare the crosse, which are euel intreated of the worlde because they be not of ỹ world. Joh. xv. c. All suche are displeased wt ỹ their owne euelles, & chryst right welcnes & renoun cing of them selues do wholly cõmyt them into the hande of God, as before, in the Pſal. xxv. b.
b **By the the riche are vnderstand the cruel, raup ners vsurers & such, as lyue of the swete and labour of other. Pſal: xv. e
c **To se good dayes is, to lyue in peace to liue quiet ly in trãquylyte, & to leade a peasable life i. Pet. iii.
d **The eyes of the lorde do comenly signifie his fa uour Pſal. xi. b.
e **Loke after in the Pſal. li b.

¶ The. xxxv. Pſalme.

¶ He desyreth ỹ lord to fight for him against Saul & his adherẽts, & to deliuer him forth of their hãdes.

Of Dauid.

STryue thou with thẽ, O Lord, that striue with me, fight thou a A gainst them that fight against me.

Lay hand vpon the shyld & speare, and ** stande vp to helpe me.

Draw out thy swerde, and stoppe the waye agaynst them that persecute me, saye vnto my soul: I am thy help.

Let them be confounded & put to shame, that seke after my soule: let thẽ be turned back and brought to cõfusiõ, that ymagin myscheefe for me.

Let them be as the dust before the winde, and the aungel of the lord scat teringe them.

Let their waye be darcke and slyp perye, and the aungell of the lorde to persecute them.

For they haue pryuely layed their nett, to destroy me without a cause, yee and made a pytt for my soule, whiche I neuer deserued.

Let a soden destruction com vpon him vnwarres, and ỹ nett that he hath layde pryuely, catche him selfe, that he maye fall into his owne myschefe.

But let my soule be ioyfull in the lord, and reioyse in hys helpe.

All my bones shal say: Lord, who is lyke vnto the ** which delyuerest ỹ poore frõ those ỹ are to strong for him, ye the poore and the nedy from his robbers.

False witnesses are risen vp, & layed to my charge things that I know not.

They reward me euel for good, to the greate discomfort of my soule.

Neuertheless, whẽ they were sicke, C I put on a sacke cloth: I humbled my soul with *b fastig, & my prayer turned into myne owne bosome.

I behaued my self as though it had bene my frend or my brother I went heuely,

heuely, as one that mourneth for hys mother.

But in myne aduerſitie they reioyſe, & gather them to gether: Yee the very lame come together agaīſt me vnwarres, makinge mowes at me, and ceaſſe not.

With the gredy and ſcornefull hypocrytes they gnaſched vpon me wyth their teeth.

Lorde, whan wilte thou loke vpon thys?

O reſtore my ſoule from the wicked rumour of them, my dearlyng from the lyons.

So wyl I geue the thanckes in the greate cōgregacion and prayſe the amonge much people.

O let them not triumphe ouer me yt are mine enemies for naught: O let thē not wincke wt their eyes, that hate me without a cauſe.

And why? their comening is not of peace, but they imagyn falſe wordes agaynſte the outcaſtes of the lande.

D They gape vpō me with their mouthes ſayinge, there, there: we ſe it with oure eyes.

This thou ſeiſt, O Lorde: holde not thy tonge then, go not farre from me, O Lorde.

Awake lorde, and ſtand vp to auenge thou my cauſe, my God, and my Lord.

Judge me O Lord my God, accordinge to thy rightuouſneſſe, that they triumphe not ouer me.

O let them not ſaye in their hertes: there there, ſo wolde we haue it: O let them not ſaye: we haue ouer come him

Let them be put to confuſion and ſhame, that reioyce at my trouble: let them be clothed with rebuk and diſhonoure, yt boaſt them ſelues againſt me.

Let them alſo be glad and reioyſe, yt fauour my righteous dealing: yee let them ſaye alwaye: bleſſed be the lorde, which hath pleaſure in the proſperitie of his ſeruaunte.

And as for my tonge it ſhallbe talkinge of thy ryghtuouſnes and of thy prayſe al the daye long.

The Notes

a* What the ſtanding vp or praiſinge of god ſignifieth ye ſhal finde after in the Pſalm. lxviii. a

b* By this laſt in the ſcriptures is vnderſtāde all maner of chaſtening of ỹ body & mortificacīō of ỹ fleſh. Nu. xxx. c. iii. Reg. xxi. c. Tob. xii. c Judit. iiii. c.

¶ The. xxxvi. Pſalme.

The prayſeth the goodnes of God exceadingly. in ſhat, he ſuffereth not vp hys mercy from the vngodly, when they haue grieuouſly offended him. He ſheweth alſo, that the choſē receaue his goodnes before other, and prayeth hym more largely to deſtribute hys benefytes vnto them that know hym: and to ſtiuer hym from the violence of the wycked: whoſe fal & ruyne he alſo prophecyeth.

**To ỹ chaunter, of Dauid ỹ ſeruaūt of the lorde.

‡* Loke the title of the iiii. Pſalme.

M Y hert ſheweth me the wickednes of ỹ vngodly, that, there is no feare of god before his eyes.

For he dyſſembleth before his face, ſo long tyll his abhompnable ſynne be founde out.

The wordes of his mouth are vnrightuouſnes and deſeate, he will not be lerned to do good.

He ymagyneth miſcheke vpon his a**bedd, he wil come in no good waye, nor refuſe ỹ thinge that is euell.

Thy mercy O lorde, reacheth vnto the heauen, and thy faythfulnes vnto the cloudes.

Thy rightuouſnes ſtandeth like ỹ ſtrong mountaines, and thy iudgemēt like the greate depe.

Thou Lorde preſerueſt both men and beeſtes.

How precious is thy mercy, o god ỹ ỹ childrē of men make put their truſt vnder the ſhadow of thy winges.

They ſhalbe ſatiſfied wt ỹ plēteouſneſſe of thy houſe, & ỹ ſhalt geue them drynke of the ryuer of thy pleaſures.

For by the is the b**well of lyfe, and in thy lyght, ſhall we ſe lyght.

O ſprede forth thy louing kindnes vnto thē ỹ knowe the, & thy rightuouſneſſe vnto them that are true of herte.

O let not the **fote of pryde ouertake me, O let not the * hande of the vngodly caſt me dowe.

As for wicked doers, they fall they are caſt downe, & are not able to ſtand.

a** Bedde after ỹ ſcripture ſignifieth ỹ ſecretes of ỹ herte, as in ỹ Pſal. iiii. b. & Eccle. x. d.

b** By welles floudes, ryuers & ſprynges are vnder ſtāde ỹ helpes, conſolacions, & comfortes of gods ỹ ſeruelyte & fruitfulnes of the holy gooſt. Eſai. xii. a.

c** By ỹ fote of pryde & hand of vngodlines, he ſignifieth ỹ violēce, oppreſſiō & tiranny of ỹ euel. Exniii

¶ The. xxxvii. Pſalme.

¶ Leſte the proſperite of the euel ſhulde greue the good, he ſaith: that vnto ſuch as fere god and lyue rightuouſly, all thinges ſhall happen well and that they

they ſhal in verye deade be happy where as the vngodly although the ſeme to flouriſh for a time ſhall at the laſt be rotted, & wiped cleane out of the weye

A Pſalme of Dauid.

F Ret not thy ſelfe at the vngodly, be not thou enuious againſt the euell doers.

For they ſhall ſoone be cut downe lyke the graſſe, and be wytherede euen as the grene herbe.

Put thou thy truſte in the Lorde, & bee doyng good: ſo ſhalt thou dwell in the lande, and verily it ſhall fede the.

Delyte thou in the Lorde, and he ſhall geue the thy hertes deſyre.

Committe thy waye vnto the lorde, ſet thy hope in hym, and he ſhall bryng it to paſſe.

He ſhall make thy rightuouſnes as cleare as the lyght, and thi iuſt dealing as the none daye,

Holde the ſtyll in the Lorde, and abyde pacientlye vppon hym: but greue not thy ſelfe at one that hath proſperitie and lyueth in abhomination.

Leaue of from wrath, let go diſpleaſure, let not thy goloufye moue the alſo to do euell.

For wicked doers ſhal be roted out, but they that pacyentlye abyde the lorde ſhall inherite the lande.

Suffre yet a litle whyle, and the vngodly ſhalbe cleane gone: thou ſhalt lōke after his place, and he ſhalbe away.

But the b**meke ſpirited ſhall poſſeſſe the earth, & haue pleaſur and much reſt.

The vngodlye layeth wayte for the iuſt, and gnaſcheth vpō him wt his teth

But the Lord laugheth hym to ſcorne, for he ſeyth that his day is commig.

The vngolye b** draw out the ſwerd and bende theyr bow, to caſt downe the ſymple and poore, and to ſlay ſuch as go the right waye,

Neuertheles, theyr ſwerde ſhall goo thorow theyr owne hert, and theyr bowe ſhalbe broken.

A ſmal thyng that the rightuous hath is better then the great riches of the vngodly.

For the c**armes of ỹ vngodly ſhall be broken, but the Lorde vpholdeth the ryghtuous.

The Lord knoweth the dayes of the godly, and theyr enheritaunce endureth for euer.

They ſhall not be confoūded in the perylous time, & in the dayes of derth they ſhall haue ynough.

As for the vngodly, they ſhal perych: and when the enempes of the Lord are in theyr flours, they ſhall conſume, ye euē as ỹ ſmoke ſhal they cōſume away

The vngodly *borroweth & payeth not agayne, but the rightuous is mercyfull and lyberall.

Such as be bleſſed of hym, ſhal poſſeſſe the lande: and they whome he curſeth: ſhalbe roted oute.

The Lord ordereth a good mannes goynge, and hath pleaſure in hys way.

Though he fall he ſhall not be hurt for ỹ lord vpholdeth hym with his hād.

I haue bene yung, and now am olde: yet ſaw I neuer the rightuous forſake nor hys ſede to ſeke theyr breade:

The rightuous is euer mercyfull, & lendeth gently, therfore ſhal his ſede be bleſſed,

Flee from euell. and doo the thynge ỹ is good ſo ſhalte thou dwell for euer.

For the Lord loueth the thing that is ryght he forſaketh not hys ſayncte, but they ſhal be preſerued for euermore: as for the ſede of vngodlye, it ſhall bee roted out.

Yee the rightuous ſhall poſſeſſe the lande and dwell therin for euer.

The mouth of the rightuous, is exerciſed in wiſdome, and hys tonge talketh of iudgemente.

The Law of his God is in his hert, therfor ſhal not hys foteſteppes ſlyde.

The vngodly ſeyth the rightuous, and goeth aboute to ſlaye hym.

But the Lorde wyll not leaue hym in hys handes, nor condempne hym when he is iudged.

Hope thou in the Lorde, and keape his waye, and he ſhall ſo promote the that thou ſhalt haue the lande by enheritaunce, and ſe, when the vngodlye ſhall periſche.

I my ſelfe haue ſene the vngodly in greate power, and flouriſhynge lyke a grene bay tre, but when I went by, lo, he was goone: I ſoughte hym, but he could no where be founde.

Kepe innocencye, & take hede vnto ỹ thyng

thynge that is ryght, for that shal brig a man peace at the last.

As for the transgressors, they shal perishe together, and the vngodlye shal be roted out at the last.

The helpe of the ryghtuous commeth of the Lorde, he is their strength in the tyme of trouble.

The Lorde shal stande by them, & saue them: he shall delyuer thē from ỹ vngodly, and helpe them, because they put their trust in hym.

The Notes

a* This is the true honour and seruyce of God, as it is sayde. Ero. x. g.

b* Thys is expounded before in the Psalme. xxxiiii. a.

c* Not that they shalbe lordes of the earth: but shal continue longer than these that desire vengeaunce and shall haue the fruycyon of all good thynges. as moche as shall suffice them.

d* These are borowed speaches, by whiche is signified that the wycked are prest & readye to destroy the godly, as before in the Psal. xi. a

e* That is, the power of the vngodly. Psal. xliiii. f

a* Some reade thus, The vngodly lendeth vpon vsury and not for naught.

The. xxxviii. Psalme.

David taken with a feruent dyseare, desyreth to be ryd therof, although hys sinnes haue deserued so to be chastened. He complayneth wonderfully of the intollerable violence of his syckenes, of the sayntes of his frendes which forsoke him and of the cruelnes of his enemyes: Then requireth he the healp of god, vnto whome he wholly committeth him selfe.

To the chaunter, to bringe to remembraunce. b*

a* Loke the tytle of the. xiii. Psalme.

b* Understande, the benefyte of God in to the hertes of the people, because he had deliuered him from so painful a disease, and restored him to his health Howbeit some thincke that this whole Psalm intreateth of the sickenes of the soule, that is, of the sinnes, wherwith dauid was ere vexed. And they vnderstād the tytle thus. To bringe to remembraunce & to know our corruption and frailnes, take away by Christ, so as many as repent and beleue.

A P* Ut me not to rebuke (Oh Lorde) in thine anger: Oh chasten me not in thy heuy displeasure.

For thyne arowes sticke fast in me, & thy hande presseth me sore.

Ther is no whole parte in my body, because of thy displeasure: there is no rest i my bones, by reason of my sinnes,

For my wyckednesses are gone ouer my heade, and are lyke a sore burthen to heuy for me to beare.

My woundes stincke and are corrupt, through my folyshnesse.

B I am brought in to so great trouble and mysery, that I go mourninge all the daye longe.

For my loines are cleane dryed vp, and there is no whole parte in my bodie.

I am feble & sore smytten, I roare for the very dysquyetnes of my hert.

C Lorde, thou knowest all my desyre, & my gronynge is not hyd from the.

My hert panteth, my strength hath fayled me. & the lyght of myne eyes is gone fro me.

My louers and frendes stand lokynge vpon my trouble, and my kinsmen are gone a farre of.

They that sought after my lyfe, & to do me euell, spake of lyes & ymagined disceate all the day longe.

As for me, I was like a deafe man & herde not: and as one that were dome me, not openinge his mouth.

I am become as a mā that heareth not and that can make no resistaunce wyth hys mouth.

For in the, O Lorde, is my trust, ỹ shalt heare me, O Lorde my God.

D My desire is, that mine enemyes triumphe not ouer me, for yf my fote slippe, they reioyce greatly agaynst me.

I am redy to suffre trouble, and my heuinesse is euer in my syght.

For I confesse my wickednesse, and my synne greueth me.

But mine enemies lyue, & are mighty: and they that hate me without a cause, are many in nombre.

They ỹ rewarde me euell for good, speake euell of me, because I folow ỹ thynge that good is.

Forsake me not (O Lorde my God) O go not farre fro me.

Haste the to helpe me. O Lorde my succoure.

The Notes

c* Put me not. &c. Some suppose that thys Psalm and the. vi. & the. xxx. & xxxii. do describe some great & feruēt syckenes, wherwith Dauid was soare troubled and vexed: And that he in this and the other a bone recyted Psalmes complayneth vpon the greuouse paynes, whiche he suffered by the meanes of that syckenes: Which paines (saye they) he here calleth a chastesinge in anger, and heuy displeasure, & the arrowes and hande, that is, the plage of God Loke before in the Psalme. vi. a

The. xxxix. Psalme.

He

Che sheweth that although he were vexed wt ỹ greuouse paynes of his syckenes, yet he kept hi selfe so with in his boundes, that he let no vnpytynge wordes eskape him in the time of his complaynting: chefely wyle the wicked heard him.

a* To the chaunter for b* Idithun, a Psalme of Dauid.

a* Loke the tytle of the. xxxii. Psalme.

b* Idithun is the name of a chaunter. i Paralip. xvi. d. and xxv. a. Kimhi thinketh that Dauid made this Psalme and that it was wont to be song of ỹ hynde of syngars ouer which Idithun bare rule. Some thincke it to be a certen songe, after whose tyme the Psalme was sunge.

A I sayde: I wyll kepe my wayes ỹ I offende not in my tonge.

And so shut my mouth, while ỹ vngodly layed wayte for me.

I held my tonge, I was domme, I kepte sylence, yee euen from good wordes, but it was payne and greke to me

My hart was hote with i me, & while I was thus musing, the fyre kyndled: so that I spake with my tonge.

Lord let me knowe myne ende, and the nombre of my dayes: ỹ I maye be certified what I want.

Beholde, thou hast made my dayes B a spanne long, and my lyfe is as it were nothing before the.

O how vayne are al men liuinge. c* Selah.

Yee euerye mā walketh as it were a shadow, and disquieteth hym selfe in vayne: he heapeth vp ryches, and can not tel to whom he gathereth them.

And now Lord wherin shall I cōforte me: my hope is in the.

Delyuer me from al mine offences & make me not a scorne vnto the foolish.

I kepe sylence, and opē not my mouth for thou hast done it.

Turne thy plages awaye fro me, C for I am consumed thorow the feare of thyd* hande.

When thou punishest man for sinne, ỹ chastenest him: so ỹ his bewtye consumeth away like as it were a moth. O how vayne are al men: Selah.

Heare my prayer O Lorde. and cō syder my callynge: shewe not thy selfe as though thou sawest not my teares.

For I am a straunger and pylgrym wyth the, as al my forefathers were.

Oh spare me a lytell that I maye refreshe my selfe, before I goo hence & be no more sene.

c* Loke the third Psalme. a

b* Of this is spoken before in the Psalme. xxi

The. xl. Psalme.

The reioyseth that he is ryd de forth of his greate ieopardy by ỹ helpe of god, & wondereth at his vnspeakable goodnes towarde them that feare him: & for it, syth he setteth not by sacrifices, but requireth the whole man, he cōmitteth him selfe vnto hym: & sayth that he wyll prayse his rightwesnes & goodnes contynually: The sheweth he ỹ greuousnes of ỹ ieopardy where in he was, and ỹ cause therof, whi che was his synnes. At the last he beseecheth god to ouerthrow his enemies, & to glad ỹ herts of ỹ good

a* To ỹ chaunter, a Psalme af Dauid

a* Loke the tytle of the. xiii. Psalme.

A I Waited pacientlye for the Lord which enclined hi selfe vnto me: & herd my callig:

He brought me out of ỹ horrible pytte, out of the mire & clay: he sett my fete vpon the rocke, and ordred my goynges.

He hathe put a newe songe in my mouth, euen a thanckesgeuinge vnto oure God.

Many men seynge this, shall feare the lord, and put their trust in him.

Blessed is the mā ỹ setteth his hope in ỹ lord, & turneth not vnto ỹ proude and to such as go aboute wyth lyes.

O Lorde my God, greate are thy wonderous worckes which thou hast done: and in thy thoughtes towarde vs ther maie none be lykened vnto ỹ.

B I wolde declare them, and speake of thē: but they are so manye, that they can not be tolde.

Sacrifice and offeringe ỹ wouldest not haue b* but a body hast ỹ ordeined me: burntofferinges and sacrifyce for synne thou hast not alowed.

Then sayde I: lo, I come. In ỹ beginning of the boke as it is written of me ỹ I shuld fulfil thy wil O my god and that am I not contente to do: yee thy lawe is within my hert.

I wil preach of thy rightuousnes in the greate cōgregacion: Lo, I wyll not refraine my lyppes, O lord, and ỹ thou knowest.

I do not hyde thy rightuousnes in my hert, my talkinge is of thy treuthe and sauing helth: I kepe not thy louig mercye and faithfulnesse backe from the greate congregacion.

Turne not thou thy mercy fro me O lord, but let thy louinge kyndnes & C truth alwaye preserue me.

For innumerable troubles are come about

aboute me: my ſynnes haue taken ſuch holde vpon me, that I am not able to loke vp: yee they are mo in nũbre then the heares of my heade and my herte hath fayled me.

O Lord let it be thy pleaſure to deliuer me, make haſt (O lord) to helpe me.

Let them be aſhamed and cõfounded that ſeke after my ** ſoule) to deſtroye it: let them fall backwarde and be put to confuſyon, ẏ wiſh me euyll.

Let thẽ ſoone be brought to ſhame, that crye ouer me: there there

But let al thoſe that ſeke the, be ioyfull and glad in the: and let all ſuch as delite in thy ſauing health, ſay alway the Lorde be prayſed.

As for me, I am poore and in myſery, but the lorde careth for me.

Thou art my helper and redemer, make no longer tarying, O my god.

The Notes

b ** Some reade thus: but myne eares haſt thou opened, vnderſtand to heare roundly and to obeye. c ** Soule for lyfe as in Mat. vi. c. xvi. and Luk. ix.

The. xli. Pſalme.

In this Pſalme alſo ſpeaketh he of a diſeaſe wher in whyle he was holdẽ his enemyes were greately reioyſed, hopyng that he ſhuld be made away with ẏ violẽce of his diſeaſe, And in which alſo his frendes had forſaken him, but god holpe him which alwayes wolde preſerue him And therfore in ẏ beginning, he pronounceth him happi which perceaueth ẏ counſel of god concerning him,

a ** To ẏ chaunter, a Pſalme of Dauid

a ** Loke the tytle of the. xliii. Pſalme.

A Bleſſed is he, that conſydereth the b ** poore, the lord ſhall delyuer hi in the tyme of trouble.

The lord ſhall preſerue him, and kepe him alyue: he ſhall make hym to proſpere vpon earthe, and ſhall not delyuer hym into the hyll of hys enemyes.

The Lorde ſhall refreſh him when he lyeth ſicke vpon his bedde yee thou makeſt his bedd in al his ſickneſſe.

I ſayde. Lorde be mercyfull vnto me, heale my ſoule, for I haue ſynned agaynſt the.

Myne enemyes ſpeake euell vpon me: when ſhall he dye, and hys name peryſhe?

B Though he come in to ſe, yet meaned he falſhed in his herte, heappynge miſchefe vpon him ſelfe.

All they that hate me, runne together agaynſte me, and ymagyn euel agaynſt me.

They haue geuen a wicked ſentence vpon me: when he lyeth, he ſhal riſe vp no more.

Yee euẽ myne owne familyer frend whõ I truſted which dyd eate my bred C hath lyft vp his hele agaynſt me.

But be thou mercyfull vnto me (O Lorde) rayſe thou me vp, and I ſhall rewarde them.

By thys I knowe thou fauoureſte me, that my enemye ſhal not tryumph ouer me.

Thou haſte vpholden me because of my innocency, and ſet me before thy face for euer.

O bleſſed be the Lorde God of Iſraell, from hence forthe and for euermore. Amen. Amen.

The Notes

b ** Poore in the ſcripture ſygnifyeth not only hi ẏ hath no money, or goodes, of this world: but alſo hi that hath a ſorowful hert and him in whom ther is no hye minde, but onlye meaknes & louinge lowlynes.

The ſecond treatyſe

The. xlii. Pſalme

The ſheweth how ſorowfull he was, becauſe he was let from the holy aſſemble & feſt of the lord by ẏ cõſpiracye of his ſonne Abſolon & howe he was diſquyeted with the voyces of the wicked, which blaſphemed the deſpyte of godlynes where vnto he was geuen for a vayne & vnprofitable thynge

a ** To the chaunter, a mouicyon of the ſonnes of Corah.

a ** Loke the tytle of the. xlii. Pſalme.

L Ike as the herte deſyreth the water brokes, ſo longeth my ſoule A after the, O God.

My ſoule is a thurſt for God, yee euẽ for the lyuing god: when I ſhall come and beholde the face of God.

My teares are my meate day and night, while it is dayly ſayd vnto me, where is now thy god?

Now when I thincke there vpon, I poure out my hert by my ſelfe: for I wold fayne go hence wt the multitude and paſſe ouer with them vnto the houſe of God. in the voyce of prayſe and thankeſgeuinge, amonge ſoch as kepe holydaye. B

Why art thou ſo full of heuynes (O my ſoule) and why art thou ſo vnquiet within me?

O put thy truſte in God, for I will yet geue hym thankes, for the helpe of his countenaunce.

My god, my ſoule is vexed within me therfore I remembre the lãde of Jordane, and the lytle hyl of Hermonim.

One depe calleth another with the voyce of thy whyſtles, al thy wawes & water floudes are gone ouer me.

The lord hath promiſed hys louyng kyndneſſe dayly therfore will I prayſe him in the night ſeaſõ, & make my prayer vnto the god of my lyfe.

D I will ſay vnto God my ſtony rock why haſt ẏ forgotte me: why go I thus heuely, whyle ẏ enemy oppreſſeth me:

Whyle my bones are brokẽ, & while mine enemies caſt me i the teth, dayly ſaying vnto me: wheris now thy god.

Why art thou ſo heuy (O my ſoule) & why art ẏ ſo diſquieted within me? O put thy truſt i god, for I will yet thãke hym for the helpe of his cõtenaũce & becauſe he is my God.

The. xliii. Pſalme.

a ** He deſyreth to be deliuered frõ the cõſpirers wt Abſolon, that he maye worſhelp prayſe god in his holy temple.

G a ** Eue ſentẽce vpõ me (O god) & defende my caule agaynſte the vnholye people: Oh delyuer me frõ ẏ deceatful, and wycked man.

For thou (O god) art my ſtrength: why haſt thou ſhot me from the? Why go I then ſo heuely, whyle the enemye oppreſſeth me?

Oh ſende out thy light and thy truth, ẏ they may leade me and bring me vnto thy holy hil, and to thy dwellynge. B

That I may go in to the aulter of god, euen vnto the god whyche is my ioye & pleaſure & vpon the harpe to geue thãkes vnto the, O god, my God.

Why art thou ſo heuy (O my ſoule) & why art thou ſo diſquieted within me?

O put thy truſt in God, for I will yet geue hi thãkes for ẏ helpe of his countenaunce, and becauſe he is my God.

The Notes

a ** Some reade. Reuenge me.

The. xliii. Pſalme.

C He complayneth that Iſraell ſuffereth ſo greatious perſecucion for the honoure of God and holynes ſake. and that yet god is not preſente with ẏ in myracles doing as he in times paſt was And prayeth him to put forth his power, & delyuer him from ẏ iniurye of the wycked.

C a ** To the, chaunter an inſtruccyon of the Sonnes of corage,

a ** Loke the tytle of the. xlii. Pſalme.

A We haue herde with oure eares (O God) oure fathers haue told vs, what thou haſt done in theyr tyme of olde.

How thou haſt driuen out the Heythen with thy hande, and planted b ** the in: how thou haſt deſtroyed the nacions and caſt them out.

For they gat not the land in poſſeſſiõ thorow theyr owne ſwerde, neyther was it their owne ** arme that helped them:

But thy ryghte hande, thyne arme and the lyght of thy countenaunce: becauſe thou haddeſt a fauour vnto them

Thou arte the kynge and my God, thou ſendeſt helpe vnto Jacob.

Thorowe the, wyll we ouerthrowe oure ennemies, and in thy name wyll we tread them vnder, ẏ ryſe vp againſt vs.

For I wyll not truſte in my bowe, it is not my ſwearde, that ſhall helpe me.

But it is thou that ſaueſte vs from B oure enemyes, and puttеſt them to confuſion that hate vs.

We wyll alwaye make our boaſt of God, & prayſe thy name for euer. Selah

But now thou forſakeſt vs, and puteſt vs to confuſion, and goeſt not forth wyth our Hoſtes.

Thou makeſt vs to turne oure backes vppon oure enemyes: ſo that theye whiche hate vs ſpoyle our gooddes,

Thou letteſt vs be eate vp lyke ſhepe, and ſcatereſt vs amonge the heethen.

Thou ſelleſt thy people for naught, C and takeſt no money for them.

Thou makeſte vs to bee rebuked of oure neyghbours, to be laughed to ſcorne and had in derriſion, of them, that are rounde about vs.

Thou haſt made vs a very byworde among the Heythen, and that the people ſhake theyr heades at vs.

My confuſyon is dayly before me, and the ſhame of my face couereth me.

For the voyce of the ſclanderer and blaſphemer, for the enneinye and auenger.

All thys is come vpon vs and yet haue we not forgotten the, nor behaued oure ſelues vnfaythfully in thy couenaunte

Our herte is not turned backe, neyther, our ſteppes gone out of thy waye.

C c For

For thou hast*smitten vs in ỹ place of dragons, and couered vs wyth the shadowe of death.

D If we had forgotten the name of oure god, and holden vp oure handes to eny straunge god.

Shoulde not god fynde it out? for he knoweth ỹ very secretes of the hert.

But for thy sake we are killed all ỹ daye longe, and are counted as shepe apointed to be slayne.

Vp lord why slepest thou? A wake, and cast vs not of for euer.

Wherfore*hydest thou thy face? wylt thou cleane forget our mysery & oppression?

For our soule is brought lowe euē vnto the dust and oure bely cleueth vn to the grounde.

Aryse O Lord, help vs and dely uer vs for thy mercy sake.

The Notes.

b* That is oure fathers,

c* armes is generally taken for anye thynge where vnto we leane & trust, as here for fleshly and worldly power, and in the Psal. xc. It followeth, But thy right hande, &c. that is thy strenghth, thy helpe, thyne ayde &c.

d* Loke the thyrd Psalme.

e* That is thou hast condempned vs, to the place of serpents or dragons, or, thou hast driuen vs into the place of serpentes or dragons.

Wy the place of serpētes is vnderstād, they? bondage amonge the Heythen which in cruelnes are lyke vn to serpentes: The same calleth he the shadowe of death, for it is worse then death, & moare to be feared, to be put in all thynges to the arbytrement, and pleasure of the vngodly, to heare continually the name of God blaspheme, and all Godlynes despised, and all maner of iniuries and wrongs done vnto the fauorers therof. Therfor sayth he Thou hast couered vs with the shadowe of death, that is: with the very darcknes of death. Esay. xxv. c.

f* God is said to hide his face, when he suffreth the good to be persecuted of the euell, as it is sayde of hys awaityng Psalme. lxxviii.

¶ The. xlv. Psalme.

¶ The lonnys of Corah prayse Salomon for the bewtie, eloquence, strenght, powers nobleines both of hym and of hys wyfe: & also for the nobylytie of theyr chyldren. In them do they also figure Christe and the power and nobilytie of hys kingdome.

a* To the chaunter, vpon[b]* Solanim an instruction of the childrē of Corah a songe of loue.

a* Loke the title of the xliii. Psalme.

b* It is a certaine instrument of musycke.

My hert is endityng of a good mat ter I speake of that whiche I haue made of the king: My tong is the penne of a redy writer.

Thou art ỹ fayrest among the chil dren of men ful of grace are thi lippes, therfore god blesseth the for euer.

Gyrde the with thy sweord vpon the thyghe (O thou mighty) with worship and renowne.

Good lucke haue thou with thyne honoure, ryde on with ỹ truthe, mekenesse and rightuousnes: and thy ryght hand shal teach ỹ wonderful thinges.

Thy[c]* arowes are sharpe, ỹ people shalbe subdued vnto the, euen in ỹ mid dest among the kinges enemyes.

Thy seate (O god) endureth for ever: the scepter of thy kyngdom is a ryght scepter.

Thou hast loued rightousnes, and hated iniquite: wherfore God (whych is thy god) hath anoynted the with the oyle of gladnes aboue thy felowes.

All thy garmentes are like myrre, Aloes and Cassia, when thou comest out of thyne puerye palaces in thy beautifull glory.

Kynges doughters in thy godly ar raye, and vpon thy right hande standeth the quene in a vesture of most fine golde.

Herken (O dougeter) consyder, and enclyne thine care: forget thyne owne people, and thy fathers house.

So shal the kinge haue pleasure i thy bewty, for he is the Lord and thou shalt worshippe him.

The daughters of tire shal be there with gyftes, the riche among ỹ people shal make their supplicacion before ỹ.

The Kinges daughter is all glorious within, her clothynge is full of wrought golde.

She shalbe brought vnto the king in rayment of nedle worcke, and maydens after her: such as be next her shal be brought vnto the.

With ioye and gladnes shall they be brought & go in to the kynges palace.

In steade of thy fathers thou hast gotten[d]* children, worme ỹ shalt make prynces in all landes.

I wyll remembre thy name from one generacion to another therfore shall the people geue thankes vnto the, worlde with out ende.

c* The arowes of God may signifye the wordes wherwith the cōscience is prycked the tow ỹ feare of the iust iudgment of God: Job. vi. a

d* By these children ar figured the Apostles, which some tyme are called prynces or iudges Esa. xl. Matth. xx.

¶ The. xlvi. Psalme.

¶ The suerty wherin the godlye be in all maner of ieopardies, by the helpe of god.

a* To the chaunter, a songe of ỹ children of Corah vpon[b]* almuth.

a* Loke the tytle of the. xlii. Psalme.

b* Loke the tytle of the. ix. Psalme.

A God is oure refuge & oure strength, a very present helpe in troubles.

Therfore wyl we not feare, though ỹ erth fell, and though the hilles were carped into the myddest of the see.

Though the waters of ỹ see raged & were neuer so troublous, & though the mountaines shoke at the tempeste of the same. Selah.

For there is a floude, which ỹ gyftes reioyseth ỹ cytie of God, ỹ holy dwellynge of the most hyest.

God is in the myddest of her, therfore shal she not be remoued: for God helpeth her and that right early.

The Heythen are madd, the kyngdomes make much a doo: but when he sheweth his voyce, the earth melteth awaye.

The Lorde of Hostes is with vs, ỹ god of Jacob is our defence.[c]* Selah

B O come hither, and beholde the worckes of the lord, what destructions he hath brought vpon the earth.

He hath made warres to ceasse in al the worlde: he hath broken the bow, he hath knapped the speare in sonder and brent the charettes in the fyre.

Be still thē and confesse that I am God: I wyll be exalted among ỹ Heithen, and I wyl be exalted vpō earth.

The Lord of Hostes is w̄ vs, ỹ[b]* god of Jacab is our defence. Selah.

b* Loke the thirde Psal. a.

c* Of this ye haue in the xx Psalme

¶ The. xlvii. Psalme.

Of the excellente glorie of god declared thorow the whole world. Of ỹ conuersion of kinges and people vnto God,

To the chaunter, a Psalme of the children of Corah.

A O clappe youre handes together) all ye people) O singe vnto god w̄ the voyce of thankes geuing.

For the Lord ỹ most hyest is to be feared, and he is the greate king vpon al the earth.

He shal subdu the people vnder vs, and the Heithen vnder our fete.

He choseth vs for an heritage, ỹ beautie of Jacob, whom he loued.[b]* Selah

God is gone vp with a mery noise, & the Lord w̄ ỹ sownd of the tromper.

O singe prayses, syng prayses vnto god: O synge prayses, singe prayses vn to oure kinge.

For God is kyng of al the earth O synge prayses vnto hym wyth vnderstadinge.

God is kinge ouer the heithen, god sytteth in his holy seate.

The princes of the people are gathered to gather vnto the god of Abraham*[c] for god is farre hier exalted, the the mightye lordes of the earth.

b* Loke the third Psalme.

The Notes

c* Some reade. The protectoures or defenders of he earth belong to god, Roma. xiii. a

¶ The. xlviii. Psalme.

¶ The greate glorie & felicite of the Churche & congregacion, in that they haue God euer present with them to be their defender: described vnder the figure of Jerusalem.

A songe & a Psalme of the childrē of Corah.

Greate is the Lorde & hyelie to be praysed, in the cytie of oure god, euen vpon his holy hyl.

The*[a] hyll of Sion is like a faire plante, wherof al the lande reioyseth: vpon the northe syde lieth the cytie of the greate kynge.

God is well knowen in her palaces, ỹ he is the defence of the same.

For lo, kynges are gathered, & gon by together.

They marueled, to se such thynges: thei were astonied, & sodēli cast doune.

Feare came there vpon them, & sorowe as vpon a woman i her trauail.

Thou shalte breake the shippes of ỹ see, thorow the east winde.

Lyke as we haue herd, so se we in ỹ citie of the Lord of Hostes, in ỹ citi of our god. god vpholdeth the same for euer.[b]* Selah.

We wayte for thy louing kyndnes (O god) in the middest of the temple.

O God, according vnto thy[c]* name so is thy prayse vnto ỹ worldes ende

d* thy right hand is ful of rightuones

Oh let the mount Sion reioyse, & the daughters of Juda be glad because of iudgementes.

Walke about Sion, go rounde a-

aboute her, and tel her.c*towres.
Marcke wel her walles, set vp her houses, that it may be told them, that come after.
For this god is oure god for euer & euer, & he shal alwaye be oure gyde
a*By the hill of Sion is vnderstande the churche as aboue in the.ii. Psalme.b. and.lxxviii.g
b*Loke the thirde Psalme.a.
c*By the name of god, is sygnifyed hys maiestye, hys power wysdom, & goodnes aboue in the.viii.a and xci.b, xxiiii.a henethe in the.lxiii.b.cxviii.a cxliii.b
d*That is, that which thou doest is rightwes:
e*Loke the Psalme.cxxii.b

The.xlix. Psalme.

¶ The mysery and madnes of them that sett by ryches, which receaue their felicytie in this worlde, & shal after contynually remayne in hell: wher as the vertuous shal haue euerlastynge ioye.

a*To the chaunter, a Psalme of the chil dren of Cozah,
a*Loke the tytle of the.xiii. Psalme.

A Heare this, all ye people: ponder it wel, all ye that dwell vpon yearth
Hye and lowe, ryche and pooze, one with an other.
My mouth shal speake of wysdom, & my hert shal muse of vnderstandyng.
I wyll enclene mine eare to the parable, and shewe my darke speache vpon the harpe.
Wherfore shoulde I feare the euell days, when the wickednes of my heles compasseth me rounde aboute?
They that put their truste in the God and boaste them selues in the multitude of their riches.
No man maye delyuer hys brother, nor make agrement vnto him for God.
For it costeth more to redeme their soules so that he must let that alone for euer,
Yee though he lyue longe, and see not the graue.
For it shalbe sene, that such wyse men shal dye and perysh together, as well as the ignorannte and folyshe, and leaue their goodes for other.
Loke what is in their howses: it continueth styll: their dwellyng places endure from one generation to another, & are called after their owne names vpō the earth.
Neuertheles manne abydethe not in such honour, But is compared vnto the brute beastes and becometh lyke vntoo them.
This waye of theirs is very folysh nesse, and yet their posterytye prayse it with their mouth. b*Selah.
They ly in the hel like shepe, death shall gnawe vpon them, and the rychtuous shall haue dominacion of them in the morning by times: their strēgth shal cōsume, & hel shalbe their dwellig
But god shal deliuer my soule from the c*power of hel, when he receaueth me. Selah.
O be not thou afraied, whē he is made riche, & ye glory of his house increased.
*For he shall cary nothynge away with him when he dyethe, nether shall hys pompe folowe him.
Whyle he liueth, he is costed anhappie mā: and so long as he is in prosperite, men speake good of him.
But when he folowyth his fathers generatyon, he shal neuer se lyght eny more.
When a man is in honoure & hath no vnderstaudinge, he is compared vnto the brute beastes, and becōmethlike vnto them.

The Notes
b*Loke the. iii. de Psal. a
c*That is from perdicyon & eternall damnacion

¶ The.l. Psalme.

¶ The prophecieth, that god wil call all nacions of the earth vnto him, by the gospell: And that he will requyre the confession & prayeng of his name: not sacrifice, And howsoeuer al the wil a bhoze the which boast them selues to be religious and holye are in deade nothyng lesse,

¶ A Psalme of Asaph:

THe Lorde euen the mightye God hath spoke, & called the world frō the rising vp of the sonne, vnto ye goinge downe of the same.
Out of Sion apeareth the glorye ous beutye of God.
Oure god shall come, & not kepe silence: there goeth before him a consumynge fyre, and a mightie tempest rolde aboute him.
He shal cal the heauēs from aboue, & yearth, that he may iudge his people,
Gather my saincte together vnto me, those that set more by the couenaūt then by eny offerynge.
And the heauens shal declare his rightwousnesse, for god is iudge him selfe. a*Selah.
Heare, O my people: let me speake, let me testefye amonge you, O Israell I am God, euen thy god.
I reproue the not because of thy sacrifice, thy burntofferinges are alway before me.
I wyll take no bullockes of thy house, nergotes out of thy foldes.
For all the beastes of the felde are myne, and thoulandes of catell vpon the hylles.
I knowe all the foules vpon the mountaynes, and the wilde beastes of the feld are in my syght.
If I be hongrye, I wyl not tel the: for ye whole worlde is myne, & all that therin is.
Thynkest, thou that I wyll eate ye flesh of oxen, or dryncke the bloude of goates?
Offre vnto God prayse and thanckesgeuing, and pate the vowes b*vnto the most hyest.
And call vpō me in the tyme of trouble, so wil I heare the, ye thou shalt thā be me.
But vnto the vngodly sayeth god: Why doest thou preach my lawes, and takest my couenaunt in thy mouth.
Where as thou hatest to be reformed, and castest my woordes behynde the?
If thou seist a theefe, thou runnest wyth hym, and art partaker with the aduouterers.
Thou lettest thy mouth speake wyckednesse, and thy tong paynteth disceatt.
Thou sittest and speakest agaynste thy brother yee slaunderest thyne owne mothers sonne.
This thow doest whyle I holde my tounge: and thinkest me to be euen such one as thy selfe, but I wyll reproue the and set my selfe agaynst the.
O consider God ye that forget God least I plucke you awaye, and there be none to deliuer you.
Who so offreth me thankes and prayse, he honoureth me: and this is the way wherby I wyll shewe hym the saluacion helth of God.

The Notes
a*Of thys Psalme iii.a
b*That is after the wyll of God.

¶ The.li. Psalme.

¶ A prayer of Dauid where in he earnestly acknowledgeth hys sinnes, he desyreth the holy ghoost, & prayeth, for the church is the true Jerusalem

a*To ye chaunter, a Psalme of Dauid whē ye prophet Nathā came vnto him, after he b*was gone into Bethsabe.
a*Loke the Tytle of the iiii. Psalme.
b*That is, had companied with.

HAue mercy vpon me (O God) after thy goodnes, & accordyng vnto thy greate mercyes, do a waye myne offences.
Wash me wel fro my wickednesse, and clense me fro my synne.
For I knowledge my faultes, & my synne is euer before me.
Agaynst the only, against the haue I synned, and done euel in thy syght: that thou mightest be iustyfyed in thy sayinges, & shuldest ouercome when ye art iudged.
Beholde, I was borne in wickednesse, & in synne hath my mother cōceaued me.
But lo, thou hast a pleasure in ye trueth and hast shewed me secrete wysdome.
O pourge me with c*Isope and I shalbe cleane: washe ye me, & I shalbe whyter then snow. Oh let me heare of ioye & gladnesse, that the bones which ye hast broke, maye reioyse.
Turne thy face from my sinnes, & put oute al myseedes.
Make me a cleane hert, O God, & renue a right spirite with in me,
Cast me not away from thy presence & take not thy holy spirite from me.
O gene me ye cōfort of thy help againe and stablish me with thy free spirite.
Then shal I teach thy waies vnto the wycked, & synners maye be conuerted vnto the.
Deliuer me from bloude giltinesse O God thou art the god of my healthe, & my tōg may praise thy righteousnesse
Open my lyppes, O Lorde, that my mouth maye shewe thy prayse.
For yf thou hadest pleasure in sacrifice, I wolde gene it the: but thou delitest not in burntofferinges.
The sacrifyce of god is a troubled spirit a broken and acontrite herte. O god, shalt thou not despyse.
O be fauorable & gracyous vnto Sion, ye the walles of Jerusalem may be buylded.
For then shalt thou be pleased with ye d*sacrifice of rightousnesse, with the

burnt offeringes & oblacions the shal they lay bullockes vpon thyne aulter.

The Notes

c*In the solempne sacrifice for sinne, of which Num xxiii, & in the cleansinge of the lepre, of which Leuit. xiiii, there was ye lope annered & lopned to. By that sprynckling was sygnifyed right purenes of herte: for that praieth he here, that is, for full remyssion of his sinne: which ones had, & ye fauour of god obtained, ye mid reioyced wnspeakable ioy, & becometh worthe whiter to the eye of the soule than doth any snowe to the bodely eye. Some vnderstande by ye lope, the passio of Chist by which onely we are spurified from our synnes.

d* The sacrifice of ryghtwesnes is the mortifyeng of the flesshe and the meakenynge of the herte, the prapsynge of God and knowledgynge oure selues synners. Psal.xiiii.b.

¶ The.lii.Psalme

¶ He describeth the frowarde mynde and intente of Doeg, and after that, his banyshmente, and the ioyf. lnes that the ryghtwes had therof.

a* To the chaunter, an ensample vpon of Dauid whē Doeg the Edomyte came to Saul, & shewed him, sayng: Dauid is come to the house of Ahimelech.

a* Loke the tytle of the, xiiii. Psalme.
The story of this Tytle is in.i.Reg.xxi.b.

A Why boastest thou thy selfe, thou Tyrant, that thou canst do mischefe.

Wher as the goodnes of God endureth yet dayly.

Thy tong Imagineth wickednes, and with lyes it cutteth lyke a sharpe rasour.

Thou louest vngracyousnes more then good, to talke of lyes moare then rightuousnes. Selah.

Thou louest to speake all wordes that maye do hurte: O thou false tong

Therfore shall god cleane destroye the, smyte the in peces, pluckethe oute of thy dwellynge, and roote the out of the lande of the lyuinge. Selah.

B The rightuouse shall see thys and feare and laugh hym to scorne.

Lo, this is the man, that toke not God for his strenghte, but trusted vnto the multitude of hys riches: & was mighte in hys wickednes,

As for me, I am lyke a grene olyue tree. in the house of God, my trust is in the tender mercye of God for euer and euer.

I wyll alwayes geue thankes vnto thee, for that thou haste done, and wyll hope in thy name, for thy fainenes lyke it well.

¶ The.liii.Psalme.

¶ The complaineth that al places are ful of the wicked and vngodly, as before in the.xiiii.Psalme.

a* To the chaunter vpon b* Mahalath an instruccion of Dauid.

a* Loke the tytle of the fourth Psal.
b* It is a certayne songe or instrument of musicke signifyeng dyseasse, or heritage.

The folysshe bodyes saye in theire hertes Tush, their is no God.

Corrupt are they and become abhominable, in theyr wyckednesses: there is not one that doth good,

God loked downe from heauen vpon the childeren of men, to see if there were anye that woulde vnderstande, or c* seke after God.

But they are all d* gone oute of the waye, they are all become vnprofitable. ther is none that doth good no not one,

How can they haue vnderstanding that are the worckers of wickednes: eatinge vp my people as it were breade and* call not vpon God?

They are afrayde where no feares for God breaketh the bones of them ye besege the: thou puttest them to confusion, for God despyseth them.

Oh that the sauing health were geuen vnto Israel out of Sion Oh that the Lorde woulde delyuer his People out of captiuitie,

Then shoulde Jacob. reioyse and Israell shoulde be ryght glad.

The Notes

c* To seke after God is, at no hand to seke our awne in any thinge: but both to do and suffre all thynges to the glory of God and profyght of oure neighbour, to reuye oure selues & all oures & become the seruauntes of al men: And this is the especyal point of godlynes, agaynst which no men striue more stifly, then ye blond thursty and deceitful, which thinck they seke God, and seke them selues.

d* The meanig her of shal reside in ye Psal. xiiii
e* Of this ye haue in Esai. lxiii. c.

¶ The.liiii.Psalme

¶ She weth how he delyuyth helpe of the lorde was heard, when he was brought into greate Ieopardye, by the treason of the zephites: & howe God toke vengeaunce of his enemyes.

a* To the chaster in Neginoth, an instruction of Dauid, when the zephites came and sayd vnto Saul. Dauid is hid amongest vs.

a* Loke the tytle of the, xiiii. Psalme.
The story of this tytle is in.i.Reg.xxiii.d

A Help me (O God) for b* thy names sake, & delyuer me in thy stregth

Heare my prayer O God, consider the wordes of my mouth.

For straungers are risen vp against me,

me, and ye mighty (which haue not god before their eyes) seke after my soule. Selah.

B But lo, god is my helper: it is he ye vpholdeth my soule.

He shal rewarde euell vnto myne enemyes: and in thy truth shalt thou destroye them.

A free wyl offering wyll I geue the, and prayse thy b* name O Lorde, because it is so comfortable.

For thou hast delyuered me out of all trouble so that mine eye seyth his desyre vpon mine enemies.

The Notes

b* These wordes of ye Hebrues for thi names sake i thine name, for thy name, or by thy name, sygnify as moch to vs, as i, for or bi thy maiesti glori goodnes, magnificence, power wisdome &c, psa. xcv. c
c* This is expounded in Psal. xii. a d* The psa, xvii

¶ The.lv.Psalme.

¶ He complayneth ye he was brought into agreat straite, though most wycked and crafty men, who he toke for his cheafe frendes.

a* To the chaunter in Neginoth, an instruction of Dauid.

a* Loke the Tytle of the iiii. Psalme.

A Here my prayer, O God, & hyde not thy self fro my prate. vpon.

Take hede vnto me and here me, howe pyteously I morne and complayne.

The enemie cryeth so, and the vngodly commeth on so fast: for they are mynded to do me some mysse hef, so mischeyously are they set against me.

My herte is heuye within me, and the feare of death is fallen vpon me.

B Fearefulnes and trembling are cōe vpon me, and an horrible dreade hathe ouerwhelmed me.

And I said: O that I had wynges lyke a doue, that I myghte flee somewhere, and be at rest.

Lo, then woulde I get me a waye farre of, and remayne in the wildernesse. c* Selah.

I woulde make haist to escape from the stormy wynde and tempest.

Destroye their tonges (O Lorde) and deuide them for I se vnrighteousnesse, and strife in the citie.

This goeth daye and night about the walles, mysche fe and vice are in ye

C myddest of it.

Wickednesse is therein, deceate and gile go not out of her stretes.

If it were mine enemye that reuiled me I cold beare it: or if one that ought me euel wyll dyd threaten me I wolde hide my selfe from him.

But it is thou my companyon my gyde and myne owne familiar frende.

We had swete and secreate communycacyon together in the howse of God.

Let death come hastily vpon them, and let them go downe quick into hel for wickednes is amonge them in their dwellynges.

As for me I wyll cal vnto God, & the Lorde shall helpe me.

In the euenyng, mornynge and at noone day wil I mourn and complain and he shall heare my voyce.

It is he that delyuereth my soule in peace from them that lay waite for me for they are many against me.

Yea euē God that endureth for euer

D shall heare me, and bryng them doune Selah.

For they wyl not turne: and why? they feare not god.

Yea they laye handes vpon such as be at peace with him, and so thet breke his couenaunte.

Their mouthes are softer then butter, and yet haue they battell in theyr mynde: theyr wordes are smother, then oyle, and yet be they bery swerdes.

D caste thy burthen, or care, vpon the Lorde, he shal norishe the, and not leaue the rightuous in vnquietnesse.

But as for them, thou (O GOD) shalt caste downe into the pytte of destruccyon.

The bloud thirsty and disceatful shall not lyue out halfe theyr days. Neuertheless my truste is in the

¶ The.lvi.Psalme.

¶ She weth how he called on the helpe of ye lord, when he was in ieopardy before Achis king of Geth and how he accused the wiles and violence of Saul and his adherentes, which had dryuen him into ye perell.

a* To the chaunter, vpon b* the domme flocke dowue: which sieth ferre of. c* Wichtam of Dauid, when the Philistines toke him in Geth.

a* Loke the tytle of the. iiii. Psalme.
b* Abra. Esra thinketh that ye domme flocke dowue was the begynnynge of a songe, after whose tune the Psalme was songe. Kimhi and other suppose ye David called hym selfe dōme flock dowue which flewe farre because he compared him selfe whose ye

vnto

vnto god, and getting none answere to his aduer-
saryes fled farre from his owne nacion vnto the Phi-
listines, which were not only dragers, but also ene-
mies. The story here of is reade, i Reg xxi.
c* Loke before in the title of the.xvi.Pſalme

A BE mercyfull vnto me (O God) for
men wil treade me downe they ar
daily fighting and troubling me.
B Myne enemies treade me dayly vn
der their fete for they be many pyzoud
ly fight against me.
Neuertheles, when I am afraide,
I put my trust in the.
I wil comfort my self i gods wozd
yee I will hope in god, and not feare:
C what can b* flesh do vnto me.
They pervme daily in their wozdes
all that they imagin is to do me euel.
D They hold all to gether, & kepe thē
selues close: they marke my steppes,
how they maye catch my soule.
But in vaine for it shall escape the:
and why-thou (O god) in thy displea-
sure shalt cast downe suche people.
E Thou tellest my flyttinges, thou
puttest my teares in thy bottell, and
nombrest them.
When soeuer I cal vpon the, mine
enemies are put to flight: Wherby I
know that thou art my god.
F In godes wozde will I reioyce, in
the Lozdes wozd wil I comfort me.
Yee i God wil I trust, and am not
afraied what can mā then do vnto me
G Unto the (O god) will I paye my
vowes vnto the wil I geue thankes
and prayse.
H For thou haste delyuered my soule
from death, and my fete from falling,
that I maye walke before god in the
light of the liuinge.

The Notes

b* Flesh doth oftē signifie as much as mā Rom.iii.
For by the dedes of the lawe shal no flesshe be iusty-
fied, that is no man and like wise here.

¶ The.lvii.Pſalme.

(I) He sheweth how he committed hym self to the
lozde, and escaped al iopardye when he was in the
cane and his soudiers (I) him, & what affection
he gaue thankes vnto the Lord therfore: with a de-
scription of the malyce and hate of his enemies to
ward him.

a* To ỹ Chaunter, b* destroye not
c* Michtam of Dauid, when he fled
for Saul into the caue.

a* Loke the title of the, xxi. Pſalme.
b* Or Thou shalt not destroye or make aware (as
some wyl) By this he signifieth, after the mind of
Basyle that he twyse with stode and failed his sou-
diers which ment him to destroye and hil Saule
Esra thinketh it to be a certē tune & maner of sin-
ging c* Of this in the title of the .xvi. Pſalme

E Merciful vnto me, O God, be
merciful vnto mee, for my soule
trusteth in the: and vnder the sha-
dowe of thy wynges shalbe my refuge,
vntyll wickednes be ouer past.
I call vnto God the moste hyest, euē
the God that shal help me vp agayne,
He shall sende from heauen and sa-
ue me from repzofe of hym that wolde
swalow me vp. Selah.
Thys shall God sende for his mer-
cy and faythfulnes sake.
I lye wyth my soule among the cru
ell lyons: euen amonge the chyldren of
men, whose teeth are speares and arro-
wes, and their tonge a sharpe swerde.
Set vp thy self e, O god, aboue the
heauens, and thy glozy abouealy erth
They haue layde a net for my feete
and pressed downe my soule: they haue
dygged a pytte before me, and are falle
into it themselues. Selah.
My hert is ready, O God, my hertē
is ready to synge and geue prayse.
Awake, O my* glozye, awake lute
& harpe, I my self wil awake righterly
I will geue thankes vntothe, O
Lozde, amongethe people I will sin-
ge prayses vnto the among ỹ Heythē
For the greatnes of thy mercye reā
cheth vnto the heauens, and the fayth
fulnes vnto the cloudes.
Set vp thy seife, O G O D, abou-
e the heauens, and thy glozy aboue al
the earthe.

d* Loke the.lvi.pſalme.a.
e* Of this is sayde Deuteron.v.b.
f* Glozy here signifieth the pſalm by which he pral
seth God: or after some: the soule of hym that prays
seth.

The lviii.pſalme.

(I) In inuective agaynst the flatterers and adherents
of Saul with whose punishment he prophesieth ỹ
the righteous shalbe wonderfully reioyseth.

a* To the chaunter b* Destroye not

Michtam of Dauid.

a* Loke the .xlii. Pſalme,
b* Of thys in the tytle of the pſalme next before.
c* The significacion here of is shewed before in ỹ
xvi. Pſal. The story of this tytle shal ye fynde in the
first of the Kinges the, xix. Chapter.

D O ye iuer me fro mine enemies (O
my God) and defende me frō thē
that rise vp against me.
O delyuer me from the wycked do-
ers, and saue me from ỹ bloudthursty
men.
For, lo, they lye waiting for my soule,
the mighty men are gathered together
against me, without ant offence or faut
of me, O Lozde,
They runne, and prepare them sel-
ues, with out my faute: Arise, come ỹ
helpe me, and beholde.
Stand vp, O Lozd, God of Hostes
thou God of Israel* to vyset al Hey-
then: be not mercyful vnto them that of

tend of malycyous wyckednes Selah
Let them go to and fro, and runne
about the cyte, houlyng like dogges.
Beholde, they speake (against me)
with their mouth, swerdes are vnder
their lippes, for who repzoueth them:
But thou (O Lozde) shalt haue thē
in derision, thou shalt laugh al Heythē
to scorne.
My strength do I ascribe vnto ỹ,
for thou (O god) art my defender.
God sheweth me his goodnes plen
teously, god letteth me se my desire vp
on mine enemies.
Slaye them not, lest my people for
get it: but scater them abzode w thy po
wer, & put thē down, O lozd my defēce.
For the synne of their mouth, for ỹ
wozdes of their lyppes, and because of
their pzide, let them be taken and why-
their pzeaching is of cursing and lies,
Consume them in thy wzath, con-
sume them that they mate perish, and
knowe that it is god, which ruleth in
Jacob and in al the wozlde. * Selah.
Let them go to and fro, and runne
about the citye houlyng lyke dogges.
Let them runne here and there for
meate, and grudg when they haue not
ynough.
As for me I wyll synge of thy pow-
er, and pzayse thy mercy bytymes in ỹ
mozninge: for thou art my defence and
refuge in the time of my trouble.
Unto ỹ (O my strength) wyl I singe
for thou (O god) art my defence, & my
mercyful god,

The Notes

b* To visite for to chasten: as in the Pſal.lxxxix.c
c* Loke the Pſalme.iii.a

¶ The.lx.Pſalme.

He sheweth how God being displesed had in times
past geuen the people of Israel vnto the handes of
their enemyes, but did yet mercyfully helpe them a-
gayne: He sheweth also the power and domynyō of
the Israelytes vnto whom now ar subduced ỹ Mō
abytes & the Philistines: and hopeth by the power
of god to haue the victorye of the Amonytes.

* To the chaunter, vpō the tose of wit-
nesse, b* Michtam of Dauid, for to tea-
che when he fought against c* Syria
of Mesopotamia, and Syria of Zobas
and when Joab turned back, and slue
xii. thousand Edomytes in the valley
of Salt.

a* Loke the tytle of the. iiii. Pſalme.
b* What is signifyed herby ye shall fynde in the
tytle of the. vi. Pſalme

That

c* That is, that part of Syria which is called Mesopotamia & that which is called Soba.

O God, ỹ that hast cast vsout & scatered vs abrode, thou A
ỹ hast bee soloze displeased
at vs, cõsoze vs agayne.

Thou ỹ hast remoued ỹ lãd & deuyded it, hele ỹ sozes therof, sozit chaketh.

Thou hast shewed thy people heuy thinges, thou hast geuẽ vsd* dryncke of wine, that we slombre with all.

Yet hast thou geuen a token for soch as feare the, that they may cast it vpin the trueth. e* Selah.

That thy beloued myghte be delyuered, helpe thẽ with thy ryghthande, & heare me.

God hath spokẽ in his Sanctuary B
(which thinge reioyseth me) I wyl deuyde Sichẽ, & meate oute the valleye of Suchoth.

Galaad is myne, Manasses is myne, Ephraim is the strength of myne heade, Juda is my Captayne.

Moab is my washpotte, ouer Edom will I stretche out my shoue, Philisse a shalbe glad of me.

C Who wil leade me into the stroñg cite
Who wyll bryngе me into Edom?
Shalt not thou do it: O God, thou that hast cast vsout: thou god, that wẽt not out with oure hostes?

O be thou oure helpe in trouble, for vayne is the helpe of man.

Thorow god we shal do great actes, for it is he ỹ shal tread downe our enemyes.

d* This drinke of wyne, &c. signifieth the anger of the lord or ỹ suffraunce of som plage, or the cuppe of anger, Apoca. xiiii. b

C The. lxi. Psalme.

Che declareth to be deliuered from perell, & streyght wayes, with a promes of thancke geuing boasteth, that his desyre is heard. He maketh him selfe a figure of Christ, reioysynge of his kinngdome, which lasteth euer.

a* To the chaunter vpon b** Neginoth, of Dauid.

a* b* Loke the tytle of the. liiii. Psal for them both

A Heare my cryinge (O god) geue
hede vnto my prayer.

c* From the endes of ỹ earth wil I cal vnto the, whẽ my hert is in trouble: Oh set me vp vpon an hye rocke.

For thou art my hope, a strong tower for me agaynst the enempe.

I wyl dwel in thy tabernacle for euer, that I may be safe vnder the couerynge of thy wynges. Selah.

For thou, O lord, hast harde my de- B
syres, thou haste geuen and heritage vnto those that feare thy name.

Thou shalt graunte the kinge alõg life, that his yeres may endure thorow out all generacyons,

That he maye dwel before god for euer. Oh iet thy louing mercy & fayth fulnesse preserue hym:

So wyll I alway synge prayses vnto thy name, that I may daily perfourme my vowes,

The Notes

c* To crye from the endes of the earthe, is, beynge in a farre contrey, to syghe with affection and pray wyth feruent desyre to come out of the tribulacyon and aduersitie wherin we are oppressed in those farre contres and to be brought agayn to the place where we wolde wyshe vs. Reade the. iii. of the kynges, the. viii. Chapter. d. Dauid was dryuen into ỹ vttermoost coastes of all Israell, both when Saul and Absolon persecuted hym. And therfore saythe he, how farre soeuer I be outlawed, yet wyll I call vpon the Lord and trust surly to obteyn my requeste

C The lxii. Psalme.

He teacheth vs to trust to God onelye, and not to men, neither to any of theyre strengthes or armyes And describeth theyr frowardnesse and vanitie, wt the vengeaunce that abydeth it from aboue.

a* To the chaunter, for b* Iduthun,
A psalme of dauid.

a* Loke the tytle of the. xxxix. Psalme

b* Of this is sayde in the tytle of the. xxxix. Psal

My soule waiteth only vpon god, I
for of him commeth my helpe.

He only is my strength, my saluacyon, my defence, so that I shal not greatly, c* fall.

How long wyll ye ymagyn mischefe agaynst euery man? ye shalbe slayne al ỹ lorp of you: yee as a totring wal shal ye be, and lyke a broken hedge.

Their deuyce is only howe to put him out, their delite is in lyes: they ge- B
tle good wordes with their mouth, but curse wt their herte. Selah.

Neuertheless, my soule abideth onli vpon god, for he is my god.

He only is my stregth, my saluacõ, & my defence: so that I shal not fall.

In god is my health, my glori, my migh, and in god is my trust.

O put your trust in him alway (ye people) poure out your hertes before him, for god is oure hope. b* Selah.

As for men, they are but vayne: men are disceatful: vpon ỹ weyghtes they are altogether lyghter than vanite it selfe.

O

O trust not in wronge and robbery geue not youre selues vnto vaynte, yf ryches encrease, set not your hert vpõ them.

God spake once a worde, twyse haue I heard the same: that power belõgeth vnto God.

That thou Lord art mercyfull, and that thou rewardest euery man accordynge to his workes.

c* To fall or be remoued in the scripture is, to be confoûded, troubled, & to haue a quaking & trebling conscience. Before in the Psal. xv. b and. xx. b

b* Loke the thirde Psalme. a

The. lxiii. Psalme.

Che sheweth how he gaue his mynde to the contemplation of the goodnes and power of god, and was therwith wonderfully cõforted, when he was abiect from the holy feast in the wildernes of Juda, thoughe the persecution of Saul: and how he saw by the spyrite, both his exaltacion and the destruccion of his enemies: wherin he also figureth Christ vnder the person of hym selfe.

A Psalme of Dauid, when he was in the a* wyldernes of Juda.

a* He meaneth the wildernes of Ziph, which fell to the lott of Juda.

D God, thou art my god: early wil A
I seke the.

My soule thursteth for the, my flesh longeth after the in a baren and dyre lande, where no water is.

Thus do I loke for the in thy Sãctuary, that I might beholde thy power and glory.

For thy louinge kindnesse is better then lyfe my lyppes shall prayse the. B

As long as I lyue wyll I magnify ỹ, and lyft vp my handes in thy name.

My soule is satisfied euẽ as it were wt marie fatnesse, whẽ my mouth prayseth the with ioyfull lyppes.

In my bedde wyl I remembre the, and when I wake my talkinge shalbe of the.

For thou hast bene my helper, and C
vnder the shadow of thy wynges wyll I reioyse:

My soule hangeth vpon the, thy right hande vpholdeth me.

They seke after my soule, but i vayne, for they shall go vnder the earth.

b* They shall fall into thy swerde, and be a portion for foxes,

But the kyng shall reioyse in God, all they that sweare by him, shalbe cõdemned, for the mouth of lyers shalbe stopped.

b* He meaneth Saul & his hoste,

C The. lxiiii. Psalme.

A prayer agaynst betrayers whose dyspospeyon he discribeth, & prophecyeth their auẽgmente

a* To ỹ chaunter, a Psalme of Dauid

a* Loke the tytle of the. liii. Psalme.

Heare me in my voyce, O God, in my
complaynte, preserue my lyfe frõ A
feare of the enemye:

Hyde me from the gatheryng to gether of the frowarde, from the heape of wycked doers.

Whych whet theyr tounges lyke a swerde, & shute with their venimouse wordes lyke as with arrowes,

That they may pryuyly hurt the innocẽt, & sod enly to hyt hi woutanyfeare.

They haue diuised mischefe, and cõmuned among thẽ selues, how they may lay snares: tush (say they) who shal sethẽ

They ymagyn wickednes, and kepe it secrete among them selues, euery man in the depe of hys herte.

But God shall sodenly shute wyth an arrowe, that they shal be wounded. B

Yee their owne tonges shal make them fall, in so much that who so seyth them, shall laugh them to scorne:

And all men that se it, shal say, this hath God done, for they shall perceaue that it is hys worke,

The righteous shall reioyse in the Lord, & put his trust in hym, & all they ỹ are b* true of hert, shalbe glad therof.

b* The true of herte, are those that nether for the prosperite of the vnfaithful, nor powere of ỹ good are seduced: but alwayse iudging well of God, are pleased wt that he doeth, contented only with hys promes contayned in his worde Psal. lxxiii. a

C The. lxv. Psalme.

He sheweth that god which principally & properly ruleth in Sion (by which is signified ỹ congregacõ of the faythfull) ought to be knowen and worshipped of al men: because he geueth aboundaunce, both of thinges parteininyng to this life, & of heuẽli thinges also.

a* To the chaunter, a Psalme & songe of Dauid.

a* Loke the title, of the. liii. Psalme

Thou, O God art praysed in Siõ, A
& vnto the is ỹ vowe performed.

Thou hearest the prayer therfor commeth al flesche vnto the.

Oure mysdedes preuaile agaist vs Oh be thou mercyful vnto our sinnes

Blessed is the mã whome ỹ choosest and receauest vnto the that he maye dwel in thy courte: he shalbe satisfied weth the pleasures of thy house, euen of thy holy temple,

Heare

B Heare vs,accoꝛding vnto thy wonderfull rightuouſnes, O God our ſaluacion: thou that art the hope of all ỹ endes af ỹ earth,and of the bꝛoade ſee.

Which in his ſtrength ſetteth faſt ỹ mountaynes and is gyꝛded about wt power.

Which ſtylleth the raginge of the ſee, ỹ roaringe of his waues, and the woodnes of the people.

They that dwell in the vttermoſte partes are afrayed at thy tokens,thou makeſt both the moꝛnyng and euenig ſtarres to pꝛayſe the.

C Thou viſiteſt the earthe,thou watereſt it,and makeſt it very pleteous.

The ryuer of God is full of waters,thou pꝛepareſt man his coꝛne,and thus thou pꝛouideſt foꝛ the earth.

Thou watereſt her foꝛowes,ỹ bꝛeakeſt the harde clottes therof, thou makeſt it ſoft with the dꝛoppes of rayne, and bleſſeſt the increaſe of it.

Thou cꝛowneſt the yeare with thi good and thyb*foteſteps dꝛop fatnes.

The dwellynges of ỹ wyldernes ar fat alſo,that they dꝛoppe with all: & ỹ lytle hylles ar pleaſaunt on euery ſide.

The foldes are ful of ſhepe,ỹ vaileyes ſtand ſo thycke with coꝛne ỹ they laugh and ſynge.

The Notes.

b* Rab Kim vnderſtandeth thys of the cloudes. Rab.Ezra of rũning waters.

¶ The.lxvi.Pſalme

¶ A thanckeſgeuinge foꝛ the deliuerannce of the people of Iſrael, wherin ỹ Pſalmyſt mouyth all mẽ to the pꝛaiſing of the lozde.

a* To ỹ chaunter,a Pſalme of Dauid

a*Loke the title of the iiii: Pſalme.

A Be ioyfull in God,al ye landes, ſinge pꝛayſes vnto the honoꝛ of his name,make his pꝛaiſe to be gloꝛious.

Saye vnto God: O how wonderfull are thy woꝛckes:thoꝛow the greatneſſe of thy power ſhal thine enemyes be confounded.

O that all the woꝛlde wolde woꝛſhippe the,ſinge of the,and pꝛayſe thy name .Selah.

O come hither and beholde ỹ woꝛckes of god,wheyh is ſo wonderfull in his doinges amõge ỹ childꝛen of men.

B He turned the ſee into dꝛie laude,ſo that they wente thoꝛowe the water on fote:therfoꝛe will we reioyſe in him.

He ruleth with his power foꝛ euer, his eyes behold the people:the rẽnegates ſhall not be able to exalte them ſelues.b*Selah.

O magnifie oure God,ye people, make the voyce of his pꝛaiſe to be herd

Which holdeth oure ſoule in life,& ſuffereth not our fete to ſlyppe.

Foꝛ thou,O God haſt pꝛoued vs,ỹ haſt tryed vs like as ſiluer is tried.

Thou haſt bꝛought vs into captiuyte,& layed trouble vpon our loynes,

Thou haſt ſuffred men to ride ouer our heades,we wẽt thoꝛow fire & water but ỹ haſt bꝛoght vs out,& refreſhedvs

Therfoꝛe will I go into thy houſe with bꝛent offerynges, to paye the my vowes,which I pꝛomiſed with my lippes,and ſpake with my mouthe,when I was in trouble.

I wyll offer vnto the fatt bꝛent ſacrifices wt ỹ ſmoke of rammes,I will offer bullockes & goates. Selah.

O come hither & herken,all ye that feare god,I wyl tel you,what he hath done foꝛ my ſoule,

I called vnto him with my mouth, and geue him pꝛayſes with my tunge.

If I encline vnto wickednes with my hert,the lozd will not heare me.

Therfoꝛe God hath herd me,& conſydꝛed the voyce of my pꝛayer.

Pꝛayſed be God,which hath not caſt out my pꝛayer, noꝛ turned hys mercyes fꝛo me.

The Notes.

b* Loke the Pſal.iii.a

¶ The.lxvii,Pſalme.

¶ Wyſcheth the fauour of God to the people of Iſrael,to thyntent ỹ therby the knowledg & pꝛaiſe of his godly goodnes maye be ſpꝛedd thoꝛow ỹ holle woꝛlde.

a* To the chaunter, in b*Nephinoth, a Pſalme & ſonge.

a*b*Loke the title of the.iiii,Pſalme foꝛ the both

G Od be mercyfull vnto vs, bleſſe vs & ſhewe the lyght of his countenaunce vpon vs. *Selah

That we maye knowe thy waye vpon earth,thy ſaluing health amonge al Heathen.

Let the people pꝛayſe the, O God, yee let all people pꝛayſe the.

O let the peple reioyſe and be glad that thou iudgeſte the folke righteouſly

ouſlye, and goueꝛneſt the nacyns vpon earth.

Let the people pꝛaiſe the, O god,let all people pꝛaiſe the.

God,euen oure owne god,geue vs his bleſſinge,that ỹ earthe maye bꝛing foꝛth her encreaſe.

God bleſſe vs,and let the endes of the woꝛlde feare him.

The Notes

c*In the Pſal.iii.a,is the meaning of thys woꝛd declared:

¶ The.lxviii Pſalme,

¶ Sheweth ỹ great goodnes & wonderful power which the Lozde exercyſed toward his people & ỹ holy citie Ieruſalem,in geuing them the victoꝛy (as ſome expounde) of the Syꝛians, the Edomytes, & the Ammonytes: fyguryng openly therin the kyngdome of Chꝛiſt, vnto whom he ſawe by the ſpyrite that the hole woꝛlde ſhulde obey: wheꝛfoꝛe he exhoꝛteth all men to geue pꝛayſe vnto the lozde.

a*To the chaunter,a Pſalme and ſõg of Dauid.

a*Loke the tytle of the.iiii.Pſalm

A Letb*God,aꝛiſe ſo ſhal his enemyes be ſcattered,and they that hate him,ſhall flee befoꝛe him.

Like as ỹ ſmoke vaniſheth,ſo ſhalt thou dꝛiue them a waye: and lyke as waxe melteth at the fire,ſo ſhall ỹ vngodly periſh at the pꝛeſence of god.

But the ꝛghtuous ſhalbe glad and reioyſe befoꝛe god, they ſhalbe mery & ioyfull.

Oh ſinge vnto god,ſing pꝛaiſes vnto his name:magnifie hym that riſeth aboute the heuens(whoſe name is the Lozd)and reioyſe befoꝛe him.

B He is a father of the fatherleſſe, he is adefender of widdowes:euen god in his holy habitacion.

He is the God that maketh men to be of one mynde in a houſe, and bꝛyngeth the pꝛiſoners out of captyuite in due ſeaſon, but letteth the rennagates continue in ſcarceneſſe.

O God,whẽ thou wenteſt foꝛth be foꝛe the people,when thou wenteſt thoꝛow the wyldernes. Selah.

The earthe ſhoke, and the heauens dꝛopped at the pꝛeſẽce of god i Sina:, at the pꝛeſence of god which is the god of Iſrael.

Thou O god ſendeſt a* gracious raine vpon thine enheritaunce, andꝛe freſheſt it,when it is dꝛie.

That thy beaſtes maye dwel therin which thou of thy goodnes haſt pꝛepared foꝛ the pooꝛe.

The Lozd ſhal geue the woꝛd,with C greate hoſtes pf Euangelyſtes.

Kinges with ther armies ſhall flee. and they of the houſholde ſhall deuide the ſpoyle.

If ſo be,that ye lie among the pales, the doues fethers ſhall be couered wt ſyluer,and her wynges of the colour of golde.

When the almigh ty ſetteth kinges vpon the earth,it ſhalbe cleare euen in the darckenes.

The hyll of Baſan is gods hyll,the hyl of Baſan is a plenteous hyll.

Why hope ye ſo,yeb*greate hilles?

It pleaſeth god to dwell vpon this hyll,yee the lozde wyll abyde in it foꝛ euer.

The charettes of god are mãny My tyme a thouſande,the lozd is amonge D them in the holy Sinai.

Thou arte gone vp an hie, thou haſte led captiuite captiue, and reſcaued gyftes foꝛ men: Yee euen foꝛ thine enemies,that they might dwell with ỹ Lozde God.

Pꝛaiſed be the lozde dayly euen the god which helpeth vs, ãd poureth his benefites vpon vs. c* Selah.

The god that is our Sauiour euẽ E God the Lozde by whome we eſcaped death.

The God that ſmiteth the enemies vpõ the heades & vpon ỹ heary ſcalpes ſuch as go on ſtil i their wickednes.

The Lozd hath ſaide:ſome will I bꝛinge againe frõ Baſan,ſome will I bꝛinge againe from the depe of the ſee.

That thy fote maye be dipped in ỹ bloude of thine enemyes,& ỹ thy dogges maye lycke it vp.

It is wel ſene, O god,how ỹ goeſt, how thou my god and king,goeſt in ỹ Sanctuary.

The ſingers go befoꝛe and then the mynſtrels amonge the maydens with the tymbzels.

F O geue thankes vnto god the lozd, in the congregacion, foꝛ the welles of Iſrael.

There lytle Beniamin,the ꝛulers of Iuda,the pꝛynces of zabulon,and

Dd the

the Pzynces of Nephthaly beare rule amonge them.

The God hathe committed stregth vnto the, stablysh the thing, O god, ẏ thou hast wzought in vs.

Foz thy temples sake at Ierusalem shal kinges bzinge pzesentes vnto the

Repzoue the beastes amonge the reedes, the heape of bulles with the calues: those that dziue foz money.

Oh scatter the people that delite in batayle.

The Pzinces shal come out of Egypt, the moztās land shal stretch out her handes vnto God.

Synge vnto god, O ye kingdome of the earth: O sing pzaises vnto the lozde ✱Selah.

Which sitteth in the heauens ouer al from the beginning: Lo, he shal send out his voice, yee ⁊ ẏ a might te voice.

Ascribe ye the power vnto god, his glozye is in Israell and his mighte in the cloudes.

God is wonderful in his Sanctuary, he is ẏ god of Israell, he wil geue strengthe and power vnto his people. Blessed be god.

The Notes

b ✱God ariseth when he showeth ẏ he hath a wil to help ⁊ to saue Psal.xii.b, xxv.a xliii.d.⁊ ce
c ✱By this gracious raine is signified the wozd ⁊ gospel which is the law of the spzete ⁊ of life Psalme.cxlviii.b.
d ✱That is mighty kinges.
e ✱Loke the Psalme.iii.a

The.lxix.Psalme.

¶ A cõplaynt of ẏ great aduersitees of Dauid, beyng the figure of Chzist, ⁊ of the sayncts ⁊ Chzistes his membzes. And after a pzayer foz deliuerice therfrom: Then a ioyfull reioysing foz help geuen, with a pzophecy of the encrese of the church ioyned therunto.

a ✱To the chaunter vpon b ✱Sosanim of Dauid.

a ✱Loke the tytle of the.liii. Psalm
b ✱Of Sosanim ye haue in the tytle of the xlv. Psalme.

HElpe me O god, foz the ✱waters are come in euen vnto my soule.

I sticke faste in the depe myze, where no grũd is, I am come into depe waters, and ẏ floudes wyl dzoune me.

I am wery of cryenge, my thzote is dzye, my syght fatleth me, foz wayting so longe vpon my god.

They that hate me without acause are mo then ẏ heatres of my head they that are mine enemies ⁊ wold destroy me giltlesse are mighte I am faine to paye the thinges that I neuer toke.

God thou knowest my simplenesse, & my faultes are not hyd from the.

Let not thẽ that trust in ẏ, O Lozd god of hostes be ashamed foz my cause let not those that seke me, be confounded thozdw me O god of Israel.

And why? foz thy sake do I suffer repzofe, shame couereth my face.

I am become a straunger vnto my bzethzen, and an alcaunt vnto my mothers chyldzen.

Foz the ✱zele of thine house hath euen eaten me, and the rebukes of them that rebuke the, is fallen vpon me.

I wepte and chastened my selfe with fastinge, and that was turned to my repzofe.

I put on a sacke cloth, and therfoze they iested vpon me.

They that sate in the gate, spake a gaynst me, and the dzonckardes made songes vpon me.

But Lozd I made my pzayer vnto the in an acceptble time:

Heare me, O God, with thy greate mercye and sure helpe.

Take me out of the mize, ẏ I sincke not: Oh let me be deliuered from thẽ ẏ hate me, and out of the depe waters.

Lest the water floud dzowne me ẏ the depe swalowe me not vp, and that the pytte shut not her mouth vpõ me.

Heare me, O Lozd, foz thy louinge kindnesse is comfoztable: turne the vn to me acozding vnto thy greate mercy.

Hyde not thy face from thy seruaũt, foz I am in trouble: O haste the to helpe me:

Dzawe ny vnto my soule, & saue it Oh delyuer me because of mine enemees.

Thou knowest my repzofe my shame and my dyshonour: myne aduersaries are all in thy sight.

The rebuke breaketh my hert & maketh me heuy: I loke foz some to haue pytye vpõ me, but there is no mã: & foz some to comfozt me but I finde none.

They gaue me gall to eate, & when I was thurstie they gaue me vyneger to dzinke.

Let

Let their ✱table be made a snare to take them selues with all, an occasyon to fall ⁊ a rewarde vnto them.

Let their eyes be blinded, that they se not: and euer bow down their backes.

Powze out thine indignacion vpõ thẽ, and let thy wzathfull dysplesure take holde of them.

Let their habitacyon be voyde, & no man to dwell in their tentes.

Foz they persecute him whom thou hast smyten, and beside thy woundes they haue geuen him moo.

Let them fal from one wickednesse to another, and not come into thy righteousnesse.

f ✱Let thẽ be wyped out of the boke of the liuing, and not be wzyttẽ amõg the righteous.

As foz me, I am pooze and in heuinesse, let thy helpe defend me. O God.

That I may pzayse ẏ name of god with a song, and magnify it with thãkesgeuinge.

G This shal please the lozd better then a bullocke, that hath hoznes & hoofes

O consydze this and be glad (ye ẏ be in aduersyte) seke after God, and youre soule shal lyue.

Foz the Lozde heareth the pooze & dispyseth not his pzisoners.

Let heauen and earth pzaise him, the see and all that moueth therin.

Foz God wil saue Syon, & buylde the cyttes of Juda, that men may dwel there, and haue them in possession.

The sede of his seruauntes shal inheret it, and they ẏ loue his name shall dwell therin.

The Notes

c ✱Waters here signifye the greates and panges of death.
d ✱Of this zeale oz Jelousye haue i Exo.xx. Deu iiii.d. and iii. Reg. xix. b
e ✱Let their table be made a snare. ⁊c, That is, Let their opinion ⁊ doctrine be the cause of their stey-nes ⁊ destruccio as it is com to the Jewes. Ro. xi. b The hebzu Parabyias, saith thus: Let soche a diner be set before thẽ wherunto they may be so bounde that they cã not escape. The scripture is a snare to ẏ vngodly, wherwith they be traped: although thei bencuer so wel lerned. Foz only the spirituall perceaueth the meaning therof. One the other lyde vnto the godly, though they haue neuer so litell lerning oz non at all, it is to the ryuer of the water of life Iohn. vii. f
f ✱That is let thẽ be wiped out of ẏ nombze of thẽ whome thou hast chosen to lyfe. The boke of the lyuing is no nother thing, than the euerlasting election ⁊ predestination of god, the which vndoubted foloweth vocacyon ⁊ iustificacio. Daniel, xii. a. Philip. iiii, a, ⁊ Apocal. iii. a

The.lxx.Psalme.

¶ He desyzeth helpe, ⁊ ẏ auengemẽt of his enemies, that the sayncts maye reioyce of his ayde.

a ✱To the chaũter, of Dauid to bzyng to remembzaunce.

a ✱Loke the tytle of the.xiii. Psalme.

HAste the, O God, to delyuer me. A ⁊ to helpe me, O Lozde.

Let them be shamed & confoũded that seke after my soule: ✱let them be turned backwarde, and put to confusyon, that wish my euill.

Let thẽ sone be brought to shame, ẏ crye ouer me, there there.

But let all those that seke ẏ, be ioyfull & glad in the: and let al soch as delite in thy sauyng health, say alwaye: ẏ Lozde be pzaysed.

As foz me, I am pooze and in mysery, haste the god foz to helpe me.

Thou art my helpe, my redeamer and my god: Oh make no longe tarienge.

The.lxxi.Psalme.

¶ He sheweth how he was cõfozted of the Lozde, whichas he had pzeserued his fence he was a chylde, so he wold not fozsak hi in his age, whẽ he desyzed helpe agaynst them (as it is supposed) that conspired with Absalon: how he gaue pzaise and thanckes to him.

IN the, O Lozd, is my trust, let me neuer be put to confusyõ, but ryd de me, & delyuer me thozowe thy ryghtuousnesse: encline thine eare vn to me, and helpe me.

Be thou my strong holde (where vn to I maye alwaye fle) thou that haste pzomised to helpe me: foz thou art my house of defence and my castell.

Delyuer me, O my god, out of the hand of the vngodly, out of the hande of ẏ vntightuous and cruell man.

Foz thou, O Lozd god, art ẏ thing ẏ I longe foz, thou art my hope euen fro my youth.

I haue leaned vpon the euerlesence I was bozne, ẏ art he that toke me out of my mothers wõbe, therfoz is my pzaise alwaye of the.

I am become a wõder vnto the multytude, but my sure trust is in the.

Oh let my mouth be fylled w ẏ pzaise and honour all the daye longe.

Cast me not away in mtn old age foz sake me not whẽ my stregth fayleth me

Foz myne enempes speake against me, & they that lay wayte foz my soule, take theyr councell together, sayenge:

Dd.ii. God

God hath forſaken him, perſecute him, take hym, for there is none to helpe hi.

Go not farre from me, O God: me God haste the to helpe me.

Let them be confounded and pery ſhe, that are agaynſte my Soule: let them be couered with ſhame and dishonour, that ſeke to do me euell.

C As for me, I will pacientlye abyde alwaye, and wyl euer encreale thy prayſe.

My mouth ſhall ſpeake of thy righteouſnes and ſauing health a*all the day loonge, for I knowe no ende thereof.

Let me go in (O Lorde God) and I wyll make mencion of thy power and righteouſnes onely.

Thou, O God, haſt lerned me fro my youthe vp vntyll nowe, therfore wyll I tell of thy wonderous worckes.

Forſake me not, O God, in mine old age when I am gray headed: vntyll I haue ſhewed thyn arme vnto chylders chylderen, and thy power to al the that are yet for to come.

Thy righteouſnes O God, is verye hygh, thou that doſt great thynges O God, who is lyke vnto the?

D O what great troubles and aduerſitties haſte thou ſhewed me? and yet dyddeſt thou turne and refreſh me: yee and broughteſt me from the depe of the earth agayne.

Thou haſt brought me to great honour, and comforted me on euery ſyde.

Therfore wyll I prayſe the and thy faythfulnes, O God, playing vpon the lute, vnto the wyll I ſynge vppon the harpe, O thou b*holy one of Iſraell.

My lyppes wolde fayne ſinge prayſes vnto the: and ſo wolde my ſoule who me thou haſt delyuered.

My tonge talketh of thy righteouſneſſe all the daye longe, for they are cõfounded and brought vnto ſhame that ſought to do me euell.

The Notes

a* All the daye longe is often taken for continually and without ceaſinge, as in the Prouerb. xxi. d. Eſai. li. d.

b* The holy one of Iſraell ſignifyeth Chriſte Pſalme. lxxviii. c.

C The lxxii. Pſalme.

The prayeth that the kingdome of God maye come: thorow Chriſt, and prophecieth of the noblenes, righteouſnes plentifulnes and durablenes of this kingdome but al vnder the ſhaddowe of the kyngdome of Salomon.

Of Salomon.

GEue the kynge thy iudgemente, O God, and thy righteouſneſſe vnto the kinges ſonne.

That he maye gouerne thy People according vnto right, & defend thy poze That the a* mountaynes maye bringe peace, and the lyttle hylles righteouſnes vnto the people.

He ſhall kepe the ſymple folke by theyr righte, defende the children of ỹ poore, and puniſh the wrong doers.

Thou ſhalt be feared as long as ỹ ſunne and mone endureth, from one generacion to an other.

He ſhal come downe lyke the rayne into a fleſe of wolle, and lyke the droppes that whater the earthe.

In his tyme ſhall righteouſneſſe flouriſh, yee and aboundaunce of peace ſo longe as the mone endureth.

His dompnion ſhalbe from the one B ſee to the other, and from the flood vnto the worldes ende.

They that dwell in the wildernelle ſhall knele before hym, and his enemyes ſhall b*lyke the duſt.

The kynge of the ſe and of ỹ Iles ſhall bringe preſentes, the kynges of Arabya and Saba ſhall offre gyftes.

All kinges ſhall worſhippe hym, & all heathen ſhall do hym ſeruice.

For he ſhall delyuer the poore whẽ C he crieth, & the nedy ỹ hath noo helpe.

He ſhalbe fauourable to the ſimple and poore, he ſhall preſerue the ſoules of ſuche as be in aduerſitie,

He ſhall delyuer theyr ſoules from extorcion and wronge, and deare ſhall there bloude be in his ſyght.

c*He ſhall lyue, and vnto him ſhal be geuen of the golde of Arabya: Prayer ſhalbe made euer vnto him, and dayly ſhall he be prayſed.

There ſhalbe an heape of corne in the earth hye vpon the hylles, his frut ſhal ſhake like Libanus, & ſhal begrene in the citie lyke graſſe vpon the earth.

His name ſhal endure for euer, his name ſhal remayne vnder the ſunne amonge the poſſerities, which ſhall bee bleſſed thorow hym, & al the hethe ſhal prayſe

prayſe hym.

Bleſſed be the Lorde God, euen the God of Iſraell, which onely doth wonderous thynges.

And bleſſed be the name of his maieſtie for euer, and all landes be fulfylled wt hys glorye. Amen, Amen.

The Notes

a* By the mountaynes are vnderſtande the great men and rulers, that receaue the word of peace: and by the lytle hylles, theyr ſubiectes. Pſalme, cxliii. a. cxlix. b. Luke. iii. b.

b* That is, ſhalbe humbled euen to the kyſſynge of the grounde. Eſa. xlix. g.

c* That is to wete the kinge. after Rab. Sal. Or ỹ poore, after ſome.

Here endeth the prayers of Dauid the ſonne of Jeſſe.

☞ The thyrd treatiſe.

C The. lxxiii. Pſalme.

The ſheweth vnto the cõſolatiõ of ỹ Godly, which are greued and offended with the proſperitie of the wicked, how vngratious an ende it ſhall haue. And agayne how fortunate and happy an ende the myſerye wherwyth the godlye ſeame here to be exerciſed ſhalbe rewarded wyth.

A Pſalme of Aſaph.

A HOw louing is God vnto Iſrael, to ſuche as are cleane of herte?

Neuertheleſſe my fete were almooſt gone, my treadinges had wel nyghe ſlypt.

And why? I was greued at the wycked, to ſe ỹ vngodly in ſuch proſperitie.

For they are in no parell of deathe, but ſtande faſt lyke a palace.

They come in no myſfortune lyke other folke, nether are they plaged lyke other men.

And thys is the cauſe that they bee ſo puffed vp in pryde, and ouerwhelmed with crueltie and vnrighteouſnes.

Theyr eyes ſwell for fatnes, they do euen what they lyſte.

Corrupt are they, and ſpeake blaſphemies maliciouſly, proud and preſumptuous are theyr wordes,

They ſtretche forth theyr mouth vnto the heauen, and theyr tong goeth thorow the world.

Therfore fal the people vnto them, and there out ſucke they no ſmall auantage.

Tuſh (ſaye they) howe ſhulde god perceaue it? is ther knowledge in the moſt hyghest?

Lo, theſe are the vngodlye, theſe proſpere in the worlde, theſe haue riches in poſſeſſion.

Shoulde I then clenſe my herte in vayne (thought I) and a*waſh my handes in innocency?

Wherfore ſhulde I be then puniſhed daily, and be chaſtened euery morning?

Yea I had almooſt alſo ſayde euen as they, but lo, then ſhould I haue con C demned the generacion of thy childre.

Then thought I to vnderſtãd this, but it was to herde for me.

Vntyll I wente into the ſanctuary of god, and conſidered the ende of theſe menne.

Namely, how thou haſt ſet them in a ſlyppery place, that thou mayſt caſt thẽ downe headlynges and deſtroye them.

O how ſondenly do they conſume, periſh and come to a fearful ende?

yea euen lyke as a dreame when one awaketh, ſo makeſt thou their b*image to vaniſh out of the citie.

Thus my herte was greued, and it wẽ D te euen thorow my reines.

So fooliſhe was I and ignorante, and as it were a beeſt before the.

Neuertheleſſe I am alwaye by the, thou holdeſt me, by me ryght hande.

Thou leadeſt me with thy councel, and afterwarde receaueſt me vnto glory.

O what is there prepared for me in heauen? there is nothynge vpon earth, that I deſyre in compariſon of the.

My fleſſhe and my hert fayleth, but God is the ſtrenghte of my herte, and my portion for euer.

For lo, they that forſoke the ſhall periſh, thou deſtroyeſt all them that c*cõmitte fornication againſt the.

But it is good for me, to holde me faſt by God, to put me truſt in the Lorde God, and to ſpeke of al thy worckes.

The Notes

a* To waſche his handes in innocencye, is, to ſhewe his lyfe to be pure and without reproffe, as it is ſayde Pſalme. xxvi.

b* that is their eſtimacion or glorye.

c* They committe fornication agaynſt hi, that put theyr truſt in any other than in him alone.

C The. lxxiii. Pſalme

The complayneth of the deſtruction of the temple and of the blaſphemy of the wicked people agaynſt God and his holy thynges: And after he hath enemerated in the power of God in the principall thinges of this world, to the ſtrengthening and confirmyng of hope, he prayeth, that the ſaintes godly perſons may be auenged, and the Hethen brought vnder worthy punichement.

An inſtruccion of Aſaph.

A DO God, wherfor doeſt thou caſt vs ſo cleane awaye? why is thi* wra th ſo hote againſt the ſhepe of thy paſture?

O thynke vpon thy congregacion, whom thou haſt purchaſed from ẏ be ginning: the ſtake of thyne enheritaūce whom thou haſt redemed, euē this hyl of Sion wherin thou dwelleſt.

Treade vpon them with thy fete, and caſt them downe to the grounde, for ẏ enemye hath deſtroyed all to gether in the Sanctuarye.

Thine aduerſaries roare in thy how ſes, & ſet vp theyr bannets for tokens.

B Men may ſe the axes glyſter aboue, like as thoſe that hewe in the wodd They cut downe all the ſtiuy worcke of ẏ Sanctuary with billes and axes. They haue ſet fyre vpō ẏ Sanctuary, they haue defyled the dwellyng place of thy name, euen vnto the grounde.

Yee they ſaye in their hertes: let vs ſpoile them altogether, thus haue thei brent vp all the houſes of God in the lande.

We ſe oure tokens no moze, ther is not one Pzophet moze, no not one that vnderſtandeth any moze.

O god, how longe ſhall the aduerſa ry do thys dyſhonour? how long ſhal ẏ enemy blaſpheim thy name? for euer?

Why withdraweſt thou thin hand? why pluckeſt thou not thy righthande C out of thy boſome, to conſume thyne enemyes?

But god is my kynge of olde, the helpe that is done vpon earth, he doth it hym ſelfe.

Thou deuydeſt the ſee thorow thy power, thou breakeſt the heades of ẏ dzagons in the waters.

Thou ſmyteſt the heades of Leuiathā in peces, & geueſt him to be meate for ẏ people in the wilderneſſe.

Thou diggeſt vp welles and brokes, thou dryeſt vp mightye waters.

The day is thyne, and the night is thyne: thou haſt pzepared the lyghtes and the ſunne.

Thou haſt ſet al the bozders of the earthe thou haſt made bothe ſommer and wynter.

Remembze this, O Lozde, how the enemye rebuketh, and howe the folyſhe people blaſpheme thy name.

O delyuer not the ſoule of thy tur tle doue vnto the beaſtes, & forgat not ẏ congregacion of the b* poore for euer.

Loke vpon the couenaunt, for the darcke howles of the earthe are full of wyckednes. C

O let not the ſimple go awaye aſhamed: for the poore and nedy geue pzayſes vnto thy name.

Aryſe, O god, and maynteine thine owne cauſe, remembze how the folyſhe man blaſphemeth the dayly.

Forget not ẏ voyce of thine enemies, for the pzeſumpcion of them that hate the, increaſeth euer moze and moze.

The Notes

a* The wzath of God is ſome time taken for the vengeaunce wherw ith he puniſcheth ſynners, as in ẏ Pſal. lxviii. a But here it ſignifieth the puniſhmēt wherwith he chaſteneth his. Pſal. lx. a.

b* Loke the Pſalme. lx. b.

The. lxxv. Pſalme

C Oure ſauiour here vnder the ſhadow of Dauid gloryeth of ẏ power geuen vnto him, wherwith he wil reſtoze the woꝛld now dzawing to an ende: and warneth that no mā be ſo hardy as to withſtād his kingdom: and alſo pzopheſieth greuous vengaunce vnto al that go therabou', and al maner of proſpe rite to them that beleue in hym.

a* To the chaunter, b* deſtroye not, a Pſalme & ſonge of Aſaph.

b* Of this ye haue in ẏ Pſal. lvii. Here it hapeye ſignifieth that the wycked goo aboute to deſtroye Chriſt & thoſe that beleue in him, but that it cā not be when the Lozd forbiddeth.

UNto the, O God, wyll we geue A thanckes, yee vnto the wyll we geue thanckes, and ſeinge thy name is ſo nye, we wyll tel of thy won derous woꝛckes.

Whē I may get a conuenient time, I ſhall iudge accoꝛding vnto ryght.

The earth is weake and all that is therin, but I beare vp her pylers.

I ſayde vnto the madde people, de ale not ſo madly: and to the vngodlye, c* ſet not vp your hoznes:

Set not vp your hoznes on hye, & ſpeake not with a ſtyf necke.

For pzomocyon commeth neither from the Eaſt ner frō the weſt, ner yet from the d* wylderneſſe.

And why? god is the Iudge: he put teth downe one, & ſetteth vp another. B

For in the hand of the Lozde there is a e* cup ful of ſtronge wyne, and he poureth out of the ſame:

as for

The Notes

As for the dzegges therof, al ẏ vn godly of the earth ſhall dzynke them, and ſucke them out.

But I wyll talke of the God of Ia cob, and pzayſe him forever.

All the hoznes of the vngodly wyll I breake, and the hoznes of the rightu ous ſhalbe exalted.

The notes

c* To ſet vp the hoznes here is, by pzyde to ſhewe their power. Amos. vi. d.

d* That is, the South: becauſe Iewry, hath a wyl dernes to ward the South.

e* Cuppe in the ſcripture ſignifieth affliction: and all that is offered vs by the wyll of god.

The. lxxvi. Pſalme

The ſheweth that Ieruſalem was marueulouſlye & highly defended of the Lozde, & therby his exceadig and terrible power.

a* To the chaunter, in b* Negynoth, a Pſalme and ſonge of Aſaph.

a* b* Theſe are both expounded in the title of the iii. Pſalme.

IN Iuda is god knowē, his name A is grate in Iſrael. B

At c* Salem is his tabernacle, and his dwellyng in Sion.

There breaketh he the arowes of ẏ bowe, the ſhylde, the ſwerd, & the whole battayle. d* Selah.

Thou art of moze honoure & might then the hylles of robbers.

The pzoude ſhall be robbed & ſlepe their ſlepe, and the mighty ſhalbe able to do nothyng with their handes.

When thou rebukeſt them, O god of Jacob, both the charettes and hoꝛſe men ſhal fal on ſlepe.

Thou art feareful, for who maye a bide in thy ſight, whē thou art angry.

e* When thou letteſt thy iudgemēt be herde from heauen, the earth trem bleth and is ſtyll.

Yee whē God aryſeth to geue iudg ment, and to helpe all them ẏ be in ad uerſite vpon earth. Selah

When thou punyſheſte one man, he muſt knowledge that thou art redy to punyſhe other mo.

Loke what ye pzomyſe vnto ẏ lozd youꝛ god, ſe that ye kepe it: al ye that be rounde about him: bzing preſentes vn to him that ought to be feared.

Which taketh awaye the brethe of Pzinces, and is wondꝛfull amonge ẏ Kinges of the earth.

The Notes

c* That is, Ieruſalem.

d* Loke the iii. Pſalme. a

e* This is ſpoken of the godly and heauenly pow er, wherby he dothe maruelles, ſuche as was that of Sennaherib. iiii. Reg. xix. And. ii. Paral. xx. againſt the ſonnes of Amon.

The. lxxvii. Pſalme.

C Heſayth that he was greued aboue meaſure for ẏ myſery of ẏ holy people, & with ſoꝛouſul thoughts euen almoſt impacience: And againe that he came to him ſelfe, and was comfoꝛted, by the remembzaūce of the wonders and maruelles, which the lozde had done for his people.

a* To the chaūter, for b* Iduthun. a Pſalme of Aſaph.

a* Loke the tytle of the. lxxvii. Pſalme.

b* Of this ye haue in the tytle of the. xxxix. Pſalme

I Cried vnto god with my voice, ye A vnto God cried I with my voice, and he herde me.

In the time of my trouble I ſought the Lozd, I helde vp mine handes vn to him in the nyght ceaſon, for my ſoul refuſed all other comfoꝛte.

Whē I was in heuineſſe, I thought vpon God: when my hert was vexed, then dyd I ſpeake. Selah.

Thou heldeſt myne eyes waking, I was ſo feble, ẏ I coulde not ſpeake.

Thē remembzed I the times of old, and the yeres that were paſt.

I called to remembzaunce my ſong B in ẏ night, I cōmuned with mine owne hert, and ſought out my ſpzete.

Wyll the Lozd caſt out for euer? Wyll he be no moze intreated?

Is his mercy cleane gone?

Is his pzomyſe come vtterly to an ende for euermoze?

Hath ẏ lozd forgotte to be gracious?

Oꝛ, hathe he ſhut vp his louynge kindneſſe in dyſpleaſure? d* Selah. C

At the laſt, I came to this poynte, ẏ I thought: O why art thou ſo folyſh? the right hande of the moſt hyeſte can chaunge all.

Therfore wil I remembze the woꝛ ckes of the lozde, and call to mynde thy wonders of olde tyme.

I wyll ſpeake of all thy woꝛckes, and my talking ſhalbe of thy doings.

Thy waye, O God, is holy: who is ſo greate and mighty as God?

Thou art the God that doth won ders, thou haſte declared thy power a monge the people.

Thou with thine e* arme haſte deli uered

uered the people, euen the sones of Iacob and Joseph. Selah.

The waters sawe the, O God, the waters sawe the, and were afrayd, the depthes were moued.

The thicke cloudes poured out water, the cloudes thondered, and thine arowes went abrode.

Thy thunde was heard rounde about, the lightninges shone vpon ỹ grounde, the earth was moued and shoke with all.

Thy way was in the see, and thy pathes in the grate watrs, yet coude no man knowe thy *foresteppes.

Thou ledest thy people like a flock of shepe, by ỹ hande of Moses & Aarō.

The Notes

d*Loke the Psalme. iiii. a.
e*Erme for strenghth: power. As in Job. xl. a:
f* The foresteppes of the Lord signifie the knowledg and perceuerance of his worckes. i. Peter. iii. d

The. lxxviii. Psalme

The sheweth that it is the commaundemēt of god and a special good thing, perfectly to remembre the actes and deades of ỹ lord done to his people. Thē saith he, that all though they were vnfaithfull, yet dyd he wonders in Egipte, and brought them frō thence, and though they prouocked hym to angere the wylderneße, gaue them abondantlye hys benefytes. And after that, when they were destroyed which came forth of Egipt, for their wickednes: yet brought he their sones (although thei folowed ther fathers vnfaithfulnes, & despised the wonders done in the wildernes for their fathers) into the land promessed, & droue out ỹ inhabiters: in which, although he often punyshed them greuously, whē they prouoked and tempted him, & at the last in tokē of a grate feruent wrath, byside their great slaughter sufferred also the Arcke to be taken from them in the time of Eli the Priest: yet behild he thē fauorablye againe, geuing them Dauid to their king, and restoaring godlynes againe at Jerusalē. in which this he also prophecyeth of Christ vnder the shadow of Dauid

An instruccyon of Asaph.

A HEre my lawe, O my people, encline your eares vnto the wordes of my mouth.

I wyl open my mouth in parables, and speake of thinges of olde.

Which we haue herd and knowē, & such as our fathers haue tolde vs.

That we should not hyde them frō the childrē of the generacions to come, but to shewe the honour of the Lorde, his myghte and wonderfull worckes ỹ he hath done.

He made a couenaunt wyth Jacob, and gaue Israel a lawe, which he commaunded oure forefathers, to teache their children.

That their posterite myght knowe it, & ỹ childrē which were yet vnborn.

To thintent that when they came vp, they myght shew their childrē the same.

That they also might put their trust i god, & not to forget what he had done but to kepe his commaundementes.

And not to be as their forefathers, a* frowarde and ouerthwarte generacion, a generacyon that set not their hert a right, and whose spyrite was not true towarde God.

Lyke as the childrē of b* Ephraim, which beig harnessed and carieg bowes, turned them selues, back in the time of battayll.

They kept not the couenaunt of god & wolde not walke in his lawe.

They forgate what he had done, and the wōderful worckes that he had shewed for them.

Marueles thynges dyd he in the syght of our fathers in the lande of Egipte, euen in the felde of c* Zoan.

He deuided the see and let them go thorow it, and made ỹ waters to stand lyke a wall.

In the day tyme he led them with a cloude, and all the nyght thorow with a lyght of fyre.

He cloue the hard rockes in ỹ wilderneße, & gaue them drinke therof, as it hath bene out of the greate deaphe.

He brought waters out of the stony rocke, so that they guished out lyke the ryuers.

Yet for al this they sined agaīst him, and prouoked the moost hyeste in the wyldernes,

They tempted god in their herts, and requyred meate for their lust.

For they spake agaynst god, & said: yee yee, god shal prepare a d* table in ỹ wilderneße, shal he?

Lo, he smote the stony rocke, that the watery streames gusshed out, & ỹ streames flowed w all: but how cā he geue bred & prouide flesh for his people?

When ỹ Lord hearde this, he was wroth: so ỹ fyre was kindled in Jacob & heup displeasure agaynste Israell:

Because they beleued not in God & put not their trust in hys helpe.

So he commaunded the cloudes above & opened the doores of heauen.

He rayned downe Manna vpon them for to eate, and gaue thē bred frō heauen.

Then ate the angels e* fode, for he sent them meate ynoughe.

He caused the East wynde to blowe vnder the heauē, & thorow his power he brought in the south wynde.

He made flesh to rayne vpon thē as thicke as dust, and fethered foules like as the sande of the see.

He let it fall amonge their tentes rounde aboute their habytacions.

So they ate and were fyled, for he gaue them their owne desyre.

They were not dysapointed of their lust.

But while ỹ meate was yet i their mouthes: the heuy wrath of god came vpō thē, slew the e* welthiest of thē, & smote downe the chosen men of Israel.

But for al this they sinned yet more, & beleued not his wonderous worckes.

Therfore their dayes were consumed in vanite, and sodenly their yeares were gone.

Whē he slew them they sought him, & turned them early vnto God.

They thought then that god was their succoure, & that the hye God was their redemer.

Neuertheleße they did but flatter him in their mouthes, and dyssembled with him in their tonges.

For their herte was not whole with him, nether continued they in this couenaunt.

But he was so mercyful, ỹ he forgaue their mysdoedes, and destroyed thē not.

Yee many a tyme turned he his wrath awai, and wold not suffre his whole displeasure to aryse.

For he consydered ỹ they were but f* flesh euen a mynd that passeth away and commeth not agayne.

O how oft haue they greued him in the wildernesse?

How many a tyme haue they prouoked hym in the deserte?

They turned backe, and tempted god & moued the holy one in Israel.

They thought not of his hand, in the day when he delyuered them from the hande of the enemye,

How he had wrought his miracles in Egypte, and his wondres in ỹ land of Zoan.

Howe he turned their waters in to bloude, so that they might not drincke of the ryuers.

How he sent lice amōg them, to eate thē vp, & frogges to destroy them.

How he gaue their frutes vnto the catyrpyller, and their labour vnto ỹ grashopper.

How he bett downe their vynеyardes wt hayle stones, and their molbery trees with the frost.

How he smote their catel wt hailestones, and their flockes with hote thōderbolces.

How he set vpon them ỹ furiousneße of his wrathe, anger and displeasure: with trouble and sending i of euel Angels.

When he made awaye to his fearful indignacīō, and spared not h* their soules frō death, yee & gaue their e* catell ouer to the pestylence.

When he smote all the fyrstbōrne in Egypt, the most principall and myghtyest in ỹ dwellynges of h* Ham.

But as for his owne people, he lead them forth like shepe, and carted them in ỹ wildernesse lyke a flocke.

He brought them out safely, ỹ they should not feare, & ouerwhelmed their enemyes with the see.

He carped them i* vnto the borders of his Sanctuary: euen into thys hil. which he purchased with his righthād

He dyd cast out the heathen before thē, caused their lande to be deuyded amonge them for an heritage, & made ỹ tribes of Israel to dwel in their tentes

For al this they tempted & displeased the most hye god, and kept not his couenaunt.

But turned their backes, and fell awaye lyke their forefathers, startynge aside lyke a broken bowe.

And so they greued him w their hyplaces, and prouoked hym with their ymages.

When god heard this, he was wroth, & toke sore displeasure at Israel.

So that he forsoke the Tabernacle

in Silo, euen his habytacyon wherin he dwelt amouge men.

He delyuered their power in to capty
uite, & their glory into the enemies hād

He gaue his people ouer ito ỹ swerd,
G for he was wrath with his heritage.

The fire consumed their yonge mē,
and their maydens were not geuen to
martage.

Their prestes were slaine with the
swerde, and there were nowyddowes
to make lamentacion.

So the Lord[m] *awaked as one out
of slepe, and lyke a gyaunte refreshed
with wyne.

He smot his enemies in ỹ hinder par-
tes, and put them to a perpetual cham.

He refused the tabernacle of Jo-
seph, & chose not the tribe of Ephzaim.

Neuertheleſſe, he chose the tribe of
Juda, euen the[n] *hyll of Sion which he
loued.

And there he buylded his temple on
hye, & layed ỹ foūdacyon of it like the
grouīd, ỹ it might perpetually endure.

He chose Dauid also his seruaunt, &
toke him awaye frō the shepe foldes.

As he was folowynge the powes
greate with yong, he toke him, that he
might fede Jacob his people, and Is-
rael his enheritaunce.

So he fed them with a faithfull &
true herte, and ruled them wyth all the
dilygence of his power.

The Notes

a* Of a froward generation loke. Mat. xii. c
b* Although Ephzaim in Josue. xiii. signifie but one tribe of the childzen of Israel: neuertheleſſe for the most part, in the prophetes by Ephzaim are vn derstand the. x. tribes, which were vnder Jeroboā: as it appereth Ose. xiii. d. x. v, a. b.
*Or Tanis
d*. By the table is vnderstād al sortes of vytailes necessary for mānes yet is it often taken for the bzedde and water of the wildome of the wozde of God, as in the Pſalme, xxiii. b
e* Mayna is called the fode of angels, not that ỹ angels vse such fode, but because it came doune frō heauen, which is the dwelling place of the angelles: And therfore do some reade here, the bzedde of the cloudes, because it came from the cloudes: some the bzedde of the mighty e, because it came from the al mighty. Exo. xvi. d. Sapien. xvi. c. & Joan. vi. d
f* By the welthy, or fat in the Scriptur, and by the chosen are signified the noble and mighty pzinces and pzelates: and al those that are most esteamed & honoured in this wozlde. Pſal. xxii.
g* Flesh for man, as the Pſal. lvi
h*. That is, to put them to deeth,
i* Some reade lyues.
k* Ham for Egept: because Mizraim of whome the Egipcians came was the sonne of Ham. Ge-
neſis. x.

i* That is to the lande of promesse: where his sanc-
tuary and holy place was.
m* The Lord awaketh when he ouerthzoweth the wycked and seteth vp the Godly.
n* Before in the pſal. xviii. a.

The. lxxix. Pſalme

The complaineth of ỹ misery don to Jerusalē by Antiochus, & desireth ỹ helpe of God agaynſt him.

A Pſalme of Asaph.

O God, the Heathen are fallē in to thyne heritage: the holye temple haue they defiled, and made Je-
rusalem an heape of stones,

* The deed bodyes of thy seruaun-
tes haue they geuen vnto ỹ foules of ỹ ayze to be deuoured, and ỹ flesh of thy sayncts vnto the beastes of the land,

Their blonde haue they shed lyke water on euerylide of Jerusalem, and B
there was no man to bury them.

We are become an opē shame vnto our enemies, a very scozne and derisiō vnto them that are round about vs.

Lozde, how longe wilt thou be an-
gry, shall thy gelousy burne lyke fyze for euer?

Pouze out thyne indignacyō vpō the Heathē ỹ know the not, and vpō ỹ kingdomes ỹ call not vpō thy name:

*For they haue deuoured Jacob, &
layed waste his dweling place.

O[a] *remembze not our old synnes, but haue mercy vpō vs, and that sone, for we are come to greate mysery.

Helpe vs, O God our sauiour, for
ỹ glozy of thy name: o deliuer vs, & for C
geue vs our sinnes for thy names sak,

Wherfore shall the Heathen saye: where is now their god?

O let the vengaunce of thy seruā-
tes blond that is shed be openly shew ed vpō the Heathen in oure syght.

O let the sozowfull syghyng of the
pzesoners come before the, and accoz-
ding vnto the power of thine[b] *arme, pzeserue those ỹ are appoynted to dy.

And for the blasphemy wherwith our nebours haue blasphemed the, re-
warde them, O Lozde, seuen foulde in to their bosome.

So we that be the people & shepe of
thy pasture, shal geue the thanckes for euer, and wyl al way be shewyng forth thy prayse moze and moze.

The Notes

God

a* God remēbzeth not our synnes when he forge-
teth the, and punisheth them not as they haue deser ued, as he sayth Ezech. xviii. f. & Esa. lxiii. d

The. lxxx. Pſalme.

The people of God commyttes to the handes of the wicked desireth to be ridde out of their bōdage and sheweth the so zmer benefytes of god vnder a bozowed speache of a vine yarde conferred to their present misery, to the fozti fying and streagthenige of their hope.

a* To the chaunter, vpō b* Solanim,
a Pſalme of Asaph.

a* Loke in the title of the. xliii. Pſalme.
b* Is expouīded in the tytle of ỹ. xlv. Pſalme.

HEare O thou shepherde of Israel, thou ỹ leadest Ja-
cob lyke a flocke of shepe: shew thy self, thou that sitt test vpon the Cherubyns. A

Before Ephzaim, Beniamin, and Manasses: stere vp thy power, & come helpe vs.

Turne vs againe, O God, shewe ỹ lyght of ỹ countenaunce, and we shall be whole.

O Lozd God of hostes, how long wylt thou be angry ouer the pzayer of thy people?

Thou hast fed them with the bzed of teares, yee thou hast geuen them plen teousnes of teares to dzynke.

Thou hast made vs a very stryfe vnto oure neyghbours, and oure ene-
myes laugh vs to scorne. B

Turne vs agayne, thou god of hos tes, shew the light of thy countenaūce, and we shalbe whole.

Thou hast bzought a vineyarde out of Egipt, thou dydest cast out the hea then, and plante it,

Thou madest rowme for it, & caused it to take rote, so that it fylled the lande.

The hylles were couered with the shadow of it, & so were the stroīg Cedze trees wt the bowes therof.

She stretched out her bzaūches vnto the see, and her bowes vnto the water.

Why hast thou then bzoken downe her hedge, that all they whiche go by, plucke of her grappes?

The wylde boze out of the wod hath rooted it vp, and the beastes of the feld haue deuoured it.

Turne the agayne, thou god of hos C
tes, loke downe from heauen, beholde and vyset this vineyarde.

Mayntayne it, that thy right hande hath plāted, and the sonne whom thou madest so moche of for thy selfe:

For why: it is bzent with fyze, and lyeth waste: O let them perish at the re buke of thy wzath.

Let thy c* hand be vpon the d* man of thy right hande, and vpon the man whome thou madeste so moche of for thyne owne selfe.

And will not we go back from the: Oh let vs lyue, & we shal cal vpon thy name

Turne vs agayne, O Lozd God of Hostes, shewe the lyght of thy counte naunce, & we shalbe whole.

The Notes

c* Hande here is take for auctozyty, maiestye, streng th and ayde. Pſalme. lxxix. f
d* That is Christ, which after ỹ maner of speakig of the scripture, sytteth on the right hande.

The. lxxxi. Pſalme.

The exhozteth to serue and wozship god ernestlye and meyoneth his benefites done vnto Israel the receyueth he bzefelie what aduerlitye they receaued for their settyng light by god, and how moch felici tie they might haue hadde, if they had bene obedi ent vnto hym.

a* To the chaunter vpon b* Githith,
of Asaph,

a* Loke the tytle of the. xliii. Pſalme.
b* Of this ye haue before in the title of ỹ viii. Pſa

SIng merely vnto god which is our strength, make a chearfull noyse vnto the god of Jacob: A

Take the Pſalme, bzyng hyther the tabzet, the mery harpe and lute.

Blowe vp the trompettes in ỹ new mone, vpon oure solempne feast daye.

For this is the vse in Israel, and a lawe of the god of Jacob.

This he ozdened in Joseph for a testi mony, when he came out of Egipt, and had heard a straunge language. B

When he eased his shoulder from the burthen, and when his handes were de lyuered from the pottes.

When thou calledst vpon me i trou-
ble, I helped the, and hearde the, what tyme as the stozme fel vpō the, * I pzo ued ỹ also at ỹ water of strife. * Selah

Heare, O my people for I assure the O Israel, yf thou wilt herke vnto me

There shall no straunge god be in C
the, nether shalt thou wozshyppe any other god,

I am the lozd thy God, which bzought the out of ỹ lande of Egypt, c* , opē thy

mouth

mouth wyde, and I shall fyll it.

But my people wold not heare my voice, and Israell wold not obey me.

So I gaue them vp into their owne hertes lust, and let them kolow their owne ymagynacions.

O that my people wold obey me, for yf Israel wolde walke in my wayes:

I shulde soone put downe their enemyes, & turne myne hād against their aduersaryes.

The haters of the Lord shuld mysse Israell, but their time shulde endure for euer.

He shuld feade thē with the fynest wheate floure, and satisfye them with hony out of the stony rocke.

The Notes

b* Loke the Psalme iii. a

c* That is a maner of speakynge of the Hebrues for: that we say: Whe what thou wilt, and I will geue it the John. xiiii. b

The. lxxxii. Psalme.

The myngleth princes to endeuer them selues to ryghtuousnes, and accuseth the most of them of iniustice. He beseecheth God that he wil vouchsafe to iudge the worlde by Christ vnto whose enheritaunce he also appereyeth that al the gentils shal fal

A Psalme of Asaph.

A GOd standeth in the congregacyō of the a* goddes, and is a iudge amonge the Iudges.

How long wyl ye geue wronge iudgmente, and accepte the personnes of ỹ vngodly? Selah.

Defende the poore and fatherlesse, se ỹ iustice may be in nede and necessite, haue ryght.

Delyuer the outcaste & poore, & saue him, from the hande of the vngodly.

B Neuertheles, they wyl not be learned and vnderstande, but walcke on styll in b* darcknesse: therfore must al ỹ foundacions of the lande be moued.

I haue saide: c* ye are goddes, ye are al the chyldren of the most hyest.

But ye shall dye lyke men, and fall lyke one of the tyrauntes.

d* Aryse, O God, & iudge thou the earth, for al Heathen are thyne by enheritaunce.

c* Christ expoundeth thys in John. x. f.

d* The ryssyng of God is the declarynge of hys power against his enemyes. Aryse, O God That is, steppe forth, and shewe thy power against thyne enemies to my delyueraunce, as in the Psa. iii. b. Up Lorde and helpe me.

The. lxxxiii. Psalme,

The holy peple cōplayneth that all the borderers about them had conspired to destroye the, & prayeth ỹ they may vtterly be consumed & wasted, euen as their olde enemyes were consumed and wasted.

A song and Psalme of Asaph.

HOld not thy tonge, O God, kepe not styll silence, refrayne not thy selfe, O God.

For lo, thyne ennemies make a murmuring, and they that hate the lyfte vp their heade.

They ymagine craftely against thy people, and take councel agaynst thy secret ones.

Com (say they) let vs rote them out frō among the people, that the name of Israell maye be put out of remembraunce.

For they haue cast theyr heades together with one consēt, and are confederate agaynst the.

The tabernacles of the Edomites and Ismaelytes, the Moabites, and Hagarenes.

Gebal, Ammon, Amalech: the Philistines with them that dwell at Tyre,

Assur also is ioyned vnto them, And helpe the Chyldren of Loth a* Selah.

But do thou so to them as vnto the Madianytes, vnto Sisera, and vnto Jabin by the broke of Kyson.

Which perished at Endor, and became as the donge of the earthe.

*Make theyr princes lyke Oreb, & Zeb. Ye make all theyr princes lyke as Zebea and Salmana.

Which saye, we wyll haue the houses of God in possession.

Oh my God, make them lyke vnto a whele, & as the stuble before the wind

Lyke as a fyer that burneth vp the wood, and as the flame ỹ consumeth ỹ mountaynes

Persecute them euen so wyth thy tēpeste, and make them afrayde with thy storme.

Make theyr faces ashamed, O, lorde that they maye seke thy name,

Let thē be confoūded, and vexed euermore and more, let them be putt to shame

& perishe.

That they may know that thou art alone, that thy name is the Lorde, and that thou only art the most hyest ouer all the earth.

a* Of this ye haue in the Psalme. xiii. a

The. lxxxiii. Psalme.

Here is described the creepyng feruent desire of David to come vnto the holy assemble, and ỹ felicitie of them ỹ come vnto it, & that prayse god in it.

Vpō a* Githith. a Psal. of ỹ sonnes of Corah.

a* Of this ye haue in the title of the. viii. Psal

A HOwe amyable are thy b* dwellynges, thou Lord of hostes:

My soule hath a delyre and longyng for the courte of the lord, my hert and my flesh reioyce in the liuing god.

For the sparow hath founde her an house, and the swalow a nest, wher she may laye her yong: euē thy aulters O lord of Hostes, my King and my God.

O how blessed are they that dwel i thy house, they are all waye prayslnge the c* Selah.

B Blessed are the mē whose strength is in the, in whose herte are thy wayes.

Which gonge thorow the vale of mysery vse it for a well, and the poles are filled with water.

They go from strength to strength, and to the God of goddes apereth vnto them in Sion.

O Lorde God of hostes, heare my prayer: herken O c* god of Jacob.

Behold O god our defence, d* loke C vpon the face of thine anoynted.

For one daye in thy court is better then a thousande.

I had rather be a doore keper in the house of my God, then to dwell in the tentes of the vngodly.

For the Lord god is a lyght and defence, the lord wil geue grace & worshyp and no good thinge shal he withh hold from them that lyue a godly lyfe.

O Lord god of Hostes, blessed is the man that putteth hys truste in the.

The Notes

b* Dwellynges here signifie the congregacions of the faithful people as in Nu. xxiiii. a Howe goodly are the tentes of Jacob. &c. wherby tentes are signified their dwellyng places: for at that time had they no other thing to dwell in.

c* This is expounded in the Psalme, xx. a.

d* To loke vpon the face, is, to heare graciously, and to shewe a token of benyuolence, as in Numb. vi. d.

The. lxxxv. Psalme.

The prophecye of the Kingdome of Christ, & prayer for hys comminge: with a declaracyon of the hypocrite wherwith al thinges shalbe ful, when it shal happen.

a* To the chaunter, a Psalme of the sonnes of Corah.

Loke in the tytle of xliii. Psalme.

LOrde, thou haest a loue vnto thy A land, thou hydest bryngе agayne the captiuite of Jacob.

Thou diddest forgeue the offence of thy people, and couerdest al their synnes b* Selah.

Thou tokest away all thy displeasure, and turnedeste thy selfe from thy wrathful indignacion.

Turne vs thē, O god our Sauiour, and let thine anger ceasse from vs.

Wylt thou be displeased at vs for euer: wylt thou stretch out thy wrathe frō one generacion to another:

Wylt thou not turne agayne and quicken vs, that thy people may reioyce in the:

I wyll herken what the lorde god wyl B saye, c* for he shall speake peace vnto his people & to his saincte s, that they turne not them selues vnto folyshnes.

For his saluacion is nye them that feare hym, so that glory shall dwell in our lande.

Mercy & trueth are met together, righ tuousnesse and peace kysse eche other.

Trueth shall ryse out of the earth, and ryghtuousnesse shall loke downe from heauen.

And why: the Lorde shal shewe louynge kyndnesse, and oure lande shal geue her encreale.

d* Ryghtuousnes shal go before hym, and prepare the waye for his comtng.

The notes.

b* Loke the Psalme iii. a

c* The speaking of ỹ lorde is a manyfest shewing and cuydent declaringe of his wyll in the hertes of men: as ye maye se by the worde of Micheach, iii. Regum, xxii Bodely speach vseth hensse, for he is a spyrite. John. iiii.

d* Of sayth & fydilitie,

The. lxxxvi. Psalme.

A prayer wherin he fyrste prayeth that he maye lyue innocently, & then fortunatly, & in safetye from his enemyes. He meneyoneth also the power and goodnes of god, ỹ hath & shalbe moost aboundātly shewed, both vntō him & to other.

A prayer of Dauid.

BOwe downe thyne care, O lorde, and heare me, for I am comfortales & poore.

O kepe my soule, for I am holy

my God, helpe thy ſeruaunte that put-
teth his truſt in the.

Be merciful vnto me, O Lord, for
I a* call dayly vpon the.

Comfort the ſoule of thy ſeruaunt
for vnto ỹ, O lord, do I lift vpmi ſoule

For thou Lord art good and gracious, and of greate mercy vnto all the
that call vpon the.

Geue eare Lorde vnto my prayer, and pounder my humble deſire.

B In the time of my trouble I cal vpon the, for thou heareſt me.

Amonge the Goddes there is none lyke vnto the, O Lord, there is not one that can do as thou doeſt.

All nacions whom thou haſt made ſhall come and worſhyppe before the, O Lord, and ſhall glorifie thy name.

For thou art greate, thou doſt wonderous thinges thou art god alone.

Leade me in thy way, O Lord, that I may walke in thy trueth: O let my hert delyte in fearinge thy name.

I thanck the, O Lord my god, and wyll prayſe thy name for euer.

For greate is thy mercy toward me, thou haſt delyuered my ſoule from the b* nether moſte hel.

O God the proude are ryſen aga-
C ynſte me, and the congregacion of thy myghtye ſeketh after my ſoule, and ſet not the before their eyes.

But thou, O Lorde God, art full of compaſſion, and mercy, long ſuffering, greate in goodnes and truth.

O turne the thē vnto me, haue mercy vpō me: geue thy ſtrength vnto thy ſeruaunte, and helpe the ſonne of thine handmayde.

Shew ſome toke vpon me for good, that they whych hate me, maye ſe it, & be aſhamed: becauſe thou lorde haſte helped me, and comforted me.

The notes

a* What to call or crye ſignifieth in the ſcripture is ſayde in Exo. xxiii. d. 2. i. Reg. vii. & Pſal. xv. a

b* that is, out of extreme Jopardyes.

The. lxxxvii. Pſalme.

The prayſeth the heuenly Jeruſalem, that is ỹ congregacō of ỹ faithfull, vnto which he prophecieth that very many ſhal come of al nacions.

A Pſalme and ſonge of the ſonnes of Corah.

A Her foundacions are vpon ỹ holy hilles ỹ lord loueth ỹ* a gates of Sion more then all the dwellynges of Jacob.

Very excellent thinges are ſpoken of the thou b* cyte of god. Selah

I will thynche vpon* Rahab & Babylon, ſo that they ſhall knowe me.

Yee the Philiſtines alſo, and they of Tyre with the Morians. Lo there was he borne.

And of Sion it ſhalbe reported, ỹ he was borne in her euen the moſt hieſt which hath buylded her.

The lord ſhall cauſe it to be preached and wrytten amonge the people, that* he was borne there. Selah.

Therfore the dwellynge of all ſynnes and dauncers is in the.

The Notes

a* The gates of Sion ſignifieth the congregacions of the faithful, as before in the Pſalme ixc.

b* The citie of God ſignifieth the church of God, as in the Pſal. xlvi. & For there is a ſtoude which with his ryuers reioyſeth the citie of god.

* That is Egipt: which is ſo called in Eſa. li.

c* Some vnderſtand this of Salomon, bearing ỹ figure of Chriſt.

The. lxxxviii. Pſalme.

A vehement complaynte wherin he complayneth that he is oppreſſed, and euen all moſt deed, wyther treme aduerſities that as it ſemeth, as well of ſem grenouſe ſyckneſſe, as of perſecucyōs of his enemies.

A Pſalme and ſonge of the ſonnes of Corah to the chaunter vpon a* Mahelath, for b* affliccion, an inſtruccyon of* Hemen the Ezrahyte.

a* What this ſignifieth is before ſayd in ỹ tytle of the. lxii. Pſal. Some reade, as touchynge diſeaſe for afflictyons

b* The Greke to anſwer, or ſynge

c* Of that Heman, which was one of the chefe ſingers. i Par. vi. & xxvi.

A Lorde God my ſaueoure, I crye
A daye and nyght befaze the: Oh let my prayer enter into thy preſence, enclyne thyne eare vnto my calynge.

For my ſoule is full of trouble, and my lyfe drayweth nye vnto hel.

I am counted as one of them that go downe vnto the pytte. I am euen as a man that hath no ſtrengte.

Fre amonge the deed, lyke vnto them that lye in the graue, whyche be oute of remembraunce, and are cut awaye from thy hande.

Thou haſt layed me in the loweſt
B pytte in the darckneſſe and in the depe

Thine indignacion lyeth herde vpō me, & ỹ vexeſt me W al thy floudes.* Selah.

another. a* Selah.

O Lorde, the very heauens ſhal prayſe thy wonderous workes, yee and thy faythfulnes in the congregacyon of the ſayncte.

For who is he among the cloudes, B
ỹ may be compared vnto the Lorde?

Yee what is he among the goddes that is lyke vnto the Lorde?

God is greatly to be feared in the coū cell of the ſaintes & to be had in reuerence of al them that are aboute hym.

O Lord god of Hoſtes who is lyke vnto the in power? thy truethe is roūde about the.

Thou ruleſt ỹ pryde of the ſee, thou ſtil leſt the waues therof, when they aryſe.

Thou breakeſt the proude, like on that is wounded, thou ſcatereſte thine enemyes abrode wyth the myghtye arme.

The heaues are thine, ỹ earth is thine thou haſt layed the foundacion of the roūde worlde, and all that therin is.

Thou haſt made the north and the C
ſouth, Tabor and Hermon ſhal reioyſe in thy name.

Thou haſt a myghtye arme, ſtrong is thy b* hand, and hye is thi right hand.

Rightuouſnes and equite is the habytacion of thy ſeate, mercy and truth go before thy face.

Bleſſed is thy people, O Lord, that can reioyſe in the, & walketh in thy light of thy countenaunce.

Their delite is in thy name all the day longe, and thorow thy rightuouſ nelle they ſhalbe exalted.

For thou art the glory of their ſtrength, & thorow thy fauour ſhalt thou lyft vp our hornes.

The Lord is our defence, and the* holy one of Iſrael is oure kynge.

Thou ſpake ſt ſomtyme in viſyons D
vnto thy ſayncte, and ſayde ſt: I haue layed helpe vpon one ỹ is mighty, I haue exalted one choſen out of ỹ people

I haue founde Dauid my ſeruaunte, wt my b* holy oile haue I anoynted hi.

My hand ſhal holde hym faſt, and myne arme ſhall ſtrengthen him.

The enemye ſhall not ouercome hym
E a* the ſonne of wyckednelle ſhall not hurte hym.

Selah.

Thou haſt put awaye myn acquayn
A taūce farre fro me, and made me to be abhorred of them: I am ſo faſt in priſon, that I can not get forth.

My ſyght fayleth for very trouble: Lorde I call dayly vpon the, & ſtretch out myne handes vnto the.

Doeſt thou ſhewe wonders, amōg the deed?

Can the Phyſycios rayſe thē vp a gayne, that they may prayſe the?

Maye thy louyng kyndnes be ſhewed in the graue, or thy faythfulneſſe in deſtruccion?

Mai thy wōderous workes be known in the darcke, or thy rightuouſnes in ỹ lāde wher al thynges are forgotten?

Unto the I cry, O Lord, and early cōmeth my prayer before the.

Lord, why puttest thou away my ſoule, Wherfore hideſt thou thy face fro me?

My ſtrength is gone for very ſorow & myſerye, W feareulneſſe do I beare thy burthens.

Thy wrathful diſpleaſure goeth ouer me, the feare of the oppreſſeth me:

They come rounde about me daily lyke water, and compaſſe me togeth.r on euerye ſyde.

My louers and frindes, haſte thou put awaye fro me, and turned awaye myne acquaintaunce.

The Notes

a* Loke the third Pſalme.

The. lxxxix. Pſalme.

The elegantly & copiouſly declareth, that ỹ new and euerlaſting couenaunt, which is made by chriſt the ſonne of Dauid, betwixt god and ỹ choſen, ſhal neuer be broken, & that vnder the figure of Dauid & his poſterite. In ỹ begynnynge of the Pſalme he extolleth the goodnes of god, by which he vouchſafed to make a couenaunt with his ſaincte.

An inſtruccion of Ethan the Ezrahite

A My ſonge ſhalbe alway of the lo-
A uing kyndneſſe of the lorde, W my mouth wil I euer be ſhewig thy faithfulneſſe, from one generacyon to another.

For I haue ſayde: mercy ſhalbe ſet vp for euer, thy faythfulneſſe ſhalte ỹ ſtablyſh in the heauens.

* I haue made a couenaunt with my
*ii. Reg. vii. choſen, I haue ſworne vnto Dauid my ſeruaunte.

Thy ſede wyll I ſtabliſh for euer, & ſet vp thy trone from one generacyon to

I shall smyte downe his foes before his face, and plage them that hate him.

My trueth also & my mercy shalbe with him, and in my name shall his horne be exalted.

I wyll set his hand in the see, and his right hande in the floudes.

He shall cal me: thou art my father, my god, and the strength of my saluacion.

And I wyll make him my fyrst borne hyer then the kynges of the earth.

My mercy wyll I kepe for him for euermore, and my couenaunt shall stand fast with hym.

His sede wyll I make to endure for euer, and his trone as the dais of heuē

But yf hys chyldren forsake my law, & walke not in my iudgmentes.

Ie they breake mine ordinances, and kepe not my commaundementes.

I wyll vyset their offences with the rodde, & their synnes with scourges.

Neuertheles, my louing kyndnesse will I not vtterly take from him, nor suffre my trueth to fayle.

My couenaunt wyll I not breake, nor dysanulle the thynge that is gone out of my lyppes.

I haue sworne once by my holinesse that I wyll not fayle Dauid.

Hys sede shall endure for euer, and his seate also like as the sunne before me

He shal stande fast for euermore as the moone, and as the faythful witnes in heauen. Selah.

But now thou forsakest & abhorrest thine anoynted, and art displeased at him.

Thou hast turned backe the couenaunt of thy seruaūt, and cast his crowne to the grounde.

Thou hast ouerthrowne al his hedges, & broke downe his strong holdes

All they that goo by spoile him, he is become a rebuke vnto his neyghbours.

Thou settest vp the ryght hande of his enemyes, and makest al his aduersaryes to reioyse:

Thou hast taken awaye the strength of his swerde, and geuest him not victory in the battayle.

Thou hast put out his glory, & cast hys Trone downe to the grounde,

The dayes of hys youth hast thou shortened, and couered hym with dyshonoure. Selah.

Lord, how longe wylt thou hide thy selfe? For euer? shall thy wrath burne lyke fire?

O remembre how short my time is, haste thou made all men for naughte? What man is he that lyueth, and shal not se death?

Haue a mā delyuer his owne soule from the hande of hell? Selah.

*Lorde, where are thy olde louinge kyndnesses, whiche thou swoorest vnto Dauid in thy treuthe?

Remembre lorde the rebuke that the multitud of the people do vnto thy seruauntes, and howe I haue borne it in my bosome.

Where with thyne enemyes blaspheme the, and sclaunder the foteste pes of thine anoynted.

Thanckes be to the lorde for euermore: Amen: Amen.

The Notes

a* Loke the thirde Psalme a
b* Hande, loke before in the Psal.lxxx.c.
‡* That is cōtynually, as in the Psal.lxxi.c
c* By the holy one of Israel is alwais signified christ
d* By the holy one is vnderstande the holy goost & grace, mercy, & word of God: by the which the soule is refreshed & deliuered from payn to spiritual rest Psal.xlv.b Iohn.iii.d.v.i. Iohn.ii.d
e* That is, wickednes.
f* That is, hys power, glory, & maiesty shalbe exalted Psal.xcii.b & cxlix.b.
g* That is, I wyl punysh as in Exo.xx:
h* Of Selah ys spoken in the iii. Psalme a

¶ The fourth treatyse.
¶ The.xc. Psalme.

¶ He complayneth of the vanitie of this presente lyfe & desireth the fauour of god, that he wyl vouchsafe to prospere the thinges which he goeth about.

A prayer of Moses the man of God

LOrde thou art our refuge from one generacio to another.

Before the mountains were brought forthe, or euer the earth & the worlde were made, thou arte God from euerlastyng and world without ende.

Thou turnest man to destruction, Agayne, thou saiest: come again ye chyldren of men a*.

For a thousand yeares in thy sight are but as yesterdaye that is past, and lyke as it were a nyght watch.

As sone as thou scatterest the, they are euen as a slepe, and fade awaye sodenly like the grasse.

In the morning it is grene and groweth vp, but in the euenyng it is cut downe and wythered.

For we consume awaye in thy displeasure, and are afrayed at thy wrath full indignacion.

Thou settest oure mysdedes before the, & oure secrete sinnes in the light of thy counten aunce.

For when thou art angry, al our dayes are gone, we bringe oure yeares to an ende, as it were a tale that is tolde.

b* The daies of our age are .iii. score yeares and ten: and thoughe men be so strong yt they come to .iiii. score yeares, yet is their strength then but labour & sorow: so soone passeth it away, and we are gone.

But who regardeth ypower of thy wrathe, thy fearfull and terrible displeasure?

O teach vs to nombre oure dayes, that we may applye oure hertes vnto wysdome.

Turne thy agayne (O Lord) at the last, and be gracious vnto thy seruauntes.

O satisfie vs with thy mercy, and that soone: so shall we reioyce and be glad al the dayes of oure lyfe.

Comforte vs againe, now after the tyme that thou haste plaged vs, and for the yeares wherin we haue suffred aduersyte.

Shewe thy seruauntes thy worcke, & their chyldren thy glory.

And the glorious maiesty of the lord oure god be vpō vs: O prospere thou the worcke of our handes vpon vs, O prospere thou our handy worcke.

The Notes

a* Understād: to life & welfare. Some, to expectatiō.
b* The dayes of our age, for the dayes of our life.

The.xci. Psalme.

¶ He declareth how safe and fre from al euell he is, which wyll assure faith cōmitteth him selfe to god.

SAI UWho so dwelleth vnder the defence of the most hyest, and abydeth vnder the shadow of the Almightye.

He shal saye vnto the lord: O my hope and my stronge holde, my God, in whome I wyll trust.

For he shal delyuer the from the a* snare of the hunter, and from the noysome pestylence.

b* He shall couer the vnder hys wynges, that thou maiest be safe vnder his fethers: his faythfulnesse & trueth shal be thy shylde and buckler.

So that thou shalt not nede to be afraied for eny bugges by nyghte, nor for the arowe that flyeth by daye.

For the pestilence that crepeth in darcknesse, nor for the sickenesse that destroyeth in the noone daye.

A thousande shall fal beside the, and ten thousande at the ryght hande, but it shal not come nye the.

Yee with thyne eyes shalt thou beholde, and se the rewarde of the vngodly.

For thou lord art my hope, thou hast set thyne houle of defence very hye.

There shall no euell happen vnto the, nether shal eny plage come nye thy dwellynge.

For he shal geue his āngels charge ouer the, to kepe the in al thy wayes.

They shal beare the in their handes, that thou hurt not thy fote against a stone.

Thou shalt go vpon the Lion & Adder, the ponge Lyon and the Dragon shalt thou treade vnder thy fete.

Because he hath sete his loue vpon me, I shal delyuer hym: I shal defend hym, for he hath knowne my name

When he calleth vpon me, I shall heare him: yee I am with him in his trouble, wher out I wil deliuer hym, & bring him to honoure.

With longe lyfe wil I satisfye him, and shewe him my saluacion.

a* This snare here signifieth all naughtye doctrine, wherit be taken of the scripture eue expounded or of the euel inuencions of men, as it is saide before in the Psal.lxix.c.v.crix.o. b* He shall couer the vnder his wynges: &c. That is he shall succoure and defende the by his protection & kepe the in safety. They be speaches borowed of the nature of a hēne, which vnder her wiges & fethers defendeth & saueth her chekyns.

¶ The.xcii. Psalme

¶ The sabboth day is a mete and conuenient tyme to prayse the Lorde, because ther is then leasure to thincke of hys benefites & to geue hym thanckes therefore.

A Psalme of or sōg for the saboth day

IT is a good thig to geue thāckes vnto the Lord, & to synge prayses vnto thy name, O most hyest.

To tell of thy louing kyndnesse early in the morninge, and of thy truethe in the night season.

Upō an instrument of ten striges, vpō the lute & with a songe vpon the harp.

For thou lord hast made me glad thorow thy workes, and I wyl reioyse ouer ỹ operacyon of thy handes.

O lord, how glorious are thy workes, thy thoughtes are very depe.

An* vnwyse mā wil not know this, and a foole wyl not vnderstande it.

That the vngodly ar gren as ỹ grasse, & that al the workers of wickednes do florysh, to be destroyed for euer.

But thou lord O most hyest, abydest worlde without ende.

For lo, thyne enemyes, O Lord, lo, thyne enemies shall perishe, and al the workers of wickednesse shalbe scattered abroade.

But my horne shall be exalted lyke ỹ horne of an[b]* Unicorne, & shalbe anointed with fresh oyle.

C Mine eye also shal se his lust of mine enemyes and myne eare shal heare his desyre of the wycked that ryse vp agaīst me.

The ryghtuous shall florysh lyke a palme tree, and growe lyke a Cedre of Libanus.

Such as be planted in the house of the lord, be fruteful, plenteous and grene.

That they maye shew, how true ỹ Lord my strength is, and that there is no vnrighteousnesse in him.

The notes

a* In vnwyse mā is he that is vnfaithful, an hypocrite, or one ỹ mistrusteth god, Pro. xii. a Esa. xxii. a

b* In vnicorne in the scripture is some tymes alowed and praysed, as in the Psal. xcii. & some tyme despysed, as in the Psalm. xxii.

¶ The. xciii. Psalme.

The prayseth the maiestye of god for the creacyon of the worlde, and ouerthrowynge of fearfull and mightie people.

THe lorde is kyng, & hathe put on glorious apparel, ỹ lord hathput on his apparel, & girded him self wt strength: he hath made the rounde worlde so sure, ỹ it cannot be moued.

From ỹ tyme forth, hath thy seate bene prepared, thou art from euerlastynge.

The floudes arise (O lord) the floudes lyft vp their noyse, the floudes lyft vp their waues.

The waues of the see are mightye, & rage horrible: but yet the lorde that dwelleth on hye, is myghtier,

Thy testimonies, O Lord, are very sure, holynesse becommeth thyne house forever.

¶ The. xciiii. Psalme.

The calleth for ỹ iudgmēt of god agaynst the wicked oppressours of the innocent & afflict persones.

A

DLord god, to whom vengeaunce belongeth: ỹ god to whom vengaūce belōgeth, shew thy self.

Aryse thou iudg of the worlde, & rewarde the proude after their deserynge.

Lord how long shal the vngodly, how longe shall the vngodly triumphe?

How long shal al wicked doers speake so disdainfully, & make soch proude boastinge?

B They smyte downe the people, O lorde, and trouble thyne heritage.

They murther the wydow & the straūger, and put the[a]* fatherlesse to death.

And yet they say: Tushe, the lord seith not, ỹ god of Jacob regardeth it not.

Take hede, ye vnwyse amonge the people: O ye fooles, when will ye vnderstande?

He ỹ planted the eare, shal he not heare? he ỹ made te eye, shal not he se?

He that nurtureth the Heathē, and teacheth a man knowledge, shall not he punische?

The lord knoweth ỹ thoughtes of mēn, that they are but vayne.

C Blessed is the mā, whome thou lernest (O lord) & teachest him in thy law,

That thou mayest geue him patience in tyme of aduersyte, vntyll the pytte be dygged vp for the vngodly.

For the lord wil not fail his people, nether wil he forlake his enheritaunce

And why? iudgmēt shalbe turned againe vnto righteousnesse, and al such as be true of herte shall folowe it.

Who ryseth vp with me agaynst ỹ wycked? who taketh my parte agaynst the euell doers? If the lord had not helped me, my soule had almost bene put to sylence.

When I sayde my fote hath slipped thy mercy (O Lord) helpe me vp.

In the multitude of the sorowes ỹ I had in my hert, thy comfortes haue refreshed my soule.

Wylt thou haue eny thynge to do wt ỹ stoole of wickednesse, which ymagyneth myschefe in the law.

They gather them together agaynste the soule of the ryghtuous, and condēne the innocent blonde.

But

But the lord is my refuge, my God is the strength of my confydence.

He shal recompence them their wickednesse, and destroy them in their owne malice: yee the Lord oure God shal destroye them.

¶ The. xcv. Psalme.

The exhortacion to the earnest prayeng of God.

I

DCome let vs praise the Lord, let vs hertely reioice in the strength of our saluacion.

Let vs come before his presence wt thanckesgeuyng, and shewe our selfe glad in him with psalmes.

For the Lord is a greate God, and a greate kynge aboue all goddes.

In his handes are al the corners of the earth, and the strength of the hilles is his also.

The see is his, for he made it, and his handes prepared the drie lande.

O come, let vs worshype and bowe downe our selues: Lett vs knele before the lorde oure maker.

B For he is oure god: and we are the people of his pasture, and the shepe of hys handes.

To daye yf ye wyl heare his voice, harden not youre hertes, as whē ye prouocked in tyme of[a]* temptacion in the wylderne s.

Where youre fathers tempted me, proued me, and sawe my workes.

Xl. yeares longe was I greued wt the generacion: and sayd, they euer erre in theyr hertes, they verely haue not knowen my wayes.

Therfore I sayd vnto them in my wrath that they shulde not enter in to my rest.

The Notes

a* This temptaion was at the water of strife: of which reade. Num. xx.

¶ The. xcvi. Psalme.

The moueth all creatures to the prayse of God, & prophesie of the kyngdome of Christ and of the increse therof.

A

DSynge vnto the Lorde a newe songe synge vnto the Lorde all the whole earth.

Synge vnto the lorde, and prayse his name, be tellyng of his saluacion from daye to daye.

Declare his honour amōg ỹ Heathē, and his wonders amonge all people.

*For ỹ lorde is great, & cā not worthely be prayled he is more to be feared then all goddes.

As for al the goddes of the Heathen they be but Idols, but it is the lorde ỹ made the heauens. B

Thanckesgeuinge and worshipe are before him, power and honoure are in hys Sanctuary.

Ascribe vnto the Lord (O ye kynredes of the Heathen) ascribe vnto the lorde worshipe and strength.

Ascribe vnto the lorde the honoure of his name, bryng presentes, and com in to hys courte.

C O worshipe the lorde in the beutye of holynesse, let the whole earth stand in awe of hym.

Tel it out among ỹ Heathē, that ỹ Lord is kinge: and that it is he which hath made the round worlde so fast, that it can not be moued, and howe that he shal iudge the people righteously.

Let the heauens reioyce, and let the earth be glad: let the sea make a noyse & all that therin is.

Let the felde be ioyfull and all that is in it, let al the trees of the wood leape for ioye.

Before the lord, for he commeth: for he commeth to iudg the earth: ye with righteousnesse shal he iudge ỹ worlde and the people with his trueth.

¶ The. xcvii. Psalme.

Where prophesyeth he also of Christ, in whome ar wonderfully shewed his power vnto the saluacion of his chosen, & to the ouerthrowing of their enemies and of vaine superstitions: vnto ỹ knowledging of whome he also exhorteth.

THe lord is kyng, the earth maye be glad therof: yee the multitude of the Iles maye be glad therof. A

Cloudes and darcknes are rounde about him, rightuousnes and iudgemēt are the habitacios of his seate.

There goeth a fyre before hym, to burne vp his enemyes on euery syde.

His lyghtenynges geue shine vnto the worlde, the earth sayeth it and is afrayed.

The hilles melt like ware at the presence of the lorde of the whole earth.

The very heauens declare his righteousnes, and al the people se his glorie.

Confounded be all they that worshyp ymages, and delyt therin Idols: worshyp hym al ye goddes.

Sion

B Sion heareth of it & reioyseth: ye & all the a* daughters of Juda are glad because of thy iudgmentes, O Lorde.

For thou Lord art the most hyest ouer all the earth, thou art exalted farre about all goddes.

O ye that loue the Lord, se that yee hate the thinge which is euell: the lord preserueth the soules of hys sayncles, he shall deliuer them from the handes of the vngodly.

There is spronge vp a lyght for the ryghtuous, and a ioyfull gladnes for such as be b* trueherted.

Reioyce therfore in ỹ Lord, ye righ tuous: and geue thanckes for a remem braunce of his holynesse.

The notes

a* That is, Townes & vplages.
b* What the true herted signifieth in the Scripture is said in the psalme. lxxiii. b.

C The xcviii. Psalme.

C He here declareth the same ỹ he dyd in the Psal nert befor and in the, xcvi.

A Psalme.

A Synge vnto the Lorde a newe songe, for he hath done meruelous thinges.

With his owne right hand and w a* his holye arme hathe he gotten the victory.

The Lord hath declared his sauig health, & his righteousnes hath he openly shewed in the sight of the Hethē.

He hath remembred his mercy and truth toward the house of Israel: * so that all the endes of the worlde se the sauing health of our god.

Shewe your selues ioyfull vnto ỹ B Lorde all ye landes, synge, reiyse, and geue thanckes.

Prayse the Lorde vpon the harpe syng to the harpe with a Psalme of thā kes geuinge.

With trompets also and shawmes: O shewe youre selues ioyfull before ỹ Lorde the Kinge.

Let the see make a noyse and all that therin is, yee the whole worlde, and all that dwell therin.

Let the floudes clappe their handes and let al the hilles be ioyful together:

Before the Lord, for he is come to iudge the earth.

Ye with rigtuousnes shal he iudge the worlde, and the people with equite.

The Notes

a* Christe is called ỹ arme of god, because that in hi are al thinges cōtained Esa. xiii. c * Esa. xi. c

C The. xcix. Psalme.

C This Psalme declareth the goodnes & power of god for the benefites & wonders done to Israel.

THe Lorde is king, be the people neuer so vnpacient: he sytteth vp A on the Cherubins, be the earthe neuer so vnquiet.

The Lorde is greate in Sion, and hye aboue all people,

O let men geue thanckes vnto thy great & wonderful name, for it is holy

The kinges power loueth iudgmēt, thou prepareste equite, thou executeste iudgment & righteousnes in a* Jacob.

O magnifye the Lorde oure God, fal downe before his b* fote stole, for he is holy.

Moses and Aron amonge his prie B stes, and Samuel amonge such as cal vpon his name: these called vpon the lorde, and he heared them.

He spake vnto them out of the clou dy pyler, for they kept his testimonies. and the lawe that he gaue them.

Thou heardest them (O Lorde our God) thou forgauest them O god, and punishest theer owne inuentions.

O magnifie the lorde oure God, & worshippe him vpon his holy hyl, for the lorde our god is holy.

The notes

a* What is sygnyfied by Jacob ye haste in the Psalme xiiii. b. xxv. s.
b* Thys fote stole was the mercye seate of God, wher as he wold be worshipped, as it appereth Exo xxv. b. & Psal. c. xcviii. b.

C The. c. Psalme.

C He moueth to the prayse of God i the holy assēble.

A Psalme of prayse.

BE ioyfull in God (all yee A landes) serue the Lord w gladnes, come before hys presence with ioye.

Be ye sure that the lord he is God: It is he that hath made vs, and not we our selues: we are but hys people, and the shepe of his pasture.

O go your waie into his gates the with thanckesgeuing, and into his co urtes with prayse, be thanckefull vnto him, and speake good of his name.

For the lord is gracious, his mercy is euerlasting, and his truth endureth from generacion to generacion.

C The

C The. ci. Psalme.

C He promiseth that he will execute the office of a godlye holy prynce, that is to say, that he will both iuge innocently, and also oppresse the euell and auaricious good.

A Psalme of Dauid.

I Mi longe chalbe of mercī and iug A gemente, ye vnto the, O Lorde, will I synge.

O lett mee haue vnderstandinge in the waye of Godlynes, vntill the time that thou come vnto me: and so shall I walcke in my house w an innocēt hert.

I wil take no wicked thing in hand I hate ỹ sinne of vnfayth fulnesse, t B shall not cleue vnto me.

a* Afroward herte shall departe fro me I will not knowe a wicked parson

Whoo so pryuely sclaundereth hys neyghboure, him wyl I destroye: who so hath a proude loke and an hy stoma ke, I maye not away with him.

Myne eyes shal loke for such as be faythfull in the lande, that they maye dwell wythe me: and who soo leadeth a godly lyke, shalbe my seruaunt.

There shall no deceatfull personne dwell in my house, he that telleth lyes shall not tary in my sighte.

I shall sone destroye all the vngod lye of the lande, that all wicked doers may be roted out of the citie of the lord.

The Notes

a* That is afrowarde hert which fayneth to seke the honoure of god, and yet in dede seke nothynge lesse, as he sayth Prouer. vi, b

The. cii. Psalme.

C A vehement bewayling of the misery of the holy people, in which they were almost oppressed w innumerable iniuries of the borderers and people that dwelt nere vnto them, at their returne from Babilon, when they came to repayre the temple & citie of Hierusalem.

C A prayer of the afflict, when he was in woo, and poured oute his complaīte before the Lorde.

I HEare my a* prayer, O Lorde, and A let my crienge come vnto the:

Hyde not thy face fro me in ỹ time of my trouble enclyne thine eares vnto me when I call, O heare me, and that ryght sone.

For my dayes are consumed awaye lyke smoke, and my boones are brente vp as it were a fyre brande.

My hert is smyten downe and wi thered lyke grasse, so that I forget to e te my b* breade,

For the voyce of my groninge, my bones will scarce cleue to my flesh

I am become lyke a pelican in the wyldernes, and lyke an hole in a bro ken wall.

I wake, and am euen as it were a sparow, sittinge alone vppon the house toppe.

Myne ennemies reuyle me all the B daye longe, they laugh me to scorne, and are swoorne together against me.

I eate asshes with my breade, and me gle my drinke with wepinge.

And that because of thine indigna cion & wrath, for thou hast take me vp and cast me awaye.

My dayes are gone lyke a shadowe and I am withered lyke grasse.

But thou, O lorde, endurest for euer and thy remembraunce thorow al gene rations.

Aryse therfore and haue mercye vpon Sion, for it is time to haue mercy vpō her, yea the time is come.

And why: thy seruaunts haue a loue C to her c* stones, and it pitieth them to see her in the dust.

The hethen shall fere thy name, O Lorde, and all the Kinges of the earth thy maiestie.

For the Lorde shall buildevp Sion & shall appeare in his glorye.

d* He turneth hym vnto the prayer of the poore destitute, and despiseth not their desyre.

This shalbe written for those that comeafter, that the people which shall de borne, maye prayse the lorde:

For he loketh downe from hys sanc tuary, out of heauen doth the lorde be holde the earth.

That he may heare the mourning of suche as be in captiuitie, and dely uer the chyldren of deathe.

That they may preach ỹ name of ỹ lord in Sion, and his worshippe at Je rusalem.

When the people are gathered to D gether and the kigdomes also to serue the lorde.

He hath brought downe my strength in my turney, and shortened my dayes.

Yet wil I say: O my God, take me not awaye in the myddest of myne age: as for thy yeares, they endure thorow out

all

all generacions.

Thou Lord in the beginnyng, hast layed the foundacion of the earthe &, ỹ heaues are the worckes of thy handes.

*Hebre x.d * They shall perishe, but thou shalt endure: they al shall ware olde as doth a garment, and as a vesture shalt thou chaung them, & they shalbe chaunged.

But thou art the same, and thy yeares shall not fayle.

The childrẽ of thy seruauntes shal contynue, and their sede shall prospere in thy sight.

The Notes

a* True prayer is an earnest and affectuous cõmunication of the hert with God, and a diligent consyderacion of the thinges, that want in vs, conceryning the seakyng of his glory, and doyng his will: wt a burninge and feruent desire of the spyrite, that requyreth him to repayre and amende ỹ, which wanteth in vs. Psalme. v. & Prouer. xv. d. Euery godly wyth, is also, a good prayer.

b* Wredde for any wauer of fede.

c* Stones here signifye, the men vpon whome the Churche of God is edyfied and buylded, as in 1. Pet. ii. a. Indye assyninge stones are made a spyrituall houses, &c.

d* God is counted to loke or to turne him, to whatsoeuer he approueth and alloweth, and to what so euer he is pleased with. Jerem v a Thou. O Lord lokest only on faith & truth.

¶ The ciii. Psalme.

The prayseth ỹ goodnes of god toward mẽ, which both forgeueth them their sinnes and abundauntly destributeth vnto them worldly goodes.

Of Dauid.

A PRayse the Lorde, O my soule, and al that is within me prayse his holy name:

Prayse the Lorde O my soule, and forget not all his benefites.

Which forgeueth all thy synnes, & healeth al thine infirmities.

Which saueth thy life from destruccyon, & crowneth ỹ with the mercy, and louynge kyndnesse.

Which satisfieth the desyre with good thynges, makyng the ponge and lustye as an Aegle.

The Lord executeth ryghteousnes and iudgement, for al them that suffer wronge.

B He shewed his wayes vnto Moses & his workes, vnto ỹ childrẽ of Israel.

The Lorde is full of compassyon and mercy, a* longe sufferinge, and of greate goodnesse.

He will not alwaye be chyding, neyther will he kepe hys anger for euer.

He hath not dealt with vs after our sines, nether rewarded vs accordig to our wickednesse.

For loke howe hie the heauẽ is ic̃ parysen of the earthe, so greate is his mercy also toward them that fere him.

Loke how wyde ỹ east is frõ ỹ west, so farre hath he set our sines from vs.

Yee like as a father pitieth his owne chyldren, euen soo is the Lorde mercyful vnto them that feare him. C

For he knoweth wherof we bemade, he remembreth that we are but dust.

That a mã in his time is but as is grasse, & floryeth as a flour of ỹ feld.

For as sone as the wind goeth ouer it, it is gone, and ỹ place therof knoweth it no more.

But the mercyfull goodnesse of the Lorde endureth for euer and euer, vpõ them ỹ feare him, & his righteousnesse vppon their chylders childeren.

Such as kepe hys couenaunte ād thincke, vpon his commaundements to do them.

The Lorde hath prepared hys seate in heauen, and his kingdome ruleth ouer all.

O prayse the Lorde, ye aungels of his, ye that be mightie in strength fulfillynge his cõmaundements that men may heare ỹ voyce of his wordes.

O prayse the Lorde all, ye hys hostes, ye seruauntes of hys, that do his pleasure.

O speake good of the Lorde, all yee workes of his in euery place of dominiõ: prayse thou the Lord, O my soule.

The Notes.

a* The Lord is long suffering, which is more then patient: for he not onely suffereth but also differeth vengeaunce, desyryng the amendment of the sinner louing better to pardon and forgeue thẽ to punish Rom. ii. a Ether despisest thou the ryches of his goodnes, pacience & longe sufferaunce. &c

The. ciiii. Psalme.

The prayseth God for the creacyon of al things, & for his godly gouernaunce therof.

BRayse ỹ Lord O my soule: O lord my God, thou art become exceadig glorious, thou art clothed wt maiesty and honoure.

Thou deckest thy self with light as it were with a garment, thou spredest out the heauen lyke a curtayne.

Thou boltest it aboue with waters thou makest the cloudes thy charet, & goest vpon the wynges of the wynde.

*Thou makest thine angels spyrites, and thy ministers flammes of fyre.

Thou hast layed the earth vpon her foundacion, that it neuer moueth at eny tyme.

Thou couerest it with the depe like as with a garment, so that the waters stande aboue the hylles.

But at thy rebuke they flie, at ỹ voice of thy thonder they are afrayed.

(Then are the hylles sene aloft and the valleys beneth i their place which thou hast appointed for them.) b

Thou hast set thẽ their boundes, which they maye not passe, that they turne not agayne to couer the earth.

Thou causest the welles to sprynge vp among the valleis, & the waters to runne amonge the hylles.

That all beastes of the felde maye haue dryncke, & ỹ the wilde asses may quench their thyrste.

Aboue vpõ ỹ hylles haue the foules of the ayre their habitacion, and syng amonge the braunches.

Thou watrest the hylles from aboue, the earth is fylled with the frutes of thy worckes.

Thou bryngest forth grasse for ỹ catel and gren herbes for the seruyce of mẽ.

Thou bryngest fode out of ỹ earth: wine to make glad ỹ hert of man, otle to make hym a cheatful countenaunce and bred to strength mans herte. C

The trees* of the Lorde are full of sappe, euen ỹ trees of Libanus whiche he hath planted.

There make the byrdes their nestes, and the fyre hylles are a dwellyng for the storcke.

The hilles are a refuge for the wild goates, and so are the stony rockes for the conyes.

Thou hast appointed the Moone for certaine seasons, the Sunne knoweth hys goinge downe.

Thou makeste darcknesse, that it may be night, wherin al the beastes of the forest do moue.

Yee and the ponge lions which rore after their prat, and seke their meate at God.

But whẽ the sũne ariseth, thei get thẽ awaye together, and lye them downe in their dennes.

Then goeth man forth to his worcke, & to tyl his lande vntyll the euenynge.

*O Lord, how manifold are thy workes, rightwisely hast thou made thẽ al: yee ỹ earth is full of thy riches.

So is this greate & wyde see also, wherin are thinges creepinge innumerable, both small & greate beastes. D

There go the shippes ouer, and ther is that b** Leuiathã, whome thou haste made, to take his pastime therin.

They wayte al vpõ the, that thou mayest geue them meate in due season.

When thou geuest it them, they gather it: when thou openest thyne hand, they are filled with good.

But when thou hidest thy face, they are sorouful: yf thou takest away their breth, they dye, & are turned agayne to their dust.

Agayne, when thou letest thy breth goo forthe, they are made, and so thou renuest the face of the earth.

The gloryous maiesty of the Lorde endurethe for euer, and the Lorde c** reioyslethe in hys worckes.

The earthe trembleth at the loke of him, he doth but touch the hylles & they smoke.

I wyll synge vnto the lorde as longe as I lyue, I wyl prayse my god while I haue my beynge.

O that my wordes myght please hi, for my ioye is in the lorde.

As for sinners, they shalbe cõsumed out of the earth, and the vngodly shal come to an ende: but prayse thou ỹ lorde, O my soule. Prayse the euerlastig.

The notes.

a* That is, that growe of them selues and are not graffed of men.

b** Of this ye haue in Job. xl. d.

c* What is signified by the reioysynge of the lord is sayd Esa, lxv. d.

¶ The. cv. Psalme.

The moueth to praise god in the holy assemble at the Arcke of wytnes, and receyueth hys benefites done to the holy people.

DEcue thanckes vnto the lorde, & cal vpõ his name: tel the people what thinges he hath done. A

O let your tonges be of him: prayse hi, and let youre talkyng be of al hys wõderous worckes.

Geue his holy name a good report, let their hertes reioyse that seke the lord.

Seke

Seke the lorde, and his strengthe seke his face euermore.

Remembre the maruelous workes that he hath done, hys wounders and the iudgementes of his mouth.

O ye sede of Abraham his seruaūt, ye chylderen of Jacob his chosen.

He is the Lorde our God, whose punischementes are thorowe oute all the worlde.

He is alway myndfull of his couenaute, and promyse that he made to a thousand generacions.

Yea the couenaunte that he made wyth Abraham, and the oothe that he sware vnto Jsaac.

And appoynted the same vnto a** Jacob for a lawe, and to Jsrael for an euerlasting testamente

Saying vnto the wyll J, geue the lande of Canaan, the lot of youre herytage.

When there was yet but a fewe of them, and the straungers therin.

B What tyme as they wente from one nacion to an other, from one kingdome to an other.

He suffred no mā to hurt them, but *1 Para xvi *reproued euē kings for theyr sakes.

Touche not myne annoynted, doo my prophetes no harme.

Moreouer he a**called for adarthe vpon the land, and destroyed b**all the prouision of breade.

But he had sent a man before them: euen *Joseph whych was solde to be a bound seruaunt.

They c**hurte his fete in the stockes, the yron pearsed hys herte.

Vntyll the time that his worde came and tyll the worde of the Lord had tryed hym.

Then sent the king and caused him to be delyuered, the prince of the people had let him go.

he made him Lorde of his house, and ruler of all his substaunce.

That he myght enfourme his princes after his wyl, and teach his senatours wisdome.

Jsrael also came into Egipte, and C Jacob was a straunger in the land of Ham.

But he encreased his people exceadingly, and made them stronger then theyr enemyes.

Whose hert turned, so that they hated hys people, and dealt vntrulye wyth his seruauntes. *Exo. v.

*Then sent he moyses hys seruaunt and Aaron whome he had chosen.

These did his tokens amonge the, and wonders in the lande of Ham. †Exo.

*He sent darkenes, and it was darke, for they were not obedient vnto his woorde.

*He turned their waters into blod, and slewe theyre fysche: *Exo. vii. Psal.

*Their lande brought forth frogges, ye euen in their kings chambres. Exo. v

*He spake the worde and there came all manner of flyes and lyce in all their quarters. *Exo. viii.

He gaue them hayle stones for rayne, and flammes of fyre in their land. v

He smote their vinepardes and fig trees and destroyed the trees that wer in their coastes.

*He spake the worde, and there were Grasshoppers and caterpilers innumerable. *Exo. x.

These ate vp al the grasse in their lande, and deuoured theyre frutes o the grounde. Exo. x

*He smote all the fyrst borne in the land euen the chefe of al their substaunce. D

*He brought them forth with syluer and golde, there was not one feble person amonge theyr tribes.

Egipte was gladd of theyr departing for they were afrayde of them,

*He spred oute a cloude to be a couerynge, and fyre to geue lyght in the nyght season. Exo. xiii.

*At their desire there cam quayles, & he fylled them wyth the bread of haue. *Exo. xvi. Num. xi.

*He opened the rocke of stone, and the waters flowed out: so that ryuers ranne in the wylderneſſe.

For why? he remēbred his holy promes which he hath made vnto Abrahā his seruaunte.

Thus he brought forth his people wyth ioye, and his chosen with gladnes.

And geue them the landes of the heathen: where they toke the labours of the people in possession.

that

That they might kepe his statuts & obserue his lawes. Prayse the euerlasting.

The Notes

a that is caused a darth to come &c.
b* That is all their vytailes.
c* By the hurting of his fete in the stocks is mēt his imprysonement, of which Gene. xxxix. d.
By the yron pearchynge hys herte is signifyed his greate greafes sorowe and carefulneſſe of mynde: whiche are often sygnifyed by yron as, after in the Psalme. b, fast bounde in myser y, and yron.

The. cvi Psalme.

C The people of God, spayred abroade for theyre o...nces in diuers and straunge countreys, exhorte them selues to prayse the goodnes of God, whych is euer redy for them that seke him: & also recite ꝑ stories of theyr elders and forefathers: and agayne, the benefites of God, which he shewed them, both in the wildernes, and after in ꝑ lande of Canaan.

Prayse the euerlastinge.

D Geue thankes vnto the Lord, for he is gracious, and his mercy endureth for euer. v

Who can expresse the noble actes of the Lorde, or shewe forth al his prayse,

Blessed are they that alwaye keape iudgement, and do righteousnes.

Remembre vs, O Lorde, according to the fauour that thou bearest vnto thy people: O visite vs with thy sauinge health.

That we myght see the pleasure of thy chosen, that we myght reioyce in ꝑ gladnes of thy people, and geue thankes with a**thyne enheritaunce.

We haue sinned with oure fathers, we haue done amisse, we haue delt wickedlye.

B Our fathers regarded not thy wonders in Egypte, they kepte not thy great goodnesse in remembraunce: but were disobedient at the see, euen at the reed sea.

Neuertheles he helped them for his names sake, that he might make his power to be knowen.

He rebuked the red see, and it was dryed vp: so he led them thorow the deepe as in the wylderneſſe.

Thus he saued them from the hand of the hater, and delyuered them from the hande of the enemye.

*As for those that troubled them the waters ouerwhelmed them, there was not one of them lefte.

Then beleued they in his worde, and sange prayse vnto him.

But within a while they forgat his workes, & wold not abyde his counsel.

A lust came vpon them in the wyldernesse, so that they tempted God in the deserte. C

Yet he gaue them their desyre, and sent them ynough at their wylles.

They angred Moses in the tentes, and Aron the sayncte of the lorde.

So the earth opened and swalowed vp Dathan, and couered the congregacion of Abraham.

The fyre was kynled in their company, the flame brent vp the vngodly.

*They made a calfe in Horeb, and worshipped the molten ymage.

Thus they turned their d**glorye ito ꝑ similitud of a calfe, ꝑ eateth haye.

They forgat God their Sauiour. which had done so grete thinges i egpt. D

Wonderous workes in ꝑ lād of c** Ham, & feareful thinges in ꝑ reed see.

So he sayde he wolde haue destroyed the, had not Moses his chosē stād before him in that gap: to turne away his wrathful indignacion, lest he shold destroye them.

Yee they thoughte scorne of that pleasaunt land, and gaue no credence vnto his worde.

But murmured in their tentes, and herkened not vnto ꝑ voice of the lord.

Thē lyft he vp his hand agaynst the to ouerthrow them in the wyldernesse.

To cast out their sede amōge the nacions, and to scatter them in the landes.

They ioyned the selues vnto Baal Peor, and ate the offeringes of ꝑ dede. E

Thus they prouocked him vnto anger w their owne inuencyons, and the plage was greate among them.

*Then stode vp Phinehes and executed iustice, and so the plage ceased.

And that was coūted vnto him for ryghteousnes, amonge all posterites for euermore.

They angryd hym also at the waters of stryfe, so that Moses was punyshed for their sakes.

Because they prouocked his spyrite & he told them playnely w his lippes:

Nether destroyed they the Heathē as the Lord cōmaunded them.

But were mengled among the Hea

then, and lerned their wozckes.

In so moch ỹ they wozshipped their ymages, whyche turned to their owne decaye.

Yee they offred their sonnes & their daughters vnto deuels.

And shed ỹ innocẽt bloude of their sõnes & of their daughters, whom they offred vnto ỹ ymages of Canaan, so ỹ ỹ lande was defyled with bloude.

Thus were they stained with their owne wozckes, and wente a whozynge with their owne inuencyons.

Therfoze was the wzath of ỹ Lozd kindled against his people, in so moch ỹ he abhozed his owne inheritaunce;

And gaue them ouer into ỹ hãde of the Heathẽ, & they that hated thẽ, were lozdes ouer them.

Their enemyes oppzessed thẽ, and had them in subiectyon.

Many a tyme dyd he delyuer thẽ, but they pzouoked hi with their owne inuencyons, and were bzought downe foz their wickednesse.

Neuertheless when he sawe their aduersite, he herde their complaynt.

He thought vpon his couenaunt, & pytied them, accozdyng vnto the multitude of his mercyes.

Yee he made al those that had led them awaye captyue, to pytie them.

Delyuer vs, O Lozd our god, and gather vs from amonge the Heathen: ỹ we may geue thãckes to thy holy name, & make ouꝛ boast of thy pzayse.

Blessed be the Lozd God of Israel frõ euerlasting, & wozld without ende, & let all people say: Amen, Amẽ. Pzaise the euerlastynge.

The Notes

a* The lozdes enheritaunce are the Chzistẽ, who he hertes the holy gost possesseth: which gouerneth them by ỹ vertu of ỹ wozd, after his will & pleasure.
b* That is God: which was their glozye.
c* That is, Egipt: as before in the Psal. lxxviii.e.

The fyfth treatyse.

The.cvii. Psalme.

The sheweth that al euels and aduersyties are both sent and taken awaye of God.

Geue thanckes vnto the Lozde, foz he is gracyous, and hys mercy endureth foz euer.

Let them geue thanckes whom the lozde hath redemed, and delyuered frõ the hand of the enempe.

And gathere them out of the landes, from the East, from the west, from the Nozth and from the*a South.

They wente astraye in the wildernesse in an vntroden waye, and found no citie to dwel in.

Hongrie and thirsty, and their soule faynted in them.

So they*b cryed vnto the Lozd in their trouble, and he delyuered thẽ frõ their distresse.

He led them fozth by the right waye, that they might go to the cytie where they dwelt.

O that men wolde pzaise the goodnesse of the lozd, and the wonders that he doth foz the childzen of men.

Foz he satisfyed the emptye soule, & fylled the hongrie soule with good.

Such as sate in darcknesse and in the shadowe of death, being fast bound in mysery and*c pzon.

Because they were not obedient to ỹ cõmaundemẽtes of God, but lightly regaded ỹ councel of the most highest.

Their hert was vered with labour, they fell downe, and there was non to helpe them.

So they cryed vnto the Lozde in their trouble, and he delyuered thẽ out of their dystresse.

He bzought them out of darcknes and out of the shadowe of deathe, and bzake their bondes in sonder.

O that men wold pzayse the goodnesse of the lozd, and the wonders that he doth foz the childzen of men.

Foz he hath bzoken the*d gates of bzasse, and smitten the*d barres of pzõ in sonder.

Folysshe men were plaged foz their offence, and because of ther wickednes.

Their soule abhozreth al maner of mete, they wer euẽ hard at dethes doze.

So they cryed vnto ỹ lozd i their trouble & he delyured thẽ out of thir distres.

He sent his wozd and healed them, and saued them from destruction.

O that men wolde pzayse the goodnesse of the lozd, and the wonders that he doth foz the childzen of men.

That they wolde offre vnto him ỹ sacrifice of thanckesgeuige, and telle out his wozckes with gladnes.

They that go downe to the see in shippes, and occupye their busynes in greate waters.

These men se the wozkes of ỹ lozd, and his wonders in the deape.

Foz at his wozd, the stozmy wind ariseth, and lifteth vp the waues therof.

They are carped vp to the heauen, and downe agayne to the deapth, their soule meltety awaye in the trouble.

They rele to and fro, they stackerlyk a dzonke mã, & are at their wyttes end.

So they crye vnto the Lozde in their trouble, and he delyuereth them out of their distresse.

He maketh the stozme to ceasse, so ỹ the waues are styl.

Then are they glad because they be at rest, and so he bzyngeth them vnto the hauen where they wold be.

O that men wolde pzayse the goodnes of the lozde, and the wonders that he doth foz the childzen of men.

That they wold exalt him in ỹ congregacyon of the people, and loue hym in the seate of the elders.

Which turneth ỹ floudes in to dzy land, and dzyeth vp ỹ water spzinges.

A frut ful land maketh he barẽ, foz ỹ wickednes of them that dwel therin.

Agayne, he maketh the*e wyldernes a standing water, and water spzinges of a dzye grounde.

Ther he setteth ỹ hongry, that they maye buyld them a cytie to dwel in

That they may sowe their groũde, plant vinetardes, to yelde them frutes of increase.

He*f blesseth thẽ, so that they multiplye exceadingly, & suffreth not their catel to decrease.

When they are mynished and bzought lowe thozow oppzession, thozowe eny plage oz trouble.

Though he suffer them to be euell treated thozow tiraũtes, oz let thẽ wandze out of the waye in the wildernesse.

Yet helpeth he the pooze out of mysery (at ỹ last) and maketh him an how sholde lyke a flocke of shepe.

The righteous wil considze this & reiopse, the mouthe of all wickednesse shalbe stopped.

Who is so wyse, & pondzeth these thinges wel, shal vnderstand ỹ louing kyndnesses of the Lozd.

The notes

a* Hebz. Dee: that is to saye, towarde Arabia which is in the South parties.
b* What is meant herby, ye shal fynd in the Psal. xv.b. and Exodi. xiiii.d
c* Loke the Psalme. cv.b
d* By the gates and barzes are vnderstand all instrumentes of helpe foz warze, which (how many oz stõg so euer they be) pzofet nothing against ỹ lozd. After the maner of speache vseth Chzist of ỹ gates of hel, foz the strengthes & powers of thẽ ỹ be in hell. Math. xvi. c. The gates of hel shal not pzeuaile. &c.
e* What the wildernes here signifieth is shewed i Esa. xxxv. a
f* That is, he maketh thẽ to encrese.

The.cviii. Psalme.

The sheweth ỹ he feruẽtly desireth to pzaise God, & recyteth the noblenes of his kyngdom, and in him as in a shadow ỹ nobylite of Chzistes kingdom.

A song of a Psalme of Dauid.

*God, my hert is redy to synge, and to geue pzayse.

Awake, O my glozye, awake lute and harp, I my selfe wyll awake right early.

I wyll geue thanckes vnto the, O Lozd, among the people, I wyl synge pzayses vnto the among the heathen.

Foz the greatnesse of thy mercye is biger then the heauens, and thy sayth fulnes reacheth vnto the cloudes.

*Set vp thy selfe, O God, aboue the heauens, and thy glozye aboue all the earth.

*That thy beloued maye be delyuered: help then with thy right hand, and heare me.

God hath spoken in his Sanctuary, which thinge reioyseth me.

I wyl deuyd Sichem, and meate out the valey of Suchoth.

Galaad is myn, Mannasses mine, Ephzaim is ỹ strength of my hed, Iuda is my cappytaine.

Moab is my washpot, ouer Edom wyll I stretch oute my shue, Philistea shal be glad of me.

Who wyl leade me into the strong citie? Who wil bzing me in to Edom? Shalt not thou do it (O God) which hast cast vs out: thou god, that wentest not fozth with out Hostes.

O be thou our helpe in trouble, foz vaine is the help of man.

Thozow god we shall do greate actes

for it is he that shal treade downe our enemyes.

The. cix. Psalme.

¶ Against Doeg & other flatterers of Saul, which with their lies prouoked him against Dauid: And vnder the shadow of them against Judas & all such as after þ maner trouble the lonnes of God: Then bewayleth he his miserie, and prayeth for he'pe.

a* To þ chaunter, a Psalme of Dauid.

a* Loke the title of the. xiii. Psalme.

A HOld not thy tong, O God of mi prayse.

For the mouth of the vngodly, yee and the mouth of the deceatful is opened vpon me, and speake against me with false tonges.

They compasse me about with wordes of hatred, and fight against me without a cause.

For the loue that I had vnto them, they take nowe my contrary parte, but I geue my selfe vnto prayer.

Thus they reward me euel for good, and hatred for my good wyl.

Set an vngodlye man to be ruler ouer hym, and let Satan stand at his right hande.

When sentence is geuen vpon him, let him be condẽpned, and let his prayer be turned in to synne.

*John. xvii Actu. i, d *Let his dayes be fewe, and his bishopricke let another take.

a* Let his children be fatherlesse, & his wyfe a wydowe.

Let hys childrẽ be vagabunnes, & beg their bred: let them seke it, as they B that be destroyed.

Let the extorcioner consume al that he hath, and let straungers spoyle hys laboure.

Let there be no man to pitye, nor to haue compassion vpon hys fatherlesse children.

Let his ende be destruction, and in þ next generacion let his name be cleane put out.

Let the wyckednes of hys fathers be had in remembraunce in the syghte of the lorde, and let not the synne of his mother be done awaye.

Let them alway be before the lord, but as for the memorialle of thẽselues. let it perish from out of the earth.

And that because his mind was not to do good but persecuted þ poore hel plesse, and him þ was vexed at the hert, to slaye hym.

His delyte was in cursynge, and therfore shall it happen vnto hym: he C loued not blessinge, and that shall be farr from him.

He clothed him selfe with curlinge lyke as with a rayment: yee it went in to his bowels lyke water, and like oyle in to his bones.

Let it be vnto him as the clothes þ he hath vpon hym, and as the girdel þ he is gyrded with all.

Let it thus happen from the Lord, vnto myne enemyes, and to those that speake euel agaynst my soule.

But deale thou with me, O lorde God, according vnto thy name, for swete is thy mercy.

O delyuer me, for I am helpelesse & poore, & my hert is wounded within me.

I go hence lyke the shadowe that departeth, and am driuen awaye as þ D grashoppers.

My knees are weake, through *fasting, mi flesh is dried vp for wante of fatnes.

I am becom a rebuke vnto thẽ they loke vpon me and shake their heades.

Helpe me, O lord my God, oh saue me for thy mercyes sake.

That they maye knowe, how þ this is thy hand, and that thou hast don it.

Though they curse, yet blesse thou: and let thẽ be confounded, that rise vp against me, but let thy seruaũt reioice.

Let myne aduersaries be clothed with their owne shame, as with a clocke.

As for me, I wyl geue thanckes vnto the lord wyth my mouth, and prayse him among the multitude.

For* he standeth at the right hand of the poore, to saue hym from such as condempne his soule.

The notes.

a* The wordes which in the prophetes are spoken after þ maner of desiring wishing or prayng ought often to be vnderstand as prophesies þ shal indede come to passe: as, let his children be vagabounded, for, his children shalbe vagabounded: and so forthe of the other that folowe. As in the psal, xl. c. But let al those that seke the be ioyful. &c.

b* By fasting here is vnderstand al bodily affectis as it is sayde before in the Psal. xxxv. c.

c* He standeth at the right hande of the poor, that is, he is prest and redy to helpe the poore, As before in the Psal. xvi. b

The. cx. Psalme.

¶ He describeth þ kingdom of Christ which begã in Sion & is com'th through þ whole world, & shal haue fourehand ryl his enemies be made his foteshole.

A Psalme of Dauid.

THe Lord said vnto my lord, a* Syt thou on my right hand, b* vntyl I make thy ne enemies thy foteshole.

The lord shal sende the rodde of thi power out of Sion, be thou ruler, euẽ in the middest among thine enemies.

In the daye of thy power shall thy people offer the free wyl offeringes, with holy worship, the dewe of thy byrth is of the wombe of the morninge.

B The lord sware, and wyl not repẽt: Thou art a preste for euer after the order of Melchisedec.

The lord vpon the right hande, shal smyte euen kynges, in the daye of hys wrath.

He shal be iudge amonge the heathen, he shall fyl them with deed bodyes, and smite in sonder the heades ouer diuers countres.

He shal drincke of the broke in the waye, therfore shal he* lift vp his hed.

The Notes

a* To syt on his right hande, is, to haue the same glory of the Godly mateshy that he hath, & rule & gouerne as large ly pas he doth. Ephe. ii. d, whom he set on his right hande in heauenly thinges, aboue all rule, &c. that is made him equal with him selfe and ruler ouer al thinges.

b* Luke Mat. xx. ii. d.

c* Of this ye haue. iiii. Reg. xxv. g

The. cxi. Psalme.

¶ The power, wysdom, & goodnes of God are prayzed, which are euidente to se by hys workes & actes don among the people of Israell.

Prayse the euerlastinge.

A I Wyl geue thanckes vnto þ lord with my whole herte: secretly amonge the faithfull, and in the congregacion.

Psal. cx. a. Secretly

The workes of the lord are great, sought out of al them that haue pleasure therin.

His worcke is worthy to be praysed and had in honoure, and his righteousnesse endureth for euer.

The mercyful and gracious lorde hath so don hys marueious workes, þ they ought to be had i remembraũce.

He geueth meate vnto them, that feare him, he is euer myndfull of hys couenaunt.

B He sheweth his people the power of hys workes, that he maye geue thẽ the* heritage of the heathen.

The workes of his handes are veritie and iudgement, all his commaundementes are true.

They standefast for euer and euer, and are done in treuth and equitie.

He sent redemption vnto his people, he hath commaũded his couenanut for euer, holy and reuerent is hys name.

*Job. xxi Prou. ix. and. xv. Eccli. i. *The feare of the Lorde is the begi nynge of wisdome, a good vnderstãdinge haue all they þ do therafter: the prayse of it endureth for euer.

The cxii. Psalme.

¶ He declareth þ perpetual prosperite of thẽ which feare and worshyp God, and contreket his goodnes

Prayse the euerlastinge.

BLessed is the man that feareth the Lorde, and hathe greate delyte in B his commaundementes.

His sede shalbe mighty vpon earth, the generacion of the faythfull shall be blessed.

Riches and plenteousnes shalbe in hys house, and hys rightuousnes endureth for euer.

Vnto the godly ther ariseth vp light, in the darkenes: he is mercifull, louing and rightuous.

Well is he that is mercyfull, and lẽdeth gladly, and pondreth hys wordes with discretion. cv. a xii. a. iiiic

For he shall neuer be moued, the rightuous shalbe had in ã euerlasting remembraunce. B

He wyll not be afrayd for any euell tydynges, his hert standeth fast, and beleueth in the Lorde.

Hys herte is stablyshed, he wyll not shrynke, vntyl he see his** desyre vpon his enemyes. ii, b

*He hath sparsed abroade, & geuẽ to þ poore, his rightousnes remaineth for euer his horne shalbe exalted with honour. *ii. i

The vngodly shal see it, and it shal greue him: he shal gnash with his teth, and consume awaye, and the desyre of the vngodlye shal perysh.

The Notes

a* That is vengeaunce and destruction.

The cxiii. Psalme.

¶ He mouyth to the prayse of God, because he, ruleth all thynges, and ruleth and gouerneth them after hys wyll and pleasure.

Prayse the euerlastinge.

A PRaise the Lord (O ye seruauntes)
O prayse the a*name of the Lorde.
Blessed be the name of the lorde,
from this tyme forth for euermore.
The Lordes name is worthy to be
praysed, from the rysyng vp of ỹ Sun
ne vnto the going downe of the same.
The lord is hye aboue al Heathen,
& his glory a boue the heauens.
B Who is lyke vnto the Lorde oure
god, that hath his dwellig so hy, which
humbleth him selfe, to beholde that is
in heauen and earth?
Which taketh vp the simple out of ỹ
dust, & lyfteth the poze out of the mize.
That he maye sett him amonge the
prynces, euen amonge the prynces of
his people.
Whiche maketh the baren womã b*to
kepe house, and to be a ioyfull mother
of chyldzen.
Prayse the euerlastynge.
The notes
a* Name: for fame. renowne & glory: as in Johñ. xvii. a.
b* That is, to be fruteful & to haue a whole housholo of the frute of her body, where as in the time of her barenes she sate alone & signifieth not to holde abou se of her own for ỹ mans barre, which neuer haue chylde.

C The. cxiiii. Psalme.

*Jos. x. Actu. C He briefly recyteth the greatest and cheafe myra cles which the lord did for Israel, when he brought them out of Egypt.

A WHen Israel came out of Egipt
& ỹ a*house of Jacob frõ amõg
that straunge people.
b* Juda was c*his Sanctuary, Is
raell hys dompnion.
The see sawe that, and fled, Jordan
turned backe.
The mountaines skipped like ram
mes, & lytle hylles lyke yong shepe.
B What ayled the, O thou see, ỹ thou
fleddest? and thou Jordan, that thou
turnedest backe?
d* Ye mountaynes, that ye skypped
lyke rammes: & ye lytle hilles, lyke yõg
shepe?
The earth trembled at the presence of
the Lorde, at the presence of the God
of Jacob.
e* Which turned the harde rocke in
to a standynge water, and the flynte
stone into a spryngynge well.
The Notes
a* That is ỹ flock, sedes of spryngyng of Jacob or Is rael: as before in the Psal. xciii. b. xx a. Reade the xiii. & xiiii. of Exodius, & the iii. Josue, & this Psalme shalbe easye to the.
b* By Juda is also vnderstand the whole nombre of ỹ people of Israell.
c* That is, the holy people of the Lorde.
d* This is expounded in the psal. lxxvii. a. How be it some & those excellently lerned, vnderstand it of ỹ shaking, trembling & leapyng of the hyl Sion whē the Lord came downe to geue the lawe Exodu. xix. & d. which shaking (say they) was not onely sene in ỹ hyl alone, but also in al the hilles nye vnto it
e* Of the rock turned into water, & rede. Exo. xvii & Num. xx.

C The. cxv. Psalme.

C He prayeth god for ỹ glory of his names sake to forther his people, to thintent ỹ it maye be euident ly knowen that he alone is god, and the Idoles of the heathen but vaine thinges.

NOt vnto vs, O lorde, not vnto
vs, but vnto thy a*name geue ỹ
prayse, for thy louinge mercy and
faithfulnes.
Wherfore shall the Heathen saye:
where is now their god?
As for our god, he is in heauen, he
doth whatsoeuer it pleaseth him.
*Their ymages are but syluer and *Psal. Esaie. Baruch. Sapiẽtie golde, euē the worcke of mens hands.
They haue mouthes, & speake not: B
eyes haue they, but they se not.
They haue eares and heare not: no
ses haue they but they smel not.
They haue handes and handle not,
fete haue they but they can not go, ne
ther cā they speke thoze w their throte.
They that made them, are like vn
to them and so are all such as put their
truste in them.
But let Israel trust in the lord, for
he is their succure and defence.
Let the house of Arō put their trust
in the lorde, for he is their succour and
defence.
They that feare the lord let theput C
their truste in the lorde, for he is their
succoure and defence.
The lord is myndful of vs, and b*
blesseth vs: he blesseth the house of Is
rael, he blesseth the house of Aaron.
Ye he blesseth all them that feare ỹ
lorde, both smal and greate.
The lorde encrease you more and
more: you, and your childzen.
For ye are blessed of the lord, whych
made heauen and earth.
All the whole heauens are the lor- D
des, but the earth hath he geuen vnto
the childzen of men.
c* The dead prayse not the (O lorde)
neyther al they that go downe into sy

lence.
But we wyll prayse ỹ lorde, frō this
tyme forthe for euermore. Prayse the
euerlastynge.
The notes.
a* What is here sygnified by his nam, is said Psa xviii. c
b* That is, doth good to vs, fauoreth & multiplieth vs, maketh vs fortunat & lucky. Genc. xii. a.
c* The dead prayse not the. ac. Some vnderstande here by the deed, those that dyed in the wildernes. Nume. xvi. g. and. cv. a b. And the Iewes whiche the Romaynes slue. Also, those ỹ dye in their infydelite, & lyche as beyng yet alyue, are deed thozow synne. i. Timoth. v. a.

The. cxvi. Psalme.

C Thankesgeuinge for the healpe of the Lorde wherby he eskaped whē he was compassed a bout with the sorte of Saul. He recyteth the greate ieopar dy & sharpe wherin he then was: & prayseth ỹ good nes of god, by whose benefyte he was preserued.

I Am well pleased, that the Lorde
hath herde ỹ voyce of my prayer.
That he hath enclyned his eare
vnto me, therfore wyl I cal vpon him
as longe as I lyue.
*The snares of death cõpased me rou *Psal. Esaie. Matthie. Marci. Luce. de abaute, the paines of hel gat holde
vpō me, I founde trouble & heuinesse.
Then called I vpon the name of the
lord: O Lorde: delyuer my soule.
Gracious is the lord, & a*righteous,
yee oure god is merryfull.
B The lorde preserueth the symple, I
was brought down and he helped me.
Turne agayne then vnto thy reste,
O my soule, for the lorde hath geuē ỹ
thy delyze.
And why? thou hast delyuerd my
soule from death, myne eyes from tea
res, and my fete from fawlynge.
I wyll talcke before the lorde, in the
b* lande of the lyuinge:
*I beleued, and therfore haue I spo C
ken, but I was sore troubled. ii. Cor. iiii. c
I sayde in my hast: All men are lyers.
What rewarde shal I gene vnto ỹ
lorde, for al the benefytes that he hath
done vnto me?
I wyll receaue the c* cuppe of saluacy
on, and cal vpon the name of the lord.
I wyl pate my vowes in the presence
of al his people, right deare in ỹ sight
of ỹ lorde is the death of his sainctes: D
O Lord, I am thy seruaunt. I am thy
seruaunte, and thy sonne and thy hand
mayde thou hast broken my bondes
in sonder.
I wil offre to the, the sacrifice of thāc

kesgeuinge, and will call vpon ỹ name
of the lorde.
I wyll pay my vowes vnto ỹ lord
in the syght of al his people, in the cour
tes of the lordes house, euē in the mid
dest of the, O Jerulem. Prayse the euer
lastinge.
The Notes
a* The Lorde is not called righteous alonly becau se he is perfect of hym selfe in all thynges, but also. be cause he maketh vs righteous by hys sonne Chryst, Rom. iii. d. whome God hath made a seate of mercy & c. to shewe the righteousnes which before hym, is of valure. & c.
b* Of the lande of the lyuing, what it sygnifyeth, loke in Esai. liii. c.
c* The cuppe of saluation do many expounde to be affliction, vexation and tribulation.

C The. cxvii. Psalme.

C He prophecieth ỹ the benefyte of the Gospel shal come vnto the gentyles and Heythen. A

PRayse the lord al yes* gentyles
laude hym all ye people.
For his mercifull kindnes is
ever more and more towarde vs, and
the truth of the lord endureth for euere
Prayse the euerlastinge.
The Notes
a* By the Gentiles or Heathen are vnderstande, ỹ vnfaythfull that beleue not in God, and by ỹ people the faithfull. and beleuers. Psalm. xlv. d. Therfo re shal they people geue thanckes.

C The cxviii. Psalme.

C A song, wherwith Dauid delyuered from his ad uersities, and promotyd to the kyngdome of all Is raell, gaue thanckes to God openly in the taberna cle: In which he also beareth the figure of Chryst.

A
*Psal. cv. a cii. a, cvii. a. i. Mach. xiiii.
*GEue thanckes vnto the Lord,
for he is gracious, and his mercy
endureth forever.
Let Israell now confesse, that
hys mercy endureth for ever:
Ye let them now that feare the lord
confesse ỹ his mercy endurỹth for euer.
I called vpon the lorde in trouble,
and the lorde herde me at large.
*The lord is my helper I wyl not B
feare what man doth vnto me. *Hebr. xiii. b
The lorde is my helper, and I shall
see my delyze vpon myne enemyes.
It is better to truste in the lord the
to put any confidence in man.
It is better to trust in the lorde then
to put any confidence in prynces.
All the heathen compassed me roun
de about, but in ỹ name of the lorde wil
I destroye them.
They kepe me in on euery syde, but
in the name of the lorde, I wyll destroy
them.
They came about me lyke bees and
were

were as hote as the fyre in the thornes, but in the name of the Lord I wyll deſtroye them.

They thruſt at me, that I myght fal, but the Lorde was my helpe.

*Exo.xv.a Eſa.xii.a *The Lord is my ſtrength, and my ſonge, and is become my ſaluation.

The voyce of ioye and myrth is in ỹ dwellynges of the righteous, for the right hand of the lord, hath gotten the victory.

The ryght hand of the Lord, hathe the preeminence, the right hande of the Lord, hath gotten the victory.

I wyl not dye, but lyue: and declare the workes of the Lorde.

The Lorde hath chaſtened and correct me, but he hath not geuen me ouer vnto deathe.

a*Open me the gates of righteouſnes, that I maye goo in there thorowe, and geue thankes vnto the Lorde.

This is the doore of the Lorde, the ryghtuous ſhall enter in thorowe it.

I thancke the, that thou haſt heard me, and art become my ſaluacion.

The ſame b*ſtone whych the buylders refuſed, is become the head ſtoone in the corner.

This was the Lordes doynge, and it is maruelous in oure eyes.

This is the c*daye, which the Lord D hath made, let vs reioyce and be glad in it.

Helpe now O Lorde, O Lord ſende vs now proſperitie.

Bleſſed be he that cometh in the name of the lord, we wyſh you good luck: ye that be of the houſe of the lorde.

God is the lord, and hath ſhewed vs lyght: O garniſche the ſolempne feaſte with greane braunches, euen vnto the hornes of the aulter.

Thou art my God, & I wyll thanke the: thou art my God, and I wyl praiſe the.

O geue thankes vnto the lorde, for he is gracious, and his mercye endureth for euer.

The Notes.

a* To open the gates of righteouſnes, is, to open vnto the worlde the grace and righteouſnes that cometh of God. So Eſay. xxvi.a. Open the gates that the good people may go in. &c.

b* the ſtone is Chriſt: and the buylders, ſuche teachers as taught that he was vnprofytable. Math xxi.i.b. Suche buylders remayne yet, and ſhal do to the worldes ende. c*By daye here, vnder ſtand the tyme of preachinge the Goſpell and glade tydinges of Chriſt, which conteyneth as forges the true faith in Chriſt remayneth. Of this daye al ſo ſpeaketh Paul ii. Corint. vi.a. Behold now is the daye of ſaluacion. &c.

The.cxix.Pſalme.

This Pſalme declareth how much the ſayntes & Chriſten ſet by the lawes of god, and how greatly they endeuour them ſelues vnto them: in ſo moch ỹ they ſorowe them to be tranſgreſſed & with ſtode ỹ the wicked: And howe they pray to be taught them aboue, & to be accuſtomed with them: wyth ſtanding as many as tranſgreſſe & wyth ſtande them, to be deſtroyed and made awaye.

Aleph.

I

Bleſſed are thoſe that *be vndefyled in the waye: whiche walcke in the lawe of the Lorde.

Bleſſed are they that kepe his teſtimonies, & ſeke him with their whole herte.

Which walcke in his wayes, & do no wyckednesſe.

Thou haſt geuen ſtrayte charge to kepe thy commaundementes.

O that my wayes were ſtablyſched, to kepe thy ſtatutes.

So ſhulde I not be cõfounded, while I haue reſpect vnto al thy commaũdementes.

I wyl thancke the with vnfayned herte, becauſe I am learned in the iudgmentes of thy ryghtouſneſſe.

I wyl kepe thy ſtatutes, O forſake me not vtterly.

Beth.

B

Where withall ſhall a yonge man cleanſe his waye: Euen by rulynge hym ſelfe after thy worde.

With my whole herte do I ſeke ỹ, O let me not go wronge oute of thy commaundementes.

Thy wordes haue I hyd within my hert, that I ſhuld not ſinne againſt ỹ.

Prayſed be thou O Lord, O teach me thy ſtatutes.

With my lyppes wyl I be telling out all thy iudgmentes of thy mouth.

I haue as greate delite in ỹ way of thy teſtimonyes, as in al maner of ryches.

I wyll exerciſe my ſelfe in thy cõmaũdementes, & haue reſpect vnto thy fote pathes.

My delyte ſhalbe in thy ſtatutes, I wyll not forget thy wordes.

Gimel.

G

O do well vnto thy ſeruaunte, that I maye lyue and kepe thy wordes.

Open thou myne eyes, and ſo ſhal I ſpye out wonderous thinges in thy law.

I am a ſtraunger vpon earth, O hide not thy commaundementes fro me.

My ſoule breaketh oute, for the very feruent deſyre ỹ I haue alwaye vnto thy iudgmentes.

Thou rebukeſte the proude, curſed are they that departe frome thy commaundementes.

O turne fro me ſhame and rebuke, for I kepe thy teſtymonyes.

b*Princes alſo ſyt & ſpeake againſt me, but thy ſeruaunt is occupied in thy ſtatutes.

In thy teſtimonyes is my delyte, they are my counſelers

Daleth.

D

My ſoule cleaueth to the duſt, O quicken thou me, accordyng to thy worde.

I knowledged my wayes, & thou herdeſt me, O teach me then thy ſtatutes.

Make me to vnderſtande the way of thy commaundementes, and ſo ſhall I talcke of thy wonderous workes.

My ſoule melteth awaie for very heuyneſſe, O ſet me vp accordynge vnto thy worde.

Take fro me ỹ way of lyeng, & grãunte of me thy lawe.

I haue choſen the *way of trueth, thy iudgmẽtes haue I laied before me.

I ſticke vnto thy teſtymonie, O Lorde, confounde me not.

I wyll runne the waye of the commaundementes, when thou haſt comforted my herte.

He.

H

Teach me O Lorde the waye of thy ſtatutes, & I ſhal kepe it vnto the end.

Da* geue me vnderſtandinge, and I ſhall kepe thy lawe, yee I ſhal kepe it wyth my whole herte.

Leade me in thy pathe of thy commaundementes, for that is my deſyre.

Enclyne myne herte vnto thy teſtymonies, and not to couetouſnes.

O turn away myne eyes, leſt they behold vanite, & quycke me in thy way.

Stablyſche thy worde in thy ſeruaũt that I maye feare the.

Take away ỹ rebuke that I am afrayed of, for thy iudgmentes are amiable.

Beholde, my delyte is in thy cõmaũdementes, O quicken me in the rightouſnes.

Vau.

V

Let thy louynge mercye come vnto me, O Lord, and thy ſauing healthe, accordinge vnto thy worde.

That I may geue anſwer vnto my blaſphemers, for my truſt is in thy word

O take not the worde of trueth vtterlye out of my mouthe, for my hope is in thy iudgementes.

So ſhall I alwayes kepe thy lawe ye for euer and euer.

And I wyll walke at lyberte, for I ſeke thy commaundementes.

I wyll ſpeake of thy teſtimonies e uen before kinges, and wyl not be aſhamed.

My delyte ſhalbe in thy commaũdementes, which I loue.

My handes alſo wyl I lyfte vp vnto thy commaundementes, which I loue, and my talkynge ſhall be of thy ſtatutes.

Zain.

Z

O thincke vpon thy ſeruaunt as cõcerninge thy worde, wherin thou haſt cauſed me to put my truſte.

For it is my comfort in my trouble ye thy worde quickeneth me.

The proude haue me greatly in deriſion, yet ſhynke not I from thy law.

I remember thyne euerlaſtinge iudgementes: O Lord, and am comforted.

I am horrible afrayde for the vngodly, that forſake thy lawe.

Thy ſtatutes are my ſonges in the houſe of thy pylgrymage.

I thinke vpon thy name, O Lord in the nyght ceaſon and kepe thy lawe.

It is myne owne, for I kepe thy cõmaundementes.

Heth.

H

Thou art my portion, O Lorde, I am purpoſed to kepe thy lawe.

I make my humble peticiõ in thy preſence, with my whole herte, O be mercyfull vnto me, accordyng vnto thy word.

I call myne owne ways to remẽbrance, & turne my fete into thy teſtimonies.

I make haſte, and prolong no time, to kepe thy commaundementes.

The congregations of ỹ vngodly haue robbed me, but I forget not thy law

At mydnight ſtande I vp, to geue thãckes vnto the, for the iudgmentes of thy ryghtuouſneſſe.

I am a companyon of al them that feare the, & kepe thy cõmaundemẽtes.

* The earth, O Lorde, is ful of thy mercy. O teach me thy ſtatutes.

Teh.

I O lord, thou haſt dealt frẽdly wt thy ſeruaunt, accordyng vnto thy worde.

O learne me thy kyndneſſe, nourture & knowledge, for I beleue thy commaundementes.

Before I was troubled, I went wrõge, but now I kepe thy worde.

Thou art good & frendly, O teach me thy ſtatutes.

The proude ymagin lyes vpon me, but I kepe thy commaundemẽtes with my whole herte.

Their herte is as fat as brawne, but my delyte is in thy lawe.

It is good for me yͭ I haue bene in trouble, yͭ I maye learne thy ſtatutes.

The law of thy mouth is dearer vnto me, then thouſandes of golde and ſyluer.

Jod.

K * Thy hãdes haue made me & faſhioned me, O geue me vnderſtanding, yͭ I may learne thy commaundemẽtes.

They yͭ feare the, wil be glad when they ſe me, becauſe I put my truſt i thy worde.

I knowe, O lord, that thy iudgmẽtes are ryght, & that thou of very faithfulneſſe haſt cauſed me to be troubled.

O let thy merciful kindneſſe be my cõforte, accordynge to the promes that yͭ haſt made vnto thy ſeruaunt.

O let thy louing mercies come vnto me, that I may lyue, for thy law is my delyte.

Let the proude be cõfounded, which handle me ſo falſlye.

But let ſuch as feare the, and know thy teſtimonies, be turned vnto me.

O lett my herte be vndefyled in thy ſtatutes that I be not aſhamed.

Caph.

L My ſoule longeth for thy ſauinge health, for my truſt is in thy worde.

Myne eyes longe ſore for thy worde, ſaying: O whẽ wilt thou comfort me?

For I am become lyke a botell in yͤ ſmoke, yet do not I forget thi ſtatutes.

How many are the dayes of thy ſeruaunt? When wylt thou be auẽged of myne aduerſaryes?

The proude haue digged pyttes for me, which are not after thy lawe.

All thy cõmaundementes are true, they perſecut me falſli, O be thou my helpe.

They haue almoſt made an ende of me vpon earthe, but I forſake not thy commaundemẽtes.

O quicken me after thyloving kindnes, & ſo ſhall I kepe the teſtimonyes, of thy mouth.

Lamed.

O lord, thy word endureth for euer in heauen.

M The trueth also remaineth frõ one generacion to another: thou haſt layed yͤ foũdacion of the earth, and it abideth.

They continue this daye accordyng to thine ordinaunce, for al thinges ſerue the.

If my delyte were not in thy lawe, I ſhulde peryſhe in my trouble.

I wyll neuer forget thy commaundements, for with them yͭ quickeneſt me.

I am thyne, O thy helpe me, for I ſeke thy commaundementes.

The vngodly laye wayte for me to deſtroy me, but I cõſidre thi teſtimonies.

I ſe yͭ al thinges come to an ende, but thy cõmaundement is exceadig broade.

Mem.

O What loue haue I vnto thy lawe! al the day longe is my talkynge of it.

N Thou thorow thy commaundemẽt haſt made me wiſer thẽ mine enemies, for it is euer by me.

I haue more vnderſtãdig thẽ al myne teachers, for thy teſtimonies ar my ſtudi.

Yee I am wyſer then the aged, for I kepe thy commaundementes.

I refrayne my fete from euery euyl waye, that I maye kepe thy wordes.

I ſhrynke not from thy iudgementes, for thou teacheſt me.

O howe ſwete are thy wordes vnto my throte?

Yee more then hony vnto my mouthe.

Thorow thy cõmaũdemẽtes I get vnderſtãdig, therfor I hate al falſe waies.

O Nun.

Thy word is a * lanterne vnto my fete

and a lyght vnto my pathes.

I haue ſworne and am ſteadfaſtly purpoſed, to kepe the iudgementes of thy righteouſnes.

I am troubled aboue meaſur, quicken me, O Lorde, accordinge vnto thy worde.

Let the free wyll offeringes of my mouth pleaſe the, O Lorde, and teach me thy iudgementes.

* My ſoule is alway in my hand, yet do not I forget thy lawe.

The vngodlye haue layede a ſnare for me, but yet I warue not I from thy commaundementes.

Thy teſtimonies haue I claymed as myne herritage for euer: and whye they are the very ioye of my herte.

I applye myne herte to fulfyll thy ſtatutes alwaye, euen vnto the ende.

Samech.

P I hate the vngodly, but thy lawe do I loue.

Thou arte my defence and ſhylde, my truſt is in thy worde.

Awaye frõ me, ye wicked, I wyl kepe the commaundementes of my God.

O ſtablyſh me accordyng vnto thy worde, that I may lyue and let me not be diſapointed of my hope.

Holde thou me vp, and I ſhalbe ſafe: yee I ſhall euer be talkinge of thy ſtatutes.

Thou treadeſt downe al them that depart from thy ſtatutes, for they ymagyn but diſceate.

Thou putteſt awaye al the vngodlye of the earth lyke droſſe, therfor I loue thy teſtimonies.

My fleſh trembleth for feare of the, and I am afrayd of thy iudgementes.

Ain.

Q I deale with the thing that is lawful and righte, O geue me not ouer vnto myne oppreſſours.

Be thou ſuertye for thy ſeruaunte, to do hym good, that the proude doo me no wronge.

Myne eyes are waſted awaye with lokyng for thy health, and for the worde of thy righteouſnes.

O deale with thy ſeruaunte accordyng vnto thy louing mercy, and teache me thy ſtatutes.

I am thy ſeruaunt, O graunte mee vnderſtandinge, that I maye knowe thy teſtimonyes.

It is time for the (O Lorde) to laye to thyne hand, for they haue deſtroyed thy lawe.

For I loue thy commaundements aboue gold and precious ſtone.

Ther fore holde I ſtreyght all the commaundementes, and all falſe wayes I vtterly abhorre.

Phe.

R Thy teſtimonies are wounderfull, therfore doth my ſoule kepe them.

When thy worde goeth forth, it geueth lyght and vnderſtandynge, euen vnto babes.

I open my mouth and drawe in my breth, for I deſyre thy commaundemẽtes.

O loke thou vpon me, and be merciful as thou vſeſt to do vnto thoſe yͭ loue thy name.

Order my goinges after thy worde that no wickednes raygne in me.

O delyuer me from thy wrongeous dealynges of menne, and ſo ſhall I kepe thy commaundements.

Shew the lyght of thy countenaunce vnto thy ſeruaunt and lerne me thy ſtatutes.

Myne eyes guiſhe out with water becauſe men kepe not thy lawe.

Zade

S Righteous arte thou, O Lorde, and true is thy iudgemente.

Thy teſtimonies that thou haſt commaunded are exceading e, righteouſe and true.

My zele hath euen conſumed me, becauſe myne enemyes haue forgotten thy wordes.

Thy worde is tryed to the vttermoaſt, and thy ſeruaunte loueth it.

I am ſmall and of noo reputacion yet do not I forgett thy commaundmentes.

Thy righteouſnes is an euerlaſtinge righteouſnes, and thy law is true.

Trouble and heuyneſſe haue taken holde vpon me, yet is my delyght in thy commaundementes.

The righteouſnes of thy teſtimonyes is euerlaſtinge, O graũte mee vnderſtan

derstandinge, and I shall lyue.

Koph.

C I call with my whole herte, heare me, O Lorde, I wyll kepe thy statutes.

Yee euen vpon the do I call, helpe me and I shal kepe thy testimonies.

Early in the mornynge do I ✱crye vnto the, for in thy woorde is my trust

Myne eyes preuente the night watches, that I might bee occupyed in thy woordes.

Heare my voyce, O Lord, accordig vnto thy louinge kindnes, quicken me according as thou art wonte.

They drawe nye that of malice persecute me, and are farre from thy lawe.

Be thou nye at hand also, O Lord, for thy promises are faythfull.

As concerninge thy testimonies, I haue knowen eversins the beginning, that thou hast grounded them for euer.

Res.

O consydre myne aduersitie, and delyuer me, for I do not forgett thy lawe.

Maynteine thou my cause and defende me, quicken me accordinge vnto thi woorde.

Health is farre from the vngodlye for they regarde not thy statutes.

Greate is thy mercye, O Lord, quicken me as thou art wonte.

Many there are that trouble me, & persecute me, yet do not I swarue from thy testimonyes.

It greueth me, when I see, that the transgressours kepe not thy lawe.

Consedre, O Lorde, how I loue the commaundementes, O quicken mee w thy louinge kindnesse.

Thy worde is true from euerlastinge, al the iudgementes of thy righteousnes endure for euer more.

Sin.

h✱ The Prynces persecute me with outcause, but my herte standeth in awe
X of thy woordes.

I am as glad of thy worde, as one that findeth great spoyles.

As for lyes, I hate and abhore the, but thy lawe do I loue.

i✱Seuen times a day do I prayse the because of thy righteous iugmentes.

Greate is the peace that they haue whiche loue the lawe, and they are not offended at it.

Lorde I loke for thy sauyng helth, and do after thy commaundementes.

My soule kepeth thy testymonies, and loueth them exceadyngly.

I kepe thy commaundementes and testymonyes, for all my wayes are before the:

Thau.

Let my complaynt come before the, O Lorde, geue me vnderstanding, according vnto thy worde.

Oh let my supplicacyon come before the, deliuer me according to thy promes.

My lippes shal speake of thy prayse, seynge thou hast taught me thy statutes.

Yee my tonge shal syng of thy word, for al thy commaundementes are right.

Let thyne hande helpe me, for I haue chosen thy commaundementes.

I long for thy sauinge health, O lord, and in thy lawe is my delyte.

Oh let my soule lyue and prayse the, that thy iudgmentes may helpe me.

I go astray, like a shep that is lost: Oh seke thy seruaunt, for I do not forget thy commaundements.

Notes

a✱To be vndefyled in the waye, is, to lyue in faith that worcketh by charitie: and to walcke, in the lawe, is to be conuersant in it & lyue after it.

b✱Prynces for al maner of rulers, be they temporal or spirituall (as they cal the) whiche after the outward appearaunce of this world seme most sage & wyse. Soch withstode him & spake agaynst hym.

c✱The waie of trueth is the life ꝑ is ordered after the worde of trueth, which is cõtained in the scripture. Therin sayth Dauid that he hathe walked: & not in fayned traditions & holynes ymagined by him selfe, or by any mortal man. In the same signification vseth S. Peter this word. ii. Pet. ii. ar ther shalbe false teachers &c. By which ꝑ waye of trueth shalbe euel spoken of &c. d✱He despyseth to haue an other vnderstanding then that whiche is but man ly, which is ignorant of god and of his wil, power, mercy and aungelyke thought it were neuer so well instruct and taught yet wolde it neuer vnderstande of it self, vnlesse ꝑ spirite of god, ꝑ god is merciefull rightwes & forgeueth sinnes freely wout any deseruinges. Psal. cxii. b.

c✱The worde of god is called a lanterne and light because that without it, al that ther is, is darcknes: & because that he which folowith it, cannot fall in to any errour, as it is sayd. ii. Pet. i. d. we haue also 2 c.

f✱To haue his soul in his hand, is, to be apointed and ready to offer his life to daunger: as ye haue in Jo. b. xiii. c wher it is expounded more at large.

g✱What is signified by cryinge, ye haue in the Psalme. xv. a.

h✱Of the prynces is said aboue in the Psalme. c

i✱That is, oft tymes,

the

C The. cxx. Psalme.

C An affectuous complaynte of ꝑ prophet, beinge exiled out of the lande, & abydyng amõg the wicked that dyd al thinges by fraude and violence.

✱✱The songe of the steares.

✱✱In Hebr. Maheloth. Zbr. Ezra thinketh it to be the beginning of some songe, after whose tune the Psalmes that haue this tytle were song. Other expound it to signifie in ahighe place. Some there be which say, ꝑ the Leuites sang al these Psalmes in Dauids house, vpon the steares which went frõ ꝑ chambre where the men assembled, to the chamber where the women commenly abode.

WHen I am in trouble I cal vpon the Lord, and he answereth me.

Deliuer my soule, O lord, from lyeng lippes and frõ a deceatfull tonges.

What reward shalbe geuen or don vnto the, thou false tonges.

Euen myghty and sharpe arowes, with hote burning a✱coales.

Woo is me that my banishment endureth so longe: I dwel in thy tabernacles of the lorowful.

My soule hath long dwelt among them that be enemyes vnto peace.

I labour for peace, but whē I spake therof, they made them to battayle.

The Notes

a✱Coales, what they signifi, loke ꝑ Psal. xviii. b

The. cxxi. Psalme.

C Sheweth that ꝑ glory must loke for their help of god only that he geueth it very redely.

The song of the steares.

I Lyft vp mine eyes vnto the a✱hilles, frõ whence cõmeth my helpe.

My helpe commeth euen from the lorde which hath made heauen and earthe.

He wyl not suffer thy fote to be moued, and he that kepeth the slepeth not

✱Beholde, he ꝑ kepeth Israel, doth neither slomber nor slepe.

The lorde hym selfe is thy keper the lord is thy defence vpõ the right hand

So that the sunne shal not burne ꝑ by day, nether the moone by night.

The lorde preserueth the from all euel, yee it is ꝑ lorde ꝑ keape thy soule: The lorde preserueth thy goynge out and thy comminge in from thys tyme forth for euermore.

The notes.

a✱Hylles for heauen.

The. cxxii. Psalme.

C Under the shadow and figure of Jerusalē he dēscribeth the felicyte of the cōgregacion of Christe, the vnyone of it,

The songe of the steares.

I Was glad, when they saide vnto me: we wyll go into the house of the Lorde.

Oure fete shall stande in thy gates, O Jerusalem.

Jerusalem is buylded as a cytye, ꝑ is at vnytte in it selfe.

For there the tribes go vp, euen the tribes of the Lorde: to testefy vnto Israel, to geue thanckes vnto the name of the Lorde.

For there is thy seate of iudgment, euen the seate of the house of Dauid.

O praye for the peace of Jerusalem, they shal prospere that loue the:

Peace be win thy walles, & plentiousnes within thy palaces.

For my brethren and companions sakes, I wyll wysh the prosperite.

Yee because of the house of the lord our god, I wyl seke to do the good.

The. cxxiii. Psalme.

C The godly subdued to the wicked, do effectuosly desyre god to deliuer thē, for vnto him they wholy commyt them selues.

The songe of the steares.

VNto the lyft I vp myne a✱eyes, o thou that dwellest in ꝑ heauens

Beholde, euē as the eyes of seruaūtes loke vnto the hands of their maisters: & as the eyes of a mayden vnto the handes of their maistresse euenso oure eyes waite vpon the lord our god vntyll he haue mercy vpon vs.

Haue mercy vpõ vs, O lord, haue mercy vpon vs, for we are vtterly despised

Oure soule is filled with the scornful reproofe of the welthy, and with the despitefulnesse of the proude.

The notes.

a✱By the eye do the Hebrues almost cõtinually vnderstand ꝑ hert & minde, as before in the Psal. cxxi. a. & in many other places.

The. cxxiii. Psalme.

C The godly reioyce that they are ridde, by ꝑ help of god frõ a Jeopardi wherunto they were vexed.

✱The songe of the steares.

✱Of this spoke before in the tytle of ꝑ cxx. Psalme.

IF the lorde had not bene of oure syde (now maye Israel say) If the Lorde had not bene of oure syde when men rose agaynst vs.

Then had they swalowed vs vquicke, whē they wer so wrathfuly displeased at vs

Yee the waters had drowned vs, ꝑ streame had gone ouer oure soule.

The depe waters of the proud had
gone euen vnto our soule.

But praysed be ỹ lord, which hath not
geue vs ouer for a pray vnto their teeth.

Our soule is escaped, euē as a bird
out of the snare of the fouler: the snare
is broken and we are deliuered.

Our helpe standeth in the name of ỹ
lord, which hath made heauen & earth.

The. cxxv. Psalme.

¶ The church or congregation is in safetie when the Lord defēdeth it and shal be prosperous whē he fauoreth it, and purgeth the wicked ther out.

The songe of the steare.

They that put their trust in ỹ lord,
A are euen as the mount of Sion,
which maye not be remoued, but
stādeth fast for euer.

The hylles stand about Ierusalem euen so standeth the lorde rounde
about his people, from this tyme forth
for euer more.

That the rodd of the vngodly com
not into ỹ lot of ỹ tyghtuous, lest the
tightuous put their hande vnto wic-
kednes.

Do wel, O lord vnto those that be
good and *true of hert.

As for such as turne backe vnto
their owne wyckednes, ỹ lord shal lede
them forth wyth the euell doars but
peace be upon Israel.

* What is signified by the true of hert, is sayd before in the. lxiiii. Psalme.

¶ The cxxvi. Psalme.

¶ He describeth the gladnes of the peple returnīg againe from Babilon, & vnder the figure her of the reloysing of the Christen, whom the sunne of God hath made free from the captiue of synne and death.

The song of the steares.

When the Lord turneth againe ỹ
A captiue of Sion then shal we be
lyke vnto them that dreame.

Then shal our mouth be filled with
laughter, and our tong with ioye.

Then shal it be saide amonge the
Heathē the lord hath don greate thin
geas for them.

Yee the lord hath done greate thin
ges for vs al ready, wherof we reioyce

Turne oure captiuite, O lord, as the
ryuers in the south.

They ỹ sow i teares, shal reape i ioye.

He that now goeth in his way wee-
pyng and beareth forth good sede, shal
come a gayne with ioye and bring his
sheaues with him.

The. cxxvii Psalme.

¶ By the only spirituall ryght of Gods the house and houshold geuē ỹ cittie defended, great mi
nisters, children, riches toward & thyrfty obtayned

* The songe of the steares.

*Of this ys haue before in the tytle of the. xxv. psal

Except the lord buylde the house
A They labour is but lost that buil
ders it.

Except the Lorde kepe the cytie,
the watchman waketh but in vane.

It is but lost labour that ye ryse vp
early, & take no rest, but eate the breade
of carefulnesse: for loke to whom it plea
seth him, he geueth it in slepe.

Lo, children and the frut of thy womb
are an heritage and gyfte, ỹ commeth
of the Lorde.

Lyke as the Arrowes in the hande
of the Gyaunte, euen so are the young
children.

Happy is the manne that hath hys
quyuer full of them: they shall not be
ashamed, when they speake wyth their
enemyes in the gate.

The notes

a *That is, fylled wyth thy welth and prosperitie.

The. cxxviii. Psalme.

¶ He that feareth God shal do well and fortuna-
ely at all season.

The songe of the steares.

Blessed are all they, that feare the
A Lorde and walke in hys wayes:

For thou shalt eate ỹ labours
of thyne owne handes: O well is the,
happy art thou.

Thy wyfe shalbe as a frutefull vy
neby pon the walles of thy houses.

Thy children lyke the Olyue braū
ches rounde about thy table.

Lo, thus shal the man be a* blessed,
that feareth the lorde.

The lorde shall so blesse the oute of
Sion that thou shalt se Ierusalem in
prosperitie al thy lyfelonge.

Yea that thou shalt se the children
children, and peace vpon Israell.

¶ The. cxxix. Psalme.

¶ Although the wicked do longe and greatly perse
cute the Godlye, yet shal they not preuaple ouer the
yes they shal, are the length perisshe when the godly
shall be in safetie.

The songe of the steares.

Many a time haue they fought a-
A gaynst me fro my youth vp (mai
Israell now saye.)

Ye, many a tyme haue they fought
agaynste me from my youth vppe, but
they

they haue not ouercome me.

The plowers plowed vp o my backe,
and made longe forowes.

But the righteous lorde hath hew
en the yocke of the vngodlye in peces.

Let them be confounded & turned
backward, as many as haue euil will
at a* Sion.

Let them be euen as the haye vpon
the house toppes, whiche wythered ako
re it be plucked vp,

Wherof the mower fylleth not his
hande, nether he that byndethe vp the
sheaues, hys bosome.

So ỹ they which go by, saye not so
moch as: ỹ Lord prospere you, we wish
you good luck in the name of the lord.

The Notes

a *Sion in the scripture signifieth the whole chur
ches congregatiō of god, & euery faithful soule that
hath his whol intēt, affectiō & desire toward God.

The. cxxx. Psalme.

¶ An earnest prayer of hym that is oppressed with
aduersitie for his sinnes, & that surely hoping there to
optayne of god, both forgeuenes of hys sinnes & de
liuerance from his aduersityes.

The songe of the steares.

Out of the a* depe cal I vn-
A to the, O Lord, Lord hea-
re my voyce.

O let thyn eares consyder
well the voyce of my com
playnte.

If thou lord wylt be extreme to mar
ke what is done amisse, Oh lord who
may abyde it?

But ther is mercy with the, that thou
mayest be feared.

I loke for the lord, my soule doth waite
for him, and in his worde is my trust.

My soule doth pacently abide ỹ lord,
from the one mornynge to the other.

Let Israel trust in the lord for with
the lorde ther is mercy & plenteous re-
dempcyon.

And he shal redeme Israel from al
hys synnes.

The Notes

a *By the dede vnderstand the aduersitie Wherin
ỹ people of Israel where when they were scatered
among ỹ Chaldees. Vnto vs Christen it signifi-
eth ỹ aduersity, trouble misery & which happen ethe
to vs for our offences & synnes.

¶ The. cxxxi. Psalme.

He sheweth ỹ he was not proud, but meake & lowly.

The songe of the steares.

Lord, I am not hye mynded, I ha
A ue no proude lokes.

I do not encrease my selfe in
great matters, which are to hye for me

But I refrayne my soule and kepe
it lowe, lyke as a child that is weened
from his mother: yee my soule is euen
as a weened childe.

Let Israell trust in the lord, from
this time forth & for euermore.

The. cxxxii. Psalme.

¶ She sheweth that the prosperitie of Christes kyng
dome dureth euer, & that god is alway present with
his churche and congregation: This doth he vnder
the figure of Dauid & of the arcke abyding in Sio.

The songe of the steares.

Lorde remembre Dauid & all hys
A trouble.

How he swore vnto the lorde,
and vowed a vowe vnto the almigh-
ty one of Jacob: I wyl not come with
in the tabernacle of my house, nor clyme vp in my bedde,

I wyll not suffre myne eyes to sle-
pe, nor myne eye liddes to slomber.

Untyll I finde oute a place for the
lorde, an habitacion for the mightie o
ne of Jacob.

Lo, we herd of the same at Ephrata,
and founde it in the wood.

We wyll go into hys tabernacle, &
fall downe before his fote stole.

Aryse, O lord, vnto thy a* resting pla
ce, thou and the arke of thy strength.

Let thy preastes be clothed wt righ
tuousnesse, & let thy sayncles reioyse.

For thy seruaunt Dauids sake b*
turne not awaye the presence of thine
anoynted.

The lord hath made a saythful ooth
vnto Dauid, & he shall not chrynke frō
it: Of the frute of thy body shall I set
vpon the seate.

If thy childrē wyl kepe my couenaūt,
and my testimony ỹ I shal lerne them
their children also syt vpon thy seate
for euermore.

For the lord hath chosen Sion, to be
an habytacyon for hym selfe hathe he
chosen her.

This shalbe my rest, here wyl I dwel,
for I haue a delyte therin.

I wyll blesse her vytalles with increa
se, and wyl satysfye her poore with breed:

I wil decke her preastes with health,
& her sainctes shall reioyse & be glad.

There shall I make the c* horne of
Dauid to florish, I haue ordened a la
G g itt terne

terne for myne anoynted.

As for hys enemyes, I shall clothe them with shame, but vpon hym selfe shal his crowne flourishe.

The notes.

a* His resting place was the mercy seate, as before in the Psal. xcix. b

b* Turne not away the presence, &c. that is, forsake not or disdaine not the presence of thine anoynted

c* Horne for power, as in the Psalme. xviii.

¶ The cxxxii. Psalme.

The prayeth the vnyte & concord of brethren.

The songe of the steares.
of Dauid.

A Beholde, howe good and ioyfull a thing it is, brethren to dwel to gether in vnitye.

It is lyke the precyous a* oyntemēt vpon the heade, that ranne downe vnto the berd: euen vnto Aarons beerd, & went downe to the skyrtes of his clothynge.

Like the dewe of Hermon, which fell vpon the hyl of Sion.

For there the lord promysed his blessyng, and lyfe for euermore.

a* Of this ointment is spoken Exod. xxx.

¶ The. cxxxiii. Psalme.

The exhorteth to prayse and praye God: yee & that also in the nyght.

The songe of the steares.

A Behold, O praise the lord, al ye seruauntes of the lord, yee ye that stande in the house of the lorde.

O lyft vp your handes in the Sanctuary, and prayse the lorde.

The lord that made heauen and earth bless the out of Sion.

¶ The. cxxxiv. Psalme.

The moueth men to the prayse of god and declareth his power by his workes, as wel by those whiche he euery where goeth, as by those wherwith he peculyarly auaunced Israel.

Prayse the euerlasting.

A *Psal. cxxxv. a. *Praise ye name of the lord, praise it O ye seruauntes of the lord.

Ye that stande in the house of the lord, in the courtes of the house of our God.

O prayse the lord, for the lord is gracyous: O syng prayses vnto his name for, it is louely.

For why the lord hath chosen a* Iacob vnto hym selfe, and Israel for his owne possession.

For I know that the lord is greate, and our lord is aboue al goddes.

B Whatsoeuer the lord pleaseth that doth he in heauen and in earth, in the see, and in al depe places.

He bryngeth forth the cloudes from the endes of the world, he turneth the lightenynges vnto rayne, bryngyng the windes out of their treasures.

*Which smote the first borne of Egypte, both of man and beast. *Exo. xii. And dyd lyke wonders.

He hath sent tokens and wonders into the middest of the, O thou lande of Egipt, vpon Pharao & al his seruauntes.

Which smote diuers nations, and slewe myghty kynges.

*Sehon kynge of the Amorytes, Og the kynge of Basan, and all the kyngdomes of Canaan. *Num. xxi. Deut. ii.

*And geue their lande for an heritage, for an heritage vnto Israell his people. *Iosue. xii.

Thy name, O Lord, endureth for euer, so doth thy memorial, O Lord from one generacyon to another.

For the lord wyll aueng his people and be gracyous vnto his seruauntes.

*As for the ymages of the heathen they are but syluer and golde, the worcke of mens handes. C *Psal. cxv. Esay. xl. Dani. v.

They haue mouthes, and speake not: eyes haue they but they se not.

They haue eares, and yet they here not, nether is there any breth in their mouthes.

They that make them, are lyke vnto them, & so are al they that put their trust in them.

Prayse the Lord ye house of Israel, prayse the lord ye house of Aaron.

Prayse the lord ye house of Leui, ye that feare the lord, prayse the lorde.

Prayse be the Lord out of Sion, which dwelleth at Ierusalem. Prayse the euerlasting.

The Notes

a* What is vnderstande by Iacob and Israel is shewed in the Psal. xxiii. b. & xxiv. a.

The. cxxxvi. Psalme.

To thyntent to stryr men to the prayse of god he rehearseth the myracles of the creacyon, & also those which he after dyd in the recouerynge of Israel.

D *Geue thankes vnto the lorde, for he is gracous, and his mercy endureth for euer. *Iosue. xxiv. Psal. cxxxv. cxxxvi.

O geue thanckes vnto the God of al goddes for his mercy endureth for euer.

O thancke the lord of al lordes for his mercy endureth for euer.

which

which only doth greate wonders, for his mercy endureth for euer.

Which by his wysdome made the heauens, for his mercy endureth for euer.

Which laied out the earth aboue the waters, for his merci edureth for euer.

Which hath made greate lyghtes, for his mercy endureth for euer.

The sunne to rule the daye, for his mercy endureth for euer.

The moone & the starres to gouerne the night, for his merci endureth for euer. S

*Which smote Egipt with their first borne, for his mercy endureth for euer. *Exod. xii.

And brought out Israel from among them, for his mercy endureth for euer.

With a myghty hand & stretched out arme, for his mercy endureth for euer.

Which deuyded the reed see in to partes, for his mercy endueth for euer.

*And made Israel to go thorow the myddest of it, for his merci edureth for euer. *Exod. xiii.

But as for Pharao and his hoost, he ouer threwe them in the reed see, for his mercy endureth for euer.

*Which led his people thorow the wildernes: for his mercy edureth for euer. *Deut. xxxii. C

*Which smote grete kynges, for his mercy endureth for euer. *Iosue. xxiii.

Yee, and slue myghtye kynges for hys mercy endureth for euer.

*Sehon king of the Amorytes, for his mercy endureth for euer. *Numer. xxi. Deut. iii.

And Og the kinge of of Basan, for his mercy endureth for euer.

And gaue away their lande for an heritag, for his mercy edureth for euer.

Euen for an heritag vnto Israel his seruaunt, for his mercye dureth for euer.

Which remembreth vs, whē we are in troble, for his mercy endureth for euer.

*Which geueth fode vnto al flesh, for his mercy endureth for euer. *Psal. cxlvi.

O geue thankes vnto the God of heuē, for his mercy endureth for euer.

¶ The. cxxxvii. Psalme.

The Babylonyans required of Israel songes, but they perpetually bewailed the destruccyon of Ierusalē.

A By the waters of Babylon we sat downe and weapte, when we remembred Sion.

As for our harpes we hanged them vp vpon the trees, that are therin.

Then they that led vs awaye captyue, requyred of vs a songe and melody in our heuynes: syng vs one of the songes of Sion.

How shal we sing the lordes songe in a straunge lande?

If I forget the, O Ierusalē, let my right hande be forgotten. B

If I do not remembre the, let my tonge cleaue to the rofe of my mouth: yee yf I preferre not Ierusalem in my myrth.

Remembre the chyldren of Edom, O lord, in the daye of Ierusalē, how they saide: downe with it, downe with it: euen to the grounde.

a* O daughter of Babilō, that shalt come to misery thy selfe: yee happy shall he be, that rewardeth the as thou hast serued vs.

*Blessed shal he be, that taketh thy children, & throweth them against the stones. *Esa. xiii. c

The Notes

a* Daughter of babilō for cityr people of babilō.

The. cxxxviii. Psalme.

The prayseth the goodnes of God to warne hym, which hath delyuered him forth of al Ieopardyes, & promoted him vnto the dygnite of a kinge.

Of Dauid.

I Will geue thākes vnto the, O lord, with my whole hert, euen before the gods, wil I singe prayses vnto the. A

I wyl worship toward thy holy temple, and prayse thy name, because of thy louynge kyndnesse and trueth, for thou hast magnified thy worde accordinge vnto thy great name.

When I cal vpon the, the heardest me, & endewed my soule with much strength.

Al the kinges of the earth shal praise the, O Lord, when they heare the wordes of thy mouth.

Yee they shal synge in the wayes of the lord, the greate is the glory of the lorde. B

For though the lorde be hye, yet hath he respect vnto the lowly: as for the proud, he beholdeth him a farre of.

Though I walke in the myddest of trouble, yet shalt thou refresh me, the shalt stretch forth thyne hand vpon the furyousnes of myne enemyes, and thy right hande shal saue me.

The lord shal make good for me, yee thy mercy, O lord, endureth for euer: despise not then the worke of thine owne hādes.

¶ The cxxxix. Psalme.

The sheweth that al thinges are euident & open vnto god which made him: & that he is euery where, & seeth al thinges.

a* To ỹ chaunter, a Pſalme of Dauid.
a* Loke the tayle of the xiii. Pſalme.

A O Lord, thou ſearcheſt me out, and knoweſt me.

Thou knoweſt my downe ſitting and myne vpriſing, thou vnderſtandeſt my thoughtes a farre of.

Thou art about my path & aboute my bedd, & ſpyeſt out al my wayes.

For lo, there is not a word i my tõge, but ỹ, O Lord knoweſt it alto gether.

Thou haſt facioned me behind & before, and layed thine hande vpon me.

Such knowledge is to wonderfull and excellent for me, I can not attaine vnto it.

Whether ſhall I go then from thy ſpirite? or whyther ſhall I go then frõ thy preſence?

B If I clime vp into heauẽ, ỹ art there: yf I go downe to hel, ỹ art there alſo.

If I take the wynges of the morninge, and remayne in the vttermoſte parte of the ſee:

Euen there alſo ſhal thy hand leade me, and thy right hande ſhal hold me.

If I ſaye: peraduenture the darcke neſſe ſhal couer me, then ſhal my night be turned to daye.

Yee ỹ darckneſſe is no darckneſſe vnto ỹ, but the night is as cleare as ỹ daye, ỹ darckneſſe & lyght are both a lyke.

C For my reynes are thine, thou haſt couered me in my mothers wombe.

I wyll geue thankes vnto the, for I am wõderouſly made: marueſous are thy workes, and that my ſoule knoweth right well.

My bones are not hyd from the, though I be made ſecretely, and facyoned beneth in the earth.

Thyne eyes ſe myne vnperfectnes, they ſtande al written in the boke: my dayes were faſhioned, whẽ as yet there was not one of them.

How deare are thy councels vnto me O God? O how greate is the ſume of them.

D If I tel them they are mo in nomber then the ſande: when I wake vp, I am preſent with the.

Wylt thou not ſlaye the wycked (Oh god) that the bloudthirſty might departe fro me.

For they ſpeake vnright of ỹ, thine enemies exalt thẽ ſelues preſumptuouſly.

I hate them, O Lord, that hate the: and I maye not awaye with thoſe that ryſe vp agaynſt the.

Ye I hate them right ſoore, therfore are they mine enemyes.

Trye me, O God, and ſeke the grounde of myne herte: proue me, and examen my thoughtes.

Loke well yf there be any waye of wickedneſſe in me, b* and leade me in ỹ waye euerlasting.

The notes.
b* Some reade: then leade me by the waye of the worlde, that is deſtroye me.

¶ The.cxl. Pſalme.

The deſireth to be delyuered from the deſeates & lyes of Doeg, and his companyons.

a* To ỹ chaunter a Pſalme of Dauid.
a* Loke the title of the xiii. Pſalme.

D Elyuer me, O Lord, frõ ỹ euell men, Oh preſerue me from the wicked men.

Which ymagyn myſchefe in their hartes, and ſtir B vp ſtryfe al the daye longe.

Thei ſharpẽ their tonges like a ſerpẽt: adders poyſon is vnder their lyppes. Selah.

Kepe me, O Lord, from the handes of the vngodly: preſerue me from the wicked men, whych are purpoſed to ouer throwe my goinges.

The proud haue layed a ſnare for me: & ſpred a net abrode w cordes, yee and ſet trappes in my waye. b* Selah.

But my ſaying is vnto the Lord: ỹ B art my God, heare the voyce of my prayer O Lorde.

O Lorde God, thou ſtrength of my health, thou haſt couered my head in ỹ daye of battayle.

Let not the vngodly haue his deſire, O lord, let hym not haue hys purpoſe, leſt they be to proude. Selah.

Let the myſchefe of their owne lippes fal vpon the head of them, that cõpaſe me about.

Let hote burning coales fal vpõ them, let them be caſt in to the fyre, & into the pyt, ỹ they neuer ryſe vp agayne.

A man ful of wordes ſhal not proſpere vpon the earth: a malycyous and wycked perſon ſhalbe hunted awaye, and deſtroyed.

Sure

Sure I am, that the Lord wyl auẽge the poore, and mayntayne the cauſe of the helpleſſe.

The ryghtuous alſo ſhal geue thãkes vnto thy name, and the iuſte ſhall contynue in thy ſight.

The notes.
b* Loke the Pſalme xiii. a
& Coles: here of is ſayd in the Pſalme. xviii. b

¶ The cxli. Pſalme.

Cryeth the prayeth for the ſpyrite wherwith he may preſerue the ſharp frendſhip of the ſayntes before the proſperite of ỹ wicked: and after that, for worthy auẽgement of his enemies & for his delyuraũce.

A Pſalme of Dauid.

A L Ord, I cal vpon the: haſte the vnto me, and conſider my voice, whẽ I crye vnto the.

Let my prayer be ſet forth i thy ſight as the incenſe, and let the lifting vp of my handes be an euening ſacrifyce.

Set a watch, O lord, before my mouth, yee a watche at the doore of my lyppes.

O let not myne hert be enclined to any euel thing, to beminded as the vngodli or wicked men, leſt I eate of ſuch thinges as pleaſe them.

Let the righteous rather ſmite me B frendely, and reproue me ſo wil I take it, as though he had poured oyle vpõ my head: it ſhal not hurt my heade, yee I wyl praye yet for their wickednes.

Their iudges ſtomble at ỹ ſton, yet heare they my wordes, that they be ioyfull.

Our bones lye ſcattered before ỹ pyt, like as when one graueth and digeth vp the grounde.

But myne eyes loke vnto the, O Lord God in the is my truſt, Oh caſt not out my ſoule.

Kepe me from the ſnare which they haue layed for me, and from the trappes of the wycked doers.

Let ỹ vngodly fal into their own nettes together vntil I be gon by thẽ.

The.cxlii. Pſalme

Sheweth how he prayed vnto the Lord when he fled frõ Saul in to the caue, & thought that he ſhuld there haue bene taken.

The inſtruccion of Dauid, a prayer when he was in the caue.

A I* Crye vnto the Lorde wyth my voyce, yee euen vnto the lorde do I make my ſupplycacion.

I poure out my complaynt before him, and ſhewe him of my trouble.

Whẽ my ſpyrit is in heuynes, for ỹ knoweſt my path: i ỹ wate wherin I walke haue they preuely layed a ſnare for me.

B I loke vpon my right hand, and ſe: there is no man that wyl knowe me.

I haue no place to flie vnto, no man careth for my ſoule.

Therfore do I cry vnto the, O lord and ſaye: thou art my hope & my portyon in the b* land of the lyuyng.

Conſidre my complaynte, for I am brought very lowe.

O delyuer me fro my perſecuters, for they are to ſtrong for me.

Bring my ſoule out of preſon ỹ, I maye geue thãkes vnto thi name: whych thig if ỹ wilte graũt me, thẽ ſhal the ryghtuous reſort vnto mi companye. *Eccle.xlii.e

The Notes
a* Of this ye haue in ỹ Pſa. xv. Exo. xliii. d & i. Reg vii. b.
b* Here it is manyfeſt, that the land of the lyuyng ſignifieth ỹ eſtate of the ſainctes & Chryſtẽ, which yet remains in this life as aboue in ỹ Pſal. xxvii. d

¶ The. cxliii. Pſalme.

¶ This Pſalme & the Pſalme next before are both of one tenour, & made both of one thinge.

A Pſalme of Dauid.

H Eare my prayer, O Lord, conſydre my delyre, anſwere me for thy A treuthe & righteouſnes ſake.

And entre not into iudgement with thy ſeruaunt, for in thy ſyght ſhall no manlyuynge be iuſtyfyed.

For the enemye perſecuteth my ſoule, he ſmyteth my lyfe downe to the grõd he laith me in the darckneſs, as ỹ deed, men of the worlde.

Therfore is my ſprete vexed within me, and my hert within me is deſolate.

Yet do I remembre the tymes paſt, I muſe vpon al thy workes, ye I exerciſe my ſelf in the works of thy hãdes.

I ſtretche forth myne handes vnto the: my ſoule cryeth vnto the out of the thyrſtye land. Selah.

Heare me, O Lord, & that ſoone, for my ſprete waxeth faynte: hyde not thy face fro me, leſt I be lyke vnto them ỹ go downe into the graue.

O let me heare thy louynge kindneſſe by times in the a* morning, for in the

O let me heare thy louynge kyndnesse by tymes in the**morning, for in ỹ is my trust: shew ỹ me the way ỹ I shuld walke in, for I lift vp my soul vnto ỹ.

Delyuer me, O Lord, fro mine enemyes, for I resorte vnto the.

Teache me to do the thing that pleaseth the, for thou art my god: let thy louing spyrete leade me forth vnto ỹ lande of vprightuousnes.

Quycke me, O Lord, for thy names sake, and for thy righteousnesse sake bringe my soule out of trouble.

And of thy goodnesse scater mine enemyes abroade, & destroye al men that vexe my soule, for I am thy seruaũt.

The Notes.

a** Of this loke the Psalme vi. a.

¶ The.cxliiii. Psalme.

¶ The prayseth and thanketh God, because he had delyuered hym from all ieopardyes and persuing of his enemyes, and promoted him to be a kyng, & also made his kyngdome to flourishe with aboundaunce of all thynges.

Of Dauid.

1 BLessed be the lord my refuge, which teacheth my handes to warre, and my fyngers to fight.

My hope and my castell, my defence and my deliuerer, my shylde in whom I trust, which gouerneth the people ỹ is vnder me.

*Lorde what is man, that thou hast *Psal.xc. a
soch respect vnto him? Or the sonne of man, that thou so regardest him?

Man is like a thing of naught, his tyme passeth awaye lyke a shadowe.

Bowe thy heauens, O Lord, & **come downe touche the mountaynes, that they may smoke withall.

Sende forth thy lyghtenyng & scater thẽ, shute out thyne b** arowes and consume them.

2 Sende downe thyne handẽ from aboue, deliuer me, and take me out of the greate waters, from the hand of** straunge chyldren.

Whose mouth talketh of vanite, & their right hãd is a right hãd of falsed.

3 That I may synge a new songe vnto the, O god, and synge prayses vnto ỹ vppon a tenstringed lute.

4 Thou that geuest victory vnto kinges & hast delyuered Dauid thy seruaũt frõ the parel of the swerde.

5 Saue me, & deliuer me from the hande of straunge chyldren, whose mouth talketh of vanite, and their right hand is a right hande of falsede.

6 That oure sonnes maye growe vp as the yõg plantes, & that our daughters may be as the polyshed corners of the temple.

7 That oure garners may be full and plenteous wt al maner of stoare: & that our shepe may bringe forth thousandes & hundreth thousandes in our villages.

8 That our oxẽ may be strõg to labour, that ther be no mischaũce, no decay, & no complaynynge in our stretes.

9 Happy are the people that be in soch a case: yee blessed are the people, which haue the lorde for their God.

a** What is signifyed by the cõming downe of the Lorde, is sayd Gene xi. a.

b** Of these arowes is spoken Iob. vi. a.

c** Of straũge children ye haue Psal. xviii. g. Yet it semme thinke, that straunge children signifye all straung nations, that is, all nacions beside the Iewes themselues.

The.cxlv. Psalme

¶ The goodnes of god is so aboũdauntly geuen vnto al men, that al thynges prayse it: chefely the godly, which are largelyest indued therwith.

A prayse of Dauid.

I Wyll magnifye the, O God my kynge, I wyll prayse thy name for euer and euer.

Euery day wyl I gene thankes vnto the, & prayse thy name for euer and euer.

Greate is the Lord & marueloꝰ worthy to be prayed, ther is no ende of his greatnesse.

One generacyõ shal prayse thy workes vnto another, and declare thy power.

As for me I wylbe talkinge of thy worshyp, thy glory, thy prayse, and wõderous workes.

So that mẽ shal speake of the might of thy marueloꝰ actes, & tell of thy greatnesse.

The memorial of thine aboũdante kyndnes shalbe shewed, & mẽ shal sing of thy righteousnesse.

The Lorde is gracyous & mercyful, lõg suffering, and of great goodnesse.

The Lorde is louyng vnto euery mã, & his mercy is ouer all hys workes.

All thy workes prayse the, O lord, and thy sayncte geue thankes vnto the.

They shewe the glory of thy kyngdome, & talke of thy power

that

That thy power, thy glory & myghtinesse of the kingdome myght be knowne vnto men.

Thy kyngdome is an euerlasting kyngdome, and thy dominiõ endureth thorow out al ages.

The Lorde vpholdeth al soche as shulde fall and lyfteth vp al those ỹ be downe.

The eyes of all wayte vpon the, and ỹ geuest them their meate in due season.

D Thou openest thyne hande, and fyllest al thynges lyuyng wt plenteousnes

The Lorde is righteous in al his wayes, and holy in al hys workes.

The Lorde is nye vnto them that cal vpon hym, yee al soche as cal vpõ him faithfully.

He fulfylleth the desyre of them that feare him, he heareth their crie, and helpeth them.

The Lorde preserueth al thẽ ỹ loue hi, but scatereth abrode al ỹ vngodlye.

My mouth shall speake the prayse of the Lord, and let al flesh thãkes vnto his holy name for euer and euer.

Prayse the euerlastinge.

The.cxlvi. Chapter.

¶ As in the Psalme next before so doethe he here, saying that he here peculiarly moueth from putting trust or confidence in men.

Prayse the euerlastynge.

A *Psal.civ. PRayse the Lord, O my soule: whyle I lyue wyl I prayse the Lorde: ye as longe as I haue any beinge, I wyll synge prayses vnto my god.

*Put not youre trust in Princes, nor in any chylde of mã, for there is no helpe in them.

For when the breth of mã goeth forth, he shal turne agayne to his earth, and so all his thoughtes perysshe.

*Blessed is he that hath the god of Iacob for his helpe, and whose hope is in the lorde hys God.

Which made heauen and earth, ỹ see and al that therin is, which kepeth his promyse for euer.

B Which helpeth thẽ to ryght ỹ suffer wronge, which fedeth the hongrye.

The lord lowseth men out of prison, ỹ Lord geueth syght to the blynde.

The Lord helpethe thẽ vp that are fallen, the lorde loueth the ryghteous.

The lord careth for the straungers, he defendeth the fatherles and widdowe: as for the waye of the vngodly, he turneth it vpsyde down.

The lorde thy God, O syon, is kig for euermore, and thorowe oute all generations.

Prayse the euerlastynge.

¶ The.cxlvii. Psalme.

¶ He moueth all men to theyr prayse of god, cheafely Israell and the citesens of Ierusalem.

Prayse the euerlasting.

D PRayse ỹ lorde, for it is a good thyng to synge prayses vnto our God: yee a ioyful and pleasaunt thynge is it to be thankful. A

The Lorde shall buylde vp Ierusalem, and gather to gether the outcastes of Israell.

He healeth the contrite in herte, and byndeth vp theyr woundes.

He telleth the noumbre of the starres, and calleth thẽ al by theyr names.

Greate is our lorde and greate is hys power: yee hys wysdomme is infinite.

The lorde setteth vp the meke, and bryngeth the vngodlye downe to the grounde.

O synge vnto the Lorde wyth thãkesgeuinge, synge prayses vpon the ỹ harpe vnto oure God. B

Which couereth the heauen with cloudes prepareth rayne for the earth, *and maketh the grasse to growe vpon the mountaynes.

Wyhch geueth fodre vnto the cattell, and fedeth the yonge rauens that call vpon hym.

He hath no pleasur in the strenght of an horse, neyther delyghteth he in any mans legges.

But the Lordes delyte is in them ỹ feare hym, and put theyr truste in hys mercy.

Prayse the lorde O, Ierusalẽ, prayse the God O Sion.

For he maketh fast the barres of ỹ gates, and blesseth the chylderen within the.

He maketh peace in thy borders, and fylleth the with the floure of wheate.

He sendeth forth the hys commaunde mente vpon earth: hys worde runneth swyftely.

He

He geueth snow lyke wolle, and scatereth the hore frost lyke asshes.

He casteth forth his a* yse like morsels, who is able to abyde his frost?

He sendeth out his word and melteth them, he bloweth with his wynde, and the waters flowe.

He sheweth hys word vnto Jacob, his statutes & ordinaūces vnto Israel.

He hath not dealt so with al ỹ Heathē, neither haue they knowledg of his lawes. Prayse the euerlastinge.

The notes.

a* That is haile, whiche is no nother thynge then hoted yse

The. cxlviii. Psalme.

The moueth al creatures to the prayse of god, as wel heauenly as earthly: & therin warneth the faintes and godly to consyder the greate and meruelos power, wysdome and goodnes of god.

Prayse the euerlastynge.

A Prayse the Lord of heauē, prayse hym in the heygth.

Prayse hym al ye angels of his, prayse hym al his hoost.

Prayse hym Sunne and Moone, prayse hym al ye starres and light.

Prayse hym al ye heauens, and ye waters that be vnder the heauens.

Let them prayse the name of the Lorde, for he commaunded, and they were made.

He hath made them fast for euer & euer, he hath geuen them a lawe whych shal not be broken.

Prayse the lord vpon earth, ye whales, and al depes.

B Fyre and hayle, snow and vapors, wynd and storme, fulfilling his word.

Mountaines and al hilles, fruitful trees and al Cedres.

Beastes and catel, worms and feathered foules.

Kynges of ỹ earth & al people, princes and al iudges of the worlde.

Yonge men and maydens, olde men and children: let them prayse the name of ỹ lord, for his name onlye is excelēt & his prayse aboue heauen and earth.

He a* exalteth ỹ horne of his people, al hys sayntes shal prayse him, the children of Israel, euen the people that serueth him.

Prayse the euerlastige.

The notes.

a* What is meante herby is shewed in ỹ Psalme. lxxxix. d

The. cxlix. Psalme.

The peculiarly moueth Israel to prayse God, because not onely had deliuered them from their bondage but also had made them victors and chastisers of the Gentyles and heythen.

Prayse the euerlastinge.

I Synge vnto the lord a new songe, let the congregation of sayntes prayse him.

Let Israell reioyce in him that made hym and let the childeren of Syon be ioyfull in theyr kynge.

Let them prayse hys Name in the dannce, let them synge prayses vnto hi with taberettes and harpes.

For the lorde hathe pleasure in hys people, and helpeth the meke harted.

B Let the saintes be ioyfull with glory, let them reioyse in theyr beddes.

Let the prayses of God be in theyr mouthe, and sharpe swerdes in theyre handes.

To be auenged of the Heithen, and to rebuke the people.

To bind theyr Kinges in chaynes, and theyr nobles with lynckes of yron.

That they maye be auenged of the, as it is writen, suche honoure haue all hys saintes.

Prayse the euerlasting.

The. cl. Psalme.

The moueth al men to prayse God, & that most afectuously, not only with ỹ voyce but also with al kyndes of instrumentes: by which he signifieth gladnes of mind and holy conuersatiō: or (as some wil) the blessed ioyfulnes and great gladnes of ỹ prayse of god which we shal haue in the lyfe to come.

I Prayse the euerlastinge.

Prayse the Lord* in his sanctuary, prayse him in the firmamēt of his power.

Prayse him in his noble actes, prayse him in his excellent greatnes.

Prayse him in the sound of his trompet, prayse him vpon the lute & harpe.

Prayse him in the cymbales and dannse, prayse hym vpon the strynges & pype.

Prayse him vpon the well tuned cimbales, prayse him vpō ỹ loud cimbales.

Let euerye thynge that hath breth prayse the lorde.

Prayse the euerlasting.

The Notes

* Or: that is in the Sanctuary, or holy place. S. Hieom readeth prayse the Lorde in hys holy on, meanyng Christ.

The ende of the Psalter.

The prayse of wisdome. We maye not herke vnto the voluptuous prouocatiō & intrigies of sinners Wisdome complaineth her to be despised of al mē and prophecieth destruccion vnto hez despysers.

The fyrst Chapter.

THe Prouerbes of Salomon ỹ sonne of Dauid kynge of Israel: to lerne wisdome a* instruccion, vnderstanding, prudence, ryghtuousnesse, iudgment & equite. That the very babes myght haue wyt, and that yonge men might haue knowledge and vnderstāding. By hearynge, the wyse man shall come bymore wysdom: and by exercise he shalbe more apt to vnderstād wysdom & the interpretacion therof. The wordes of the wyse, and the darcke sayings of the same. The feare of ỹ Lord is ỹ beginnynge of wysdome. But b* fooles dispyse wysdome & instruction. My sōne, heare thy fathers doctrine, & forsake not the lawe of the mother: for that shall bynge c* grace vnto thy heade, & shalbe acheme about thy necke. My sonne, consent not vnto sinners, yf they entyse the, & say: come with vs, let vs* ley waite for blode, and lurcke pryuely for the innocēt without a cause: let vs swalow thē vp lyke the hell, let vs deuoure thē quicke & whole as those that go downe into ỹ pyt. So shall we fynde all maner of costely ryches, & fyll oure houses with spoyles. Cast in thy lot among vs, we shall haue all one purse.

My sonne, walcke not thou wythe thē, refraine thy foote from their waies. For their fete rūne to euel, & are hastie to shede bloude. But e* in vaine is the net layed forth before the byrdes eyes. Yee they them selues lye wayte one for anothers bloud, & on of them wold slaye another. These are the wayes of all soche as be couetous, that one wold rauysche anothers lyfe.

Wisdome crieth without, & putteth forth her voyce in the stretes. She calleth before the congregacion in the open gates, & sheweth her wordes thorow the cytye sayinge: O ye chyldren how longe wyll ye loue chyldyshnesse how longe wyll the f* scorners delite in scorninge, and the vnwyse be enemyes vnto knowledge. O turne you vnto my correccion: lo, I wyll expresse my minde vnto you, make you vnder stand my wordes* Seing then that I haue called, & ye refused it: I haue stretched out my hand, & no man regarded it, but al my councels haue ye despysed and set my correccios at naught. Ther fore shall I also laugh in your destruction, & mocke you, when the thing that ye feare commeth vpon you: euen whē the thinge that ye be afrayed of, falleth in sodenly lyke a storme, & our mysery lyke a tempest: yee whē trouble & heuynesse commeth vpon you. Then shall they cal vpon me, but I will not heare they shall seke me early, but they shall not finde me: And ỹbecause they hated knowledg, & receaued not the feare of ỹ lorde but abhorred my Councell, and despised my correccon. Therfore shall they eate ỹ frutes of their owne waye, & be fylled wt their owne coūcels. For ỹ turnig awaye of ỹ vnwise shal slay thē & ỹ prosperite of foles shalbe their owne destrucciō. But who so herkeneth vnto me, shal dwel safely, & haue ynough wout any feare of euyll.

The Notes.

a* Instruccion is that which the scoler lerneth vnder his master, whether it be knowledg or maners.

b* What cōmely foole signifieth in ỹ Prouerbes loke after in the. xii. Chap. b.

c* Grace for crowne.

d* Of this in. Wyth. vii. a.

e* In vayne is net layed. &c. That is, it is a vayne thyng to lay in wayte for them whom god defēdeth lyeth the liars, in waite shal rather perish then they.

f* How and in what significacyon scorners are taken i the Prouerbes, is after shewed in the. ix. d

Wysdome is to be embraced & set by. An aduoutrous Woman is to be eschued.

The. ii. Chapter.

MY sonne, yf thou wylt receaue my wordes, & kepe mi cōmaundemētes by ỹ, ỹ thyne eare maye herke vnto wysdome applye thyne a* herte then to vnderstandynge. For yf thou cryest after wysdome, & callest for knowledge: yf thou seketh after her as after money, & dyggest for her as for a treasure: then shalte thou vnderstande the feare of the Lorde, and fynde the knowledge of God. For it is the Lorde ỹ geueth wysdome, oute of his mouth cōmeth knowledge & vnderstandynge.

He

B He preserueth the welfare of the righteous, and defendeth the ỹ walke innocẽtly: he kepeth thẽ in the right path, and preserueth the waye of hys sayntes.

Then shalt thou vnderstande righteousnes, iudgement and equitte, ye and euery good pathe. If wisdom entre into thyne hert, & thy soule delyte in knowledge, then shall counsell preserue ỹ and vnderstanding shall kepe ỹ. That thou mayst be delyuered from the euell waye, and from the man that speaketh frowarde thynges. From such as leaue the byghe streate, and walcke in the C wayes of darckenesse whych reioyce to doyng euel, & delite in wicked thinges: b* whose wayes are croked, and theyr pathes slaunderous. That thou mayest be delyured also from the straunge woman, and from her that is not thyn owne: which geueth swet wordes, & forsaketh the husbande of her youthe, and forgetteth the couenaunte of her God. D For her house is enclyned vnto death, and her pathes vnto hell. All they that go vnto her, come not agayne, nether take they holde of the way of lyfe. That thou mayest walcke in the good waye and kepe the pathes of the righteous. For the iust shall c* dwell in the land, and the innocentes shall remayne in it: but the vngodly shalbe roted oute of ỹ lande, and the wicked doers shalbe taken out of it.

The Notes.

a* Herte in the scriptures signifyeth the counsell, endeuoure, intelligence, opinion, affection, thought, and other lyke operations of the soule, as ye maye perceaue in many places of the scripture.

b* Whose ways are croked. &c. ỹ is, whome theyre very lyfe proueth to be offenders.

c* Dwell in the lande. The signification hereof is shewed in the Psal. xxxvii.

☞ The commaundementes of God muste be diligently regarded and obserued.

The.iii.Chapter.

A My Sonne, forgette not my lawe, but let thine herte kepe my commaundements. For they shal prolonge the dayes and yeares of thy lyfe, & bringe the peace. Let mercy and faythfulnes neuer go from thee: bynde them about thy necke, and wryte thẽ in ỹ tables of thyne hert. So shalt ỹ fynde fauour & good vnderstandyng in the syghte of God and men. Put thy trust in the Lord with all thyne hert, & leane not vnto thyne owne vnderstandyng. In all thy ways haue respect vn- B to hym, & he shall ordre thy goynges. Be not wyse in thyne owne conceate, but feare the Lorde, and departe from euell: so shall a* thy nauell be whole, & thy bones stronge.

Honour the Lord w thy substaunce, and with the firstlinges of all thyn encrease: so shal thy barnes be fylled w plenteousnes, and thy presses shall flow we ouer with swet wyne. My sonne, despyse not the chastenynge of the Lord neyther fainte when thou art rebuked of hym. * For whome the Lorde loueth hym he chasteneth: and yet delyteth i him, euen as a father in hys awn sonne. Well is him that findeth wisdo and obteyneth vnderstandig for ỹ gettinge of it is better then anye marchaundyse of syluer, and the profyt of it is better then golde. Wysdome is more worth then precious stones, and all the thinges that thou canst delyre, are not to be compared vnto her. Vpõ her ryght hand is long lyfe, and vpon her lefte hande is riches and honour. Her ways are pleasaunt ways, and all her pathes are peasable. She is a tree of lyfe to them that laye holde vpõ her, and blessed are they that kepe her fast.

Wyth wisdome hath the Lorde layd the foundacio of the earth, and thorow vnderstandinge hath he stablished the heauens. Thorowe his wisdomme the deapthes breake vp, & the cloudes drope downe of the dew. My sonne, let not these thynges departe from thyne eyes, but kepe my lawes and my counsel: so shall it be lyfe vnto thy soule, and grace vnto thy mouthe. Then shalt thou walke safely in thy waye, & thy fote shall not stomble. If thou sleapest, thou shalt not be afrayd but shalt take thy rest and slepe swetlye. Thou needest not to be afrayde of anye sodeyne feare, neyther for the violente pusshing in of the vngodly, when it cõmeth For the Lorde shall besege the, and kepe thy fot that thou be not take. D Refuse not to doo good vnto him that thoulde haue it, so long as thyne hand is able to do it. Say not vnto thy neyboure: go thy waye and come agayn to morowe

morowe wil I geue the: wher as ỹ hast nowe to geue him.

Intend no hurt vnto thy neigbour seing he hopeth to dwell in rest by the. Striue not lightly w any man, where as he hath done the no harme. Folow not a wycked man, and chose none of his wayes: for the lorde abhorreth the froward, but his secrete is amonge the righteous. The curse of the Lorde is in the house of the vngodlye, but he blesseth ỹ dwellynges of ỹ righteous. As for the scorneful, he shal laugh thẽ to scorne, but he shall geue grace vnto the lowlye. The wyse shall haue honour in possession, but shame is ỹ promocion, that foles shal haue.

The notes.

a* What is signified by nauel ye shal find in, Ezechiel.vi.a.

☞ Wysdome and her frutes and weys ought to be serued.

The.iiii.Chapter.

A Heare, O ye children, the fatherly exhortacyon, & take good hede, that ye maie learne wysdome. Yee I shal geue you a good rewarde yf ye wyll not forsake my lawe. For when I my selfe was my fathers deare sonne, and tenderly beloued of my mother, he taught me also, sayenge: Let thyne hert receaue mi wordes, kepe mi commaundemẽts, and thou shalt liue. Get the wisdom, get the vnderstandig forget not the wordes of my mouth, & shrynke not from them. Forsake her not, and she shal preserue the: loue her, and she shal kepe the. The chefe point of wysdome is, that thou be wylling to obtayne wysdom, and before al thy goodes to get the vnderstanding: Make muche of her and she shal promote the: Yee yf thou embrace her, she shal bringe the vnto honoure.

She shal make the a gracious head and garnych ỹ* w a crowne of glory.

Here me sonne and receaue my wordes, that the yeares of thy lyfe maye be many. I wyll shew the, the waye of wisdome, and lede the in the right pathes So that yf thou goest ther, there shal no straytnesse hynder the: and when ỹ runnest thou shalt not fal. Take fast hold of doctrin, let her not go: kepe her for she is thy lyfe. Come not in the C path of the vngodly, and walke not in the waye of the wycked. Eschue it, & go not therin: departe a syde, and passe ouer by it: For they can not slepe, except they haue fyrst done some mischefe: nether take they any rest, except they haue fyrst done some harme. For they eate the bred of wyckednesse, and dryncke the wyne of robbery: The path of the righteous shyneth as the lyghte, and is euer brighter and brighter vnto the perfect day. But the way of ỹ vngodly is as ỹ darckns, wherin D men fal, or they be a warre. My sonne, marcke my wordes, & encline thyne eare vnto my sayinges. Let them not departe from thyne eyes, kepe them euen in the myddest of thyne herte. For they are lyfe vnto all those that fynde them, & health vnto all their bodyes. Kepe thyne herte with all diligẽce, for there vpon hangeth lyfe. Put away from the a frowarde mouth, and let the lyppes of slaunder be farre from the. Let thyne eyes beholde the thynge ỹ is ryghte, & let thyne eye lydes loke straight before ỹ. Pondre the path of thy fete, so shal al thy ways be sure. Turne not a syde, nether to the b* right hand nor to the left, but withhold thy fote from euell.

The notes

a* That is, with great and syngular honoure, as after in the.xii.a. b* By the right hand is vnderstande the false* wycked confidence in, wordes, & by ỹ left, desperacio. To turne aside or adde to the right hãd is, to adde ỹ to ỹ word of god, which god ueuerẽ maunded. To turne aside or bow to the left hande is, to take away from the worde of god, or to do that which is forbidde. As it is written in Deuter.xxviii.b. & Iosue.xxiii.b.

☞ He warneth to eschue fleshlye wysdom. He forbydeth prodigalitye & wastfull spendyng. He willeth vs to lyue of oure owne laboures. Men must loue their wyues.

☞ The.v.Chapter.

A My sonne, geue hede vnto my wysdome, and bowe thyne Eare vnto my prudence: that thow mayeste regarde good councell, & ỹ thy lyppes maye kepe nourtoure. For the lyppes of an harlot are a droppynge honye combe, and her throte is softer then oile. But at ỹ last she is as bytter as worm wod, and as sharp as

a two edged swerde. Her fete goo downe vnto deth, and her steppes perse thoo
B row vnto hell. She regardeth not the path of lyfe, so vnstedfast are her wais, that thou canst not knowe them. Heare me therfore (O my sonne) and depart not from the wordes of my mouthe. Kepe thy waye farre from her, and come not nye the doores of her house. That ȝ geue not a* thyn honor vnto an other and thy yeres to the cruell. That other men be not fylled wyth thy gooddes, & that thy labours come not in a straung house. Ye that thou mourne not at the last (when thou hast spente thy bodye & gooddes (and then saye: Alas, why hated I nourtoure? why dyd my hert despyse correccion? Wherfore, was not I
C obedient vnto the voyce of my techers, and herkned not vnto them that informed me? I am comme almoost into all myschefe in the myddest of the multitude and congregation. b* Drinke of ȝ water of thine owne wel, and of the ryuers that runne out of thine owne spryges. c* Let thy welles flowe out abroade, that ther maye be ryuers of water in the streates: but let them be only thyne owne, and not straungers wyth the.

D Let thy well be blessed, and be glad with the wyfe of thy youth. Louynge is the hynde, and frendly is the Roo: let her breastes alwaye satisfye the, and holde the euer content wyth her loue. Why soune, why wylt thou haue pleasure in an harlott, and embrase the bosome of another woman? * For euery mans wayes are open in the syght of the Lorde, & he pondereth all theyr goynges. The wyckednes of the vngodly shall catch hym self, and with the snares of his owne synnes shall he be trapped. Because he wolde not be reformed, he shall dye: & for hys greate folyshnes he shal be destroyed.

Iob. xxxiiij. Prouer. v. c.

The notes.

a* That is, thy substaunce.
b* That is holde thy owne lyfe to thyne owne wyfe.
c* That is, let thy chyldren come out of thy howse wyth honour and not as bastardes.

¶ The slouthfull and slouggish is pricked and stered to worke: The scismatike is reproued. Aduoutrye ought to be earnestly auoyded.

¶ The vi. Chapter.

My sonne, yf thou be surety for
A thy neyghboure, ȝ haste fastened thyne hand wyth a nother man: ye thou arte bounde with thyne owne wordes, & take with thine owne speache. Therfore, my sonne, do thys: dyscharge thy selfe, for thou art come i to thy neyghboures daunger. Goo thy waye then soone, and intreate thy neighbour: let not thine eyes slepe nor thyne eye lyddes slomber. Saue thy selfe as a doue from the hand, and as a byrd from the hand of ȝ fouler. Go to the Emmet (thou slogard) consider her
B waynes, and lerne to be wyse. She hath no gyde, no teacher, no leder: yet i the Sommer she prouydeth her meate and gathereth her fode together in the haruest. * How longe wilt ȝ slepe, ȝ slo- * Psal. xxxv.
gysh man whē? Wilt ȝ aryse out of thy slepe? Yee slepe on slyla lytel, slomber a lytle, fold thyne handes to gether yet a lytle, ȝ thou mayest slepe: so shal pouerty come vnto the as one ȝ trauayleth by the waye, and necessyte lyke a weapened man. A dissembling person, a wycked man goeth wyth a frowarde mouth, he wynketh wt his eyes, he toucheth wt his fete, he poynteth wt hys fyngers he is euer ymagenynge myschef and frowardnesse in his hert, and causeth discord. Therfore shal his destruccion come hastely vpon him, sodēly shal he be al to broken, & not be healed.

There be sixe thinges which the Lord hateth, and the seuenth he vtterly abhorreth: A proude loke, a dyssemblyng tong, handes that shed innocent bloud, an hert that goeth about wt wicked ymagynacions, fete that be swyft in rennyng to do myschefe, a false wytnesse that bryngeth vp lyes, & such one as soweth dyscord among brethre. My
C sonne kepe tht fathers cōmaūdemētes, and forsake not ȝ lawe of thy mother. Put thē vp together in thine hert, and vpnd thē about thy necke. That they maye leade the where thou goest, preserue the whē thou art a slepe, and that whē ȝ awakest, ȝ maist talk of thē. For ȝ cōmaūdemēt is a lanterne, & ȝ lawe a lyght: yee chastenyng & nourtoure is ȝ waye of lyfe: ȝ they may kepe the frō ȝ euel woman, & from ȝ flatteryng tong of

of the harlot: ȝ thou lust not after her beuty in thyne hert, & lest thou be take wt her fayre lokes. An harlot wil make a man to begge his bred, but a maried womā wyll hunt for ȝ precyous lyfe. May a man take fyre in his bosome, & his clothes not be brēt? Or cāone go vpō hoate coales, & his fete not be burnte? Euen so, whosoeuer goeth in to his neyghbours wyfe, and toucheth her can not be vngilty. Men do not vtterli despise a theefe that stealeth to satisfie his soule, when he is hongre: but if he may be gottē, he restoreth agayne seuen tymes as moche, or els he macketh recōpense with all ȝ good of his house. But who so cōmitteth aduoutri wt a womā, he is a foole, and bringeth his life to destruccyon. He getteth him selfe also shame and dishonoure, such as shal neuer be put out. For ȝ gelousy & wrath of the man wyl not be intreated, no though thou woldest offer hym greate gyftes to make amēdes, he wil not receaue them.

¶ God ought to be feared and honoured: his commaundementes ought to be kept: Wanton appetytes and desyres ought to be shonned.

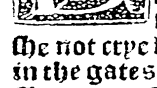
¶ The. vii. Chapter.

My sonne, kepe my wordes, and
B laye vp my commaundemētes by the. Kepe my commaundemētes and my lawe, euen as the apple of thyne eye, and thou shalt lyue. Bynd them vpon thy fyngers, and wryte thē in the table of thine hert. Saye vn
Exod. xiij. Deut. vi. to wysdome: thou art my syster, & call vnderstonding thy kynswoman: * ȝ she maye kepe the from the straunge woman, and from the harlot which geueth swete wordes. For out of ȝ wyn
B dowe of my house I loked thorow the trealesse, and beheld the simple people, and among other ponge folkes I spyed one ponge foole goyng ouer ȝ stretes, by the corner in the waye towarde the harlottes house in the twylight of the euenyng, when it be ganne now to
* Genesis xxxviij. be nyght and darcke. * And beholde there met him a woman in an harlottes apparell (a dyscreatfull, waton & an vnstedfast womā: whose fete could not abyde in ȝ house, now is she without, now in the stretes, and lurketh i euery corner) she caught ȝ ponge man, kyssed hym, and was not a shamed, sayng: I
C had a vowe to paye, and thys daye I performe it. Therfore came I forth to mete the, that I myght seke thy face and so haue I founde the. I haue dekte my bed with couerynges & clothes of Egypt. My bed haue I made to smel of Myrre, Aloes, and Cynamon. Come, let vs lye toether, and take our pleasure tyl it be daye lyght. For the good man is not at home, he is gonne farre of. He hath taken the bagge of mony wt him: who cā tell when he commeth home? Thus with many swete wordes she ouer came hym, and wyth
D her flatterynge lyppes she wann hym.

Immedyatly he folowed her, as it were an oxe led to the slauter (and like as it were to the stockes, where folcs are punished) so long tyl she had wounded hys lyuer with her dart: lyke as if a byrde hasted to the snare, not knowyng ȝ the parell of his lyfe lyeth there vpon. Heare me now therfore, O my sonne) & marcke the wordes of my mouth. Let not thine hert wander in her wayes, & be not thou dysceaued in her pathes. For many one hath she wounded and cast dowue, ye many a strong mā hath she slayne. Her houses is the waye vnto hel, where men go downe into ȝ chambers of death.

The prayse of the wisdom of god.

¶ The. viii. Chapter



Doth not wisdom crie: doth
A not vnderstanding put forth her voice? Stādeth she not in the hye places in the stretes and wayes? doth she not crye before the whole cytie, and in the gates where men go out & in? It is you, O ye mē (sayeth she) whome I cal. Vnto you (O ye children of mē) lyft I vp my voyce. Take hede vnto knowledge, O ye ignorant, be wyse in hert, O ye foles. Geue eare, for I wyll speake of greate matters, and opē my lypes to tel thinges that be right. For my throte shalbe talking of the trueth, & my lyppes abhorre vngodlynesse. All the wordes of my mouth are ryghteous, there is no frowardnesse nor falsede therin. They are all playne to such as wyll vnderstande, and ryghte

Hh ij. to them

to them that fynde knoweledge.
Receaue my doctrine therfore, and not
siluer: and my knowledg more the fine
golde. For wysdome is more worth the
precous stones, ye al ỹ thinges ỹ ỹ canst
desyre, are not to be compared vnto it.
I wysdome haue my dwellynge w̃
knowledge, & prudent councel is mine
owne. With me is the feare of the
Lord, and the eschuuyng of euel. As
for pryde, dysdayne, & euell waye, and
B a mouth that speketh wicked thinges,
I vtterly abhorre them. I can geue
councell, and be a gyde: I haue vnder
standing, I haue strength. Thorow
me, Kinges reygne: thorow me, prices
make iust lawes. Thorow me, Lordes
beare rule, and all iudges of the earth
execute iudgement. I am louynge
vnto thosse that loue me, and they that
seke me early shal fynde me. Riches &
honoure are with me, yee excellent goo
des and ryghtuousnes. My frute is
better then golde and precious stone,
and myne encrease more worth the fine
syluer. I walke in the waye of ryghtu
ousnes, and in the strete of iudgement.
That I maye send prosperite to thole
C that loue me, and to encrease their trea
sure. * The Lorde him selfe had me in
possessyon in the beginnyng of his wa
yes, or euer he beganne his worckes a
fore tyme. I haue bene ordened frō
euerlasting, and from the begynninge
or euer the earth was made. When
I was borne, there were neither depth-
es nor springes of water. Before ỹ
foundacions of the mountaynes were
layed, ye before al hylles was I borne
The earth and al that is vpon ỹ earth
was not yet made, no not the grou̇nd it
selfe. For when he made the heauens,
I was present: when he set vp the dep-
thes in order: whē he hanged the clou
D des about: when he fastened ỹ springes
of the depe: When he shut the see with
in certayne bowndes, that the waters
should not go ouer their marckes. Whē
he layed the foundacions of the earthe.
I was w̃ him, ordring al things, dely
ting dayly, & retoysig al ways before hi.
As for ỹ round compase of this world
I make it ioyful: for my delit is to be a
mōg ỹ children of men. Therfore harke
vnto me, O ye children, for blessed are
they ỹ kepe my wayes. O geue eare vn
to nurtoure, be wyse, and refuse it not.
Blessed is the man ỹ heareth me, wat-
ching dayly at my gates, and geuyng
attendaunce at the posts of my dores.
For who so fyndeth me, fyndeth lyfe, &
shal obtayne fauour of the Lord. But
who so offendeth agaynst me, hurteth
his owne soule. Al they ỹ hate me, are
the louers of death.

¶ The. ix. Chapter

Wysdom moueth al men to embrace her, The
propertye of a whore.

WYsdome hath buylded her
selfe an house, and hewen
out * seuē pylers: she hath
kylled her vytailes, pou-
red out her wyne, and pre-
pared her table. She hath sent forth
her maydens to crye vpon ỹ hist place
of the citie: Who so is ignorant, let
hym come hither. And to the vnwyse
she sayde: O come on your waye, eate
my bred, and drincke my wyne, whych
I haue poured out for you. Forsake
ignorance, & ye shal lyue: and se ỹ yee
go in ỹ waye of vnderanding. Who
so reproueth a scornful person, getteth
him selfe dishonoure: and he that rebu
keth the vngodly, stayneth him selfe.
Reproue not a * scorner, lest he owe ỹ
euel wyl: but rebuke a wyse man, and
he wyl loue the. Geue a discrete man B
but an occasyon, and he wyll be the wi-
ser, teach a righteous man, & he wyl in
crease. The feare of the Lord is the be
gynnynge of wysdome, and the know-
ledg of holy thinges is vnderstading.
For thorow me the dayes shal be pro-
longed, and the yeares of thy lyfe shall
be many. If thou be wyse thy wysdom
shal do thy self good: but if ỹ thynkest
scorne therof, it shalbe thine owne har
me. A folysh restlesse womā, ful of wor
des, and such one as hath no knowleg,
sytteth in ỹ dores of her house vpon a
stoole aboue in the cite, to call suche as
go by, and walke strait in their waies.
Who so is ignorāt (saith she) let him
come hither, and to ỹ vnwise she saith:
Stollen waters are swete, and ỹ bred ỹ C
is preuely eaten, hath a good taste.
But they consider not ỹ death is there,
and that her gestes go downe to hel.

Or

The notes.

a * Or, many the certen nombre for the vncerten.
b * Scornful or mockinge persones after Dauid
tyme, are those which be suttel and crafty to hurt
other, and which are ready to dyffame other and to
open and tel secretes, and so to breake concord and
vnyte: And those also which make a mocke at the
word of God and despise it, and that repute it for
folyshnes as after in the. xiiii. a xix. d. & xxii. b

¶ The. x. Chapter

¶ In this Chapter & in al that folow vnto ỹ thyr-
teth, the wyse man exhorteth by diuers sentences
which he calleth Parables, to folowe vertues and
flie vyces: And sheweth also what profit cometh of
wysdom, & what hyndraūce procedeth of folishnes.

The * Paraboles of Salomon.

A wyse sonne maketh a glad fa-
ther, but an vndiscret son is
the heuynes of his mother.
Treasures that are wyckedly gotten,
profyt nothyng, but righteousnes de-
liuereth from death. The Lord wil not
let the soule of ỹ righteous suffer hon
ger, but he putteth the vngodly frō his
desyre. An vdle hand maketh poore, but
a quycke labouring hand maketh rich.
Who so gathereth in Somer, is wise:
but he that is slouthfyl in haruest,
bringeth him selfe to confusion. Louing
B and fauorable is the face of ỹ right tu-
ous, but the forehede of the vngodly is
full shame, and presumptuous. The me
morial of the iust shal haue a good re-
port, but the name of the vngodly shal
stynke. A wyse man wyl receaue wat-
nyng, but a foole will sooner be smyt-
ten in the face. He that leadeth an inno
cente lyfe, walketh surelye: but who so
goeth a wrongwaye, shal be knowen.
a * He that wynketh with his ey, wyl
do some harme: but he that hath a fo
lyshe mouth, shalbe beate. The mouth
of a righteous man is a wel of lyfe, but
the mouthe of the vngodlye is full
shame, and presumptuous.
Euel wil stereth vp strife, * but loue
C couereth the multitude of sinnes. In
the lippes of him that hath vnderstan
ding a man shal fynde wisdome, but ỹ
rodde belongeth to the backe of the fo
lyshe. Wyse mē layē vp knowledg but
ỹ mouth of ỹ folysh, is nye destruccyō.
The ryche mannes goodes are hys
stronge holde, but pouertie oppresseth
the poore.
The righteouse laboureth to do good
but the vngodly vseth his encrease vn
to synne. To take hede vnto ỹ chas
tening of nurtoure, is the waye of lyfe
but he that refuseth the to be reformed
goeth wronge. Dissembling lipps
kepe hatred secretly, & he that speaketh
any sclaunder, is a foole. Where mo
ch babbling is, there must nedes be of
fence: he that refrayneth his lippes is
wysest of al. An innocēt tōg is a great
tresur, but ỹ hert of the vngodlye is no
thyng worth. The lippes of ỹ righ
tuous fede a whole multitude, but fo
les shal dye in theyr owne foly. The
blessynge of the Lord maketh rich but
as for careful trauaile, it doth nothyng
therto. A fole doth wickedly ma-
keth but a spoyle of it: neuertheles it
is wysdom for a man to beware.
The thinge that the vngodly is
afrayed of, shall come vpon them: but
rightuous shal haue their desyre.
The vngodly is lyke a tēpest that
seth ouer, & is no more sene, but the ri
tuous remayneth sure for euer. As vi-
ger is to the tethe, and as smoke is vn
to the eyes, euē so is a slouthfyl person
to thē ỹ sende him forth. The feare of
ỹ Lord maketh a long lyfe, but the ye
res of the vngodly shalbe shortened.
The pacīēt abydyng of the righteous
shalbe turned to gladnes, but the hope
of the vngodly shal perysh. The way
of the lord geueth courag vnto ỹ godly
but it is a feare for wicked doers. The
righteous shal neuer be ouerthrowen
but the vngodly shal not remayne in
the land. The mouth of ỹ iuste wil be
talkynge of wisdome, but the tonge of
the frowarde shal perish. The lippes
of the ryghtuous are occupyed in acep
table thynges, but the mouth of the un
godly taketh them to the worst.

The notes.

a * To wynck w̃ his ey, here is to shew a sygne &
token of consentynge, when he thynketh the con
trary: as before in the. vi. b. and Eccli. xxviii. c

The. xi. Chapter

A False balaunce is an abhomi
nacyon vnto ỹ lord, but a true
weight pleaseth him. Where
pryde is, there is shame also & confusiō:
but wher as is lowlines, ther is wisdō

The innocent dealinge of the iust shal lede them, but the vnfaythfulnesse of ỹ despysers shalbe their owne destruction. *Riches helpe not in the daye of vengeaunce, but rightuousnesse deliuereth from death. The rightuousnes of the innocẽt ordreth his waye, but the vngodly shall fall in his owne wickednesse. The tyghtuousnesse of the iust shall deliuer them, but the despysers shalbe taken in their owne vngodlynesse. *When an vngodly man dyeth, hys hope is gone, the confydence of ryches shal perish. The righteous shalbe deliuered out of trouble, & the vngodly shal come in his steade. Therow the mouthe of the dessembler is his neyghbour destroyed, but thorow knowledge shall the iuste be deliuered. When it goeth well with the ryghtuous, the cyty is merye: and when the vngodly perysh, there is gladnesse. When the iust are in weale they florishe prosperously: but when the vngodly haue the rule, it decayeth. A man bringeth vp a slaunder of his neyghbour, but a whyse man wyll kepe it secret. A dessemblyng person wyll vncouer preuethinges, but he that is of a faythful hert, wyll kepe councel.

Where no good councell is there the people decaye: but where as many are that geue councell, there is wealth.

He that is suertye for a straunger, hurteth him selfe: but he ỹ medleth not wt suretyshyppe, is sure. A gracyous woman maintaineth honesty, as for ỹmighty, they mayntaine riches. He ỹ hath a gentle lyberal stomack is mercyfull: but who so hurteth his neighbour, is a tirant. The labour of ỹ vngodly prosperyth not, but he ỹ soweth rightuousnes, shal receaue a sure rewarde. Like as rightuousnes bringeth lyfe: euen so to cleue vnto euel, bringeth death.

The Lorde abhorreth the a fayned herte, but he hathe pleasure in them ỹ are vndefyled. It shal not helpe ỹ wicked, though they lay al their hãds together, but ỹ sede of ỹ rightuous shalbe preserued. A faire womã wtout discretion, is like a rig of gold in a swines snoute. The iust labour for peace, ertã quillite, but ỹ vngodly for disquietnes.

Some man geueth out his goodes, and is the richer, but the nygarde (hauyng ynough) wyl departe frõ nothing, and yet is euer in pouertie. He that is liberall in geuyng, shall haue plentye: & he that watereth, shalbe watered also him selfe. Who so hoordeth vp hys corne, shalbe cursed among the people: but blessinge shall lyght vpon his head ỹ selleth it. He that laboreth for honestie kyndeth hys desyre: but who so leketh after mischef, it shal happen vnto hym. He that trusteth in his riches, shall haue a fall, but the rightous shal florish as the greane leafe.

Who so maketh disquietnes in his owne house, he shall haue wynd for hys heritage, and the foole shalbe seruaunt to the wyse. The frut of the rightuous is as the tre of lyfe, a wyse mã also winneth mens soules. * If the rightuous be recompensed vpon erth, how much more then the vngodly and the synner?

The .xii. Chapter

Who so loueth wysdom, will be content to be reformed: but he that hateth to be reproued, is a foole. A good man is acceptable vntoo ỹ Lorde, but the wicked wyll he condemne. A man can not endure in vngodlynes, but the rote of the rightuous shal not be moued. A stedfaste woman, is a *crowne vnto her husbande: but she ỹ behaueth her selfe vnhonestlye is a corruptyon in hys boones. The thoughtes of the rightuous are righte, but the ymagination of the vngodly are deceatefull. The talking of the vngodly is howe they maye laye wayte for bloud, but the mouthe of the ryghtuous wyll deliuer them. Ouer thou canst turne the about, ỹ vngodly shalbe ouerthrowen but the house of ỹ rightuous shal stande. A man shall be commended for hys wysdõ, but a fole shalbe despysed. A symple man which laboureth and wanteth breade. A rightuous man regardeth the lyf of hys catel, but the vngodly haue cruell hertes. He ỹ tylleth his lãd shal haue pleteous nes

nesse of bread: but he ỹ foloweth ydylnes, is a very foole.

The desyre of the vngodly hunteth after mischefe, but the rote of the rightuous bringeth forth frute. The wycked falleth in to ỹ snare thorow themalyce of his owne mouth, but ỹ iust shall escape out of parel. Euery man shal enioye good, a cordyng to the innocencye of his mouth, and after the worckes of his handes shal he be rewarded. Loke what a *foole taketh in hand, he thynketh it wel done: but he that is wyse, wyl be councelled. A foole vttereth hys wrath in al the haste, but a discrete mã forgeueth wronge.

A iust man wyl tel the truth, and shew the thinge that is right: but false wytnesse disceaueth. A sclaunderous person pricketh like a swerd, but a wyse mans tonge is wholsome. A true mouth is euer constant, but a dessemblinge tonge is sone chaunged. They ỹ imagyn euel in their minde, wyll disceaue: but ỹ counsellers of peace shal haue ioye folowig them. There shal no myshappe happen vnto the iust, but the vngodly shal be filled wt misery. The Lord abhorreth disceatful lyppes, but they that labour for trueth please him. He ỹ hath vnderstanding can hide hys wysdom, but an vndiscrete hert telleth out his foolishnesse. A dilygent hand shal beare rule, but the idle shalbe vnder tribute. Heuines discorageth ỹ hert of mã, but a good word maketh it glad agayne. The rightuous is liberal vnto his neighbour, but the waye of the vngodlye wyl disceaue them selues. A dysceatful man shal fynde no vauntage, but he ỹ is conten with that he hath is more worthe then golde. In ỹ way of rightuousnes, ther is life, as for any other way it is ỹ path vntodeate.

The notes

a*Crowne for greate honour and glory, as before in the .xiiii. chapiter.

b*Hys foole in the Prouerbes is principally vnderstãd him that in following his owne councel defyeth inflelite and ỹ vnknowyng of God for truth and hygh wisdome: and wil by no meanes herken and obeye to the worde of god, as before in the .i. .iii. .d. .x. .b. and .xiiii. .a

The xiii. Chapter

A Wyse sonne wil receaue his fathers warninge, but he ỹ is *scorneful, wyl not heare when he is reproued. A good man shal enioye the frut of his mouth, but he that hath a froward mynde shalbe spoyled. He ỹ kepeth hys mouth, kepeth his lyfe: but whoo so ỹ speaketh vnaduised, fyndeth harme. The slougarde wolde fayne haue, & can not get his desyre: but ỹ soule of the dylygẽt shal haue plenty. A righteous man abhorreth lyes but the vngodly shameth both other ãd him selfe. Righteousnes kepeth the innocente in ỹ way, but vngodlynes shal ouerthrowe the synner.

Some men are ryche, though they haue nothyng: agayne som men are poore, hauing great riches. Wyth goodes euery man delyuereth hys lyfe, and the poore wyl not be reproued. The lyght of the ryghtuous maketh ioyful, but ỹ candle of the vngodly shal be put out. Amonge the proud there is euer stryfe, but among those that do al thynges wt aduisement there is wisdome. Hastely gotten goodes are sone spente, but they that be gethered together with the hãd, shall encrease. Long tarying for a thig that is dysered, greaueth the herte: but when the desyre cometh it is a tre of lyfe. Who so despyseth the word, destroyeth hym selfe: but he that feareth the cõmaundment shall haue peace. The law is a well of lyfe vntoo the wyse, that he maye kepe him from the snares of death. Good vnderstandinge geueth fauour but harde is the waye of the despysers. A wyse man doth all thynges with discretion, but a fole wyl declare hys foly. An vngodly messenger bryngeth mischeafe, but a faythfull ambassadour, is wholsom: he that thynketh scorne to be reformed: cometh to pouertye and shame but who so receaueth correction, shal com to honor. Whe a desyr is brought to passe it deliteth ỹ soule: but foles abhorre hym ỹ eschueth euell. He ỹ goeth in ỹ company of wyse men, shalbe wise but who so is a cõpanion of foles, shal be hurte. Mischefe foloweth vpon synners, but ỹ rightous shal haue a good rewarde. Which theyr children childre shall haue in possession, for the ryches of the synners is layd vp for the iuste.

There is plenteousnes of fode in ỹ feeldes of the poore, and shall bee increased

creased out of measure. He that spareth the rodde, hateth his sonne: but who so loueth hym, holdeth hym euer in nourture. The rightuous eateth, and is satisfyed, but the bely of the vngodly hath neuer ynough.

The Notes.

a ✱ Of this is spoke in the ynyenth Chapter. b

The. xiiij. Chapter.

A Wyse woman vpholdethe her house, ut a folish wyfe plucketh it downe whoo so feareth the lord, walketh in the right path: & regardeth not him that abhorreth the wayes of ỹ Lorde. In the mouth of the folysh is ỹ boastinge of Lordshyppe, but the lyppes of the wyse wyll be ware of suche. Where no a ✱ oxen are, there the crybbe is emptie: but wheare the oxen laboure there is moch frute. A faythfull wytnesse wyll not dissemble, but a falsse recorde wyll make a lye. A scornefull body seketh wysdome, and fyndeth it not: but knoweledg is easye to come by, vnto hym that wyl vnderstand. Se that thou meddle not with a foole, and doo as though thou haddeste no knoweledge. The wysdom of hym that hath vnderstanding is, to take heade vnto hys waye, but the folysshnes of the vnwyse deceaueth. Foles make but a spoorte of synne, but ther is fauorable loue amõg the rightuous. The herte of hym that hath vnderstading wyll nether dyspayre for any sorowe, nor be to presumptuous for anye soden ioye.

B The houses of the vngodly shall be ouerthrowne, but the tabernacles of ỹ rychtuous shall so florysh. There is a b ✱ waye whych some men thynke to bee rycht, but the ende therof leadeth vnto death. The herte is sorowfull euen in laughter, & the ende of mirth is heynesse. An vnfaythfull personne shal be fylled with hys owne wayes, but a good man wyll beware of suche. An ignorant body beleueth all thynges but who so hath vnderstãdinge, loketh well to hys goynges. A wyse man feareth, and departeth from euell: but a fole goeth on presumptuously. An vnpatient man dealeth folyshlye, but he ỹ is well aduised, doth otherwayes. The ignorante haue folysshnes in possession, but the wyse are crowned w̃ knowledge. The euel shal bowe them selues before the good, and the vngodly shall wayte at the doores of the rightuous. The poore is hated euẽ of his owne neybours, but the rych hath many frendes.

C Who so despyseth his neyghboure, doth amis: but blessed is he ỹ hath pytie of the poore. They ỹ imagin wickednes, shall be disapeinted: but they that muse vppon good thynges, vnto such shal happen mercy and faythfulnesse. Dilygent labour bringeth ryches, but wher many vayne woordes are, truly ther is scarcenesse. Ryches are and ornamente vnto the wyse, but ỹ ignorauntce of ỹ fooles is very folysshnes. A faythfull witnes deliuereth soules, but a lyer deceaueth them. The feare of the Lorde is a strong holde, for vnto hys he wyll be a sure defence. The feare of the Lord is a wel of lyfe, to auoyde the snarys of deth. The increase & prosperitie of ỹ cõmens is ỹ kynges honour, but ỹ decay of the people is ỹ confusyon of the prince. Pacience is a token of wysdom, but wyath and hastie displeasure is a tokẽ of folysshnes. A mery hert is the lyfe of the body, but raueour consumeth awai the bones. He ỹ doth a poore mã wrong, blasphemeth hys maker: but who so hath pytie of the poore, doth honoure vnto God. The vngodly is afrayd of euery parel, but ỹ rightuous hath a good hope euen in deathe. Wysdome resteth in the herte of hym that hath vnderstãding, and he wyll teache them that are vnlerned. Righteousnes setteth vp the people, but wickednes bryngethe folke to destruction. A discreate seruant, is a pleasur vnto the kynge, but one that is honest prouoketh hym vnto wrathe.

The notes

a ✱ By the oxen are signifyed preachers as in 1. Cor. and by the crybbe the church. b ✱ way for maner of liuyng. Psal. 1. a. that abydeth not in the way of sinners &c. and ỹ there after in the xvi. c

¶ The. xv. Chapter.

A Softe answer putteth downe displeasur, but frowarde wordes prouoke vnto anger. A wys tong commendeth knoweledge, a foolysh mouth blabbeth out nothynge but folysshnes.

The

The eyes of the Lorde loke one euery place, both vpõ the good and badd.

A wholsome tonge is a tree of lyfe, but he that abuseth it, hathe a broken minde. A foole despiseth his fathers correction, but he that taketh hede whãe he is reproued shall haue the moare vnderstandynge.

In the house of the rightuous are greate ryches, but in ỹ increase of ỹ vngodly ther is mysorde. A wisemouth poureth oute knoweledge, but the herte of the folysh doth not so. The lorde abhorreth the sacrifyce of the vngodly but the prayer of the ryghtuous is acceptable vnto him. The waye of the vngodly is sã abhomination vnto ỹ lord, but who so folowethe rightuousnes, him he loueth. He that forsaketh ỹ right streite, shalbe sore punyshed: and who so hatetheorrection, falleth into death. Thehel wher paine is knowne vnto the Lord, how moch more then the hertes of men? A scornful bodye loueth not one that rebuketh hym, nether wyll he come amonge the wise. A mery herte maketh a chearfull countenauuce, but an vnquyet mynde maketh it heuy. A wyse hart wyll seke after knowledge, but the mouthe of fooles medleth with foolysshnesse. All the dayes of the poore are myserable, but a quyete herte, is as a continuall feast. Better is a lytle w̃ the feare of the lorde then greate treasure, for they are not witthoute sorowe. Better is a messe of potage w̃ loue, then a fat ore with euel wyll.

C An angry man stereth vp strife, but he ỹ is patient stylleth discorde. The waye of ỹ slouthfull is ful of thornes, but ỹ strete of ỹ rightuous is wel cleansed. A wyse sonne maketh a glad father, but an vndiscrete body shameth his mother. A fole reioyseth in foolishe thinges, but a wyse man loketh well to his owne goinges. Vnadvysed thoughtes shal come to naught, but where as men are that can geue counsel, there is stedfastnesse. O how ioyfull a thynge is it, a man to geue a conuenient answere? O howe pleasaunt is a worde spoken in due season. The waye of lyfe leadethe vnto heauen, that a man shulde be ware of hell beneth.

The Lorde wyl breake downe ỹ house of ỹ proude, but he shal make fast ỹ borders of ỹ widdow. The lord abhorreth the ymaginacõs of ỹ wicked, but pure wordes are pleasaũt vnto hi. D

The couetous mã roteth vp his owne house, but who so hateth rewards, shal liue. A rightuous mã museth in his minde how to do good, but the mynde of ỹ vngodly ymagineth, how he may do harme. The lorde is farre from the vngodly, but he heareth ỹ prayer of ỹ rightuous. Lyke as the clearnesse of the eyes reioyseth ỹ herte, so dothe a good name fede the bones. The eare that herkneth vnto wholsome warnig, and enclineth therto, shal dwel among the wise. He that refuseth to be rebous med, despyseth his owne soule: but he that submitteth him selfe to correccyon, is wyse.

¶ The. xvi. Capter.

A THe feare of the Lorde is ỹ ryght scyence of wysdome, & lowlynes goeth before honour. ✱ a A man may well purpose a thynge in hys herte, but the answere of the tonge cõmeth of the Lorde. A mã thinketh e al his wayes to be cleane, but it is the lord ỹ fashioneth the myndes. Cõmytte thy workes vnto ỹ Lorde, and loke what thou deuyseste, it shall prospere. The lorde doth al thynges for his owne sake, yee & when he kepeth ỹ vngodly for the daie of wrath. The lorde abhorreth all presumptuous & proude hertes, ther may nether stregth ner power escape. With louynge mercy, & faithfulnesse synnes be forgeuen, and who so feareth the Lorde eschueth euell. Whe a mãs wayes please the lorde, he maketh hys verye enemyes to be hys frendes. Better is it to haue a lytle thynge w̃ rightuous, then great rentes wrõgously gotte. A mãs deuyseth away in his hert, but it is ỹ lord ỹ ordereth hys goinges. When the prophecy is in ỹ lippes of the king, his mouth shalnot go wrong in iudgment. B

A true measure & a true balaunce

are

ar the Lozdes, he maketh al weyghtes.
A It is a greate abhominacyō when kinges are wicked, foz a kinges seate shulde beholden vp w̄ rightuousnesse.
Ryghtuous lyppes are pleasaunte vnto kynges, and they loue hym ꝑ speaketh ꝑ trueth. The kynges displeasure is a messaūger of death, but a wise man will pacifye hym. The cherefull countenaunce of ꝑ kyng is lyke, & his louynge fauoure is as ꝑ euenyng dewe. To haue wisdome in possessiō is better then golde, and to get vnderstandinge, is moze worth then syluer.
The path of the reghtuous eschueth euel, & who so loketh wel to his wates, kepeth his owne soule. Presumptuousnes goeth before destruccīō, and after a proude stomake there foloweth a fall. Better is it to be of humble mynde with the lowly, then to deuyde the spoyles w̄ the proude. He that handleth a matter wysely, optey nethe good: & blessed is he, ꝑ putteth his trust in the Lozde. Who so hath a wyse vnderstandynge, is called to councel: but he ꝑ can speake fayre getteth moze ryches. Understandyng is a wel of lyfe
C vnto him that hath it, as foz the chastening of foles, it is but folyshnes. The hert of the wise enfourmeth his mouth, & amendeth the doctrine in his lyppes. Fayre wozdes are an hony combe, a re freshyng of the mynde, & health of the bones. *There is awaye ꝑ men thinke to be right, but the ende therof leadeth vnto death. A troublous soule disquieteth her selfe, foz her owne mouth hath brought her therto. An vngodly person ſterreth vp euel, and in his lips he is as an whote burnīg fyre:
A frowarde body causeth stryfe, & he ꝑ is a blabbe of his tonge, maketh deuysyon amounge Princes. A wycked man begileth his neighbour, & leadeth him the waye ꝑ is not good. He* ꝑ
D wyncketh with his eyes, ymagyneth mischefe: & he that byteth his lippes, wyll do some harme. Age is a crowne of worshyp, yf it be founde in ꝑ way of ryghtuousnes. A patient man is better then one stronge: & he ꝑ cā rule his selfe is moze worth then he ꝑ wynneth a cyttye. The lottes are caſt into the lappe, but their fall standethe in the Lozde.

*Of this ye haue before in the.x. Chap. b,

The.xvii.Chapter.

Better is a dzye mozsel with
A quietnesse, then a full house
ſmany fatcatel with strife.
*A discrete seruaunte shal haue moze rule then ꝑ sonnes ꝑ haue no wysdome, & shall haue like heritage with the brethrē. Like as siluer is tried in the fire & golde in ꝑ foznace, euē so doth ꝑ Lozd proue the hertes. A wicked body holdeth moch of false lippes, & a dessemblig personne geueth eare to adeceatfull tōge.
*Who so laugheth the poze to scozne, blaspheməth his maker: & he ꝑ is glad of another mās hurt, shal not be vnpunished. Chyldets chyldzen are a woz shyppe vnto the elders, & the fathers are the honour of ꝑ children. In eloquent speach be cōmethe not a foole, a dessembling mouth also beseməth not a prince. Liberalyte is a precious
B stone vnto him that hath it, foz where soeuer he becōmeth, he prospereth.
Who so couereth an other mans offence, seketh loue: but he that discloseth the faute, setterthe frendes at variaunce. One repzoke doth moze good to him ꝑ hath vnderstādinge, then an C. stripes vnto a foole. A seditious personne seketh mischefe, but a cruel messaūger shalbe sente agaynst hym.
It were better to come agaynst a she Bere robbed of her whelpes, then agaynst a foole, in his folyshnes.
*Who so rewardeth euell foz good, the plage shal not depart frō his house
He ꝑ loweth discozde & stryfe, is like one ꝑ diggeth vp a water bzoke: but ā
C opē enemy is like ꝑ water ꝑ breaketh out & rēneth abzoade. The lozd hateth as wel him ꝑ iustifieth ꝑ vngodly, as him ꝑ cōdēpneth ꝑ innocēt. What helpeth it to geue a foole money in his hād, wher as he hath no mīd to by wisdō? He is a frēde ꝑ al way loueth, & i aduersyte a mā shal know who is his brother: who so promiseth by ꝑ hād, & is suerti foz a nother, he is a foole. He ꝑ loueth strife, delyteth in synne: and who so setterthe his doze to hye, seketh after a fall.

Pro.xviii.b. Deu.xvi.a. Esa.lv.b.

Who so hath a frowarde herte ob-
teineth no good: & he ꝑ hath an ouerth
warte tonge, shall fall in to myschefe.
An vnwise body bzingeth him selfe into sozowe, and the father of a foole can haue no lope. *A merye herte maketh a lustye cozage. but a sozowfull mynde dzieth vp the bones. The vngodly taketh gifres out of the bosom, to wreste the wayes of iudgment.*
Wysdome shyneth in the face of hym that hath vnderstandynge, but the eyes of fooles wandze thozow out all landes. An vndiscrete sonne is a greke vnto his father, & an heuynesse vnto his mother that bare hym. To punish the innocent, & to smyte the princes ꝑ geue true iudgment, ar both euel.
*He is wyse & discrete, ꝑ tempereth his wozdes: & he is a man of vnderstā
dinge, ꝑ maketh moch of his spzete: yee a very foole (when he holdeth his tonge) is counted wyse, and to haue vnderstanding, when he shutteth his lippes.

The.xviii.Chapter.

A Who so hath pleasure to sow
dyscozde, pyketh a quarell in euery thynge. A foole hath no delyte in vnderstā
dynge, but onelye in thole thynges wherin his hert reioyseth.
Where vngodlynes is, there is also disdayne: and so there foloweth shame and dishonoure: The wozdes of a mās mouth are lyke depe waters, and the well of wysdome is lyke a full streame.
It is not good to a*tegarde the personne of the vngodly, oz to put backe the righteous in iudgemente. A fooles lyppes are euer bzawling, & his mouthe pzouoked vnto battayll. A fooles
B mouth is his owne destruction, & his lyppes are ꝑ snare foz his owne soule.
The wozdes of a sclaunderer are very wounded, & go thozow vnto ꝑ vnmost partes of the body. Who so is slouthful & slacke in his labour, is ꝑ brother of him that is a waster. The name of the Lozde is a strōge castel, the righteous flyeth vnto it, & shalbe saued.
But ꝑ rych mans goodes are his strōg holde, yee he taketh them foz an hy wal
C rounde about him. After pzyde cōmeth destruccīō, & honour after lowlynes.
*He ꝑ geueth sentēce in a matter before he heare it, is a foole, & woorthye to be cōfounded. A good stomacke dziuethe awaye a mans disease, but whē the spzete ys vexed, who maye abide it? A wysse herte labourethe foz knowledge, & a pzudente eare seketh vnderstandynge. Liberalyte bzyngeth a man to honour & woz shipe, and setteth hi among great men. The righ tuous accuseth him selfe first of al, yf his neyghboure come, he shal fynde hi.
D The lot pacifieth ꝑ variaunce, & parteth the mightie a sunder. The vnite of bzethzen is stronger then a castel, & they ꝑ holde together are like the barre of a palace. A mans bely shalbe satisfyed with ꝑ frut of hys own mouth, and with ꝑ encreale of his lippes shal he be fylled. Death and lyfe stād in ꝑ powr of the tonge, he that loueth it, shal enioye the frute therof. Who so fyndeth a wyfe fyndeth a good thing and receaueth an wholsome benefite of ꝑ Lozd: The pooze maketh supplicacyon and pzayeth mekely, but ꝑ rich geueth a rough answere. A frende ꝑ delyteth in loue, doth a mā moze frēdschipe, & sticketh faster vnto him then a bzother.

The notes
a*That is, to owe fauer to the person, &c.

The.xix.Chapter.

Better is the pooze ꝑ liueth godly,
A then the blasphemer that is but a fole. Where no discrecion is, there the soule is not well: & who so is swyfte one foote, stōbleth hastely. Folishnesse maketh a mā to go out of his waye, and then is his herte vnpacient agaynste the Lozde: Ryches make many frendes, but the pooze is forsake of his owne frendes. A false witnesse shall not remayne vnpunished, & he ꝑ speaketh lyes shall not escape. The multitude hangeth vpon greate men, & euery man fauoureth him ꝑ geueth rewardes. As foz the pooze, he is hated amonge all his brethzē: yee his owne frēdes forsake him, & he that geueth credēce vnto wozdes, getteth nothing:
He ꝑ is wyse, loueth his owne soule:
A

and who so hath vnderstanding, shall prospere. A false witnesse shal not remayne vnpunyshed, and he that speaketh lyes shal perisshe. Delicate ease becommeth not a foole, much more vnseemelye is it, a bonde man to haue the rule of princes. A wyse man putteth of displeasure, and it is his honour to let some fautes passe. The kynges displeasure is lyke the roaring of a Lyō, but his frendshyp is like the dewe vpō the grasse. An vndiscrete sonne is ỹ heynes of his father, and a brawling wyfe is like ỹ topp of an house, where thorow it is euer dropping.

House and ryches maye a mā haue by ỹ heritage of his elders, but a discrete woman is the gyft of the Lord.

Slouthfulnes bringeth slepe, and an ydel soule shall suffer honger.

Who so kepeth the cōmaundement, kepeth his owne soule: but he ỹ regardeth not his waye, shal dye. He ỹ hath pitie vpon ỹ poore, lendeth vnto the Lord: and loke what he layeth out, it shal be payed him agayne. Chasten thy sonne while ther is hope, but let not thi soule be moued to slaye him. For grate wrath bringeth harme: therfore let him go, and so maiest thou teach hym more nurtoure.

O geue eare vnto good councell, & becontent to be reformed, ỹ ỹ mayst be wyse here after. There are many deuyces in a mans hert, neuer theles the cōcel of the Lord shal stande. It is a mans worshipe to do good, and better it is to be a poore man, then a dyssembler. The feare of the Lorde preserueth the life, yee it geueth plentuousnes, without ỹ vysytacion of any plage. A slouthful body shutteth hys hand in to his bosome, so that he can not put it to his mouth. *If thou smitest a scornefull person, ỹ ignorant shal take better hede: and yf thou reprouest one ỹ hath vnderstanding, he wyl be ỹ wiser.

*Pro. xxi. b

He ỹ hurteth his father or shutteth out his mother, is a shamefull and an vnworthy sonne. My sonne, heare no more the doctrine ỹ leadeth the awaye from ỹ wordes of vnderstanding.

A false witnes laugheth iudgement to scorne, and ỹ mouth of the vngodly eateth vp wickednes. Punishmentes are ordeyned for the scorneful, and stripes for fooles backes.

a *Of this is spokē in the xyenth Chapter. b

The. xx. Chapter.

Wyne is a voluptuous thinge, and dronckenes causeth sedicīō: who so delyteth therin, shal nether be wyse. The kynge ought to be feared as the roaring of a lyon, who so prouoketh hi vnto anger, offendeth agaynst hys owne soule. It is a mās honaur to kepe hym selfe from stryfe, but they ỹ haue pleasure in brawlinge, are fooles euerone. A slouthful body will not go to plow for cold, therfore shal he go abegging in Sommer, & haue nothing. Wyse counsell in ỹ hert of mā is like a water in ỹ depe of ỹ earthe, but he ỹ hath vnderstanding, bringeth it forth. Many ther be yͤt called good doers, but where shall one fynde a true faithfulmā? Who so ledeth a godly & an innocent lyfe, happie shal his childrē be whom he leaueth behynde hym. A kynge that sytteth in iudgment, and loketh well aboute hym, driueth away all euell. *Who can saye: my herte is cleane, I am innocēt frō synne. *Iob. xv. a. Eccle. vii. a

To vse two maner of weights, or two maner of measures, both these ar abhomynable vnto the Lorde. A chylde is knowne by his conuersacyon, whether his workes be pure & ryght. As for the hearynge of the eare & the syght of ỹ eye, the Lord hath made thē both. Delyte not thou in slepe, lest thou come vnto pouerte: but opē thine eyes, & thou shalt haue bred ynough. It is naught, It is naught (say men) when they haue it, but when it is gone they geue it a good word. A mouth of vnderstanding is more worth then golde, many precious stones, & costely Jewels. Take his garmēt that is suertye for a straunger, & take a pledge of hym for the vnknowne mans sake: Euery mā liketh the bred that is gotten wyth disceate, but at the laste hys mouth shalbe filled with grauell.

Thorow councell the thinges that men deuyse go forwarde: and wyth discrecion ought warres tobe taken & handē.

Medle not with him that bewrayeth secretes, and is a sclaunderer, and disceaueth with his lippes. Who so curseth hys father and mother, hys light shalbe put out in the myddest of darckenesse. The heritage that cōmeth to hastely at the fyrst, shal not be prayssed at the ende. Saye not thou: I wyl recompence euel, but put thou thy trust in the Lord, and he shal defende the. The Lorde abhorreth two maner of weyghtes, and a false balaunce is an euel thinge. The Lord ordereth euery manes goinges, for what is he, that vnderstandeth his owne wayes? It is a snare for a man to blaspheme ỹ which is holy, and then to go about wͤ vowes. A wyse kynge destroyeth ỹ vngodlye, and bringeth the whele ouer them. The lanterne of the Lord is the brech of man, and goeth thorow all the inward partes of the body. Mercy and faithfulnes preserue the kyng, and wͤ louinge kyndnes his seate is holden vp. The strength of yonge men is their worshyp, and a graye head, is an honour vnto ỹ aged. Woundes driue awaye euel, and so stryppes the inward partes of the body.

The. xxi. Chapter.

The kynges hert is ỹ hand of the Lorde, lyke as are ỹ ryuers of water: he maye turne it whither so euer he wil. Euery man thinketh his owne waye to be right, but the lord iudgeth the hertes. To do rightuousnesse and iudgemente is more acceptable to the Lord then sacrifice. A proude loke, a proude stomacke, & the lanterne of the vngodly is synne. The deuyces of one that is dilygente, bring plenteousnes: but he that is vnadvysed, commeth vnto pouerte. Who so hoordeth vp ryches with the disceatfulnes of his tong, he is a foole, and lyke vnto thē that seke their owne death. The robberies of the vngodly shal be their owne destruccion, for they wold not do the thyng that was right. The wayes of the frowarde are straunge, but the worckes of hym that is cleane, are ryght.

* It is better to dwel in a corner vnder the house toppe, then wͤ a brawlyng woman in a wyde house. The soule of the vngodly wysheth euel, and hath no pytye vpon his neyghboure. *When the scorneful is punished, the ignorāt take the bester hede: and when a wyse man is warned, he wyl receaue ỹ more vnderstandyng. The rightuous enkourmeth the house of the vngodly, but the vngodlye goo on styll after their owne wickednesse. Who so stoppeth his eare at the crye of the poore, he shal crye him selfe and not be herde. A preuy rewarde pacifyeth displeasure, and a gyfte in the bosome stylleth furyousnesse. The iust delyteth in doynge the thinge that is right, but the workes of wickednesse abhorre the same.

The man that wandereth out of the waye of wysdome, shal remayne in the congregacīō of the deed. *He that hath pleasure in banckettes, shall be a poore man: Who so delyteth in wyne and delicates, shal not be ryche. The vngodly shal be geuen for the rightuous, & ỹ wicked for the iust. *It is better to dwel in a wylderneße, then with a chyding and an angry woman. In a wyse mans house, there is greate treasure & plentuousnesse, but a folysh body spendeth vp al. Who so foloweth ryghtuousnesse and mercy fyndeth bothe lyfe, rightousnes & honour. A wyse man wynneth ỹ citie of ỹ mighty, & as for ỹ strength ỹ they trust in, he bringeth it downe. Who so kepeth his mouth and his tōg the same kepeth his soule from trouble. He that is proude and presumptuous, is called a scorneful mā, which i wrath darre worcke maliciously. The voluptuousnesse of the slouthful is his owne death, for his handes wyl not labour: He coueteth and desyreth all the daye longe, but the rightuous is alwaye geuing and kepeth nothing backe. *The sacrifice of the vngodly is abhomynacion, for they offer the thynge that is gotten, wyth wickednes. A false wytnesse shall perysshe, but he that wyll be contente to heare, shall all waye haue power to speake him selfe.

An vngodly man goeth forth rashly, but ỹ iust reformeth his owne waie.

Esaie.i.d: and.xl.d.b Psal.xxxij.c

There is no wysdom, ther is no vnder standing, there is no councell agaynst the lord. The horse is prepared against the daye of battel, but the lorde geueth the victory.

The xxij. Chapter.

A * Good name is more worth then greate ritches, and louyng fauour is better then syluer and golde.

A * Eccle.xli Eccle.vii.a.

Whether riches or pouerte do mete vs, it cōmeth al of God. A wyse man seeth the plage and hydeth hym selfe, but the folysh go on styll and are punished. The ende of lowlynes and the feare of God, is riches honour, prosperitie and helth. Speares and snares are in the waye of the frowarde, but he that wyll kepe hys soule let hym flee frō suche. If thou teachest a chylde in his youth what waye he should go, he shal not leaue it when he is olde. The ryche ruleth the poore, & ỹ borower is seruaūt to ỹ lēder: He ỹ soweth wyckednes shal reape sorowe, and ỹ rod of his plage shall destroye hym. * A louynge eye shalbe blessed, for he geueth of his bred vnto the poore. Cast out the a* scorneful man, and so shall stryfe goo oute wyth him, yee, variaunce and sclaunder shal cease. Who so delyteth to be of a cleane hert and of gracious lyppes, the king shall be hys frend. The eyes of the lord preserue knowledg, but as for the wordes of the desyptefull, he byngeth thē to naught. The slouthfull body sayth: ther is a lyon without, I might be slayne in the stret. The mouth of an harlote is a depe pyt, wherin he fallyth that ỹ lorde is angry wyth al.

B Proue.xxvi.b

Folysh nes sticketh in the hert of the lad but the rod of correctiō driueth it away. Who so doth a poore man wrong to increase hys owne riches, geueth (comenly) vnto the riche, & at the last commeth to pouertie hym selfe. My sonne, bowe downe thyne eare, and hercken vnto ỹ wordes of wysdome, applye thy mynde vnto my doctryne: for it is a pleasaunt thynge yf thou kepe it in thyne hert, & practise it in thy mouth, that thou mai alway put thy truste in the Lorde.

C

Haue not I warned the verye oft w̄ counsel and lernynge: that I might shewe the trueth and that thou myght verye myghtely answere them ỹ saye eny thinge against the? Se ỹ thou rob not the poore, because he is weake, and oppres not the symple in iudgement: for ỹ Lord him selfe wil defend their cause, and do violence vnto them that haue vsed violence. Make no frendshyp w an angrye wylful man, and kepe no cōpany with the furious: lest thou learne hys wayes, and receaue hurt vnto thy soule. Be not thou one of them ỹ bynde their handes vpō promyse, and are ouer tye for det: for if thou hast nothynge to paye, they shal take away thy bed frō vnder the. Thou shalt not remoue the lande marcke, whyche thy forefathers haue sett. Seyst thou not, that they which be dylygent in their busynesse stand before kynges, and not amonge the symple people?

D

The notes.

a* Loke before in the xv. capter. b

The xxiij. Chapter.

When thou sytest at the table to eate w̄ a Lord, ordre thy selfe manerly with the, thynges that are set before the. Measure thyne appetyte: and if thou wylt rule thyne owne selfe, be not ouer greadye of his meate, for meate begyleth and deceaueth. Take not ouer greate trauayle and labour to be ryche, beware of such a purpose. Why wilt thou set thyne eye vpō the thynge, which sodenly vanisheth awaye? For ryches make them selues wynges, and a* take their flight lyke an Aegle in to the ayre. Eate not thou w̄ ỹ enuyous, & desyre not his meate, for he hath a maruelous hert. He saith vnto the eate and drinck, where as his hert is not with the. Yee the morsels ỹ thou hast eaten shalt thou parbrake, & lose those swete wordes. Tel nothing in to the eares of a foole, for he wyl despyse the wysdome of thy wordes. Remoue not the olde lande marke, & come not with in the felde of the fatherles: For he ỹ delyuereth them is myghtie, euen he shal defend their cause against ỹ. Applie thyne herte vnto lernyng & thyne care to the wordes of knowledge.

A

B

C

D

* Withholde not correccon from ỹ child for

for if thou beatest him with the rodde, he shal not dye therof. Thou smytest him with the rodd, but thou deliuerest his soule from hell. My sonne, yf thy herte receaue wysdome, my herte also shal reioyce: yee my reines shal be very glad, if thy lyppes speake the thynge ỹ is right. * Let not thyn hert be gelouse to folowe synners, but kepe the styll in the feare of the Lord b* al the date lōg: for the ende is not yet come, and thy patient abiding shal not be in vayne.

C My sonne, geue eare & be wyse, so shal thine hert prosper in the waye. Kepe no companye with wyne bybbers and ryotous eaters of flesche: for such as be dyonckardes and ryotous shal come to pouerte, and he that is geuen to much slepe, shal go with a ragged cote. Geue eare vnto thy father that begat the, & despyse not thy mother when she is old. Labour for to get the truth: sel not awaye wysdome, nourtoure and vnderstāding (for a righteous father is maruelous glad of a wyse sonne, and delyteth in him) so shal thy father be glad & thy mother that bare the shal reioyce. My sonne, geue me thine hert, let thine eyes haue pleasure in my wayes. For an whore is a depe graue, and an harlot is a narow pyt. She lurcketh lyke a thefe, and those that be not aware she bryngeth vnto her. Where is woe? where is sorowe? where is stryfe? where is brauling? where are woundes with out cause? where be red eyes? Euen among those that be euer at the wyne, & seke out where the best is. Loke not thou vpon the wine, how redde it is, & what a colour it geueth in the glasse.

D

It goeth downe softly, but at the last it byteth like a serpent, & styngeth as an Adder. So shal thyne eyes loke vnto straung women, and thyne herte shal muse vpon frowarde thinges. Yee ỹ shalt be as though ỹ slepest i ỹ myddest of the see, or vpō the top of the mast. They wouded me (shalt thou saye) but it hath not hurt me, they smot me, but I felt it not. When I am wel wakened, I wyl go to the drincke agayne.

The Notes.

a* That is vanished first awaye.
b* Is before in the xvij.

The. xxiiij. Chapter

B

* Be not thou gelous ouer wycked men, and desyre not thou to be among them. For their herte ymagneth to do hurte, and their lyppes talke of myschefe. Through wysdome an house shal be builded, and with vnderstanding it shal be set vp. Through discrecion shal the chābers be fylled with al costly and pleasaunt ryches. A wise man is stronge, ye a mā of vnderstandinge is better then he ỹ is myghty of strength. For with dyscrecion must warres be taken in hand, and where as are many that can geue counsel, there is the victory. Wysdom is an hye thing, ye euē to the foole for he * darre not open his mouth in ỹ gate. He that ymagineth mischef may welbe called an vngracious personne. The thoughte of the foolysche is synne and the scorneful is an habitacion vnto men. b* If thou be ouer sene and negligente in tyme of nede, then is thy strength but smal. Delyuer them ỹ go vnto death, and are led awaie to be slayne, and be not negligent therin. If thou wilt saye: I knowe not of it. Thynekeste thou ỹ he which made the hertes, doth not consydre it: and that he which regardeth thy soule, seyth it not: Shal not he recompence euery mā accordinge to his workes? My sonne, ỹ eatest hony and the swete hony combe, because it is good & swete in thy mouth. Euen so shal the knowledge of wysdome be vnto thy soule, as soone as ỹ hast gotten it.

A

B

And there is good hope, yee thy hope shal not be in vayne. Laye no prey wayte wickedlye vpon the house of the righteous, and disquiet not his resting place. For a iust man falleth * seuē tymes, and rayseth vp a gayne but the vngodly fal in to wyckednes. Reioyce not ỹ at ỹ fal of thine ennmie, & let not thyne hert be glad when he stombleth. Let the Lorde (when he sayeth) be angry, & turne his wrath frō hi vnto ỹ. * Let not thy wrath and gelousye moue the, to folowe ỹ wicked & vngodely. And why? ỹ wicked hath nothing to hope for, & ỹ candel of the ỹ vngodely shal be put out. My sonne, feare ỹ

C

Iij. the

the Lord & the kynge, & kepe no cõpany wt ỹ slaunderous: for their destruction shal come sodenly, and who knoweth the fal of them both? These are also the sayenges of the wyse. It is not good, to haue respecte of any person in iudgmẽt. He ỹ saieth to the vngodly: ỹ art righteous, him shal ỹ people curse, ye ỹ cõmẽte shal abhorre him. But they ỹ rebuke the vngodly shal be cõmẽded, & a ryche blessing shal come vpon thẽ. He maketh him selfe to be wel loued, ỹ geueth a good answere. First make vp thy worcke that is without, & loke wel vnto ỹ which thou hast in the felde and then build thyne house. D Be no false witnesse agaynst thy neighbour, and hurt him not wt thy lyppes. Saye not, I wil handel him, euen as he hath dealt with me, & wyl reward euery mã accorning to his dedes. I went by the felde of the slouthful, & by ỹ vyniardes of ỹ foolysh man. And lo, it was al couered wt nettels, & stode ful of thistles, Prou. viii & ỹ ston wal was broken downe. This I sawe, & cõsydered it wel: I loked vpon it, and toke it for a warnyng. * Yee slepe on'stil a lytle, slomber, a lytle, fold thyne hãdes together yet a litle: so shal pouertye come vnto the as one ỹ trauayleth by the waye, and necessite lyke a weponed man.

The notes

a* That is, he darre not be found amonge ỹ wyse to geue councel. Lobe Ruth. iiii. a and. ii. Reg. xv. a
b* That is, if thou offende in temtacion by impacience, thy vertu is lytell esteemed.
c* That is, often times after ỹ maner of speking of ỹ Hebrues. In this world is there no mã perfectly iust or ryghtwes: and yet at they also called which haue the foundacion of rightwefnes, that is faith in christ which thynge who so hathe, shal in time to com, receaue ful and perfecte ryghtuousnes, according to ỹ saying of saincte Paul whom he appoynted before, them also he called, and whome he called, them also he iustyfyed that is made righteous by faith Rom viii c
d* That is to saye, to be auenged on the, in geuing him repentaunce.

The. xxv. Chapter.

These also are the a* sayinges of Salomon, which ỹ mẽ of Ezekiah kynge of Iuda b* gathered together.

a* Some Prouerbes.
b* Some copped out

It is ỹ honour of god to kepe a c* thyng secrete, but ỹ kynges honour is to serch out a b* thynge. The heauens is hye, ỹ earth is depe and the kynges hert is c* vnserchable. I

Take the drosse from the syluer, and ther shalbe a cleane vessel therof.

Take awaye vngodlynes from the kynge, and his seate shal be stablished with righteousnes. Put not forth thy selfe in thy presence of the kyng, and prace not in to the place of greate men. Better is it ỹ it be sayde vnto the: cõe vp hither, then thou to be set downe in the presence of the prynce whome thou seyst with thine eyes. Be not hasty to B go to the lawe, leste happile thou ondo thy selfe so at the last, that thy neighboure put ỹ to shame hãdle thy matter wt thy nebour him self, & discouer not another manes secrete: lest whẽ mẽ here therof, it turne to thy dishonoure, and lest thine euel name do not ceasse. A word spoken in due season, is lyke apples of gold in a syluer dishe. The correctiõ of the wyse is to an obediẽt eare, a golden cheyne and a Jewel of gold, like as the winter cool in the haruest, so is a faythful messenger to hym that sente him, and refresheth his maisters mynd. Who so maketh greate boastes C & geueth nothig, is like cloudes & wind wout raine. With pacience mat a prince be pacified, and with a soft tõge maye rygorousnes be broke. If thou findest hony, eate so much as is sufficiente for the, lest thou be ouer ful, and parbrake it out againe. With drawe thi fote fro thy neybours house, lest he be wery of ỹ, & so abhorre the. Who so bereth false wytnes agaist hys neyghbour he is a very spere, a sword & a sharp arow. The hope of ỹ vngodli i time of nede, is like a rotten toth and a slippery fote. Who so syngeth a songe to a wycked herte, clotheth hym with ragges in the colde, and poureth vyneger vpon chalke.

* If thin enmy hunger, feade him: if he thurst, geue hi drinck: for so shalt thou heape coales of fyre vpõ his hed, and the Lord shal reward the. D

The North wynd dryueth awaye the rayne, euen so doth an earnestfor

ber countenaunce a backbiters tonge. It is better to syt in a corner vnder ỹ rofe, then with a brawlynge woman in a wyde house. A good reporte out of a farre countre, is lyke coulde water to a thirsty soule.

A rightuous mã fallyng downe before the vngodlye, is lyke a troubled wel and a spryge that is destroyed.

Like as it is not good to eate to much hony, euen so he that wyl search out hy thynges, it shal be to heuy for him. He that can not rule hym selfe, is lyke acte wh ych is broken downe, and hathe no walles.

The notes.

c* Some reade, the word: and vnderstand ther by hys Godhed.
d* Here also do some reade, the worde: and vnderstand therby the lawe, as is commaunded in Deut. i. & vii d.
e* Because his hert is in the hande of god, as yee reade before in the xxi. a. Or because of many feates that he hath to do for the comen wealth.
f* By this prouerb doth Salomon note the rulers and gouerners of the people, which do not their office and dutie, as is shewed Jeremie. xlviii. b

The. xxvi. Chapter.

Like as snowe is not mete in sommer, ner rayne i haruest: euen so is worshippe vnsemely for a foole. Lyke as the bryde and the swalowe take their flyght and fle here and ther, so the curse that is geuen i vaine, shall not lyght vpon a man. Vnto the horse belongeth a whyppe, to the Asse a brydle, and a rodde to the fooles backe. A Geue not ỹ foole an answere after hys foolyshnesse, lest thou become lyke vnto him: but make the foole an answere to his foolyshnesse, lest he be wise in his owne conceate. He is lame, of his fete, yea dronken is he in vaine, that com mitteth eny thynge to a fole. Lyke as it is an vnsemely thynge to B haue legges & yet to halt, euen so is a parable in the fooles mouth. He that setteth a foole in hye dignite, that is euen as yf a manne dyd caste a precious stone vpon the galous.

A parable in a fooles mouth is lyke a thorne that pricketh a dronken mã in the hande.

A man of experience discerneth al thyn

ges wel, but who so hyreth a foole, hyreth soch one as wyll take no hede.

Lyke as the dogge turneth he againe to hys vompte, euen so a foole beginneth hys foolishnesse agayne afresh. C If thou seyst a man that is wise in his owne conceate, ther is more hope in a fole then in hym. The slouthful sayeth: there is a leoparde in the waye, & a lyon in the myddest of the stretes. Lyke as the doore turneth aboute vpon the threshold, euen so doth the slonghfull welter hi selfe in hys bed. * The slothful body thrusteth hys hande in to hys bo- * Prou. xix. e some, and it greeueth hym to put it again e to hys mouth. The slougard thynketh hym selfe wyser, then a*. vii. men b* that sytte and teache. Who so goeth by and medleth with othermens strife, he is lyke one that taketh a dog by the eares. Lyke as one shooteth deadly arowes and dartes out of a priuy place, euen so doth a dissembler with his neyghboure. And then sayth he, I dyd it but in sporte: where no wood is, there the fire goeth out: and wher the backbyter is taken away, there the stryfe ceaseth. * Eccli. xxviii

* Coles kyndle heate, and wood the fyre: euen so doth a brawlyng felow stere vp variannce. A slaunderers words are lyke flatterye, but they pearse ỹ D inward partes of the body.

Venimous lyppes and a wicked hart, are lyke a potsherd, couered with syluer drosse. An enemy dissembleth wyth his lyppes, and in the meane season he pmagineth myscheefe, but when he speketh fayre, beleue hym not, for ther are seuẽ abhominations in hys herte. Who soo kepeth euell wyl, secretelye to do hurt, hys malyce shall be shewed before the * Eccli. x. d: whole congregation. * Who dyggeth Eccl. xxviii vp a pytte, shall fall therin: and he that weltereth a stone, shall stomble vpon it hym selfe. A dissemblyng tong hateth one that rebuketh hym, and a flattring mouth worketh myschefe.

The notes.

a* That is, many: as before in the xxiii. b and in many other places.
b* some reade that answere to the purpose, or that speake reason.

The. xxvii. Chapter.

A Make not thy boost of to morow, for ỹ knowest not what maye happen to daye. Let a nother mā prayse the, and not thyne owne mouth: ye other folkes lippes, & not thine.

The stone is heuy, and the sande weyghtye: but a fooles wrath is heuyer then they both.

Wrath is a cruel thinge, and furyous nesse is a very tempest: ye who is able to abyde enuye? An open rebuke is better then a secrete loue. Faithful are thes * woundes of a louer, but the kysses of an enemy are disceatful. He that is ful, abhorreth an honye combe: but vnto him that is hongry, euery sower thinge is swete. He that oft tymes flyeteth, is like a byrde that forsaketh her nest. The hert is glad of a swete ointment and sauoure, but a stomacke that can gaue good councel, reioyseth a mānes neyghboure.

Thyne owne frende and thy fathers frend le ỹ forsake not, but go not to thy brothers house in time of thy trouble.

Better is a frend at hand, then a brother farre of.

My sonne, be wyse, & thou shalt make me a glad hert: so that I shal make answere vnto my rebukes. A wyse man seynge the plage wyl hide him self, as for fooles they go one styll, and suffer harme. * Take his garment that is surtye for a straunger, and take a pledge of him for the vnknowne mās sake

C He that is to hasty to prayse his neighboure aboue measure, shalbe taken as one that geueth him an euil report. A brawling woman & the rofe of ỹ house droping in a raynye daye, maye wel be compared to gether.

He that refrayneth her, refrayneth ỹ wind, & holdeth oyle fast in his hāde. Lyke as one pyron whetteth a nother, so doth one man cōfort another. Who so kepeth his fygetre, shall entoye the frutes therof: he that wayteth vpō his master, shal come to honoure. Lyke as in one water there apeare dyuers faces, euen so dyuerse men haue diuers hertes. Lyke as hel and destruccyō are neuer ful, euen so the b * eyes of men cā neuer be satisfied. Syluer is tryed in ỹ moulde, and golde in the fornace, and so is a man, whenhe is openlye praysed to his face. Though thou shuldest bray a foole with a pestell in a morter lyke otemeele, yet wyl not his folysshe go from him. So that thou know the nōber of thy cattel thy selfe, and loke wel to thy flockes. For ryches abyde not alway, and the c * crowne endureth not for euer. The hey groweth, the grasse commeth vp, and herbes are gathered in the mountaynes. The lambes shal cloth the, and for the goates thou shalt haue money to thy husbandry. Thou shalt haue goates mylke ynough the to fede the, to vphold thy housholde, and to sustayne thy maidens.

The notes.

a * By woūdes here vnderstād rebukes &c prayses &c. And by kisses, prayses & flatteringes. &c,
b * That is the herte of men are insacyable, as in the Psal. cxvi.b
c * Crosse for honoures aboundaunce as ỹ Psalme

The. xxviii. Chapter

The vngodly a * flieth noman chasyng him, but the righteous standeth styke as a lyon. Because of synne the lande doth oft chaung her prince: but thorow men of vnderstanding & wysdom, a realme endureth long.

One poore mā oppressing another by violence, is like a continual rayne ỹ destroyeth the frute. They that forsake thy lawe, prayse the vngodly: but such as kepe the lawe abhorre them. Wicked mē discerne not the thynge that is right, but they ỹ seke after the Lorde, discusse al thinges.

A poore man ledinge a godly lyfe, is better thē the riche ỹ goeth in froward wayes. Who so kepeth the lawe, is a childe of vnderstandinge: but he ỹ fedeth riotous men, shameth his father. Who so increaseth his rices by b * vsurye and wynning, let him gather thē to helpe the poore with al. He that turneth away his eare from hearinge ỹ lawe, his prayer shal be abhorred. Who so leadeth the rightuous i to an euel waye, shal fal in to his owne pyt, but the iust shal haue the good in possession. The ryche man thinketh hym selfe to be wyse, but the poore that hath vnderstandinge c * cā perceaue him wel ynough.

When rightuous men are in prosperite

rite, then doth honoure florish: but whē the vngodly come vp, the state of men chaungeth. He that hideth his synnes, shal not prospere: but who so knowledgeth them and forsaketh thē, shal haue mercy. Wel is him that standeth al waie in awe: as for him that hardeneth his hert, he shal fal in to mischefe. Like as a roaringlyon ād an hongry beare, euen so is an vngodly prince ouer the poore people.

Where the prince is without vnderstanding, there is greate oppressiō & wronge: but if he be such one as hateth couetousnesse, he shal longe rayne. He ỹ by violence shedeth eny mās bloud, shal be a rennagate vnto his graue, & no man shall be able to succoure him.

Who so leadeth a godly and an innocent lyfe, shalbe safe: but he that goeth frowarde wayes, shal ones haue a fal.

germ.b. Esdras

* He that tylleth his lād, shal haue plēteousnesse of breed: but he that foloweth ydilnes, shal haue pouerte ynough.

A faithful man is greatly to be commended, but he that maketh to muche haste for to be riche, shal not be vngiltie. To haue respecte of personnes in iudgement is not good: And whye he wil do wrong, ye euē for a pece of bred.

D He that wyl be rich al to soone, hath an euel eye, and cōsidereth not, that pouerte shal come vpon hi. He that rebuketh a man, shal fynde more fauoure at the last, thē he ỹ flatteth hi. Who so robeth his father and mother, and sayeth it is no synne: the same is like vnto a murtherer. He that is of a proud stomacke stereth vp stryfe: but he ỹ putteth hys trust in the Lord, shalbe wel fedd. He ỹ trusteth in his owne hert, is a foole: but he that dealeth wysely, shalbe safe.

He that geueth vnto the poore, shal not want: but he ỹ turneth away hys eyes from such as be in necessitie, shall suffer greate pouerte him selfe.

When the vngodly are come vp, men are fayne to hide them selues: but whē they perish, the rightuous increase.

The notes

a * This slight is the feare wherof is spoken in the liii. Psalme b. They are afrayede where no feare is &c. Which thinge chaunceth when al thynges are done in vnbelefe, for want of ỹ knowledge of god.

b * Some reade vsury and vnmeasurable gaynes, shal gather them to do almes to the poore. That is to saye, by him that shal haue thē after him.

c * Some reade, searcheth it, that is to saye, to iudg better of his condition: and not streyghte wayes to thincke him wyse because he is ryche.

The. xxix. Chapter.

He that is stykenecked & wyl not be refourmed, shal sodenlye be destroyed wyth out eny helpe. Where the ryghtuous haue the ouer hande the people are in prosperite: but where the vngodlye beareth rule, there the people mourne. Who so louyth wysdōe, maketh his father a glad man: * but he ỹ kepeth harlottes, spendeth awaye ỹ he hath. With true iudgment ỹ kynge setteth vp ỹ lande, but if he be a man ỹ taketh giftes, he turneth it vpsydowne. Who so flattereth hys neyghboure, layeth a net for hys fete: The synne of the wickhed is his owne snare, but the ryghtuous shall be glad & reioyce. The ryghtuous consideryth ỹ cause of the poore, but the vngodly regardeth no vnderstandinge. Wicked people bring a citie in decaye, but wise men set vp agayne. If a wyse man go to lawe with a foole (whether he deale with him frendlye or roughly) he getteth no rest. The bloudthyrsti hateth ỹ rightuous, but ỹ iust a * seke his soule. A foole poureth out his spyrte altogether, but a wyse man kepeth it in til afterward. If a prince delit i lyes, al his seruauntes are vngodly. The poore & the lender mete together, the Lord lightneth both their eyes. The seate of the kyng that faithfully iudgeth ỹ poore, shal continue sure for euer more. The rood and correccion myn stre wisdom, but if a child be not loked vnto, he bringeth his mother to shame. Whē the vngodly com vp, wickednesse enc reaseth: but the rightuous shal se their fal.

Nurture thy sonne with correccion, and he shal comfort the, yee he shal do the good at thine herte.

Where no b * Prophecye is, there the people perisshe: but wel is him that kepeth the lawe. A seruaunte wyll not be the better for wordes, for though he vnderstande, yet wyll he not regarde them.

Ye

Yf thou lepst a man that is hastye to speake vnaduised, thou mayest trust a foole more then hym. He that deliberately bringeth vp his seruaunt frō a chyld, shal make hym his master at length. An angry man stereth vp strife, and he that beareth euell will in his mynde, doth moch euell. After pryde cōmeth a fall, *but a lowely spirite bringeth greate worshyppe. Who so kepeth company with a theefe, hateth his owne soule: he heareth blasphemyes, & telleth it not forth. He that feareth men, shal haue a fall: but who so putteth his trust in ỹ Lord shal come to honour. Many there be that seke the prices fauoure, but euery mans iudgemēt commeth frow the Lorde.

*Iob.xxxiiii

The ryghtuous abhorreth the vngodly: but as for those ỹ be in ỹ right way, the wycked hate them.

The notes

b* That is, preacher of the worde of God, as in.i. Esdr.viii.

The pureues of the worde of god: and what we ought to require of God, with certen wonderfull thynges that are in this world.

The.xxx. Chapter.

The wordes of Agur the sonne of Jaketh.

THe prophecye of a true faythful man, whom God hath helped, who God had cōforted & norysshed. For though I am lest of al, & haue no mans vnderstandyng (for I neuer lerned wysdome) yet haue I vnderstādyng, & am wel informed godly thinges. Who hath clymmed vp into heauen? Who hath come downe from thence? Who hathe holde the winde fast in his handes? Who hath cōprehēded the waters in a garmēt? Who hath set al the ēdes of ỹ world? What is his name or his sonnes name? Canst thou tell? * Al the wordes of God are pure and cleane, a* for he is a shylde vnto al them, that put their trust in him. Put thou nothinge therfore vnto his wordes, lest he reproue the, and thou be found a lyar. Two thinges I require of the, that thou wylt not denye me before I dye.

* Psalm.xviii. Deute.iiii.a. Prouer.xxx.d

Remoue fro me vanite and lyes: geue me neither powerte nor riches, only graunt me a necessary liuing. Lest yf I be to ful, I denye the, and saye: what felow is ỹ lorde? And lest I beig constrained thorow powerte, fall vnto stealynge, & forsweare the name of my God. Accuse not a seruaunt vnto his master, lest he speake euell of the also, and thou be hurte. He that bringeth vp an euel reporte vpon the generacion of his father and mother, is not worthy to be commended.

The generacyon that thynke them selues cleane, shal not be clensed from their fylthynesse. There are people ỹ haue a proude loke, and cast vp their eyes. This peoples teth are swerdes, and with their chafte bones they cōsume and deuoure the symple of ỹ earth, and the poore from a mong men. This generacyon, which is like an horsleche, hath two daughters: the one is called fetch hyther, and the other bring hither.

There be thre thinges that are neuer satisfied, & ỹ fourth saith neuer ho. The hel, a womans wombe, and the earthe hath neuer water ynough. As for fyre, it sayeth neuer, hoo. Who so laugheth his father to scorne, and setteth his mothers commaundemente at naught: the rauens pycke oute his eyes in the valleye, and deuoured be he of the yonge Egles.

There be thre thynges to hye for me, & as for the fourth, it passeth my knowledg. The way of an Egle in the aire, the waye of a serpent ouer a stoone, the waye of a shepe in the see, and the way of a man with a yōg womā. Suche is the waye also of a wyfe that breaketh wedlock, which wypeth her mouth like as when she hath eaten, & sayeth: As for me, I haue done no harme. Thorowe thre thinges the earthe is disquieted, and the fourth may it not beare: Thorow a seruaunt that beareth rule, thorow a fole ỹ hath great riches, thorow an ydle howswyfe, & thorow an handmayden that is heyre to her mastres. There be foure thinges in the earth, the which are very lytle: but in wysdome they exceade the wise: The Emmettes are but a weake people, yet gather they their meate together in the harueste.

The Conyes are but a feble folke, yet make they their couches amonge the rockes. The grashoppers haue not a gide, yet go they forth together by heapes. The spider laboureth: with her hādes, and that in the kynges palace.

There be thre thinges that go stifly, but the going of the fourth is the goodlyest of al. A Lyon, which is kynge of beastes, & geueth place to no mā: A cocke readye to fyght: A rāme and a kynge that goeth forth with his people. Yf ỹ be so foolish to magnifie thy self, or medle with any such thing, then lay thine hande vpon thy mouth. Who so chyrneth milck, maketh butter: he that rubbeth his nose, maketh it blede: and he ỹ causeth wrath, bringeth forth strife.

The notes

a* Some reade, and it is. & c. and in the ende of the verse, in it: meaning the Worde.

Kynges ought to iudge iustly. The proper tye of an honest maried wife.

The.xxxi. Chapter.

The wordes of Kynge Lamuel, and the Prophecye that his mother taught hym.

MY sonne, thou sonne of my body: O my deare beloued sōne, geue not ouer thy substaunce & myn vnto weme, which are the destruccyon euen of kynges. O Lamuel, geue kynges no wyne, geue kynges no drinces no stronge drincke: lest they beyng dronken for get the law, & regard not the cause of the poore, and of al such as be in aduersite. Geue stronge drincke vnto such as are condempned to death and wine vnto those that mourne: that they maye drincke it, & forget their mysery and aduersytie. Bee thou an aduocate, and stande in iudgemente thy selfe, to speake for all such as be dōme & socourles. With thy mouth defende the thynge that is iustfull and righte, and the cause of the poore and helpeleslle.

Aleph.

Who so fyndeth an honest faythful woman, she is moche more worthe then perles.

Beth.

The hert of her husbande maye safely trust in her, so that he shall haue noo nede of spoyles.

Gimell.

She wyll do hym good and not euel, all the dayes of her lyfe.

Daleth.

She occupyeth wolle and flax, and laboureth gladly with her handes.

He.

She is lyke a marchauntes shyppe, that bringeth her vitayls frō a farr.

Vau.

She is vp in the nyght season, to prouide meate for her houshouilde, and fode for her maydens.

Zain.

She consydereth lande, and byeth it, and with the frute of her handes, she planteth a vyneyarde.

Heth.

She gyrdeth her lopnes with strenge and courageth her armes.

Teth.

And yf she perceaue that her howswyfrye dothe goodde, her candle goeth not out by nyght.

Jod.

She layeth her fyngers to the spyndle, & her hand taketh holde of the rocke.

Caph.

She openeth her hand to the poore yee she stretcheth forthe her handes too suche as haue nede.

Lamed.

She feareth not that the colde of wynter shal hurte her house, for all her houholde folkes are double clothed.

Mem.

She maketh her selfe fayre ornamentes, her clothyng is whyte silke & purple.

Nun.

Her husband is moch sett by in the gates, when he sytteth among the rulers of the lande.

Samech.

She maketh cloth of silke and sellith it, and delyuered a gyrdle vnto the marchaunt.

Ain.

Strength and honour is her clothyng and in the latter daye she shall reioyce.

Phe.

She openeth her mouth with wisdome and in her tonge is the lawe of grace.

Zade

Zade

She loketh well to the ways of her housholde, and eateth not her bread wᵗ ydlenes,

Koph

Her chyldren aryse, and call hyr blessed: and her husbande maketh moch of her.

Res

Many doughters there be, that gether ryches to gether: but thou goeste aboue them all.

Sin.

As for fauour, it is disceatfull, and beutie is a vayne thynge: but a womā that feareth the Lorde, she is worthye to be praysed.

Thau.

Geue her of the frute of her handes, and let her owne workes prayse her in the gates.

¶ The Ende of the Prouerbes of Salomon.

¶ The Boke of the Preacher, otherwyse called Ecclesiastes.

¶ All that is in this worlde is vanyte.

¶ The fyrst Chapter.

THese ar the wordes of the preacher, the sōne of Dauid, kīg of Ierusalem. a* All is but vanyte (sayeth ẏ preacher) al is but playne vanyte: For what cis hathe a man, of al the labour ẏ he taketh vnder the Sunne? One generacion passeth awaye, another commeth, but the earth abydeth styl. The Sōne aryseth ẏ Sunne goeth downe, and returneth to his place, that he may there ryse vp agayne. The winde goeth toward the South, & fetcheth his cōpase about vnto ẏ North, & so turnethito hi self agai. All flouds runne in to the see, & yet the see is not fylled: for loke vnto what place the waters runne, thence they come agayne. All thinges are so hard, ẏ no mā cā expresse thē. * The ey is not satisfyed wᵗ syght, the eare is not fylled wyth the hearynge. The thing ẏ hath bene cometh to passe agayne, & ẏ thig ẏ hath ben dō, is done again, ther is no new thig vnder ẏ sunne. Is ther eny thyng wherof it maye be sayde: lo, this is newe? For it was long a goon the tymes ẏ haue bene before vs. The thing that is past, is out of remembrance: Euen so the thinges that ar for to come, shal no more be thought vpon among thē that come after. I my selfe the Preacher, beyng kyng of Israell & Ierusalē, applied my mynde to seake out & searche for the knowledge of all thynges, ẏ ar done vnder heauē. Soch trauayle & labour hath god geuen vnto b* ẏ childzen af mē, to exercyse them selues therin. Thus I haue considred al the thinges that come to passe vnder the Sunne, and lo, they are al but vanyte & vexacyon, of mynd. The croked cānot be mayde straight, & ẏ faultes cā not be nombred. I cōmend with mine own hert, saying: lo, I am cō to a great estate, & haue gottē more wisdō, thē al they

a* Hebr. Vaniti of vanyties: ẏ is, a wonderfull great vanytie: as Balet of balettes, for cheafe ballet, of which Cantic. i. a

b* That is, vnto mē. Some reade ẏ childzē, of Adās as Gene. xi. a

¶ Boundaunce of rychesse, of pleasure * of buyldynge are vayne thynges.

¶ The. ii. Chapter.

THen sayd I thus in my herte: Nowe goo to, I wil take myne ease, and haue good dayes. But lo, that was vanite also: in so moch ẏ I sat debnto laughter: thou arte madde and to myrth: what doest thou?

So I thought in my herte, to withdraw my flesh from wyne, to apply my mynde vnto wysdome, & to cōprehende folishnes vntill the tyme ẏ (amōg al ẏ thinges which are vnder ẏ Sunne) I might se what were best for men to do, so longe as they lyue vnder heauen.

I made gorgious kayse workes. I buylded me houses, & plāted vineyardes. I made me orchardes & gardens of pleasure, & plāted trees in thē of all maner frutes. I made poles of water, to water ẏ greue & frutefull trees with al. I bought seruātes & maydēs, and had a greate howshold. As for catel, & shepe, I had more substaunce of thē, thē al they ẏ were before me i Ierusalem. I gathered syluer and gold together, euen a treasure of kinges & lādes.

I prouyded my syngers and wemē which could playe of instrumentes, to make men myrth & pastime. I gat me drinckig cuppes also & glasses.) Shortly) I was greater & in more worshipp, then al my predecessours in Ierusalē. For wysdome remayned wᵗ me: & loke whatsoeuer myne eyes desired, I let thē haue it: & wherī soeuer my hert delited or had any pleasure, I wᵗ helde it not from it. Thus my herte reioyced in al

ẏ I dyd, & this I toke for the prayson of all my trauayle. But when I consydred al the workes ẏ my handes had wrought, & al the labours ẏ I had take therin: lo, al was but vanyte & vexatiō of mynde, and nothyng of eny valu vnder the Sunne. Thē turned I me to cōsidre wisdō, error & folishnes (for what is he amōg mē, ẏ mighte be cōpared to me ẏ kyng in soch workes?) & I saw ẏ wisdō excelleth folishnesse, as farre as lyghte dothe darcknesse. * For a wyse mā beareth his eyes about i his head, but ẏ foole goeth in the darcknesse. I perceaued also ẏ thet both had on end. Then thoughte I in my minde: If it happen vnto the foole as it doth vnto me, what nedeth me then to labour eny more, for wysdome? So I cōfessed within my herte, ẏ this also was but vanite. For ẏ wyse are euer as lytle in remembraunce as ẏ folish, & all ẏ dayes, for to come shalbe forgotte, yee ẏ wyse mā dieth as wel as ẏ foole. Thus begāns I to be weery of my lyfe, in so moche, ẏ I coulde away wᵗ nothinge ẏ is done vnder ẏ Sūne, for al was but vanyte & vexacyon of mind: Ye I was wery of my labour, wᵗ I had take vnder ẏ Sūne, because I should be faine to leaue thē vnto another mā, ẏ cōmeth after me for who knoweth, whether he shalbe a wyse mā or a fole? & yet shal ye be lorde of al my labours, which I wᵗ such wisdome haue take vnder ẏ Sūne. Is not this a vayne thinge? So I turned me to reasayne my minde frō al such trauayle, as I toke vnder the Sūne: for so moch as a man should weery him selfe wᵗ wisdome, wᵗ vnderstādyng & opportunite, & yet be fayne to leaue his labours vnto another, ẏ neuer swett for thē. This is also a vayne thing & a great misery. For what getteth a mā of al the labour & trauayle of his mynde, ẏ he taketh vnder ẏ Sūne, but heuinesse, sorowe & disquietnesse al ẏ dates of his life? In so moch ẏ his herte cānot rest in ẏ nyght. Is not this also a vaine thig? Is it not better thē for a mā to eate & drincke? & his soule to be mery i his labour? Ye I saw ẏ this also was a gift of god: For who maye eate, drincke, or bringe eny thynge to passe without hym?

And

And why? he geueth vnto man, what it pleaseth him: whether it be wysdome, vnderstandyng, or gladnesse. But vnto ỹ synner he geueth wertues & sorow, ỹ he maye gather & heape together the thinge, ỹ afterwarde shalbe geuē vnto him whom it pleaseth God. This is now a vayne thinge, yee a very disquietnesse and vexacyon of mynde.

The notes

*After in the. viii. a Prouer. xvii, b

¶ All thinges come in their tyme and passe awaye in their tyme.

The. iii. Chapter.

A EVery thynge hathe a tyme, yee all that is vnder ỹ heauen, hath is cōuenient season. There is a tyme to be borne, & a tyme to dye.

There is a tyme to plante, & a tyme to plucke vp the thynge, that is planted.

A tyme to slay, & a time to make whole.

A tyme to breake downe, and a tyme to buylde vp.

A tyme to wepe, and a tyme to laugh:

A tyme to mourne, & a tyme to daunce:

A tyme to cast away stones, and a time to gather stones to gether:

A tyme to enbrace, & a tyme to refraine from enbracynge:

A tyme to wynne, and a tyme to lese:

B A tyme to spare, and a tyme to spende:

A tyme to cutt in peces, & a tyme to sowe together.

A tyme to kepe sylence, & a tyme to speake.

A tyme to loue, and a tyme to hate:

A tyme of warre, and a tyme of peace:

What hath amā els (ỹ doth any thing) but weerynesse & laboure? For as touchinge the trauayle and carefulnesse which god hath geuen vnto men, I se ỹ he hath geuē it them, to be exercysed in it. Al this hath he ordened maruelos goodly to euery thing his due tyme. He hath planted ignorannce also in ỹ hertes of men, ỹ they shuld not fynde out ỹ ground of his workes, which he doth

C frō ỹ beginning of ỹ ende. So I perceaued, ỹ in these thinges there is nothing better for a man, then to be mery & to do well so lounge as he lyueth.

For al that aman eateth & drinckethe, yee what soeuer a man enioyeth of all his labour, that same is a gyft of god.

I cōsydered also ỹ what soeuer God doth, it cōtinueth for euer, & ỹ nothing cā be put vnto it nor take frō it: & ỹ god doth it to the intent, ỹ men shuld feare him. The thing ỹ hath bene, is now: & ỹ thing ỹ is for to come, hathe bene a fore tyme, for god restoreth agayne the thinge that was paste. Moreouer, I sawe vnder the sunne vngodlynesse in D the steade of iudgement, & iniquite in steade of rightuousnesse. Then thought I in my mynde: God shal seperate the rightuous from the vngodly, & thē shalbe the tyme and iudgmente of all councels & workes. I cōmened w mynne owne hertte also concerninge the childzen of men: how God hath chosen them, & yet letteth them apeare as thoughe they were beastes. for it happeneth vnto men, as it doth vnto beastes, as the one dyethe, so dyethe the other: yee they haue both one maner of byrth, so that (in this) a man hath no prēmynēce aboue a beast, but al are subdued vnto vanite. They go al vnto one place, for as they be alle of dust, so shal they al turn vnto dust agayne. Who knoweth *the spirite of mā ỹ goeth vpward, & ỹ byrth of the beest that goethe downe to the earth? Wherfore I perceaue, ỹ ther is nothinge better for a man, thē to be ioyful in his labour, for ỹ is hys portion: But who wyl bryng him to se ỹ thyng that shal come after him?

The notes

*The comē translatiō readeth, whether the spirite of a man goo vpwarde, and the byrath of a beaste downe warde.

¶ The mysteries of the innocent. The superfluous laboures of men. The child that is poore & wise. &c

The. iiii. Chapter.

SO I turned me, & cōsydred al ỹ violent wronge ỹ is done vnder the sunne: & behold, the teares of soch as were oppressed, & ther was no man to comfort thē or ỹ wolde delyuer & defēd thē frō ỹ violence of their oppressours. Wherfore I iudged those that are deed, to be more happye thē soche as be a lyue: yee hym that is yet vnborne to be better at ease then they both, because he seith not the mysterable workes ỹ are done vnder ỹ sunne.

Agayne

B Againe, I sawe that al trauaile and dilygence of labour was hated of euery man. This is also a vayne thyng, & a vexacyon of mynde. The foole foldeth his handes together, and eateth vp his owne flesh. One hande full (saith he) is better with rest, then both the handes full with labour and trauayle. Moreouer, I turned me, and beholde yet another vanyte vnder the Sonne. Ther is noman, no mo but him selfe alone, hauinge neither childe nor brother: yet is there no ende of his carefull trauayle, hys eyes can not be satisfyed wyth ryches, (yet doth he not remembre him selfe, & saye:) For whom I do take soche trauayle? For whose pleasure do I thus consume awaye my lyfe? This is also a vayne and myserable thynge. Therfore two ar better then one, for they may wel enioythe profyt of their labour. If one of them fal, his companion helpeth him vp agayne: But wo is him that is alone, for yf he fal, he hathnot another to help him vp. Agayne, when two slepe together, they are warme: but how can a bodye be warme alone? One maye be ouercome, but two may make resistāce: A thre folde cable is not lyghtlye broken. A poore childe beyng wyse, is better then an olde kynge, that doteth, and cannot bewarre in tyme to co

D me. Some one commeth out of prison, & is made a kynge: & another wyche is borne in the kyngdom, commeth vnto pouerte. And I perceued, ỹ all men liuing vnder the sonne, go with ỹ secōde childe, that commethe vp in the steade of the other. As for the people ỹ haue bene before him, & that come after him, thei ar innumerable: yet is not their ioye ỹ greater thorow him. This is also a vayne thynge & a veracion of mind. When ỹ cōmest into the house of god, kepe thy fote* * & draw nye, b * that ỹ mayest heare: ỹ is better then ỹ offeringes of fooles, for they know not what euyl they do.

The notes

a*Some read. For he is readier to heare (vnderstād ye thy word) thā to receue ỹ sacrifices ỹ foles geue b*Some reade: rather to heare then to geue, as fooles offeringe sacrifice.

¶ A monicyon to bewarre of rash communicacion We ought not to meruel at the oppressiō of ỹ poore The couetous is not satisfyed with his ryches.

¶ The. v. Chapter.

BE not hasty w thy mouth, & lett not thyne hert speake eny thynge rashlye before god. For God is in heauē and thou vpon earthe, ther fore let thy wordes be fewe. For where moche carefulnesse is, there are manye dreames: and where many wordes are, there men may heare fooles. * If thou make a vowe vnto God, be not slacke to perfourme it. As for folish vowes, he hath no pleasure in them. If thou promyse eny thinge, paye it: for better it is that thou make no vow then that thou shuldest promyse, and not paye. Vse not thy mouth to cause thy flesche for to synne, that thou saye not before the angell: my foolishnesse is in the fau te: For then God wilbe angrie at thy voyce, & destroye al the workes of thyne handes. And why? were as are many dreames and many wordes, ther are also dyuerse vanyties: but loke ỹ thou feare God. If ỹ seyst the poore to be oppressed & wrongeously dealt w al, lo ỹ equyte and ỹ right of ỹ lawe is wrested in ỹ land: maruel not ỹ at soch iudgment, for one greate man kepethe touch with another, and ỹ myghty helpe thē selues together. The whole lād also with ỹ feldes and al ỹ is therin, is in subiection and bondage vnto ỹ kig Ye ỹ loueth money, wyll neuer be satisfied with money: & whoso delyghtethe in riches, shal haue no profit therof. Is not thys also a vayn thyng? Where as moch riches is, ther are many ỹ spend them awaye. And what pleasure more hath he ỹ possesseth them, sauinge ỹ he may loke vpō them w his eyes? A labouring mā slepeth sweetely, wether it be little or moch ỹ he eateth: but ỹ aboundaunce of the rich wyl not suffre hym to slepe.

Ye is ther a sore plage, which I haue sene vnder ỹ sunne (namely) riches kepte to ỹ hurt of him ỹ hath them in possession. For oft tymes they perishe w his greate mysery and trouble: and yf he haue a childe, it getteth nothynge.

*Job.i.d. Like as he came náked out of hys mo
i. Timo. vi.b thers wombe,so goeth he thether agayn
ne,and carieth nothing awai with him
of all hys labour.This is a myserable
plage,that he shal go away euen as he
came. What helpeth it him then, that
he hath laboured in the wynde?

D All the dayes of hys lyfe also must
he eate in the darcke,with greate care-
fulnes,sycknesse and sorowe. Therfor
me thynk it a better and a fayrer thyn-
ge,a man to eate and drynke,and to be
refreshed of al hys labour,that he ta
keth vnder the sunne all ỹ dayes of hi s
lyfe which god geueth hym,for thys is
hys portion. For vnto whome soeuer
God geueth riches,goodes and power,
he geueth it hi to enioye it,to take it for
his portiō & to be refreshed of his labur
this is now ỹ gift of god. For he thin-
keth not much how longe he shall lyue
for so moch as god fylleth hys herte w̄
gladnesse.

¶ The mysery of the ryche and couetous. The dif
ference of a foole and a wyse man.

¶ The.vi.Chapter.

A Here is yet a plage vnder
the sonne,& it is a generall
thyng amonge men, when
God geueth a man ryches,
goodes and honour,so that
he wanteth nothyng of al that hys her
te can desyre:and yet god geueth hym
not leaue to enioy ỹ same,but an other
mā spendeth thē. Thys is a vayne thig
B and a myserable plage. If a manne be
get an hundred children,and lyue ma-
ny yeares,so that his dayes are many
in nombre,and yet can not enioye hys
good neyther be buryed: as for hym I
saye that an vntymely byrthe is bett er
thē he. For he commeth to naught and
goeth hys waye into darknes,and his
name is forgotten. Moreouer he seythe
not the sunne,and knoweth of noe rest
nether here nor there. Ye though he ly-
ued two thousande yeares, yet hath he
no good lyfe. Com not all to one place
All the labour that a manne taketh is
for hym selfe,& yet hys desyre is neuer
fylled after hys mynde. For what hath
the wyse more then the fole? What hel-
peth it ỹ poore that he knoweth to wal-
D eke before the lyuynge?

The syght of the eyes is better,then
ỹ soule shulde so departe awaye. How
be it this is also a vayne thyng and a
disquietnesse of mynde. What is more
excellent then mā?yet can he not in the
later then he: A vayne thynge is it to
cast out many wordes, but what hath
a man els?

¶ That which passeth our strengthes & wittes ou
ght we not to seke after.

¶ The. vii. Chapter:

WHo knoweth what is
good for man lyuyng,in ỹ
dayes of hys vayne lyfe,
which is but a shadowe?
Or,who wil tel a man what
shal happen after him vnder ỹ sōne?
* A good name is more worth then a *Eccle.
precious oyntment,and the day of dea vii.
th is better then the daye of byrth. Cantica
It is better to go to an house of mour B
nyng,then in to a bāckebynge house,
For there is the ende of all men,& he ỹ
is lyuyng,taketh it to hert. It is better
to be sory then to laugh, for when the
countenaunce is heuy, the hert is joy-
full. The herte of the wyse is in the
mournynge house,but the herte of the
folish is in the house of myrth. It
is better to geue care to the chastenig
of a wyse man,then to heare the songe
of fooles. For the laughing of fooles is
lyke the crackynge of thornes vnder a
pot. And that is but a vayne thynge
Who so doeth wronge,maketh a wise
man to goo out of his witte,& destroy
eth a gentle herte. The ende of a thing
is better then the begynnyng. The pa
cient of sprete is better then the hye min
ded. Be not hastely angry in thy mi
de, for wrath resteth in the bosome of
a foole. Saye not thou: What is ỹ
cause that the dayes of the olde tyme
were better,then they that be now? for
that were no wyse question. Wyse
dome is better then ryches,yet moche
more worth then,the eye syght. For
wysdome defendethe as well as mo-
neye, and the excellente knoweledge
and wysdome geueth lyfe vnto hym ỹ
hath in possessiō: Consider ỹ worcke of
God, how that no man cā make ỹ thin
ge straight, which he maketh crooked.

C Vse wel the tyme of prosperite,and re
membre ỹ tyme of mysfortune: for god
maketh the one by the other,so ỹ a mā
can fynd nothing els.

These.ii. thinges also haue I con-
syred in the tyme of vanyte: ỹ the iust
man perisheth for his rightuousnes
sake,and the vngodlye lyueth in hys
wyckednesse. Therfore be thou nether
to rightuous ner ouer wyse,that thou
perish not: be nether to vnrightuous
also ner to folysh, lest thou dye before
thy tyme. It is good for the to take
hold of this,and not to let ỹ go out of
thy hand. For that he feareth God, shal
escape them all.

Wysdom geueth more corage vnto
the wyse, then ten myghtie men of the
cite: * for there is not one iuste vpon
erth,that doth good,and synneth not.
Take not hede vnto euery worde that
is spoken, lest thou here thy seruaunte
curse the: for thyn owne hert knoweth,
ỹ thou thy selfe also hast oft tymes spo
ken euel by other men. All these thin-
ges haue I proued because of wisdom,
for I thought to be wyse,but she went
farther fro me then she was before,yee
& so depe that I might not reach vnto
D her. I apled my mind also vnto know
ledge,and to seke out science,wysdom
and vnderstanding: to knowe the fo-
lishnes of the vngodly,and the errour
of doting fooles. And I founde,that
a womā is bitterer thē death: for she is
a very angle,her herte is a net,and her
handes are cheynes. Who so pleaseth
God shal escape from her,but ỹ sinner
wyl be taken w̄ her.

Beholde(sayeth the preacher)this
haue I diligentlye searched out and
proued,ỹ I might com by knowledg,
which as yet I seke, and fynde it not.
Among a thousande men I haue found
one,but not one woman amounge all
Lo,thys onlye haue I founde, ỹ God
made man iust and right,but they seke
dyuers soteltyes. where as no mā hath
wysdome and vnderstanding,to geue
answere ther vnto.

¶ The kynges cōmaundement ought to be obeied
Gladnes is one of the chefe thinges vnder ỹ sonne.

¶ The. viii. Chapter.

WYsdom maketh a mans
face to shine, but malyce
putteth it out of fauour.
Kepe the kinges cōmaū
demēt(I warne the)and
the oth that thou hast mad vnto*god. A Prou.xxviii
Be not hastye to go out of his sight, & Eccle.viii
se thou cōsynue in no euel thynge: for d
whatsoeuer it pleaseth him, that doth
he . Like as when a king geueth
a charg,hys cōmaundemēt is mightie
Euen so who may saye vnto hi: what
doest thou? Who so kepeth the cōmaū
dement, shal fele no harme: but a wyse
mans hert discerneth tyme and maner:
For euery thing wyl haue opportunitie
and iudgement, and thys is the thing
that maketh men ful of carefulnes and
sorowe. And whych a man knoweth not
what is for to come,for who wil tel hi?
Nether is there eny man ỹ hath pow-
er ouer the sprete,to kepe still ỹ sprete,
nor to haue eny power i ỹ time of deth, B
it is not he also that can make an ende
of the battel, nether maye vngodlynes
delyuer hym,that vsedeth with all.

All these thynges haue I consyde-
red,and applyed my mynde vnto euer
ry worcke ỹ is vnder the Sonne: how
one man hath lordshipe vpon another
to his owne harme. For I haue oft
seene the vngodly brought to their gra
ues,and fallen downe from the hye &
glorious place: in so much ỹ they were
forgotten in the cytie,where they were
had in so hye and greate reputacion.
This is also a vayne thing. Because
now that euel worckes are not hastely
punyshed,the hert of man geueth him
selfe ouer vnto wyckednesse. But
though an euel person offend an hun
dred tymes,and haue a longe lyfe: yet C
am I sure,that it shal go wel with thē
that feare God,because they haue him
before their eyes. Agayne,as for the
vngodly, it shal not be wel with hym,
nether shal he prolong his dayes: but
euen as a shadowe, so shall he be that
feareth not God.

Yet is there a vanyte vpō earth:
There be iust mē, vnto whom it happe
neth, as though they had the worckes
of ỹ vngodly: Agayn,there be vngodly
vnto whom it goth as though they had ỹ

wozkes of ỹ ryghtuous. This me thynke also a vayne thynge. Therfoze I cõmẽd gladnes, because a mã hath no better thinge vnder the sun, then to eate & dzincke, and to be merye: foz that shall he haue his labour al the dates of his
D lyfe which God geueth hym, vnder the Sunne. When I applyed my minde to learne wysdome, and to know ỹ trauaile that is in the world (and ỹ of such a fashion, ỹ I suffred not myne eyes to slepe nether daye noz nyght (I vnderstand of al ỹ wozckes of God, that is not impossible foz a man, to attayne vnto the wozckes ỹ are done vnder the sunne: and though he bestowe his labour to seke them out, yet can he not reach vnto them: ye though a wyse mã woulde vndertake to knowe them, yet might he not fynd them.

The notes.

*Some rede the Goddes: that is, Judges.

¶ A man wotteth not, by the righteousnes of his owne wozkes, whether he be wozthi of loue oz hate. A man ought to lyue merely with his wyf. A prayse of wysdome.

The. ix. Chapter.

FOz al these thinges purposed I in my mynde to seke out. The ryghtuous and wyse ye and their a** wozkes also are in the hand of God: and b* there is no mañ knoweth ether ỹ loue oz hate of the thynge ỹ he hath before hi. It happeneth vnto one as vnto another: It goeth: w ỹ ryghtuous as w the vngodly: with ỹ good & cleane as with the vncleane: with hi ỹ offereth as with him ỹ offreth not: like as it goeth w ỹ vertuous, so goeth it also with ỹ sinner. As it happeneth vnto the pertured, so happeneth yt also vnto him ỹ is afraied to be fozswozne. Amonge al thinges ỹ come to passe vnder the sonne, this is a misery, ỹ it happeneth vnto al a lyke. This is the cause also ỹ the hertes of men are full of wickednesse, and madd foolishnesse is in their hertes as longe as they liue vntyl they dye.

B And why as longe as a mã lyueth, he is careles: foz a quicke dogge (saye they) is better then a ded liõ: foz they ỹ be in ỹng, know ỹ they shal die: but they ỹ be dede know nothig, nether deserue they eny moze. Foz their memozial is forgotte, so that they be nether loued, hated noz enuied nether haue they eny moze parte in the wozld, in al ỹ is don vnder the Sonne. Go thou thy waye then, eate thy bred w ioye, and dzincke thy wyne with gladnes, foz thy wozkes please God** Let thy garmẽtes be alwaye whyt, & let thy head want none oyntment. Lyue thy self, to lyue ioyfully with thy wife whom thou louest, al the dayes of thy lyfe which is but vayne, ỹ god hath geuen the vnder ỹ Sunne al the dayes of thy vanite: foz ỹ is thy porcion in this lyfe, of all thy labour and trauayle ỹ thou takest vnder the sonne. What soeuer ỹ takest in hande to do, ỹ do with al thy power: foz amõg ỹ dedes, here as thou goest vnto, there is nether wozcke, councel, knowledge noz wysdome.

So I turned me vnto other thinges vnder the sonne, and I sawe ỹ in C
running, it helpeth not to be swyft: in battayl it helpeth not to be stronge to fedyng, it helpeth not to be wyse, to ryches: it helpeth not to be suttel: to be had in fauour, it helpeth not to be connyng: but ỹ al lyeth in tyme & foztune. Foz a man knoweth not his tyme, but lyke as the fysche are take ỹ with angle and as the byrdes are catched with ỹ snare. Euen so are men taken in the perilous tyme, when it commeth sodeinly vpon them.

Thys wysdome haue I sene also D
vnder the Sunne, and me thought ma greate thynge.

There was a lytel citie, and a few men within it: so there came a greate kynge and beseged it, and made great bulwarckes agaynste it.

And in the cytie there was founde a poore man (but he was wyse) whych with his wysdome delyuered the cyte: yet was there no ebodye, that had eny respecte vnto such a symple man.

Then sayede I, wysdome is better then strengthe. Neuertheles, a symple mannes wysdome is despysed, and hys wozdes are not herde.

A wyse mãs councel that is folowed in silence, is farre aboue the crying of a captayne amonge fooles.* Foz wysdõ is better then harnesse: but an vnthrift alone destroyeth much good.

Eccle. x. Eccle. xi.

The notes.

a* Some reade, seruauntes.

b* Some reade: and man knoweth not her loue nor hatred: which is al before him. The sentence signifieth as much, as no mã knoweth whether God loue oz hate any man: Understand by the righteousnes of his owne wozckes.

¶ The difference betwene a fole and wyse man. Fortune and happy is that realme which hathe a wyse prynce.

The. x. Chapter.

DEed flyes ỹ corrupte swete oyntmente and make it to stynche, are somthig moze wozth then the wysdome & honoure of a foole. A wise mans hert is a** vpon the ryght hande, but a fooles herte is vpon the left. A dotynge foole thynketh, ỹ euery man doth as foolyshly as him selfe. If a prince spyrite be geuen the to beare rule, be not negligent then in thyne office: foz so shall greate wyckednes be put down, as it were with a medecyn. A nother plage is there, which I haue sene vnder the sonne: namely, the ignorance that is commenly among prynces: that a foole setteth in grete dignite, and the rich are set downe beneth. I se seruauntes ride vpon hozses and prynces goinge vpon their fete as yt were seruauntes. * But he ỹ dygeth vp a pyt, shal fal therin him selfe: and who so breaketh the hedge, a serpente shal byt him. Who so remoueth stones shal haue trauayle with al: and he ỹ he weth wod shalbe hurt therwith.

When an yron is blunte, and the poynt not sharpened, it muste be whet agayne, and that w might: Euen so doth wysdome folow diligence. A babler of his tonge is no better then a serpent ỹ stingeth without hissing. The wozdes out of a wyse mans mouth are gracious, but the lyppes of a foole wil destroye him selfe. The begynning of his talking is fooly shnes, and the last wozde of his moth is greate madnes. A foole is so ful of wozdes ỹ a mã can not tel what end he wil make: who wil the warne hi to make a conclucio. The labour of ỹ folysh is greuous vnto the whyle they knowe not how to go in to the citie.

Wo be vnto the (O ỹ realme, and lande) whose kyng is but a chylde, and whose prynces ar early at their bãcketes. But wel is the (O thou realme & whose king is come of nobles, & whose prynces eate in due season, foz strength & not foz lust. Thozow slouthfulns ỹ balckes fal downe, and thozowe ydle handes it rũneth in at the houle. Meat maketh mẽ to laugh, and wyne maketh them mery: but vnto money are al thinges obediẽt. Wish ỹ king no cuel i thy thought, and speake no hurt of ỹ rich in thy preuy chamber: foz a bird of the ayze shal betraye thy voyce, & with her fethers shal she bewraye thy wozdes.

The notes.

a** That is to do all thinges a right.

¶ Ryches ought to be distributed vnto the nedy.

The. xi. Chapter.

SEnde a** thy vittailes ouer the waters, & so shalt thou fynd thẽ after many yeres. Geue it awaye among b** seuen oz eyght, foz ỹ knowest not what mysery shal cõ vpõ earth. c** When ỹ cloudes are ful, they poure out rayne vpon the earth. And when ỹ tre faleth (whether it be toward ỹ south oz north) in what place so euer it fal there it lieth. He ỹ regardeth ỹ wynde, shal not sowe: & he ỹ hath respect vnto ỹ cloudes, shal not reape. Now like as ỹ knowest not ỹ waye of the wind, noz howe ỹ bones are fylled in a mothers wombe: Euen so ỹ knowest not ỹ wozckes of god, which is ỹ wozke master of al. Cease not ỹ therfoze w thy hãdes to sowe the sede. Whether it be i ỹ mozning oz in the euening: foz ỹ knowest not whether this oz that shal prosper, and yf they both take, it is the better. The lyght is swete, and a pleasaũt thynge is it foz the eyes to loke vpon the Sunne. If a man lyue many yeares, and be glad in them al, let hym remembre the dayes of darckenes, whych shall be many: and when they come, al thynges shal be but vanyte. Be glad then (O thou yong man) in thy youth, and let thyne hert be mery in thy yong dayes, folow the ways of thyne owne hert, and the lust of thyne eyes: but be thou sure, that God shal bzynge the in to iudgment foz al these thynges.

The notes.

a ✱ That is, distribute thy goodes, indyfferently to the poore without regardinge one and not another.

b ✱ That is vnto manye: a certen nombre for an vncertein.

c ✱ That is, when men haue wher with they ought liberally to geue.

¶ From youre youth ought we to consydre and regarde the goodnes of God:

¶ The.xii. Chapter:

A PUt away displeasure oute of thyne herte, and remoue euell from thy body: for thi Chyldehode, and youth is but vanitie. Remember thy maker in thy youthe, or euer the dayes of aduersytie come, and or the yeres drawe nye when thou shalt saye: I haue no pleasure in them before the sunne, the lyght, ỹ moone and starres be darkned, and or the cloudes turne agayne after the rayne: when the keapers of the house shall B tremble and when the strong mẽ shall bowe them selues. When the mylers stande styll: because they be so fewe and whe the syght of the wyndowes shall ware dymme: when the doores in the stretes shal be shutte, and when the voyce of the myller shalbe layde down when men shall ryse vp at the voyce of the bryde, and when all the daughters of musyke shalbe brought lawe: when men shall feare in hye places, and be afrayde in the stretes: when the Almond tree shall be despysed, the grashopper borne oute, and when greate pouerte C shal breake in, when a man goth to his longe home, and the mourners go about the stretes. Or euer the syluer lace be taken awaye, and or the golden bande be broken: Or the pot be broken at the well, and the whele vpon the cysterne. Or dust be turned agayne vnto earthe from whence it came, and or the spyryte returne agayn vnto God, which gaue it. All is but vanytye (sayth the Preacher) all is but playne vanytie.

The same Preacher was not wyse alone, but taught the people knowelege also, he gaue good heade, sought out ỹ D grounde and setforth many parables. His dylygence was to fynde out acceptable woordes, tryght scripture, and the woordes of truth. For the woordes of the wyse are lyke pryckes and naples that go thorowe, where with men are kepte together: for they are geuen of one shepherd onely.

Therfore be warre (my sonne) that above these thou make the not many and innumerable bookes, nor take dyuerse doctrynes in hande, to weerye thy body withall,

Let vs heare the conclusyon of all thynges: Feare God, and kepe hys cõmaundementes, for that toucheth all men: For God shal iudge all workes and secrete thinges, whether it be good or euell.

¶ The ende of the boke of the Preacher / otherwyse called Ecclesiastes

¶ a✱ The Balet

Of Balettes of Salomon: called in Latyne Canticũ Canticorum.

a ✱ That is, the chefe and most excellent Balet as ỹ same of all ballettes, ỹ kig of kinges, which is as much to saye after the maner of speaking of the Hebrues as the cheafe lainer the chefe king. Wherfore it is to be supposed that among the M. and fyue other songes (of which, ii. Reg. xiii. d.) this hath be neistemed & iudged the chefe and principal.

¶ Mystical deuyce of the spirituall & godlye loue, betwene chryst the spouse, and the church or congregacion his spouse. Salomon made this Balade or songe by him selfe & his wyfe the daughter of Pharao, vnder the shadow of whom selfe figuring Chryste & vnder the person of his wyfe the Churche

¶ The tyrst chapter.

¶ The voyce of the Churche.

A DAuid thy mouth wold geue me a kisse, for thy breastes are more pleasaunte thẽ wyne, and that because of ỹ good & pleasaunt sauour. Thy name is a swete smellig ointmẽt therfore do ỹ maidens loue ỹ: yee that moueth me also to runne after the.

¶ The spouselle to her companyons.

The kyng hath brought me i to his pryuey chãbre We wil be glad & reioice in ỹ, we thynche more of thy breastes thẽ of wine, wel is them ỹ loue the.

¶ The voyce of ỹ churche i persecutiõ

I am black (O ye daughters of Ie B rusalẽ) lyke as the tentes of the Cedrenes, and as the hangynges of Salomon, but yet am I faire and wel fauoured withal. Maruel not at me ỹ I am so blacke and howe the sunne hath dyned vpon me.

¶ The voyce of the Synagoge.

For when my mothers childrẽ had euel wil at me, thei made me the keper of the vinyard. Thus was I faine to kepe a vynyarde, wyich was not myne owne.

¶ The voyce of the church to Chryst.

Tel me (O thou whõ my soule loueth, where thou fedest, where ỹ restest at the none daye lest I go wrong, and come vnto ỹ flockes of thy cõpanions

¶ Chryst to the Church.

Yf thou knowest not thy self (O ỹ C fayrest among wemẽ thou go thy way forth, after the fotsteppes of the shepe, as though thou woldest fede thy gotes beside ỹ shepeherdes tentes. Ther wil I tary for the (my loue) with myne hoste and with my charettes, whiche shalbe no fewer then Pharaos. Then shal thy chekes & thy neck be made fayre, & hanged wt spãges & godly iewels: and chãd of gold wil we make ỹ wt siluer botons

¶ The voyce of the churche.

When the kyng syteth at the table, he shal smel my Nard: for a bondel of Myrre (O my beloued) lyeth betwixte my breastes. A cluster of grapes of Cypers, or of the vyneyardes of Engaddi art thou vnto me, O my beloued. D

¶ Chryst to the Churche.

O how fayre art thou (my loue) how fayre art thou: thou hast doues eyes.

¶ The Church to Chryst.

O how fayre art ỹ (my beloued) how well fauored arte ỹ? Our bed is dect wt flours, ỹ tymbres of our house are of Cedre tree, & our balkes of Cypresse

The. ii. Chapter.

¶ The voyce of Chryst.

I Am the floure of the felde, & lylye of the valleys: as ỹ rose amonge the thornes, so is my loue amonge the daughters. B

¶ The voyce of the church.

Lyke as the apple tree among the trees of the wod, so is my beloued amõg ỹ sonnes. My delyte is to syt vnder hys shadow, for his frute is swete vnto my throte. He bringeth me in to his wyne seller, and loueth me specially wel. Refresh me with grappes, cõfort me with apples, for I am sick of loue. His lefte hand lyeth vnder my head, and his tyght hande embraceth me.

¶ The voyce of Chryst.

I charge you, O ye daughters of Ierusalem) by the Roes & hyndes of ỹ felde, ỹ ye wake not vp my loue nor touch her, tyl she be content her selfe. B

¶ The voyce of the Church.

Me thincke I heare ỹ voyce of my beloued: lo, ther cõmeth he hoppig vpõ ỹ mountaines, & leapig ouer ỹ litle hilles. My beloued is lyke a Roo or a yonge hart. Beholde, he standeth behynde our wall, he taketh in at the wyndowe, and pepeth thorow the grate,

My

My beloued answered & said vnto me.

¶ The voyce of Christ.

O stande vp my loue, my doue, my beutyfull, & come: for lo, ỹ winter is now past, & the rayne is away & gone. The flowres are come vp in the felde, ỹ twisting tyme is com, the voyce of ỹ turtle doue is heard in our lande. The figge tree bringeth forth her figges, the vynes bere blossoms, & haue a good smell. O stande vp my loue, my beutyfull, & come (O my doue) out of the caues of the rockes, out of the holes of the wal. O let me se the countenaunce & heare thy voyce, for swete is thy voyce and fayre is thy face.

¶ The voyce agaynst the heritykes.

Get vs the foxes, yee the lytle foxes that hurt ỹ vynes, for our vines beare blossoms.

¶ The voyce of the Churche.

My loue is myne, and I am his (which fedeth among ỹ lilies, vntil the day breake, and tyl ỹ shadowes be gone. Come againe prevely (O my beloued) lyke as a Roo or a yong herte vnto the mountaynes.

The. iii. Chapter.

¶ The voyce of the Churche which is chosen out of ỹ Heathen.

BY night in my bedd I sought him, whom my soule loueth: yee diligently sought I him, but I found him not. I wil get vp (the ought I) & go about the cyte, by on the market & in al ỹ stretes wyl I seke him whō my soule louethe: but when I soughte him, I foūde him not. The watchmen that go about the cite, founde me.

¶ The Churche speakyng of Christe.

Sawe ye not him whom my soule loueth? So when I was a lytle past thē, I founde him whom my soule loueth. I haue gott en holde vpon him, & wyl not let hym go: vntyl I bring hym into my mothers house, and in to her chāber that bare me.

¶ The voyce of Christ.

I charge you, O ye daughters of Ierusalem, by the Roes & Hyndes of the felde that ye wake not vp my loue ner touch her, tyl she be content her self.

¶ The voyce of the Synagoge, marueiling in it self at ỹ church of Christ.

Who is this, ỹ cōmeth out of ỹ wyldernesse like pylers of smoke, as it were a smell of Myrre, franckāncense & all maner spyces of the Apotecary?

¶ The voyce of the churche.

Beholde, about Salomons bedstede ther stand lx. valeaūt men of ỹ mighty i Israel. They behold swerdes euery one, & are expert in warre. Euery man hath his sweord vpon is thigh, because in ỹ night. King Salomon hath made him self a bedstead of ỹ wod of Libanus, the pylers are of syluer, the couering of golde, the seate of purple, ỹ ground pleasauntly paued for the daughters of Ierusalem.

¶ The Church speakynge of Christ.

go forth (O ye daughters of Siō) & behold King Salomō in the crowne wher with his mother crowned him in the daye of his mariage, & in the daye of ỹ gladnesse of his hert.

¶ The. iiii. Chapter.

¶ The voyce of Christ.

HOw fayre arte thou: my loue, how fayre arte thou? thou hast doues eyes, besyde that which lyeth hyd within. Thy hearry lockes are lyke a flocke of shepe ỹ be clypped, which go fyrst vp from ỹ washinge place: where euery one beareth two twyns, & not one fruteful among them. Thy lyppes are like a rose coloured rybond thy wordes are louely: thy chekes are lyke a pece of a pomgranate besides ỹ which lieth hyd with in. The necke is like ỹ tower of Dauid buylded with bulwerckes, where vpon they hang a thousande shyldes, yee all the weapens of the gyauntes. Thy two brestes are like two twyns of ponge roes, which fede amonge the lylyes.

¶ The spouse speaketh to him self.

O ỹ I might goto ỹ mountaine of myrre & to the hil of frāckinsence: tyl ỹ daibreake, & tyl the shadowes be past away.

The voice of christ speakīg to ỹ church

Thou art al faire, O my loue, & no spot is ther i ỹ. Come to me frō Libanus, O my spouse, come to me frō Libanus: cō soone ỹ next way frō the toppe of Amana, frō ỹ toppe of Sanir & Hermō, frō the lyons dennes, and from the mountaynes of the leopardes.

Thou hast wonded mi hert, O mi sister, my spouse, thou hast wounded my hert, with one of thyne eyes, & with one chayne of thy necke. O how fayre and louely are thy brestes, my syster, my spouse? Thy brestes are more pleasaunte then wyne, and the smell of thine oyntementes passethe all spyces. Thy lyppes, O my spouse, droppe as the hony combe, pe mylke and hony, is vnder thy tōge, and the smell of the garmentes is lyke the smell of franckinsence. Thou arte a well kepte garden, O my Syster, my spouse, thou art a wel kept waterspryg, a sealed well. The frutes that sproute in the, are lyke a paradise of pomgranates with swete frute: as Cipresse, Nardus, Saffronne, Calmus, and all the trees of Libanus: Myrre, Aloes, ād all the best spyces. Thou art a well of gardens a well of lyuinge waters, whych renne downe from Lybanus.

¶ Christ calleth the heathen.

Up thou north wynde, come thou south wynde, and blowe vpon my garden that the smell therof maye be caryed on euery syde, ye ỹ my beloued may come into my garden, and eate of ỹ frutes and apples that growe therin:

¶ The. v. chapter.

¶ Christ speaketh to the church.

COme into my Garden, O my syster, my spouse: I haue gathered my Myrre, with my spise. I wyl eate my hony & my hony cōbe, I wyl dryncke my wyne and my mylke.

¶ Christ speaketh to the Appostles.

Eate, O ye frendes, dryncke, and be merry, O ye beloued.

¶ The voyce of the churche.

As I was a slepe, and my herte waking, I hearde the voyce of my beloued, when he knocked.

¶ Christ to the Church.

Open to me (sayde he) O my syster, my loue, my doue, my dearelynge: for my heade is full of dewe, and the lockes of my hear are ful of the nyght droppes.

¶ The voyce of the spouselle.

I haue put of my coate, how can I do it on agayne? I haue walked my fete how shall I fele them agayne?

¶ The voyce of ỹ church speking of Christ

But when my loue put in his hand at the hole, my hert was moued towarde hym: so that I stode vp to open vnto my beloued. My handes dropped with Myrre, and ỹ Myrre ranne downe by fingers vpon the lock. Neuertheless when I had opened vnto my beloued he was departed and gone awaye.

Now lyke as afore tyme when he spake, my hert could not longer refrayne: Euen so now I sought him, but I could not fynde him: I cryed vpon hym, neuertheless he gaue me no answere.

¶ The Churche complaineth of her persecuters.

So the watchmen that went about the citye founde me, smote me, & wounded me: Yee they that kept the walles, take away my garment fro me.

¶ The spouses speketh to her cōpanions

I charge you therfor, O ye daughters of Ierusalē, yf ye fynd my beloued, ỹ ye tell hym how that I am sycke for loue.

¶ The voyce of the Synagoge.

Who is thy loue above other louers, O thou fairest among wemē? Or what can thy loue do, more thē other louers, ỹ thou chargest vs so straytely.

¶ The Churche, answerig of Christ.

Is for my loue, he is whyte and redde coloured, a syngular personne among many thousādes: his head is the most fine golde, the lockes of his hearre are bussheh, browne as the euenynge: Hys eyes are as the eies of doues by the water brokes, washen with mylk, and remaining in a plenteous place: His chekes are lyke a garden bedd, wher in the Apotcaries plāt almaner of swete thinges: His lyppes droppe as the flowres of the most principall Myrre, hys handes are full of golde rynges & precyous stones. His body is as the pure yuery, decte ouer with Saphires: Hys legges are as the pylers of Marbel, set vpon fokettes of golde: His face is as Libanus, and as the Cedre trees: His throte is swete, yee he is altogether louely Soch one is my loue. O ye daughters of Ierusalē, soch one is my loue.

¶ The voyce of the Synagoge speaking to the Church.

Whither is thy loue gone then (O thou fayrest amonge women) whither is thy loue departed, that we may seke him with the?

¶ The. vi. Chapter.

¶ The voyce of the Church.

A MY loue is gone downe into his garden, vnto the swete smellyng beddes, ỹ he may refresh him selfe in the garden, & gather floures.

My loue is myne, and I am his, which tedeth amonge the lylyes.

¶ Christ to the Churche.

Thou art pleasaunte (O my loue) euen as lowlynesse it selfe, thou art fayre as Jerusalem, glorious as an armye of men, wt their banners. (Turne awai thyne eyes fro me, for they make me to proude.) Thy heartye lockes are lyke a flocke of goates vpon the mounte B of Galaad. Thy teth are lyke a flock of shepe that be clypped, which go out of the washinge place: where euery one beareth two twyns, and not one frute ful amonge them. Thy chekes are like a pece of a pomgranate, besyde es that which lyeth hyd within. There are thre score Quenes, feure score cõcubines & ponge women without nombre. But one is my doue, my derlinge. She is ỹ C onely beloued of her mother, and heare vnto her that bare her. When the daughters sawe her, they said, she was blessed: Yee the Quenes and concubynes praysed her.

¶ The voyce of the Synagoge.

What is she this, that peeth out as the mornyng rose, as the mone, excellente as the sunne, glorious as an armye of me with their baners.

¶ Christ to the Synagoge.

I went downe into the notte garde, to se what grew by the brokes, to loke yf the vineyarde flourished, and yf the pomgranates were not shot forth. D

¶ The voyce of the Synagoge.

Then the charettes of the Prince of my people made me sodenly afrayed.

¶ The voyce of the Churche callinge agayne the Synagoge.

Turne agayne, turne agayne, O ỹ Sulamite, turne agayne, turne agayne, ỹ we maye loke vpon the.

¶ The. vii. Chapter.

¶ Christ to the Synagoge.

What pleasure haue ye more A in the Sulamite, thã whẽ she daunceth amonge ỹ mẽ of warre?

¶ Christe to the Churche.

O how pleasaunt are thy treadynges wt thy shoes, thou princes daughter? Thy thinges are lyke a fayre iewel, which is wrought by a cõnyng worke maister: Thy nauel is lyke a round goblet, whiche is neuer without drinke: Thy wombe is lyke an heape of wheate sette aboute wt lylies: Thy two breastes are lyke two twynnes of yõge roes: Thy B necke is as it were a tower of yuory: thine eyes are like water poles in Hesebon, besyde ỹ porte of Bathrabbim: thy nose is lyke ỹ tower of Libanus, which loketh toward Damascus: That heade that standethe vpon the is lyke Carmel: the heare of thy heade is lyke the kynges purple folden vp in plates.

O how fayre & louely art thou, my dearlynge, in pleasures? Thy stature C is like a date tree, and thy brestes like the grapes.

¶ The spouse speakyng of the crosse.

I sayde: I wyll clymme vp into the date tree, & take hold of his braunches

¶ The spouse speakynge to the spousesse.

Thy brestes also shalbe as the vyne grapes, the smell of thy nostrels lyke ỹ smel of apples, & thy throte lyke ỹ best wine. This shalbe pure & cleare for my loue, his lippes & teth shal haue their pleasure. There wyll I turne me vnto my loue, & he shal turne hym vnto me.

¶ The churche speakyng to Christ.

O come on my loue, let vs go forth into ỹ feld, & take our lodging in the vyl D lages. In ỹ morning wyll we ryse by tymes, and go se the vyneyarde: yf it be spronge forth, yf the grapes be growne, & yf the põgranates be shot out. There wyl I geue the my brestes: ther shal ỹ Mandragoras geue their smel beside oure dores: there, O my loue, haue I kepte vnto the al maner of frutes, both new and olde.

¶ The. viii. Chapter.

¶ The

¶ The voice of the Patriarches speakynge of Christ.

I O That I myght fynde ỹ wout, and kysse the, whome I loue as my brother, which suckte my mothers breastes: & that thou woldest not be offended, yf I toke ỹ, and brought ỹ into my mothers house: ỹ thou might teach me, and that I myght geue the drincke of spiced wyne, & of the swete lappe of my pomgranates. His lefte hande lyeth vnder my heade, and his ryght hand embraceth me.

¶ The voyce of Christ.

I charge you, O ye daughters of Jerusalẽ, ỹ ye wake not vp my loue, nor touch her, tyl she be content her selfe.

¶ The Synagog speakig of ỹ church

What is she this, that cõmeth vp from the wyldernes, and leaneth vpon her loue?

¶ The voyce of ỹ spouse before ỹ spousesse.

I am the same that waked the vp B amonge the apple trees, where thy mother bare the, where thy mother brought the into ỹ worlde.

¶ The Church speakynge to Christ.

O set me as a seale vpon thyne herte, any as a seale vpon thyne arme: for loue is mightye as the death, and gelousye as the hell. Her coales are of fyre, & a very flamme of ỹ Lorde: so that many waters are not able to quench loue, nether maye ỹ streames droune it. Yee yf a man wolde geue al the good of his C houle for loue, he shulde counte it nothynge.

¶ Christ speakynge of the churche to the Synagoge.

When our loue is tolde our ponge sister, whose brestes are not yet growne what shal we do vnto her?

¶ The answere of Christ for ỹ church.

Yf she be a wall, we shall buylde a syluer bowlwerck ther vpon: yf she be a tower, we shal faste her with borders of Cedre tree.

¶ The church answerethe to the Synagoge.

If I be a wal, & my brestes like towres, then am I as one that hath found fauoure in his syght.

The Synagoge speking to ỹ church.

Salomon had a vinyarde at Baal Hamon, this vineyarde delyuered he vnto the kepers: that euery one for the frute therof shoulde geue hym a thousand peces of syluer. D

¶ The voyce of Christ.

But my vineyarde, O Salomon, geueth the a thousand, and thre hundreth to the kepers of the frute. Thou that dwellest in the gardens, O let me heare the voyce, that my companions may herken to the same.

¶ The voyce of the church, speaking to Christ.

O get the awaye, my loue as a roo or a ponge herte vnto the swete smellynge mountaynes.

⚜

¶ The ende of the Ballet of Ballettes of Salomon, called in Latine Canticum Canticorum.

⚜

The Prophetes in Inglysh.

Esay.
Jeremy.
Ezechiel.
Daniel.
Oseas.
Joel.
Amos.
Abdy.
Jonas.
Micheas.
Naum.
Habacuc.
Sophony
Aggeus.
Zacharye.
Malachy.

¶ The boke of the Prophete Esay.

¶ Esaye prophesyeth that the anger of God shall come vpon Jerusalem because of theyr synnes.

The first Chapter.

A THe prophecye of Esay the sonne of Amos, whych he shewed vpon Juda & Jerusalem: In the a*time of b* Ozias Joathan, Achaz, & Ezechias, Kings of Juda. Heare o heauē herkē O earth, for ỹ Lord speaketh, I haue nourished and brought vp chylderen, and they are fallen away fro me. An oxe knoweth hys lorde, and an asse hys masters stal, but Israell knoweth nothynge, my people hath no vnderstandinge. Alas for thys synfull people, which are expert in
B blasphemyes, a frowarde generacion, vnnaturall chylderen. They haue forsakē ỹ Lord, they haue prouoked the holy one of Israell vnto anger, and are gone backwarde, wherfore shoulde yee be plaged any more? For they are euer fallyng awaye. The whole a* heade is syck, and the hert is very heuy. b* Frō the sole of the fete vnto the heade ther is no whole parte in al your body: but al at woundes, botches, sores & strepes which can nether be helped, bound vp, molyfyed, nor eased with any oyntmēt.

Your land lyeth waste, your cyties are brent vp, your enemyes deuour youre land, and ye must be fayne to stand, & loke vpon it: and it is desolate, as yt were with enemyes in a battel. Yea ouer* the daughter of Sion is lefte alone lyke a cotage in a vynyard like a watchehoule in time of warre, like a beseged citie. And excepte the lord of Hostes had left vs a few a lue: we shoulde haue bene as Sodoma, and like vnto Gomorra.

Heare the word of the Lord ye tyrantes of Sodoma, and herken vnto the lawe of our god, ỹ people of Gomorra

Why offre yee so many sacrifyces vnto me? I am discontēt for the brent-offrynges of wethers and with the fatnes of fed beastes. I haue no pleasure in the bloude of bullockes, lambes and gootes. Whē ye apere before me, who requyreth you to treade within me porches? Offer me no mo oblacions, for it is but lost laboure. I abhorre your incence, I maye not awaye with youre newmoones, your Sabothes & solempne daies. Your fastings ar also in vayne. I hate your newe holydayes and fastinges, euen fro my very herte They make me weery, I can not abide them. Though ye holde out your handes turne I mine eyes from you. And though ye make many prayes, yet here I nothing at al* for youre handes are ful of bloude.

Wash you, make you cleane, put awaye youre euel thoughtes out of my
C syght, cease from doing of euel & violence. Lerne to do right, applye youre selues to equite, delyuer the oppressed, helpe the father lesse to his ryght let, ỹ widdowes complaynt com before you. Now go to (sayth the Lord) we wil talke together. Is it not so? Though your synnes be as read as scarlet, shal they not be whyter then snowe? And though they wer like purple, shal they not be like white wolle? Is it not so? If ye be louing and obedient, ye shall enioye the best thinge that groweth in the land. But if ye be obstynate and rebellyous ye shalbe deuoured with the swerde: for thus the Lorde hath promysed with his owne mouth.

How happeneth it then that ỹ ryghtuous cytte, whych was full of equyte, is become vnfaythfull as an whore? ryghtuousnes dwelt in it, but now murtherers* Thy syluer is turned to drosse, and thy wyne myxt w̄ water. Thy princes are trayters and companions of theaues, They loue giftes altogether, & folow rewardes. As for ỹ fatherles, they helpe him not to hys ryght, nether wyll they let the widdowes cause com before them. Therfore speaketh the Lorde God of hostes the mighty one of Israell: ah I must ease me of myne enmyes and auenge me vpon them. And therfore I shall I lye my hande vpon the, and burne out thy drosse from the fynest āpurest, and put out al the lead and set thy iuges agayne as they were somtyme, and the Senatoures as they were from the begynnyng. Then shalt thou be called the rightuous cytte, the fayth full cytte. But Sion shall be redemed with equyte, and her captiuitie withe rightuousnes. For the transgressours and vngodly, and such as are becomme vnfaythfull vnto the Lorde, muſ̄ altogether be vtterly destroyed.

And except ye be ashamed of the oke trees wherin ye haue solaced, and of the gardens that ye haue chosen: yee shalbe as an oke whose leaues are fallen away, and as a garden that hathe no moysture. And as for the glorye of the thynges it shalbe turned to drye strawe & he that made thē to a sparcke And they shall both burne together, so that no man shalbe able to quench thē.

The notes

a* Of thys time and of the thynges done therin, ye haue in the fourth of the kynges from the. xiiii. chap to the. xvi. And in the. ii. of the Chronicles, from the xxv. Chapter to the. xxviii.

b* Otherwyse called Izariah. ii. Reg. xiiii. c.

c* The heade signifyeth them that are ordeyned to gouerne the people.

d* From the soule. &c. That is the whole multitude of the people, is there no goodnes.

e* That is, cities & people, as in the Psal. lxxxvii. b.

f* The maner of the scripture is, somtyme to call ỹ frowarde and wicked Iewes by the name of straungers and Heathen, because they dyd as wickedlye as did the heathen: As he here calleth them Sodomites. &c. And in. Ezechi. xvi. a We vpbreadeth them of the synefull nacyon, whereof they came, on thys maner. Thy father was an Ammonite. &c.

g* To turn syluer into drosse. āto myxt wyn with water, is, to deprayue the heuenly worde of God, āto corrupt the pure iudgement therof. for couetousnes sake: which thynge was vsed in Paules tyme, as ye may se. ii. Corinth. iiii. a. much more now be ye sure.

Of the commyng & deth of Christ and of the callyng of the Heathen.

The. ii. Chapter:

A Morouer this is the worde, that was opened vnto Esaye, the sonne of Amoz, vpon Juda & Jerusalem. It wyl be also* in proces of tyme: That the hil were the house of the Lorde is buylded, shal be the chefe among hilles, and exalted aboue all ỹ tel hilles. And al the heathen shal prysse vnto him, and the multitude of people shal go vnto hi, speaking thus one to another: vp, let vs go to the hyl of the Lorde, and to the house of ỹ god of Jacob: that he maye shewe vs hys waye, and that we maye walke in hys pathes. For the* lawe shal com out of Sion, and the word of God from Jerusalem, and shal geue sentence amōg the Heathen, and shal reforme the multitude of people: ** So that they shal breake their swerdes &c. Note here the great innocency of them that dwel in the citie of God, that is, in the Church and congreacion of the faithful: which thincketh it not ynough to abstayne from battel and robry contencion and strife. But do also apply them selues to honest occupacions and vnfaulty crafftes, wherwith they may fede not only themselues but other also with thē: which thyng is signified by these rude instrumentes, sithes sythes and sawes doing herin accordyng to the counsel of. S. Paul which saith let hi ỹ stole stele no more but let him rather labour wyth his handes some good thyng, that he maye haue to geue vnto him ỹ needeth. Ephe. iiii. c.

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chal go ouer al pryde and presumcyon vpon al thē that exalt them selues, & chal bring them al downe: vpō a high and stoute* Cedre trees of Libanus and vpon al the okes of Basan vpon al stoute mountaines, vpon al costlye towres and vpon al strong walles vpon al shippes of the see, and vpon euery thinge ỹ is gloryous, and pleasaunt to loke vpon.

And it chal bringe downe the pryde of man, & laye mans presumptuousnes ful lowe, and the Lord chal only haue the victory in that daye, But the Idols chal vtterly be roted out. Men chal crepe in to holes of stone, and in to caues of the earth from, the sighte of the fearefull iuge, and from ỹ glory of his magesty what time as he chal make hi vp to shake the earth. Then shal man cast awaye his goddes of siluer & gold which he neuertheles had made to honour them) vnto Moles and Backes: that he maye the better crepe in to the caues & rockes, and into the cliffes of hard stones from the syght of the fearefull iuge & from the glory of his Magestie

The notes

a* Hebr. In the last dayes: by which is comenly signyfied the time of Christes comming and frō thēce vnto the ende of the worlde as in Ezech. xxxviii, & xxxix. iii. d. and in many other places.

b* The Hebrues take not the lawe onely for the commaundementes but also for al the promptes of God for the praysinges and thanckesgeuinges and for al that is contayned the whole old testament.

c* So that they shal breake their swerdes &c. Note here the great innocency of them that dwel in the citie of God, that is, in the Church and congreacion of the faithful: which thincketh it not ynough to abstayne from battel and robry contencion and strife. But do also apply them selues to honest occupacions and vnfaulty crafftes, wherwith they may fede not only themselues but other also with thē: which thyng is signified by these rude instrumentes, sithes sythes and sawes doing herin accordyng to the counsel of. S. Paul which saith let hi ỹ stole stele no more but let him rather labour wyth his handes some good thyng, that he maye haue to geue vnto him ỹ needeth. Ephe. iiii. c.

d* The daye of ỹ Lord, is, the daye of ỹ iust iudgment, in which god prayseth the concience of euery man shewyng him self a iust iudge as it is figured of Christ Wala. iii. a But who maye abid ỹ daie of his comming. &c.

e* Ceder trees are very high trees, and in Libanus are they higher then in any other place: and therfor signifieth he therby the most mighty princes and rulers The. xxvi. kinges also ỹ Iosua ouerthrowe as ye reade Iosu. xii. dwelled about Libanus. It is an hyl in Syria. After in ỹ. lx. c

The prophecieth that at the commynge of Christ al strength and power shal be put forth of Jeury

The iii Chapter.

Euery man can eschue a parlō moued in āger, for what doth he wtterly cutte so that the Lorde of hostes take awaye from Jerusalem and Juda, al possessions and power, al meate and dryncke the captayne of the soudiers, the iudge and the prophete, the wise and the aged man, the worshipful of fyfty yeare olde, and the honourable: the Senatour, and men of vnderstandinge: the masters of craftes and orators. And I shall geue you chyldern to be your princes (sayth the Lorde) and babes shall haue the rule of you. One shall euer be doyng vyolence and wrōg to an other. The boye shall presume agaynst the, elder and the vyle persone agaynst the honorable. Ye one shall take a frende of hys owne kynred by thee bosome, and saye* thou hast clothing thou shale be oure heade, for thou mayest kepe vs from thys fall and parell.

Then shall he sweare and say. I cā not helpe you. Moreouer there is neyther meat nor clothing in my house make me no ruler of the people. For Jerusalem and Juda must decaye, because that both theyr words and councels are agaynst the Lord they prouoke the presence of his magestie vnto anger. The chaungynge of theyr countenauce bewrayeth thē: ye they declare their owne synnes them selues as the Sodomites and hide thē not. Wo be vnto their soules for they shall bee heuely rewarded. Thē shal they saye ỹ O happy are ỹ godly, for they may enioye the frutes of theyr studies, But wo be to the vngodlye and vnrighteous for theye shalbe rewarded after theyr workes. O my pepl* rybaudes oppresse and ỹ women haue ruler of the

O mypeople, thy leaders deceauethe, & treade out the waye of thyfote steppes The Lord is here to cōmen of the matter & standeth to geue iudgment wyth the people. The Lord shal come for the to reason wyth the Senatours & princes of his people, & shal saye thus vnto them

the. It is ye ỹ haue burnt vp my vyneyerde, the robbery of the poore is in youre house. Wherfore do ye op̄ presse my people, and marre the faces of the innocentes: thus shall the God of Hostes reuyle them.

Moreouer thus sayeth ỹ Lord: Seinge ỹ daughters of Sió are be cõ so proude, and com in with stretched out neckes, and with vayne wanton eyes: seynge thei come in tryppyngely nycely with their fete: Therfore shall ỹ Lorde* shaue the heades of ỹ daughters of Sion, and make their bewtye bare in ỹ daye. In that daye shall the Lord take awaye ỹ gorgiousnes of their apparel, & spanges, cheynes, partlettes, & colares, bracelets & hooues, ỹ goodly floured wyde & brodered ratment, brasshes & headbandes, rynges and garlandes, holy daye clothes & vales, kerchues & pynnes, glasses & smockes, bonettes and taches.

And in stede of good smell there shallbe stynck amonge them. And for their gyrdles there shalbe lowse bandes. And for wel sett heare there shalbe baldnes. In stede of a stomacher, a sack cloth, and for their bewte wyther̄dnes and sonne burnynge. Their husbandis and their myghtie mẽ shal perysh with the swerde in battell.

The notes:

a* That is, thou arte better apparelled, and richer then we, helpe vs with fode and other thynges necessarye. All the courses which the prophete here reciteth, were fulfilled in the destruction of Jerusalem.

b* Some reade: exactours or extorcioners. He noteth the couetousnes of prestes and pylates. God he re calleth the poore, widdowes, the fatherlesse, and all that are destitute of the comforte of thys worlde hys people: whom the pharisees then oppressed: now Prestes, and suche as falsely boaste them selues to be spirituall: Iustly called exactours, in as moch as they require their ryghte (as they call it) more by mens traditions, then by the worde of God: and doo not so feake soules to God, as many for them selues. Oppresse, that is, spoyle, pill, and euen haue, so that they leat leaue ought. What house, feld, or marchaudise is ther that rendereth them not some what? Whether ther be children chrystened, or mariages made, or men come to the table of the Lord: whether the locke be visited, ther is euer som what required. Furthermore they are not only accused to be couetous, but also to be women, that is, effeminate and womanly: because they moost fylthely & vdelly spende and waste that, which they haue scrapped with sudgyng, violence, and moost naughte factions.

c* To shaue the heddes of women is to make the comfounded and ashamed, for it is a shame to a woman to be shaue. 1. Corint. xi. a. So that the prophete herby signifieth, by a borowed speach, that Lorde shall make the doughters of Iurye confounded and vnderstande, the wemen of Iurye (by which ashamed, and bringe them to extreame adversitie and pouertie, and euen to nought. Iosephus maketh mencion that Jerusalem, whiche was the cheif Cyti therof, was ones so sampled by a certeyn woman of the citie ate her owne chylde. Likewise, som vnderstande euen here also by the daughters of ỹ the townes, vilages, and castels of lyon: as it doth in dede often signifye in the scriptures.

The .iiii. Chapter.

Of wante of men seuen women desyre to haue one man.

AT that time shall* their gates mourne & complaie, and they shal syet as desolate folck vpon the earth.

b *Then shal seuen wyues take holde of one man, and saye: we wyl laye al oure meate and clothynge together in comẽ, only ỹ we may be called thy wyues, and that this shamful reproche maye be taken from vs. After that tyme shal ỹ c* braunche of ỹ lord be bewtyful and myghtye, and the frute of the earth shalbe sayre and pleasaũt for those Israelites ỹ shal spyg therof. Then shal the remnaunt in Sion and the remaũt at Jerusalem be called holye: namelye al such as are wrytten among the lyuing at Jerusalem: what tyme as the Lord shal wash awaye the desolacion of the doughters of Sió, & pourg the bloud out from Jerusalem with the wynd of his smoke and fyre. Moreouer vpon all the dwellynges of the hyl of Sion and vpon their whole congregacion, shal the Lord prouide a cloude and smoke by daye, and the shyning of a flamyng fyre by nyghte: for vpon all their glory shalbe preserued. And Jerusalem shall be a tabernacle for a shadowe because of hete in the daye ty me, a place & refuge where a mã maye kepe him for wether and rayne.

The notes

a* The gates shal mourne and complayne, because not onely the soudyers shal perish with the swerd, but also the Iudges and geuers of sentence. He taketh the place of iudgment for the Iudges: for in Gates was iudgment wont to be geuẽ. Ruth iiii. Or, euen the gates shal be destroyed, and ne mã shal enter in nor go out therat, for ỹ gates mourne, if the people be not often sene in them.

b* Then shal vii wyues &c. The meanyng is. The wycked wemen were not contented with their husbandes, but there shal com such a sherceres of men, ỹ ther shall be skante for euery seuenth woman one man suche a slaughter shal ther be, ỹ few men shall remayn, and that wemen shal be brought in to captiuite.

c* By this braunche vnderstand Christ.

The .v. Chapter.

Of Christ and his vineyarde, wyth an execracyon of couetousnes and of dronckenes.

NOw well then, I wil singe mi beloued frende a songe of his vyneyarde. My beloued frende hath a vyneyarde in a very frutefull plenteous grounde. This he hedged, this he walled rounde about, & plãted it w goodly grapes. In ỹ myddest of it buylded he a towre, and made a* wynepresse therin. And afterwarde when he loked ỹ it shulde brynge him grapes, it brought forth thornes. I shewe yow now my cause (Oye Cytysens of Jerusalem & whole Juda:) Iudge I praye you betwixte me, & mi vineyard. What more coulde haue bene donne for it, that I haue not done? Wherfore then hath it geuen thornes, where I loked to haue had grapes of it?

Well, I shall tell you how I will do with my vineyard: I will take the b* hedge frõ it, that it maye perysh, & breake downe ỹ wall, that it maye be troden vnder fote. I wyl laye it waste, ỹ it shall nether be wissted nor cut, but beare thornes and breares. I wyl also forbyd the cloudes, that they shall not rayne vpon it. As for the vyneyarde of the Lorde of Hoostes it is the house of Israell, and whoole Juda his sayre plãtynge. Of these he loked for equyte but se there is wrõg: for rightuousnesse, lo, It is but mysery.

Wo be vnto you ỹ ioyne one house to another, & bringe one lande so nigh vnto another, tyll ye can get nomore grounde. Wyll ye dwell vpõ ỹ earth alone? The Lord of Hostes rownedeth me thus in myne eare: Shal not many greater & more gorgious houses be so waste, ỹ no mã shal dwell in the? And ten akers of vynes shall geue but a Quarte, and xxx. bushels of sede shall geue but thre. Wo be vnto them that ryse vp early to vse them selues in dronckennes, and yet at nyght are more superfluous wyth wyne. In those cõpanies are harpes and lutes, tabrettes & pypes, and wyne. But they regarde not the worcke of the Lorde, and consydre not the operacion of his handes. Therfor cõmeth my folke also in captyuite, because thei haue no vnderstandyng. Their glory shalbe myxte wyth hunger, and their pryde shalbe marred for thyrste. Therfore gapeth hell, and openeth her mouth maruelous wyde: that pryde, boostyng and wysdomme, with soch as reioyse therin, maye descende in to it.

Thus shall man haue a fall, he shalbe brought lowe, & ỹ hygh lokes of, ỹ proude layde downe. But ỹ Lord of Hostes, that holy God: shalbe exalted & vntouched, when he shal declare hys equyte and ryghtuousnesse after this maner: Then shall ỹ lambes eare theyr appointed fode, & shal fede plentously i the mountaynes. Wo be vnto vayne persones, that draw wyckednes vnto thẽ, as it were with a coorde: & synne, as it wer with a cart rop. Which vse to speke on this maner: let hym make haste now, and go forth with hys worke, that we may se it. Let the councel of the holy one of Israell come, and draw nye, that we maye knowe it.

Wo be vnto them that cal euel good, and good euel: which make darcknes lyght, and lyght darcknesse, that make sower swete, and swete sower. Wo be vnto them that are wyse in their owne sight, and thyncke them selues to haue vnderstandinge. Wo be vnto them, ỹ are connynge men to suppe oute wyne, and experte to set vp dronkennes. These geue sentence with the vngodly for rewardes, but cõdempne the iust cause of the rightuous.

Therfore lyke as fyre lycketh vpp the strawe, and as the flamme consumeth the stubble: Euen so (when their rote is full,) their blossome shall vanysh awaye lyke dust or smoke: for that despyse the law of ỹ lord of hostes, & blaspheme the woorde of the holye maker of Israell.

Therfore is the wrathe of the Lord kindled also agayn̄ st his people, and he c* shaketh his hande at them: ye he shall smyte so, that the hylles shall trẽble: And their karcases shall lye in the open stretes, lyke myre. After all this, the wrath of God shall not ceasse, but he shal stretch his hand wyder. And he shal geue a tokẽ vnto a straũg people,

& call vnto the in a farre countre, & behold, they shal come hastely w spede. There is not one faint nor feble amonge them, no not a slogysshe nor slepery person. There shall not one of the put of the gyrdle from hys loynes, nor lowse they latched of his shue. Their arowes are sharpe, and their bowes bente. Their horse hokes are lyke flinte, and their cartwheles lyke a stormy wynd. Their crye is as it were of a lyon, and the roaringe of them lyke lyons whelpes. They shall roare, and hante the vp the praye, and no man shall recouer it or get it from them. In that daye thei shalbe so fearce vpon them, as the see. And if we loke vnto the lande, behold, it shall be all derckennes and sorow if we loke to heauen: beholde, it shall be darcke with carefull desperacion.

The Notes.

a* By the wyne pytsse vnderstandeth S. Austine the ministracion of the Word of God in the church.
b* By the hedge and wale is ment the custody of Aungels, wherwith the people of God (which is called the vyneyard of the Lorde) was compassed about and defended.
c* To stake or stretche forth hys hande at them, is to prouide and make ready to stryke them, & greuously to punish them for their synnes. Esaye in the xiiii. & I. the stretch forth his hand, who wyl with drawe it agayne.

¶ Esay sawe the glorye of the Lorde, and was sent to prophesye the desolation of Iewrye.

¶ The vi Chapter.

A IN the same yere that kyng Ozeah dyed I sawe a* the Lord sitting vpō an hygh & glorious seate, and hys trayne fylled the palace. From aboue stode the Seraphins, wherof euery one had syx wynges. With twayne eche couered hys b* face, with twayn his fete, and with twayne dyd he flye. They cryed all eche one to other on thys maner: holy holy holy, is the Lorde of hostes. The whole worlde is full of his glorye. B Ye the geastes and dorpches moued at their crienge, and the house was full of smoke. Then I sayde: O wo is mee For I was astonished: that I, whych a man of vncleane lyppes, and dwell amonge people that haue vncleane lyppes also) shoulde se the kynge and Lord of hoostes with myne eyes:

Then flew one of the Seraphyns vnto me hauing a whote cole in hys hand, C whiche he hadde taken from the aulter with the tonges, & touched my mouth, & sayde: lo, this hath touched thy mouth, & thyn vnrighteousnes is take away, & thy synne forgeuen. After this I hert the voyce of the Lorde taking aduysement on this maner: whome shall I sende, & who wylbe our messengere then I sayd: here am I, send me. And he sayde: go, and tel this people a* ye shal heare in dede, but ye shal not vnderstād de, ye shall playnely se & not perceaue. Harden the hart of this people, stoppe their eares, & shut their yes, lest they se not w their eyes, heare not w their eares, and vnderstand not with their hertes, and conuerte and be healed.

Then spake I: Lorde how long? he answered: vntyl the cities be vtterly w out inhabitours, and the houses with out men, tyll the lande be also desolate, and lye vnbuylded. For the Lord shal take the men farre awaye, so that the lande shall lye waste. Neuertheles, the tenthe parte shall remayne therin, for it shall conuerte and be frutefull. And lykewyse as ỹ Terebintes & Okes trees bryng forthe their frutes, so shall the holy sede haue frute.

The notes.

a* That is, some certen glory of the Lorde: and so doth S. Johan full well expounde it in these woordes: forth thynges sayde Esaias whē he saw his glorye. &c. Iohon xii. c.
b* The aungels are counted to haue face, fete, and wynges, although they are in dede without a body or any bodelye membre, because that by the face or eyes we vnderstand knowledge: by the fete, dylygēt seruice, and by the wynges, quicke and readye expedicion, as in Ezechyel. i. b.

¶ The Sirians moue battell agaynst Jerusalem's virgyn shall beare a Chylde.

¶ The. vii. Chapter.

IT happened in ỹ tyme of Ahaz ỹ A sonne of Iohathā, which was ỹ sōne of Ozias kig of Juda: ỹ* Rasi the kyng of Siria, & Phaketh the sonne of Romeliah kinge of Israell: wēt vp toward Jerusalem to besege it, but wanne it not. Nowe when the house of Dauid (ỹ is Ahaz) herd word therof, ỹ Siria & Ephraym were confederate together: his herte quaked (ye & the herts all ofe his people) lykeas a tre in the felde, that is moued with the wynde.

Then sayde God vnto Esaye: go mete Ahaz (ỹ and thy sonne Sear Jasub) at ỹ head of ỹ ouerpole, in the fote path by

Ahaz by the fullers grounde, and saye vnto hym, take hede to thy selfe and be styll, but fear not, nether be faynt harted, for these two tales: that is: for these two smokynge fyre brandes, the wrath and furiousnes of Razin the Sirian and Romeltes sonne: be cause that the kyng of Sirta Ephraim & Romeltes sonne haue wickedly conspired agaynst the, saying: We wyl goo downe into Juda, vexe them, and bryng them vnder vs, and set a kynge there, euen the sonn of Tabeel. For thus sayeth ỹ Lorde God ther to. It shall not so goo forth, nether come so to passe: for the head cytye of ỹ Sirians is Damascus, but the head of Damascus is Razin. And after fyue & thyrtye yeare, shall Ephraim be no more a people. And the chefe cytie of Ephraim is Samaria, but the head of Samaria is Romeltes sonne. And yf ye beleue not, there shal nor promyse be kepte with you. Moreouer, God spake vnto Ahaz, sayig: requyre atokne of the Lorde, thy God, whether it be towarde the depth beneth or towarde the height aboue. Then sayde Ahaz: I wyl requyre none, nether wyl I tempte the Lord. The Lorde answered: Then heare to, ye of ỹ house of Dauid: Is it not ynough for you, that ye be greuous vnto men, but ye must greue my God also? And therfore the Lorde shall geue you a token of hym selfe: Beholde, a virgin shall conceaue and beare a sonne, and shall cal his name a* Emanuel. Butter and hony shall he eate, that he maye know the euel, and chose the good. But or euer ỹ chylde come to knowledge, to eschue the euell and chose the good: The lande (that thou art so afrayde for) shal be desolate of both her kynges.

The Lorde also shall sende a tyme vpon the, vpon thy people, and vpon thy fathers house (such as neuer came sence the tyme ỹ Ephraim departed frō Juda) thorow the kyng of ỹ Assirians. For at the same tyme b* shall the Lorde whistle for ỹ flies that are about ee the water of Egypt, and for the Bees in the Assirians lande. These shall come, and shall lyght al in the valeyes, in ỹ bawtes of stone, vpon all grean thynges, and in all corners.

At the same tyme shal the Lorde c* shaue d* the heatre of the head and the fete and the beerd cleane of, with ỹ c* rasoure ỹ he shal paye them withall be yonde the water: namely, with the kyng of the Assirians. At the same tyme shal a man liue with a cow, and two shepe.

Then because of the abundaunce of milck, he shal make butter and eate it. So that euerye one which remayneth in the lande, shal eate butter and hony. At the same time al vinyardes (though there be a thousand vynes in one, and were sold for a thousand siluerlinges) shalbe turned to breers and thornes. Like as they shal come in to the lande with arowes and bowes, so shall all ỹ land be come breres and thornes. And as for al hilles that now ar hewen downe, thou shalt not come vpon them, for feare of breres and thornes. But ỹ catel shall be dryuen thyther, and the shepe shal fede there.

The notes

a* That is God with vs.
b* That is, shal geue a final token and bryng the to gether. The Hoste, as wel of Nabuchodonozer as of Sennacherib was of the Assirians, Egipcias, and Indians. The egipcians calleth he flyes, because ther be in Egipt many flyes: and the Assirians bees, because ther is in Assiria abundaunce of bees and honye. By the water of Egypte, he signifieth Nilus.
c* That is, take cleane awaye.
d* That is, the nobles and rulers. And by the heare of the fete and beard, are sygnified the comenalte, and whatsoeuer is seamely or manly in it.
e* By the raisour that shal pare thē, vnderstandeth he the kinge of Assur, and the other aboue named.

¶ The deliuerance of the lande by Emanuel. The stone of offence, at which many shal stomble

¶ The. viii. Chapter.

MOreouer the Lord sayde vnto me: Take the a greate leafe, & wrype in it, as men do with a penne, that he spede him to robbe, and haste him to spoyle. And immedetly I called vnto me faythful wytnesses Uzziah the preste, and Zachariah the sonne of Barachiah. After that went I vnto the Prophetisse, that nowe had conceaued and borne a sonne. Then sayde ỹ Lord to me: geue him this name: Maherschalal haschbas (that is: a spedie robber: an hasty spoyler). For why, or euer the chylde shal haue knowledge to saye: Abi and Imi, (that is father, and Mother): shall the ryches of Damascus and the substaunce of

of

of Samaria be taken awaye, thorow the kynge of the Assirians.

B The Lord spake also vnto me, sayinge: for so moch as the people refuseth the a* rennynge water of Silo, and put their delyte in Razin & Romelies sonne: Behold, ỹ Lord shal bringe vpō them: namely, ỹ kyng of ỹ Assirias with all his power. Which shall poure out his furiousnes vpon euery man & renne ouer al their banckes. And shal breake in vpon Juda, increasing in power, tyl he gett him bi ỹ throte. He shal fyll also the wydenesse of thy lande b* with hys brode wynges, O Emanuel. Go together ye people, & gather you, herken to all ye of farre countrees.

Muster you, & gather you: muster you & gather you, take your coūcel together, yet must youre councel com to nought, go in hande withal, yet shal it not prosper. Except Emanuel: (ỹ is god) be w

C vs. For the Lorde chastised me, & toke me by ỹ hāde, & warned me, saying vnto me: that I shuld not walcke in ỹ wate of this people. He sayd moreouer: rounde w̄ none of thē, whosoeuer sate: ponder people are bounde together. Neuer theles feare them not, nether be afraide of thē, but sanctyfye ỹ Lord of Hostes, lett hym be youre feare & drede. For he is ỹ sanctyfyeng & shoune to stombleat c* ỹ rock to fal vpō, a snar & net to both ỹ hous es: to Israel, & the inhabitours of Jerusalē. And many shall stomble, fall, and be brokē vpon him: yee they shalbe snared and taken. Now lape the witnesses together (sayde the Lorde) & seale ỹ lawe with my disciples. Thus I wayte vpon the Lorde yhath turned his face from the house of Jacob, & I loke vnto him. But lo, as for me, & ỹ children which ỹ Lord hath geuē me: we are atokē & a wondre in Israel, for the Lorde of Hostes sake, which dwelleth vpō the hyll of Syon. And therfore yf they saye vnto you: aske councell at ỹ sothesaiers, witches, charmers & conturers, then make them thys answere: Is there a people eny where, ỹ asketh not councell at his God: whether it be concernynge the dead, or the lyuynge.

If eny man want lyghte, let him loke vpon the lawe and the testymony, whether they spek not after this meanig. If he do not this, he stombleth and suffereth hunger. And if he suffer hunger, he is out of patience, and blaspheameth his kinge and his God. Then loketh he vpwarde, and downe warde to the earth, and beholde, there is trouble & darcknesse, veration is rouīd about hi, and the cloude of errour.

And out of such aduersite, shall he not escape.

The notes

a* He calleth ỹ kyngdom of Dauid, which figureth the kyngdome of Christ, the syluer rennynge water of Silo: which thing agreth very wel vnto Christe, ỹ was meke and lowly of hert. Mat. xi. d. Esaie xl. Behold the kyng commeth vnto the poore and lowly. xl. He rayneth in sylē peasable consciences. & is a spryng at the fote of the hil of Sion: which hath not contynually water: but springeth certen houres and dayes, and commeth with a greate sound by ỹ bothom of the grounde, and ryses and boyles of an hard stony rocke. The maner of speking is borowed, of the despised ryuelnes of the water which signifieth the smal estimacion and powerty of the Christē.

b* With his brode wynges, that is, with his hostes of soudiers. So in Ezech. xvii. a is a kinge described, by an eagle that hath greate wynges.

c* Some reade, and as the rocke to fall vpon, to both houses of Israel: a snare and net to ỹ inhabitours of Jerusalem. And they stombled the sentence thus The Lord wyl be vnto the. ii. houses of Israel, that is, to the house of Juda and to the houses of the tribes: partly a sanctifieng (by which vnderstand helth and felycite) partly a ston to stomble at. So that some of both the houses shal be sanctified, and som shal stomble, but that chefely they of Jerusalem shal be snared. Who shal be sanctified, and who shal stomble and fal, doth S. Peter clerly expound. 1. Pet. ii. b saying: vnto you therfore which beleue, he is precious: but vnto thē, which beleue not, ỹ stone which ỹ buylders refused, &c

¶ The. ix. Chapter.

¶ The prophecyeth of Christis natiuites dominion, 3

EVen lyke as in time past it hath bene wel sene, that ỹ land of zabulon & the land of Nephtali (wher thorow ỹ see waye goeth ouer Jordane in to the lande of Galilee) was at ỹ fyrst in lytel trouble, but afterward sore vexed.

Neuertheles the people that haue dwelte in darcknesse, shall se a greate lyght. As for them that dwel in ỹ land of the shadowe of death, vpon thē shal the lighe shyne. Shalt thou multiply the people, and not increase ỹ ioye also? They shal reioyce before the euē as men make mery in harueste, and as men that haue gotten the victorye, when they deale the spoyle.

For

For thou shalt breake the a* pock of the peoples burthen: the staff of his shoulder and the rodd of his oppressours as in the b* daye at Madian.

Moreouer all temerarious and seditious pote (yee wher ther is but a cote fylde with bloude) shalbe burnt, & fede ỹ fyre. For vnto vs a child shalbe borne, & vnto vs a sonne shalbe geuen. Upon hys shoulder shall the kyngdome lye, & he shalbe called with his owne name: The wonderous geuer of councell, ỹ myghtie God, the euerlasting father, ỹ prynce of peace, he shall make no ende to encrease the kyngdome and peace and shall syt vpon the seate of Dauid and in his kingdom, to set vp the same, to stablish it with equyte and rygh tousnesse fro thence forth for euermore. This shal the gelusy of the Lorde of hostes bringe to passe. The Lord sent

C a worde in to Jacob, the same is come in to Israel. And ỹ people also of Ephraim, and they that dwel in Samaria, can saye with pryde and hye stomackes, on thys manr: The tyle workes is fallen downe, but we wil buylde it with harder stoues. The Wolbery timbre is broken, but we shal sett it up again w̄ Cedre. Neuertheles, thee Lorde shall prepare Razin the enemy against thē, & sorre their aduersatyes, ỹ the Sirians shal laye holde vpon thē before & the Philistines behynde, and so to deuoure Israel with open mouth.

After all this, the wrath of the Lord shall not ceasse, but yet hys hande shal be stretched oute styll. For the people turneth not vnto hym, that chastiseth them, nether do they seke the Lorde of Hostes. Therfore the Lorde shall rote oute of Israell both head and taple, braunche and twigge in one daye. By ỹ head is vnderstande the Sena toure and honorable man, & by the tatle, the Prophet that preacheth lyes. For all they which enfourme the people that thei be in arighte case, soch be dysceauers.

Soch as men thyncke also to be perfecte amonge these, are but cast awaye.

Therfore shall the Lorde haue no pleasure in their ponge mē, nether fauoure their fatherlesse & wydowes. For they are all togeither Ipocrittes and wicked, and al their mouthes speake foly. After al this shal not the Lordes wrath ceasse, but yet his hande shal be stretched out stil. For ỹ vngodly burne as a fyre in the bryers and thornes: And as it were oute of a fyre in a wood or a redde buesh, so ascendeth ỹ smoke of their pryde. D

For this cause shal the wrath of ỹ Lord of Hostes fal vpon the lande, & the people shalbe consumed, as it were with fire, no mā shal spare his brother. If a mā do turne hi to the right hand, he shal famish, or to the lyft hand to eate, he shal not haue ynough. Euery man shal c* eate the flesh of his owne arme: Manasses shal eate Ephrai, & Ephraim Manasses, & they both shal eate Juda. After al this shal not the Lordes wrath ceasse, but yet shal his hande be stretched out styl.

The notes.

a* This pocke figureth the pock and burthen of ỹ lawe, which so oppressed the people that S. Peter could saye to the Apostles, ỹ nether they ner their fathers were able to bere it Act. xv. b. This pock hath Christ broken according to this prophecye of Esay, and vtterly discharged ỹ burthē therof. For we knowe now that God is satisfied and contented in the bloud of his sonne Christe, and that ỹ many thousandfold punishments which are due to oure synnes, are cleane pardoned and forgeuen for ỹ merites of the same Christe. 1. Johan. ii. a The Prophetes expoūd this of the destruccion of the hoste of Senaherib which was done by the Aungel, of which ye haue after in the. xxxvii. c. And cal the hoste of ỹ Assirians the pock of the peoples burthen, the staffe of the shoulders rodde of the oppressour, but it is a moare greuous bondage, wherwithe the spirituall Senaherib of whome that Assirian was a certen figure and shadowe, bounde vs, and frō which christe hath deliuered vs.

b* By the daye at Madian is meant the daie where in Gedeon with thre. C. men slu an innumerable multitude of the Madyanytes, as ye reade Judic. vii.

¶ Here feught the Lorde for him and deliuered the people from bondage, euen so hath he now deliuered vs from the captiuite of the deuel, death, and hel by Christ.

c* He eateth the flesh of his owne arme, that taketh away the goodes of his nyghtbour and robbeth his kynsman. The meanyng is, that one shal robbe and polle another.

¶ The threateneth ỹ oppressours of the poore, and prophecyeth against Senaherib.

¶ The x Chapter.

A WO be vnto you ỹ make vn righteous lawes, & deuyse thinges which be to hard for to kepe: whet thorow ỹ poore are oppressed, & cuerylide and the innocentes of my people are ther with * robbed of iudgment: ỹ wyd dowes may ye be youre prayse, and ỹ ye maye robbe ỹ fatherlesse. What wyl ye doin time of the visytacion and destruc cyon, that shall come from farre? To whoome wyll yee renne for helpe? or to whom will ye geue your honoure, that he maye kepe it: that ye come not amõ ge the prysoneres, or lie amonge the deed After al this shall not the wrath of the Lorde ceasse, but yet shall his hande be stretched out styll.

Wo be also vnto Assur, whych is A staf of my wrath, in whose hande ys the rod of my punyshment. For I shal sende hym among those ypocrytish people, amonge the people, ỹ haue deserued my displeasure shall I send him: ỹ he may vtterly robbe them, spoile thẽ, & treade thẽ do wne lyke the myre in the strete. Howbeit his meaning is not so, neither thinckeith his hert of this ỹ he shõ. but he ymagyneth only, how he may ouer thorow & destroye moch people for he sa ye th: are not my prynces all kynges, Is not[b] * Calno as easye to winne, as Charchamis? Is it harder to conquere Antiochia then Arphad? is it lighter to ouercome Damascus then Samaria? As wo say: I were able to wynne their kyngdom of the Idolaters, and them goddes but not Ierusalem and Samaria. Shal I not do vnto Ierusalem, and their ymages, as I dyd vnto Samaria and their ymages?

Wherfore the Lorde sayeth: As so one as I haue performed my whole worcke vpon the hyl of Syon, and Ierusalem, then wyll I also * visyte the noble and stoute kyng of Assiria, with his wysdome, and pryde. For he standeth thus in his owne conceate: Thys do I thorow the power of myne owne hãde/and thorow my wysdome: For I am wyse, I ambe that rem oue the landes of the people, I robbe their princes, & (like one of the worthyes) I dryue them from their hye seates.

My hand hath founde out the goodes D of the people: as were in a nest. And lyke as egges, that were layde here and there are gathered together: So do I gather all countrees. And there is no man that darse be so bold, as to touch a fether, that darre open his mouth, or once whisper.

But doth the axe boost it selfe, agaynst hi that heweth, ther with, or doth the sawe make eny brackynge agaynst hym that ruleth it? That were euen lyke as yf the rod dyd exalte it self, agaynst hym that beateth it: or as thoughe the staff shulde magnifye it selfe, as who saye: it were no wood

Therfore shal the Lord of hoostes send E him pouerte in his richeches, and burne vp his power, as it were with a fyre: But the light of Israel shalbe ỹ fyre his sanctuary shalbe the flamme, and it shal kindel and burn vp his thornes and bryers in one daye ye al the glorye of his woodes and feldes shal be consumed wt body and soule. As for hym selfe, he shal be as one chased awaye. the trees also of his feld shalbe of such anomber that a child maye tel them.

After that daye shall the remnaunte of Israell: and such as are escaped out of the house of Jacob, seke nomore con fort at hym that smote them but shal cõ fort them selues with faithfulnes and trueth in the Lorde the holy one of Israell. The remnaunt, ye and the hosterittle of Jacob, shall conuerte vn to God the myghtie one. For though ỹ F thy people (O Israell) be as the sande of the sea, yet shall but the remnaunte of them onely conuerte vnto hym. Perfecte is the iudgement of hym that flo weth in righteousnes, and therfor the Lorde of hoostes shall perfectly fulfyll the thinge that he hath determyned in the myddest of the whole worlde. Ther fore thus sayth the Lord god of hoostes: Thou my people, that dwellest in Sion, ben ot afrayde for the kinge of the Assyrians, He shall wagge his staf at the and beate the with the rodd as the Egipcians dyd some tyme: But soone after shal my wrath & mine indignacion be fulfilled against their blasphemyes.

The saluacion of the people.

Worcouer the Lord of hoostes shal pre pare a scourg for him like as was the punishment of Madian vpon ỹ mount of Oreb. And he shal lyft vp his rod ouer the se as he had sometime ouer the Egyptians. Then shal his burthen be take from thy shoulders, and his yocke from thy neck, ye the same yocke shall be corrupt for very fatnesse. He shal come to Riath, and go thorow to ward Migron. But at Machmas shal he muster his hoste, & go ouer the foorde * Gabaab shal be theyr resting place Rhamah shal be a frayed, Gabaah Saul shal fle a waye. The voyce of ỹ noyse of the horses (O daughter Gallim) shalbe herd vnto Lias and to Anathoth, which also shalbe in trouble. Madmena shal tremble for feare but ỹ cytezynnes of Gabim are manly, yet shalbe remayne at Nob that daye. After that, shal he lyft vp hys hande aga ynst the mount Sion, and agaynst ỹ hyl of Ierusalem. But se, the Lord god of hoostes shal take awaye the proude from thence, with feare. He shal hewe downe the proude, and fel the hie myn ded. The thornes of the wod shalbe roted out with yrõ, and Libanus shall haue a myghty fall.

The notes

[b] Or passage Vnder stand of Iordan.

The prophesieth of the natiuite of Christ & of his people: of the remnaunt of Israel, and of ỹ faith of the Heathen or gentils.

The .xi. Chapter.

AFter thys there shall come a rodd forth of the kynred of Iesse, and a blossõe out of his rote. The spyrete of the Lord shall lyght vp on it: the spyrete of wysdom and vnderst and ynge: thee spyrete of co uncell and strength. the spyrete of know ledge, and of the feare of God: and shal make him feruent in the feare of God.

For he shall not geue sentence after the thyng that shall be brought before his eyes, nether repproue a matter at ỹ fyrst he aryng: but wyth ryghtu ousne sse shall he iudge the poore, and withe holynges shal he reproue me the symple of the worlde.

He shall smyte the * worlde[b] * wyth the staf of his mouthe, & wt ỹ breath of hys mouth shall he slaye the wicked. Righteousnesse, shal be the gyrdle of his loynes, treuth and faythfulnesse, the gyrdynge vp of hys raynes. Then shal the wolfe dwell with the lambe, & ỹ Leoparde shal lye do wne by the gote Bullockes, Lyons & catell shall kepe company together, so that a lytle childe shall dryue them forth. The cowe & the Bere shal fede together, & their ponge. ones shal lye together. The Lyon shal eate straw like the oxe, or ỹ cowe. The chyld whyle he sucketh shal haue a de syre to the serpẽtes nest, & when he is we ned he shal put his hãd in to the Cocka tryceden nomã shal do euell to another, nomãshal destroy another, in al ỹ * hyl of my Sãctuary. For ỹ erth shalbe ful of the knowledge of the Lorde, uen as though the water of the se flowed ouer the earth.

Then shal the gentyles enquere after ỹ rote of Iesse (which shalbe set vp for a token vnto the Gentiles) for his dwel lynge shalbe glorious. At the same tyme shal the Lord take in hande againe, to conquere the remnaunt of his people which are left alyue. Frõ the Assirians, Egyptians, Arabians, Horitãs, Elamites, Caldeyes, Antiochiãs and Iland es of the see. And he shal sett vp a token among the Gentyles and gather toge ther the dispersed of Israell, yee & the out castes of Iuda from the foure cor ners of the worlde. The hatred of Eph zaim and the enmyte of Iuda shalbe cleane roted oute. Ephzaim shal beare no euell wyll to Iuda, & Iuda shal not hate Ephzaim: but they both together shal fly vpon the shoulders of the Philistines to warde the West, and spoyle them together that dwell towarde the East. The Idumytes and the Moabites shal let their handes fal and the Ammonites shalbe obedient vnto them.

The Lorde also shal cleue the tonges of ỹ Egyptyans see & with a mighty wynde shal he lyft vp his hande ouer Nilus, & shal smyte his seuen streames and make men go ouer dryshod. And thus shal he make a waye for his people, ỹ remaynyth frõ ỹ Assirias lyke as it happened to the Israelites what ti me they departed out of ỹ lãd of Egipt

The notes,

a* That is worldlye and earthlye men, which seke nothinge but that which is worldlye & cal the same which he calleth here wycked.

b* With the staffe of hys mouthe &c. that is, wyth ỹ word of preaching, not wyth harnesse, wyl destroye Antechrist. ii. Thes. ii.

c* By the hel of his sanctuarye is signified vnto vs the Churche of god, as it is said in ỹ Psa. lxvi. c

¶ The song of the Church for the obtayning of ỹ victory and ouer comyng of the worlde.

The. xiv. Chapter.

A SO ỹ then thou shalte saye, O lord, I thanke ỹ, for thou wast displeased at me, but thou hast refrained thy wrathe, & hast mercy vpon me. Beholde, God is my health, in whome I trust, & am not afrayde. For the lord God is my strength, & my prayse, he also shalbe my refuge. Therfore wt ioye shal ye drawe water out of ỹ a* welles of the Sauioure, & then shal ye saye: Let vs geue thanckes vnto the Lord, & cal vpõ his name, & declare his counsels amõg the people, & kepe thẽ in remẽbrance, for his name is excellẽte. O sig prayses vnto ỹ lord, for he doth greate thinges, as it is knowne in all the worlde. Cry out, & be glad, thou ỹ dwellest in Siõ, for great is thy prynce: the holy one of Israel.

The notes

a* The welles of the Sauiour are the word of god the doctryne of the gospel and promises of Christe, wherwith trembling soules and afflict consciences are refreshed out of these (saieth he) ỹ they shaldraw water, not out of mennes traditions: which are but podelles.

¶ The prophecieth the destruction of Babilon, ỹ captiuite, and the comming agayne of the people.

¶ The. xiii. Chapter.

A THis is ỹ heuy a* burthen of Babylon, which is the sonne of Amos dydst. b* Make some tokens to the hye c* hilles, call vnto them, holde vp your hande that the Prince maye go in at the doore. for I wyll sende for my d* debites and my gyauntes (saieth the Lord) and my wrath I wyl cal for soch, as triumphe in my glory.

Wyth ỹ, me thought I heard in the mountaines, people, like as it had bene of a great people: & a russhing, as though the kyngdomes of al nacyons had come together. (And the Lorde of Hostes was ỹ captayne of ỹ whole armye. As they had come not only out of farre countrees, but also from the endes of ỹ heauens: Euen the lorde hym selfe wt the mynysters of his wrath, to destroy the whole lande. Mourne therfore, for the daye of the lorde is at hande, & commeth as a destroyer from the almyghtye. Thẽ shal al handes beletten downe, and all mens hertes shal melt away, they shal stande in feare, carefulnesse and sorowe shal come vpon them, and they shal haue payne, as a womã ỹ trauayleth wt child. c* One shal euer B be a basshed of a nother, and their faces c* shal burne lyke the flamme.

For lo, the day of the Lorde shal come, terrible, full of indygnacyon and wrath, to make the land waste, and to roote out the synne ther of. For the sterres and planetes of heauen shall not geue their lyght, the sunne shalbe quenched in the rysynge, and the moone shal not shyne with hys lyght. And I wil punysh the wickednes of thes* worlde and the synnes of the vngodly, sayth the lorde. The hye stomakes of the proud wil I take awaye and wyll lay downe the boastinge of tyrauntes. I wyll make a man dearer then fyne golde, and a mã C to be more worthe, then a golden wedge of Ophyr. Moreouer, I wyll so shake the heauen that the earth shal remoue out of her place.

Thus shal it go wtth Babylon i the wrath of the Lord of Hostes in ỹ daye of his feareful indignacion. And Babilon shalbe as an hunted or chased doo and as a flocke wout a shepherde. Euery man shal turne to his owne people, and flee echone into his owne land. Who so is found alone, shal be thrust thorow. And who so gather together shal be destroyed wt the swerd. Their children shal be slayne before their eyes, their houses spoyled, and their wyues rauyshed. for lo I shal bring vp the Medes agaynst them which shall not D regard syluer, nor be desirous of golde then shal young mens bowes be knapped asunder. The Medes shal haue no pytie vpon women with chyld, and their faces shal not spare the children. And Babilon (that glory of kingdomes and bewtye of the Caldees honoure shal

shall be destroyed, euen as god destroyed Sodome and Gomorra. It shal neuer be more inhabited, nether shal there be anye more dwellyng there, from generacion to generacion.

The Arabyans shal make no mo tentes ther, nether shal ỹ shepherdes make their folde there anye more: but wild b* beastes shal rye there, and the houses shalbe ful of greate Oules. Estriches shal dwel there, and Apes shal daunse there: the lytle Oules shal crye in the palaces, one after another, and dragons shal be in the pleasaunt parlours. And as for Babelõs tyme it is at hãd, and her dayes maye not be longe absent:

The notes.

a* That, is greuous prophecy combraunce, mischefe, and heuy fortune.

b* Some reade: lifte vp the baner or standart.

c* Some reade hyl, and vnderstand therby Babilõ, which (say they) is called an hyl because of the highe and ereding sumptuous bulding therof.

d* He calleth the people of Parisia and of Media his debites and his giauntes, because he was disposed by them to ouerthrowe the Babilonians.

e* Som reade euery man shal be abasshed towarde his neighboure. That is, they shalbe so astonyed & amased and so destitut of counsel that one shal looke vpon another and be confounded, marueilyng how they came in such trouble.

f* That is they shalbe soare ashamed, that their faces shalbe as redde as fyre.

g* By the world here is signified Babilon, because of the greatnes therof.

h* By the dwellynge of these beastes in Babylon doth the Prophete meane, that it shal be vtterly destroyed, and becom as desolate as ỹ wilderne: as afterin ỹ. xxxvii c. Pellicans, storckes, &c. shal dwel therin.

¶ The retourne of the people from captiuite. The prosperitye of the people of God, and affliccion of their enemyes. Th: pride of Babylon.

The. xiiii. Chapter.

BUt the Lorde wilbe mercyful vnto Jacob, and wyl take vp Israel agayne, and set thẽ in their owne lande. Straungers shal cleaue vnto them, and get thẽ to the house of Jacob. They shal take the people, and cary them home with them. And the house of Israel shal haue them in possesion for seruauntes and maydens in the lande of the Lorde. They shal take thos pyloners, whose captyues they had ben afore: and rule those that had opprest them. When the Lord now shal bringe the to rest, from the trauayle, feare, and harde bõdage that thou wast lade wt al: thẽ shalt thou vse this mockage vpõ ỹ king of Babilõ, & say te: How happeneth it that the oppressour leaueth of? Is the golden tribute come to an ende? Wouteles the Lorde hath broken the a* staf of the vngodly, and the scepter of the lordly. Which when he is wroth somtyme the people wt durable strockes, and in his wonders he persecuteth them: and taketh thẽ contynually. b* And therfore the whole worlde is now at rest and quyetnesse, and men synge for ioye.

Yee euen the fyre trees and Cedres of Libanus reioyce at thy fal, saying: Now that thou art layd downe, there come no mo vp to destroye vs c* Hel also trembleth at thy comming, al mighty men and princes of the earth, stepped forth before the. Al kynges of ỹ earth stand vp from their seates, ỹ they maye al (one after another) synge and speake vnto ỹ. Art thou wounded also as we art thou become lyke vnto vs? Thy pompe and thy pride is gone downe to hel: Wothes shalbe laide vnder the, & wormes shalbe thy couering

How art thou fallen from heauẽ (d* O Lucyfer) thou fayre morning child hast thou gotten a fal euen to ỹ ground, ỹ ỹ (not withstanding e) dydest subdue the people? And yet ỹ thoughtest in thyne herte: I wyl clyme vp into heauen, and make my seate aboue the sterres of god, I wyl syt vpon the glorious mount towarde the North, I wil clyme vp aboue the cloudes, & wyl be like the highest of al. Yet darre I saye ỹ thou shalt be brought downe to the depe of hel. They ỹ se the, shal narowly loke vpon the, and thinche in them selues, saying: Is this the mã, ỹ brought al landes in feare, and made the kyngdomes afrayde: Is this he that made ỹ worlde in a maner waste, and laide the cities to the grounde, which let not his prisoners go home?

How happeneth it that the kynges of al people lye, euery one at home i his owne palace, with worshipe, and thou art cast out of thy graue lyke a wylde braunch: like as dead mens rayment ỹ are shut thorowe with the swerd: as they ỹ go downe to ỹ stones of ỹ depe:

as a deade coarse that is troden vnder fete: and art not buryed with them: Euen because that thou hast wasted thy land, and destroted thy people. For the generacion of the wicked shalbe with out honour, for euer. There shal away be sought to destroy their children, for their fathers wickednes: they shal not come vp agayne to possesse the lande, & fyl ỹ world full of castels and townes.

F I wyl stand vp against them (sayth the Lord of hostes) and root out the name and generation of Babilon (sayth the Lorde) and will geue it to the, Otters, and wil make water poddels of it. And I wyl swepe them out with the besome of destruccion, sayeth the Lorde of Hostes. The Lord of hostes hath swoorne an othe, saying it shal come to passe, as I haue determyned: & shalbe fulfylled as I haue deuysed. The Assirians shalbe destroyed in my lande, & vpon my mountaynes wyll I treade them vnder fote. Where thorowe hys yocke shal come from you, and his burthen shal be take from your shoulders. Thys deuyce hath God taken thorow the whole worlde, and this is his hãd stretched out ouer all people. For yf ỹ Lorde of Hostes determẽ a thing, who wyl disanulle it: And if he stretch forth hys hande, who wyl hold it in againe:

G The same yeare that kynge Ahaz died, God threatened by Esay on this maner: Reioyce not (ỹ whole Palestyna) as though the rod of him that beateth the were broken: for out of the serpentes rote, there shal waxe a kockatrice, and the frute shalbe a fyre worme. But the poore shal fede of the best thynges, and the symple dwell in safetye. Thy rotes wyl I destroy with hõger: and it shal slaye the remnaunt. Mourne yee portes, wepe ye cyties, and feare thou (O whole Palestina) for there shal come frõ the north a smoke, whose power no man maye abyde. Who shal then mayntayne the messages of ỹ Gẽtyles: But ỹ lord stablysheth Sion & ỹ poore of my people shal put their trust in him.

The notes.

a* By the staffe is vnderstand tyrranny, and by the kepter dominion.

b* Whyle Nabuchodonosor his childre lined ỹ people were not onlyoppressed, but also kynges and Princes, but when they were ones rydd out of the waye, then was mysserye and waylynge ended. By the worlde he signifieth the comens: and by figgtrees and cedres, the heades and rulers, as before in the .ix. c.

c* That is euen they that be in hel wil tremble, whẽ Nabuchodonosor commeth thether. It is figuratyp spoken to the further setting out of the mischef of Naburdonosor.

d* He compareth the death of Nabuchodonosor to the falling of Lucifer the morning sterre, whiche he calleth the childe of the morning, because it appereth onely in the morning. The meaning is: No such thinge ought to have happened vnto thẽ, that in earth wast lyke the morning sterre, which no mã can take out of heauen: And thou that wast comghtye, that thou destroyedst, what people ỹ wouldest and vnto whome it was a passyme to ouerthrowe nations, hast receaued such measure as ỹ thou ghtest. Such alike thinge is there in Ezec. xxviii. Against Kyng Cirus.

¶ The prophecy against Moab.

¶ The .xv. Coapter.

THis is the heuy burthẽ vpon Moab: Ar of Moab was destroyed (as me thought) in the nyght season: I The walles of Moab perysched in the nyght, and vanished away: They wente to Bayth and Dibon in ỹ hye places, for to wepe: Moab dyd mourne trõ Nebo to Medba: a* All their heades were colled, and al their beardes shaven. B In their stretes were they girded about with sacke cloth. In all toppes of their houses and stretes, was there nothing, but mournyng and wepyng. Hesebon and Eleale cried, that their voyce was herde vnto Jahaz. The worthyes also of Moab bleated and cryed for very sorowe of their myndes. Wo is my herte for Moabs sake: They fled vnto the cyte of Zoar, which is like a faire fruteful bullock, they went vp to Luhith, weping. The waye tow ard Horonaim was ful of lamentacon for the hurt. C The waters of Nimrim were dryed vp, ỹ grasse was wethered herbes destroyed and what newsfarye grene thing there was besyde. In like maner the thynge that was left them of their substaunce, they caryed it by water to Arsby. The crie went ouer ỹ whole lande of Moab: from Eglaim vnto Beer. was there nothing but mournynge. The waters of Dimon were full of bloude, for the enemye had sent thither a bonde of men, which as a lõ laye a wayte for the remnaunte of the land, and for them that were escaped.

The

a* In tymes past it was a token of mournynge, to shaue the heed and clippe the beard: and therfor saith the Prophete, that the Moabytes cut awaye their heares, for sorowe and carfulnes. Like thinge chaue ye in Jeremy. vii. f. Cut of thyne heare, and fall it awaye. &c.

¶ The destruccion Moab.

¶ The .xvi. Chaptter.

3 THen sent the Lordes of the lande a man of warre, frõ the rock that lyeth towarde the desert, a* vnto the hyll of the daughter of Syon,

(for as for the b* daugheters of Moab they were as it had bene a tremblynge hyrde, that is put out of her nest, by ỹ fery of Arnõ) which messenger sayde: gather your councel, come to gether, c* couer vs with your shadowe b* i the myddaye, as the nyght doth: hyde the chaled, and bewraye not them that are 15 fled, let the persecuted Moabites dwel amonge you, be oure open refuge agaynst ỹ destroyer: for the aduersary oppresseth vs, ỹ robber vndoeth vs, & the tyraunt dryueth vs out of oure lande. But the trone of your kingdom is ful of grace, therfore he that sytteth vpon it with kaythfulnesse and truthe in the houle of David, know the thing, and do his dilygence to help thorow, accordyng to equyte and rightuousnes.

As for Moabs pryde shal they answer, it is wel knowen. And al though they be excellent, proude, arrogant, and hye mynded: yet is their strength nothyng like. And therfore Moab complayneth vnto Moab, wher thorow they cõeal to mourne: & now that they be smytten, they take their deuyce beneth by ỹ byrche wal, and make their complaint.

C The suburbes also of Hesebõ were made waste, & ỹ Vines of ỹ gentiles, hewed downe ỹ byntardes of Sibma, which were plãted wt noble grapes, & spred vnto Jazer, & went vnto ỹ end of ỹ desert, whose braũches stretched their selues forth beyõd ỹ see. Therfore I mourned for Jazer & for ỹ vynyardes of Sibma wt grete sorow. I poured my teares vpõ Hesebõ & Eleale, for al the ryõges were layde downe: their harvest & gatherig of ther grapes: Mirth & there was gon out of ỹ feld & vintardes in so muche ỹ no mã was glad nor sõg. Ther wer no treder i to ỹ wineprzes

esse, their mery chere was laid downe. Wherfore my bely tõbled (as it had bene a lute) for moabs sake, & min i ward D membres, for the byrch walles sake. For it happened thus also: when Moab saw ỹ she was turned vpsyde downe: she went vpõ hye in to her Sanctuary, to make her prayer there, but she myght not be helped. This is the deuyce, which he the Lord toke in hande at that tyme agaynst Moab. But now the Lord sayeth thus: In thre yeare shall the power of Moab with their põpe (whiche is greate) be mynyshed, lyke as the burthen of an hyred seruaunte. And as for ỹ remnaunt of thẽ, they shalbe lesse thenkewe, and not tekened moch worth.

The notes.

a* That is vnto the kingdom of Israel.

b* That is townes, cyties and vilages.

c* That is, refresh vs that are afflict, and geue vs a place to harbour in

d* That is ỹ most precious hete of persecutiõ. So is ỹ middaie often taken, as in the Psal. xxxi. the sunne shal not burne the by daye

¶ The prophecy against damascus.

¶ The .xvii. Chapter.

THis is the heuy burthen vpon A Damascus: Beholde Damascus shal be no more a cytye, but ã heape of broken stones. The cytyes of Aroer shalbe waste: the cattell shall lye there, & noman shal fraye them awaye. Ephraim shal nomore be strõge, & Damascus shall no more be a Kyngdome. And as for the glory of ỹ remnaunt of ỹ Syrians, it shalbe as the glory of ỹ chyldrẽ of Israel, sayeth the Lorde of Hostes. At that tyme also shall the glory of Jacob be very poore, & his fatnes leane. It shal happẽ to thẽ, as whẽ one cheareth in harvest, which cutteth hys B hand full with ỹ sickle, & whẽ one gathereth cheaues together i ỹ valleye, of a* Raphaim, there remayneth yet some eares ouer: Or as when one shaketh ã olyue tree, wherin kyndeth but two or three olyue bezies aboue i ỹ toppe, & foure or fyue i ỹ braunches. Thus ỹ Lord God of Israel hath spokẽ, Thẽ shal mã consyder agayne vnto his maker, & turne his eyes to ỹ holy one of Israel. And shall not turne to ỹ aulters ỹ are ỹ worke of his owne handes, nether shall he loke vpon groues & ymages, which his fingers haue wrought. At ỹ same time shal their strõg cities be desolat lik as they

were once ỹ for sake plowes & corn, wt they forsoke) for fere of ỹ chyldre of Israel. So shalt ỹ (O Damascus) be dessolate, because thou haste forgotten God thy sauyour, and haste not called to remembraunce the rock of thy strengthe.

Wherfore thou hast also set a fayre plant, and grafted a straung braunch. In the daye when thou dydest plant it, it was greate, and gaue soone ỹ frute of thy sede: But in the day of harueste ỹ shalt reap an heap of sorowes & mysteris

Wo be to the multitud of much people, that rusch in like the see, and to ỹ heape of folcke, that renne ouer al lyke greate waters. For thoughe so manye people encrese as the flowing waters, and though they be armed, yet they fle ferre of, and banysch awaye lyke ỹ dust with the wynde vpon an hyl, and as ỹ whyrle wynde thorow a storme. Though they be fearefull at nyght, yet in ỹ morning it is gone with them. Thys is their porcyon, that do vs harm, and heritage of them that robbe vs.

The Notes.

a ✳ Raphaim, is a valey nye vnto Jerusalem, on ỹ North syde of Iewry: Iosue. xviii. & ii. Regu. v.

¶ A prophecy agaynst Egypt.

¶ The. xviii. Chaptter.

A WO be to the land of flyeng chyppes, which is of thys sede, ỹ floud of Ethiopia: which sendeth her messag ouer the see in chyppes of redes vpon the water: and sayeth: goo soone, and do your message vnto a straung and herd folke: to a fearefull people, and to a people that is further thē this: to a desperate and pylled folcke, whose lande is deuyded from vs with ryuers of water. Yee all ye ỹ syt in the compasse of the world, & dwel vpō the earth: when the token shalbe geuen vp on the mountaynes, then looke vp: and B when the Hoorne Blowethe, thenne herken to, for thus hath the Lord sayd vnto me. I laye me downe, and pōdred the matter in my house, at the Noone day, when it was hote: And there fel a misting shower lyke a dew, as it happeneth i Harueste. But ỹ frutes were not yet ripe cut of, & ỹ grapes wer but yōg & grene. Thē one smote of, ỹ grapes wt an hoke, yee he hewed downe also ỹ bowes & ỹ braūches, & did cast thē away. And thus they were layde waste, for ỹ foules of the mountaynes, and for the beastes of the earth together. So that the foules sat ther vpon, & the beastes of ỹ earth wintered there. Then shall there be a present brought vnto the Lorde of Hostes: euē that harde folke, that fearful folke, & that further is then thys: that desperate and pylled folkr (whose landis deuyded frō vs with floudes of water) vnto the place of the name of the Lorde of Hostes: euē vnto the hyll of Syon.

¶ The prophecyeth styll agaynst Egypt.

¶ The. xix. Chapter.

THys is the heuy burthē vpon Egipt: Beholde, the Lorde wylle ✳ ryde vpon a swyfte cloude, & com into Egypte. And the goddes of Egypt shall tremble at his cōmynge, & the hert of Egypte shall quake wyth in her. For thus sayeth the Lord: I wil stere vp the Egypcyans one agaynst another amōge thē selues, so that one shalbe euer agaynst his brother and neyghbour, yee one cyte agaynst another, & one kingdom agaynst another. And Egypt shalbe choked in her selfe. When they aske councel at their goddes, at their Prophets, their sothsayers & witches: then wyll I bryngе their counsell to naught. I wyll deliuer Egypt also into the handes of greuous rulers, and a cruell Kinge shall haue the rule of them. b ✳ The water of the see shalbe drowne out. Nilus shall syncke awaye, & be drōcke vp. The ryuers also shalbe drawn out, the welles shal decaye and drye awaye. Rede & rush shall fayle, ỹ grasse vp the waters syde or vpō the ryuers bāck, ye and whatsoeuer is sowed by the waters, shalbe wythered, destroyed, and brought to naught. The fyshers shal mourne, al soch as cast angles in the water, shall cōplayne, & they that spreade their nettes i the water, shalbe fayne hartted. Soch as laboure vpon flax & sylck, shal com to pouerte, & they also that weeue fine worckes. All the poundes of Egypte, all the pollycye of their Moates and dyches shall come to naught.

Yee the vndyscrete princes of Zoan, the coūcell of the wise Senatoures of Pharao, shal turn to foly (how se they darre boast and say of Pharaos behalfe: I am come of wyse people, I am come of the olde regall Progeny. But where are now the wyse men? Let them tell the and shew the, what the Lord of Hoostes hath taken in hand agaynst Egypt. Foles are those princes of Zoan, and prounde are the Princes of Noph: yee they deceue Egypt with theyr nobylitie of their stocke. For the Lorde hath made Egypt droncken with the spryte of errour, and they shal vse it in al matters: euen lyke as a dronken man goeth spewynge about. For Egipte shall lack good counsel, so that they shal not know what to do, nether beginig, nor ende nether vpon the lande nor water. Thē shall the Egipcians be lyke vntoo wemē, afrayd and astonyed, at the lyfting vp of the heade, which the Lord of hoostes shal lyft vp ouer them. The Lande of Juda also shal make the Egyptiās afrayde, who so doth but speake vpō it, shall put them in feare: And that because of the counsell, which the Lorde of hoostes hath deuised agaynst them. Then shall the fyue Cities of Egypte speake wyth the Cananites tonge, and sweare by the lorde of hoostes, and Heliopolys shalbe one of them. At the same tyme shall the lorde of Hoostes haue an aulter in the myddest of the land of Egypte, with this title therby. Unto the lord. Thys shal be a token or testymony vnto the Lord of Hostes in the land of Egypt, when they shal crye vnto hym, because of those that oppres them: that he shal sende them a. Captayne and a sauyoure to delyuer them.

Moreouer, Egypte shallbe boughte vnto the lord, & the Egipcians also shal know the lord at ỹ same tyme: they shal do hym reuerence with peace offerings, and with meat offrynges: they shal promyse hym offrynges: yee and paye hym also. Thus the lord shall smyte Egypt, and heale it agayne: and so shal they turne to the lord, and he shal haue mercy vpon ỹ, and saue them. Thē shal there be a comen waye out of Egypt in to Assiria. The Assiryans shall come in to Egypt, and the Egypcyans into Assiria. The Egipcians also and the Assirians shall both haue one Goddes seruyce.

Then shal Israel with honoure be the thyrde to Egipte and Assur. And the Lord of hosts shal blesse them, saying: Blessed is my people of the Egiptiās, Assur is the worcke of my handes, but Israel is myne enherytaunce.

The Notes

a ✳ To ride vpon a swyft cloude is, to vysit & punysch quyckely and with expedition: as the cloudes go swyftly in the ayre from region to regyon.

b ✳ The water of the see shalbe drawen out. &c. Egypt (as storyes shew) receaueth no rayne forth of ỹ ayre, but is ouer flowed with the water Nylus at certen times, xiiii, xv. vbi, cubytes hyght from ỹ ground: For yf it increase to any lesse heyght, the countrey eskapeth not a darth, saith Plin. And therfore by the fearsnes and want of water is the desolation of the lande described. Nilus is here called by diuers names, some tyme the see, some tyme riuers, some tyme welles, some tyme poundes. &c. For that floud runneth. vii. sonye waies, and it is caled the see, not only because the Hebrues cal al congregatiōs of waters ỹ see, generally: but also because it was of old tyme a constant opinion after the Storyes, that yt hath his original begynnyng from the Ocean see.

Ye maye also vnderstand by the dyches of Nilus, ỹ it ouerflowed not the lande, contrary to the old accustomed maner therof. Some had leuer haue thys to be figuratly applyed. As there be certen waters of the gospel, wich the holy goost geueth, so are ther also the troublous waters of Egipt, that is, of worldly doctrine. Therfore when the worde of God is ones herde, these watres drye vp: For ỹ holy goost repreheneth the worlde of synne, and openeth and declareth the worckes of darknes. In those waters do rede & rushe grow, that is, vayne & tryfling worckes, suche as are the worckes of hipocrites, which after the outward shew & apearāce seame grene & fresh, but are within vayne and nought worth.

¶ Agaynst egipt and Ethiopia

¶ The xx Chapter.

IN the same yere that Thartan cam to Asdod, wher Sargō the king of the Assirians sent hi what tyme as he also beseged Asdod, and wanne it the same season: Then spake the Lorde vnto Esay the sone of Amoz, saying: go & lowse of that sacke cloth from thy loynes, and put of thy shues from thy fete. And so he dyd, goyng nacked and barefote. Thē sayd the Lord: where as my seruaunt Esay goeth nacked and bare fote, it is a token and signifieng of ỹ thing, ỹ after thre yeare shal cōe vpō Egipt & Ethiopia. For euen thus shall the Kynge of the Assirians dryue both yong and old, as prisoners naked and bare fote, oute of Egipte and Ethiopia. And shall discouer the shame of Egept. They shall be also at their wyttes ende, and ashamed one of another: the Egipcy

ans of the Mozpans, and the Mozpās of the Egipcians, at the sight of their glozy. a* Mozouer, they that dwel in ỹ Iles shal se euē the same daye: behold, this is oure hope, to whome we fled to seke helpe, that we might be delyuered from the kynge of the Assyrians. How wyl we escape.

The notes

a* Some reade: And he that dwelleth i this Ile shal se. Jerusalem and the lande of Juda is ruthly called an Ile, because it was beset rounde about with enemyes and wicked nacyons, as it had bene with the seas: therfore ought it to haue trusted to the only healpe and ayde of god. The church also is an Ile, that is troubled with diuers stormes, and that by the onely healpe of God is in safetye: For he suffereth not the persecuters to persecut any further, thē the church may suffer, or thē is profitable for it

¶ Agaynst babylon, I dumea Arabia.

¶ The .xxi. Chapter.

A THis is the heuye burthē of the a* waste see: A greuous vysyon was shewed vnto me, lyke as when a storme of wynd and rayne rusheth in from the wyldernes, that terrible lande. Who so maye deceaue (sayd the voyce) let him deceaue: who so maye dystroye, let him dystroye. Up Elam, belege it O Madai: for I wyll stynt all their grouynges. With thys, ỹ reynes of my backe were ful of payne: Panges came vpon me, as vpon a woman in her trauayle. When I herd it, I was a basshed: & when I loked vp, I was afraide. Myne hert panted, I trēbled for feare. The b* darcknes made me fearful in my mynde.

B Yee soone make ready the table (sayde this voyce) kepe the watch, eate & drynke: Up ye Captaines, take you to youre shylde, for thus the Lord hathe charged me: go thy waye, & set a watchman, ỹ he may tel what he seeth. And whē he had wayted dylygently he sawe two horsemen: the one rydinge vpon an Asse, the other vpon a camel. And the lyō cryed: Lord, I haue stand waytinge al the whole daye, & haue kept my watch all the nyght. With that came there one rydyng vpon a charete, which answered, and sayde: Babylon is fallen, she is turned vpsi downe, and all the ymages of her Godes are smytten to ỹ grounde. This (O my felow threshers & fanners) haue I herd of ỹ Lord of Hoostes the God of Israel, to shewe it vnto you.

¶ The heuy burthen of Duma.

One of Seir cryed vnto me: Watchemā what hast thou espied by night, watchman what hast thou espied by night. C The watchman answered: The daye breaketh on, and the night is commig: If your request bee earnest, then aske and come agayne.

¶ The heuy burthen of Arabya.

At euen ye shal abide in the wood in the daye towarde Dedanym. Mete the thurstie withwater (O ye Cytesins of Hema) mete those with bred that are fled. For they shall runne awaye from the weapen from the drawen sweorde, from the bent bow, and from the great battell. For thus hath the Lorde spokē vnto me, ouer a yeare shal al the power of Cedar be gone, lyke as when the office of the hyred seruaunt goeth oute: And the remnaunt of the good archers of Cedar shalbe very fewe: For the lorde God of Israell hath spoken it.

The Notes

a* By the waste see is vnderstande Babilon. It is so called, because of the exceding great cruelnes & tiranny wherwith is ererepsed the Jewes. Hereof is there a Prouerbe: Babylon is a see of euel lees, and euen the west of the see: that is the most pestuous and desolat place, and that is lest possible to be sayled thorow.

b* By darcknes here do some vnderstand tribulacion and aduersite as before in the .v.g. If we loke. &c. it shalbe al darknes and sorow.

A Prophecy against Jerusalem.

¶ The xxii Chapter.

THe heuy burthen vppon the a* valley of visions. What hast ỹ there to do, that thou clymmest vp into the house toppe, O thou Cite of myracles, seditious and wylfull? seinge, thy slayne men are neither kylled with swerde, nor dede in battell: for all thy captayns gat them to theyr horses, from the ordynaunce, yee they are altogether rydden awaye, and fledde far of. When I perceaued that, I sayde: awaye fro me that I maye wepe bitterly. Take no labour to persecute me as touchinge the destruction of my people. For this is the daye of the Lorde of Hoostes, wherin he wyl plage, tread downe, and wede out the valley of, by syons and breake down the walles, with such a cracke, that it shall geue a sou-

de

de in the mountaynes.

I sawe the Elamytes take the quyuers to carte & to horse, and ỹ the wales were bare frō harneste. Thy goodly valleys were ful of charettes, the horsemen made them soone to besege the gates. Then was the couerynge of Juda put from thence, and then was sene the sege of the timbre house. There shalt se the ryches in the walles of the cite of David, wher of there shalbe many. Ye shall gather together the waters of the lower pole, and tell the houses of Jerusalem, & breake of some of them to kepe the walles. And ye shall make a ppt betwixte the two walles of the water of holde pole, & nothinge regarde him, that toke it in hande, & made it. And at the same time shal the Lord of Hostes call men to weptinge, mournyng, to baldnesse and puttynge on of sack cloth. But they to fulfil their lust & wylfulnes, slaughter oxen: they kyll shepe, they eate costly meate, & drynke wyne, * let vs eate & drynck, for to morow we shall dye. Neuertheless when the Lorde of Hostes hearde of it, he sayd yee: yf this wickednes of youre shalbe remitted, ye must dye for it. This hath ỹ Lorde God of hostes spokē. Thus sayth the Lorde God of Hostes: Go in to the treasurye vnto Sobna the Gouernoure, & saye vnto him: What hast thou here to do? & from whence comest thou: that thou hast made the a graue here? For he had caused a costly tombe of stone to be made for hym selfe, & a place to lie in to be hewē out of a rock. Beholde, the Lorde shall cast the out by violence, he wyll deck the of another fashyon, & put vpon the a straunge cloth, he shall carye the ito a farre countre, lyke a bal with his hādes. There shalt thou dye, there shall the pompe of thy charettes haue an ende: thou vyleyn of the house of the Lorde: I wyll shutte the out of thyne office and put thy from thyne estate.

After this wyll I call my seruante Eliakim, the sonne of helkiah, and araye hym with thy cote, and gyrde him with thy gyrdle, and I wyll geue thee power into his hande. He shalbe a father of the citesyns of Jerusalem, & of ỹ kired of: Juda I wil also lay ỹ b* ket of Dauids house vpō his shoulders, & yf he open, no man shall shut: and if he do shut, no mā shall open. I wyll fasten him to a nayle in the place of the moost hyghe fayth ful nelle, & he shalbe vpon the glorious trone of his fathers house. They shal hāg vpōn al the glory of his fathers house, of ỹ child & childers childrē al apparel smal & great, al instrumētes of measure & mulyke. This shalbe topasse (sayeth ỹ Lord of Hostes) when the nayle that is fastened to the place of the hyghest fayth ful nelle, shalbe plucked of. And when ỹ weght that hangeth vpon it, shall fall, be brokē, & hewen i peces. For the Lord hym selfe hath sayde it.

The notes,

o* Jerusalem is caled the valey of vysiōs, because it had so many seers, that is, prophetes and techers in gods worde.

b* By the key is signified auctoris & power as Apoc. iii. b. This is he. &c. that hath the key. &c.

¶ A Prophecy agaynst Tyrus, and a promes to restore it agayne.

☞ The .xxiii. Chapter.

A N heuy burthen vpō Tyrus / Mourne ye shippes of Tharsis, for she is throwē downe to ỹ grounde, & cōquered of them that are come from Cethim. The indwellers of the Ilandes the marchautes of Sidon, and they that occupyed the see (of whom thou wast ful sometime) ate at apointe. For by se were ther frutes brought vnto ỹ, and all maner of corne by water. Thou wast the comen marcket of all people. Sidon is sory for it, yee & all the powre of the see cōplayneth, & sayeth: O ỹ I had neuer traueled with chylde, that I had neuer borne any, that I had nether norysshed boye, ner brought vp daughter.

B As soone as Egipte perceaueth it, she wylbe as sory as Tirus it selfe. Go ouer a* the see, mourne ye that dwel in ỹ Iles. Is not that the glorious cite, whiche hath bene of longe antiquite: whose netiues dwellyng farre of, commend her so greatly? Who hath deuysed suche thinges vpō Tirus ỹ crowne of al cities, whose marchaūts & captaynes wer ỹ highest & princypal of ỹ world

euen

Euen the Lorde of hoostes hath deuysed it, ꝑ he may put downe all pōpe, & mynysh all the glory of ꝑ world. Go thorow thi lande (O thou daughter of the see) as men go ouer the water, and there is not a gyrdle more.

Thus the Lorde that remoueth the kyng, domes, & hath taken in hande a gaynst that myghtye Canaan to rote it out, hath stretched out his hand ouer the b* see, and sayde: From hence forth shalt thou make no more myrth (O ꝑ daughter of Sidon: for thou shalt be put downe of the Cethens. Stande vp therfore, and go where the enemye wyll cary the, where thou shalt also haue norest. Behold (for thine ensample, The Chaldees were soche a people, that noman was lyke them, Assur buylded them: he set vp hys castels and broke them downe agayne. And ther fore mourne (ye shyppes of the see) for youre power shalbe thrownе downe.

After that, shall the .lxx. yeares of Tyrus (euē as longe as their kynges lyfe was) be forgotte. And after .lxx. yeares, it shall happen to Tirus as with an harlot that playeth vpō a lute, Take thy lute (saye men to her) and go aboute the cytye, thou art yet an vnknowne wenche, make pastyme with dyuerse balettes, wherby thou mayest cō in to acquauntāūce. Thus shall it happen after .lxx. yeares. The Lorde shall vysyt the cytye of Tyrus, and it shall come agayne to her marchaundyse, & shal occuppe wyth al the kyngdomes that be in the worlde. But all her occuppynge and wynnynge shalbe halowed vnto the Lorde. For then shall they laye vpō thyng beynde them nor vpon heapes: but the marchaundyse of Tirus shal belonge vnto the eyteslyns of the Lorde, to ꝑ feadyng and sustennynge of the hungrye, and to the clothinge of the aged.

The notes.

a* Some reade: into Tharsus. He speaketh vnto the marchauntes of Egypte & to the marchāūtes of the Iles: ꝑ they now get thē to Tharsus, be cause Tyrus is destroyed.

b* He meaneth Tyrus, which standeth in the see.

¶ Prophecye vpon the tribulacyon that shall fall vpon the worlde, because of synne.

¶ The .xxiiii. Chapter.

Beholde, the Lord shall waste & plage the worlde, be shall make ꝑ face of the earth desolate, & scatre abrode the inhabytoures ther of. Then shall the a* preast be as the people, the master as the seruaūt, ꝑ dame lyke ꝑ maide, the seler like the byer, he that lendeth vpon vsury, like vnto him ꝑ borroweth vpō vsury, the creditoure, as the detter. Yee myserably shall the world be wasted & clene destroyed. For the Lorde hath so determed in him selfe. The earth shalbe heuye & decaye. The face of ꝑ earth shall perish & fall awaye, ꝑ proude people of the worlde shall come to naught. For the earth is corrupte of her indwellers.

For why: they haue offended the lawe, channged the ordinaunces, and made the b* euerlasting testament of none effect. And therfore shal the curse deuoure the earthe: for they that dwell theron haue synned, wherfore they shal be brēt also, and those that remayne, shalbe very fewe. The swete wyne shal mourne, the grapes shalbe weake, and al that haue bene merye in herte, shall syghe. The myrth of tabzettes shalbe layde downe, the cheare of the toyful shal ceasse, and the pleasure of lutes shal haue an ende: there shall no more wine be dronken with myrth, the beere shall be bytter to the that dryncke it, the wicked cities shalbe broken downe, all houses shalbe shutt, that no man maye come in.

In the stretes shall there be lyft vp a crye because of wyne, all mens chere shall vanysh awaye, and all ioye of the earth shal passe. Desolacion shal remayne in ꝑ cities, and the gates shalbe smitten wyth wastnes. For It shal happen vnto all Landes and to all people lyke as when a man smyteth downe the olyues/that are left vpon the tree: or seketh after grapes, when the wine gethering is out. And those same (that remayne) shal lyft vp theyr voyce/ and be glad/ & shall magnifye the glory of the Lorde euen from the see/ and prayse the name of the Lorde God of Israel, in the valeys and Ilondes. We heare songes song to the prayse of the righteous, trō al

al the endes of the worlde. Therfore I muste speake: O myne vnfrutfulnes, O my powertie. Wo is me, al is full of synners, which offende of purpose and malyce. And therfore (O thou that dwellest vpō the earth) there is at hande for the, feare, pyt and snare. Who so escapeth thy terreble crye, shall fall into the pyt. And yf he come out of the pyt, he shalbe taken vō the snare. For the D wyndowes aboue shalbe opned, and the fondacion of the earth shal moue. The earth shall geue a greate crack, it shall haue a sore rupne, & take an horrible fall. The earth shall stacker lyke a droncken man, & be takē awaye lyke a tent. Her mysdedes shall lye so heuy vpon her, that she must fal, and neuer rise vp agayne. At the same tyme shall ꝑ Lord muster together the hye hooste above, and the kinges of the worlde vpon the earth. Theye shalbe coupled together as prysoners be, & shalbe shut in one warde and punished innumerable dayes. The Moone and the Sunne shalbe ashamed when the Lorde of hoostes shall rule them at Jerusalem vpon the mount syon, before and with hys excellent councell.

The notes

b* Some do vnderstande by the euerlasting Testament, not only that whych was made to Abraham, Isaac, and Jacob: but also the law of nature, which is written in oure hertes. Other vnderstande therby the lawe of charitie. For that is no new commaūdemēt, but a cōmaūdemēt frō ꝑ beginig. The lawe of charitye is ꝑ lawe of the spyrite. He that loveth hys neighbour hath fulfylled the lawe. Roma. xiii. Gal. v

¶ thankesgeuyng to God for hys workes.

¶ The .xxv. Chapter.

A Lorde, thou art my God, I wyl prayse the, and magnifye thy name: for thou hast wrought marueylous thinges to passe, according to thyne olde councels, truly and stedfastly: Thou makest of townes, heapes of stone: & of head cities broken walles: The palaces of the wicked destroiest thou out of the cittie, that they shal neuer be builded agayne. Therfore the very rude people muste magnifye the/ and the Cityes of the cruell Heathen muste feare the. For thou art the poore mans helpe, a strenght for the needefull in his necessitie,

Thou art a defēce against euel weather, a shadowe agaynst the heat. But vnto the presumptuous, thou art lyke a stōrme whyrlewynde, that casteth down the B wall of the vngodlye: thou kepest me from heate, with the shadow of the cloudes, thou cutest of the braunches of Tirauntes.

Moreouer the Lorde of hoostes shall ones prepare a feast for al people vpon the hyll: A plenteous, costly, pleasaunt a* feast of fat and well fed beastes, of swete and moost pure thynges. Upon the b* hyll shall he take awaye the syde vale that hangeth before the face of all people, and the couerynge wherwith all gētyles are couered, as for deathe, he shall vtterly consume it. The Lord God shal wype away the teares from all faces, & take awaye the confusyon of hys people thorow the whole world. For the lorde hym selfe hath sayde it.

It the same tyme shall it be sayd: lo, this is our God, in whome we put our trust, and he hath healed vs. This is ꝑ Lord that we haue wayted for: Let vs C reioyse and delyte in hys helth: For the hande of the Lorde ceaseth vpon this hyll. But Moab shalbe threshen down vnder hym, like as the straw is troden vnder fete in a dōg hyl. For he shal stretche out hys hands vpon hym lyke as a swymmer doth to swymme, and wyth ꝑ power of hys handes shall be cast downe his pompe. As for his stōg holds and hye walles: he shal bowe them, cast them downe, and fell them to the ground vnto dust.

The notes

a* By ꝑ fest of fat & wel fed bestes, & of swete & moost pure thynges, is betokened the anger and indignacion of God as the scripture doth often signify the same vnder the name of a cuppe. zach. xii. a Beholde I wyl make Jerusalem a cuppe of surfet vnto al the people that are rounde about her.

b* By the hyl is meant the hyl of Sion, by whiche is sygured the church. There wyl the Lord iudge, & delyuer vs from al our enemyes. By the vale & couering, vnderstand, synne: wherin al men are founde gylty. Roma. iii. Al men haue synned. &c. From it hath the Lord delyuered al men, which beleue that he hath freely done it, of his only mercy for Christes sake, and not of their deserynges. Rom. iii. b

¶ Songe of the delyuerance of the people.

¶ The .xxvi. Chapter.

Then

A THen shall thys songe be song in the lande of Juda. We haue a stróg citie, the walles & the ozdynaunce shall kepe vs. a* Open the gates, that the good people maye goi, whych laboureth foz the trueth. And ỹ, which art the doar & hast the matter in hãde: shalt pzouyde foz peace, euẽ the peace that men hope foz i the. Hope styl in the Lozde, foz in the Lozde God is euerlastynge strength. Foz wht, it is he, ỹ bzyngeth lowe the hye minded cyteseyns, & casteth downe the pzoude cities. He casteth them to the grounde, ye euẽ into the myre, that they maye be troden vnder the fete of the symple, & with the steppes of the pooze. B Thou (Lozde) conlydzest the path of the rightuous, whether it be rycht, whether the waye of the rightuous be rycht. Therfoze (Lozd) we haue a respecte vntoỹ b* waie of thy iudgementes, thi name & thi remembzaunce reioyse the soule. Wy soule lusteth after the all the nyght longe, & my mynde hasteth frely to the. Foz as soone as thy iudgement is knowne to the wozld, then the inhabytours of the earth lerne ryghtuousnesse. But the vngodli (though he haue receaued grace) yet lerneth he not rightuousnes, but in ỹ place where he is pumyshed, he oefendeth, & feareth not the glozy of the Lozde. Lozde, they wil not se thyne hye hande, but they shal se it, and be confounded: when thou shalt deuour thẽ with the wzath of the people, & with ỹ fyze of thyne enemyes. But vnto vs, O Lozd, pzouyde foz peace: foz thou wozckest in vs all oure wozckes. O Lozde oure God, though soch Lozdes haue dompnacion vpon vs as knowe not the: yet graunte, that we may hope only in the, and kepe thy name in remembzaunce. The malycyous Tyzauntes when thei dye, are neyther in lyfe noz in the resurrection, foz thou visittest them and rootest them out, and destroyest all the memozial of them. Agayne, thou increcest the people, O Lozde, thou increacest ỹ people, thou shalt be pzayed and magnifyed in all the endes of ỹ wozld. The people ỹ seke vnto the in trouble, ỹ sam a ouerlitt wych they complaynokis vn to them a chastening befoze the. Lyke as a wyfe with chylde (when her trauel cometh vpon her) is ashamed, crieth ād & sufferеth the payne: Euen so are we, O Lozd, in thy sight. We are with chyld, we trauel, and beare, and with the spyte we bzynge foz the health, where thozow the earthe is vndestroyed, and the inhabitours of the wozld perish not.

But as foz thy c* dead men & ouis, that be departed, they are in lyfe andre surrectyon, They lye in the earth, theye wake, and haue poyse: foz thy dewe is a dew of lyfe and lyght. But the place of the malycyous Tyzauntes, is fallen awaye. So go now my people into thy chamber, and shut the dooze to the, and sufferе nowe the twinclinge of an eye, til the wzath be ouerpast. Foz beholde, the Lozd wyll go out of his habitacion, ād visite the wickednes of them that dwel vpon erth. He wyll dyscouer the bloud ỹ she hath deuoured, she shall neuer hyde them, that she hath murthered.

The notes

a* Open the gates. &c. Like Psalme cxviii c. He wylleth pzeachers to open Chzist vnto the people, foz he is the doze thozow whome they must entre Joh. x b* The way of the iudgementes of God is the fayth and the crosse that withdzaweth vs from synne: In thys do the Chzistien reioyce. Rom. v. a. We reioyse in tribulacion. &c

c* By the dead, here vnderstande the ryghtuous as in ỹ Ap. xiiii c. Blessed ar ỹ ded. which here after dy in the Lozd. They shall ryse agayn to lyfe not as the other which are vnrightuous. Joh. v. Dany. xii.

The pzophecieth that all realmes shalbe destroyed about the comming of Chzist.

The. xxvii. Chapter.

THen the Lozde wyth hys heuy, great, and longe a* sweard shall visite Leuiathã that mischyefe serpent: euen b* Leuiathã that croked serpent and shal slay the whalfysh in ỹ see. At the same time shal men synge of the vyneyarde of Muscatell. I the lozde kepe it, and water it in due season. I watch date & night, ỹ no mã bzeke into it. I beare no euil wil in my mid. Who wyll compell me, that I greatly forget synge al faythfulnes, shuld burnett vp at ones with thoznes and bushes. Oz who wyl enforce me to kepe oz make pece? It wyl come to thys poynt, that Jacob shalbe roted agayn, & Israell shall be greane, and beare floures, and they shall fil the whole wozld with theyr frut

Smyteth

And ỹ proude crowne of ỹ dronkē Ephzaemites, shall be troden vnder fote. And as foz ỹ faydynge floure, the glozi of his pompe, which is vpō the toppe of the plenteous valley: it shall happen vnto him, as to an vntymely frute befoze the haruest come. Wych as soone as it is sene, is bi & bi deuoured, oz euer it come well in a mans hande.

And then shall the Lozd of Hostes be a b* ioyfull crowne, and a glozious garlande vnto the remnaunt of his people. Vnto the lowly, he shalbe a spzete of iudgement, and vnto them that dzyue awaye the enemyes from the gates, he shalbe a spzete of stregth. But they go wzong, by the reason of wyne, they fall & stacker because of stróge dzincke. Yes euẽ the pzestes and pzopheres the selues go amysse, thei are dzonken with wine, & weake brained thozow stróg dzincke. They erre in sepnge, and in iugdment they fayle. Foz all tables are so full of vompte and fyl thinges, that no place is cleane. c* What is he amõge thẽ, that cã teach, instruct oz enfourme ỹ chyldzen, which are weende frō suck, oz taken from the bzestes: of eny other fashion then: Commaunde that maye be cõmaunded, bid that maye be bydden, forbid that maye be foz bydden, kepe backe ỹ may be kept backe, here a lytle, there a litle. And therfoze the Lozde also shall speake with lispynge lippes and with astraunge languange vnto this people to whom he spake afoze of this maner: This shal bzynge rest, yf one refresh the weery, yee this shall bzynge rest. But they hade n owyll to heare. And therfoze the Lozde shall answere their stubbournes, Cõmaunde that may be cõmaunded, byd ỹ maye be bydde. foz byd that maybe foz bydden, kepe backe ỹ mai bekept back, her altlether a litle That they maiego foz th, fal backward be bzoled, snarde & take. Wherfoze heare the wozde of the Lozde, ye mockers that rule the Lozdes people, which is at Jerusalem. Foz ye cõfozte your selues thus: Tush, death & we are at a poynte, and as foz hell, we haue made a condycion wyth it, ỹ thought there bzeake out eny foze plage it shall not come vpon vs:

Smyteth he not his smyter, as euel as he is smiten him self: Destroyeth he not the murtherers, as he is murthered? Euery man recompenceth with the measure that he receaueth: He museth vpon hys looze wynde, as vpon the dayes of extreame heate. and therfoze shal the iniquite of Jacob be thus reconsyled. & so shal he take away al ỹ frut of his sinnes

As foz aulter stones, he shall make them all as stones beaten to poulder: ỹ grouis and Idolles shall not stande.

The strong cities shall be desolate, and the fayze citys shallbe lefte lyke a wylderne. The catell shall fede and lye there, and the chepe shal eate it vp. Theie harueste shalbe bzent, their wiues which were theyr beutie when they cam forth: shalbe defyled foz it is a peple without vnderstanding, and therfoz he that created them, shall not fauour them, and he that made them, shall not be mercyefull vnto them. In that tyme shall the Lozd shute from the swyfte water of Euphzates, vnto the riuer of Egipte. And there shall the chylderen be chosen out one by one. Then shall the great trompette be blowen, soo that those whiche haue bene destroyed in the Assirians lande, and those that ye scattered abzoad in Egypte: shall come and wozshyppe the lozde at Jerusalem vpon the holy mount.

The notes.

a* By the swerde of the Lozde is vnderstande the word of God, and the sentence of the euerlastinge Judge. With it is the deuell and the power of Antychzist slayne.

b* Leuiathã betokneth here the deuel after som expositours, Albeit that it pzoperly signifieth a whal, as is sayde, Job. xl. c. & serpentes do also betoken the deuell because of hys slutelenes and wylynes. Gen. iii. a. The hebzues vnderstãd here by serpens myghti Kynges and Pzinces.

Ag wnst the pzyde of Ephzaim, and agaīst in false Pzeastes and pzeachers.

The. xxviii. Chapter.

WO be to the crowne of pzyde, to the a* dzonkē Ephzaemites, and to the faydyng flouer, to the glozye of hys pompe, that is vpon the toppe of the plenteous valley: whych the men be ouerladen wyth wyne. Beholde, the strength and power of the Lozde, shall breake into the land on euerye syde, lyke a tempest of hail, ỹ beareth down stróge holdes, and lyke an horrible, myghti and ouer flowynge water,

For withdiscreate wyll we escape, and with nymblenes wyll we defende oure selues. Therfore sayth the Lord God: Beholde, I wyll laye a stone in Sion, a great stone, a costly a* corner stone for a sure foundacyon: that whoso putteth his trust i him, shal not be confounded. Ryghtuouses wyll I set vp agayne in ỹ balaunce, and iugment iỹ weightes, The tempest of hayl shall take awaye your refuge, that ye haue to discreaue withall: & ỹ ouerflowynge waters shal breake downe youre stronge holdes of dissimulacion. Thus the appoyntment ỹ ye haue made wt death, shalbe done awaye: and the cõpcion that ye made with hel, shal not stande. When ỹ great destruccion goeth thorow, it shal all to treade you. It shal take you quyte a waye before it. For it shall go forth early in the morynge, and contynue onli that daye & that night. And ỹ very feare only shal teach you, whẽ ye heare it For the bedde shall be so narow that a mã con not lye vpõ it: And ỹ couerynge so small, that amã maye not wynde him selfe therin. For the Lorde shall steppe forth as he did vpõ & moũte a* Perazim and shall take on as he dyde vpon the* dale of Gabaon: that he maye bringe forth his deutce, b* his straunge deuice and fulfyll his worcke, his wonderfull worcke. And therfore make no mockes at it, that youre captiuite increase not: for I haue herde the Lorde of Hostes saye, that there shall come a soden destruccion & plage vpon the whole earth. Take hede, and heare mi voice, ponder and mercke my wordes wel. Goeth not the housbande man euer in due se a son earnestly to hys lande: he moweth & ploweth his grounde to sowe. And when he hath made it playne, he soweth it wt fetches or comyn. He soweth the wheate and Barlye i their place. Milium and Rye also in their place. And that he maie doth ryght, his God teacheth him and sheweth him. For he treadeth not ỹ fytches out with a waine, nether bringeth he the carthare & there ouer the comin, but he thressheth the fytches oute with a flaile, and the comin with a rod. As for ỹ wheate, he grindeth it to make bred ther of, In as moch as he con not bringe it to passe with treadynge out. For nether ỹ broysynge ỹ the cart wheles make, ner his beastes cangrind it. Thys and soch lyke thynges come of the Lorde of Hostes whych is marueleous in coũcel, & great in rightuousnesse.

The notes.

a* Lok after in the nexte Chapter.
b* Ioyfull crowdes & glorious garmẽt are here take for ỹ triũphe, honour & reward, that we loke for which we shall vndoubted receaue, by his mercy, graunted in Christe. c* Some reade: whome, teacheth the knowledge: & whom wil he cause to vnderstãde his voyce: euen thẽ that are weened from ỹ breastes, taken frõ the breastes. For it is comẽly sayed. Commaunde, &c. The same vnder stande by mylk, worldly pleasures & the pleasures of this worlde. And by thẽ are taken frõ the breastes, they vnderstãde soch as haue left sufferring & delaing frõ daye to daye, & that now saye no more, cõmaũde that mai be cõmaunded, &c but do streight wayes at the first call folowe the Lorde, not lokynge to be called the secõd time. d* Christe is called a corner ston

¶ The destruccion of Ierusalem, Against the commaundementes of men

¶ The. xxix. Chapter.

Wo be vnto the O Ariel, thou citie that Dauid wãne. Take yet somme yeares, & let som feastes yet passe ouer: then shall Ariell be besieged, so that she shal be heuy and sorouefull, & shal be vnto me euen as a lyõ. For I wyl lay sege to the round about, & kepe the in wt towers, and graue vp dykes against the. And thou shalt be brought lowe, and speake out of the earth, and thy wordes shall go humbly out of ỹ grounde. Thy voyce shal come out of the earth, lyke the voyce of a witch, & thy talkynge shall groane out of the myre. For the multytude of thyne enemyes a* shalbe lyke mealdust. b* And the nombre of tyrauntes shalbe as the dust that the wynde taketh awaye sodenly. Thou shal be vysited of ỹ Lorde of Hostes with thonder, earthquake, & wyth a greate crack, wt the whyrle wynd, tempest, and with the flame of a consuming fyre. But now the multytude of all the people, that went out against Ariel: the whole hoste, the stronge holdes, and segeris lyke adre ame which appeareth in the nyght: It is lyke as whẽ an hungry mã dreameth that he is eating, and when he awaketh, he hath nothynge: lyke as when a thirstie man dreamethe that he is drinkynge, and when he awaketh, he is faynte, and his soule vnpacient.

So is the multytude of al people ỹ muster thẽselues against ỹ hil of Sion. But ye shalbe at your wits end, ye shalbe astonished: ye shal stacker, & rele to & fro a* ye shalbe dronke, but not of wyne. Ye shal stacker, but not throu dronkenes: For ỹ lord shal geue you an hard slepyng spyrit, & hold down your eyes: namelt your Prophets & heades which shuld se, thẽ shal be couered. & all visyõs shalbe vnto you as the wordes that stande in a sealed letter, whẽ one offreth it to a mã that is lerned, & sayeth: rede vs this letter. Then he answereth: I cã not rede it, for it is shutt. But yf it be geuen to one ỹ is not lerned, or sayde vnto him: rede this letter: Then sayeth he: I can not reade. Therfore thus sayeth the Lord: For so moch as this people draweth nye me wt their mouth, & prayseth me hyghly wyth their lyppes (where as their herte neuerthelesse is farre fro me, & the feare which they owe vnto me, ỹ turne they to mens lawes & doctrines) therfor wil I also sheu vnto this peple a maruelous, terrible & great thig Namely this: I wyl destroy ỹ wisdõ of their wyse, & ỹ vndrstãdig of their lerned mẽ shal perish. Wo be vnto thẽ ỹ seke so depe, to hyde their ymaginacyõ before lorde, which reherce their coũcels in ỹ darknes, and said: who seith vs, or who knoweth vs: Wherch ymaginatiõ of yours is euẽ as whẽ ỹ potters clay taketh ad uplemẽt, as though ỹ worke myght saye to the worckmaster: make me not, or as whẽ an erthe vessel say th of ỹ potter: he vnderstãdeth not. b* Se ye not ỹ it is hard bi ỹ Libanus shalbe turned in to Charmel, & ỹ Charmel shalbe takẽ as a wod: Thẽ shal deaf mẽ vnderstãde ỹ wordes of ỹ boke & eyes of blind shal se without ani cloude or darckenes. The oppressed shal holde a mery feast in the Lord, & ỹ poore people shal reioyse in ỹ holy one of Israel. Thẽ shall the furyous people ceasse, & ỹ mockers shalbe put away, & al thei ỹ dowrõg shalbe plucked out, soche as laboure to draw men vnto sinne: & that disceue him, which reproue thẽ, in ỹ gate, & soch as turne good persons to vanite. And therfor ỹ Lord (euẽ ỹ defender of Abraham) sayth thus vnto ỹ house of Jacob: Now shal not Jacob be ashamed, nor his face cõfoũded, whẽ he sitteth amõg his chyldre (whõ my hãdes haue made) soch as hallow mi name amonge thẽ: ỹ they mai sanctify ỹ holy one of Jacob, and feare the God of Israell: & ỹ they whych a fore tyme were of an erroneous spyrit, haue now vnderstandynge, and ỹ soch as before could not speake, are now lerned in my lawe.

a* Shalbe lyke mealedust: that is shalbe so wanye, and as vnable to be nombred as mealedust.
b* And the numbre of tyrauntes shalbe &c. Is who shuld saye the most heuy and cruel enemyes ỹ wil be vpon you in amomẽt sodenly, might and that quyckely be ouercome of the Lord as the dust is taken awaye with the wynde: as it happened vnto Senna cherib: yet shal it not be so then, but as I wyl nowe shew the: thou shalt be visyted and punished of the Lord, euen as when al thinges trẽble for feare of ỹ thonder which no mã cã eschue: & as whẽ the earthquacke sheketh al ỹ there is wt horrible & fereful soũd, & storm & tempest shal ouerthrow ỹ: and wyth the flame of fyre shalt thou be deuoured.
c* That is ye shalbe dronke ỹe ye shal not wete what to do, ye shalbe so clene destitut of coũcel: not of the wyne ỹ ye shal drinck, for ye shal suffer extreme thirst & ỹ wyne of recreacion & mirth shal ye not taste of. Ye shal be feble, & fal as ye go ye shal be rennagates for the confusiõ feare, hatt, and perfectiõ of al mẽ: not for dronckenes or stroge drinck, which he shal want Some expoũ this sentence of thẽ ỹ be dronken in hipocresy and dyssimulacion: & of them that be full of the rightuousnes of their owne workes.
d* Iesaye though he should saye: It is not longe that goodly trees (which are signified by Libanus) shal be turned into plaine feldes: And ỹ ỹ playne feldes (which are signified by Charmel) shall become rough and full of bushes. The tyme that Christ shulde come is the shorte tyme that he meaneth, whiche the scripture doth oft call a short tyme. Then shall the vnfrutefull, rough, and wooddy heathenesse (which is vnderstand by Lybanus) be turned vnto the religion of Christes congregation or church, and vnto the true seruyce of the true God (which is vnderstand by Charmell) that frutefull & wel tylled feade.
¶ A curse agaynst them that forsake the counsel of God and seeke vnto the counsel of men. Aye threatneth the reste of the people, which e after the destruction of Ierusalem went into Egypt.

¶ The. xxx. Chapter.

Vnto be to those chyldren (sayeth ỹ Lord) which take coũcell, but not at me: whych take a webbe in hande, but not after mi will: that they maye heape one synne vpon another. Thei goo downe into Egipte (and aske me no councell) to seke helpe at the power of Pharao, and com forte in the shadowe of the Egyptians. But Pharaos helpe shalbe your confusyon, and the comforte i the Egyptians shadowe shalbe your owne shame. Youre rulers haue bene at Zoan, & youre messaungers come vnto Hanes. But ỹ shall al be ashamed of the peple ỹ may not help you, which shal not bring you strẽgth or comforte, but shame & confusyõ. Your beastes haue borne burthes

vpō their backes tōwarde the South, thorowe the waie that is full of parell and trouble, because of the lyon & lyones, of the Cockatrice and flutynge dragon. Yee the Mules bare youre substaunce, and the Camels brought your treasure vpō their croked backs, vnto a peple ẏ cannot helpe you. For the Egyptians helpe shalbe but vayne and lost. Therfore I tolde you also that your pryde shulde haue an end. Wher fore go hence & wryte thē thys in theyr tables and note it in a boke: ẏ it may remayne by their posteritt, & be styll kept For it is an obstinate people, vnfayth full childeren, childeren that will nott heare the lawe of the Lorde.

They darre saye to the Prophetes: C Intromitte your selues with nothing, and vnto the Sothsayers: tel vs of no thyng for to come, but speake frendlye wordes vnto vs, and preache vs fal se thynges. Treade out of the waye, goo out of the path, turne the holy one of Israel from vs. Therfore thus sayth the holy one of Israell: In as moche as ye haue cast of youre bewtie, and cōforted youre selues with power and nymblenes/and put youre confydence therin: therfore shall ye haue thys myschefe agayne for youre destruction and fal, lyke as an hye wale, that falleth because of some ryft (or blast) whose breakinge cometh sodenlye.

And youre destruction shalbe lyke as an erthen pot, which breketh no mā touchinge it, and breaketh so sore, that a man shal not fynde a sheuer of it too fetche fyre in, or to take water wyth all out of the pytte. For the Lord God, cuē the holy one of Israell hath promysed thus. With styll sittinge and rest, shall ye be healed, in quyetnesse & hope shall your strenght lye. Notwithstāding ye D regarde it not, but ye wyl saye: No, for thus ar we constrayned to flē vpon hors les, And therfore shall ye flye, we must ryde vpon swyft beastes, and therfore your persecutours shal yet be swyfter. A thousande of you shall flē for one, or at the moost for fyue, which do but one ly geue you cuel wordes vntyll ye bee desolate as a ship mast vpō ā hye mountayne/and as a beaken vpon an hill.

Yet standeth the Lord waytynge, that he maye haue mercy vpon you, and lyfteth him selfe vp, ẏ he may receiue you to grace. For the Lorde God is tyghtuous. Happye are all they that wayte for hym. For thus (O thou people of E Syon and ye cyttisens of Jerusalem) shall ye neuer be in heupnes, for doutlesse he wyll haue mercy vpon the. As soone as he heareth the voyce of thy crye, he wil helpe the. The Lord geueth you the a*bred of aduersyte, and the water of trouble. But thine instructer flyeth not farre from ẏ, yf thyne eyes lo ke vnto thyne instructoure, and thyne eares harken to hys word, that cryeth after the and sayeth: this is the waye, go thys, and turne neither to the tyght hande nor to the lefte.

Moreouer, yf ye destrope the syluer F worke of your Idoles, and cast away the golden coapes that ye decke them wyth all (as fylthynes) & saye gett you hence: Then wyll he geue rayne to the sede that ye shal sowe in the earth, and geue you breade of the encrease of the earth, so that al shalbe plentuous and aboundaūt. Thy catell also shall he fede in the brode medowes, yet thine oxē and Mules that tyll the grounde, shal eate good foder, which is purged with ẏ fanne. Goodly ryuers shall flow out of al his mountaines and hylles. In the daye of the greate slaughter when the towers shal fal, the moone shal shine as ẏ sonne, and the sonne shyne shal be seuen folde, and haue as moche shyne, as in seuen dayes beside.

In that daye shal the Lorde bynde vp the brosed sores of his People, and heale their woundes. Beholde the glory of ẏ Lord shal come from farre, his face shall burne, that no man shalbe able to abyde it, his lyppes shal wagge for very indygnacyon, and hys tonge shalbe as a consumynge fyre. Hys breath like a vehemēt flood of water, which goeth vp to the throte. That he may take awaye the people, which haue turned them selues vnto vanyte & the bridle of errour, that lyeth in other folkes chawes.

But ye shall synge, as ẏ vse is in ẏ night of the holy solempnitte. Ye shal reioyse

reioyse tō youre harte, as they ẏ come with the pype, when they go vp to the mount of the Lord, vnto the rock of Israel. The Lord also shal set vp the power of hys voyce, & declare hys terrible arme, with hys angrye countenaūce, yre and the flame of the consumynge fire, with earthquake, tempest of wind, & gayle stones. Then shal the Assyrians feare also, because of the voyce of the Lorde, which shall smyte him wyth rodde. And the same rodde which the Lorde wyl sende vpon him, shal moued the whole foundacyon: with trompet, with noyse of warre and batell to destroye. For he hath prepared ẏ fyre of pyne from the beginnynge, yee euen for kynges also. This hath he made depe & wide, ẏ nothing therof is fyre and wood innumerable, whith the breath of the Lorde kyndleth, as it were a matche of brymstone.

a* The bredde of aduersitye & the water of trouble do signifye a lyfe full of aduersitie & trouble. Esech. iiii. d The cursed ryth them that forsake God, and seke for the helpe of men.

The.xxxi. Chapter.

A WO be vnto them that go downe into Egipte for help, and trust in horses, & comforte them selues in charettes, because they be many, & in horse men because they be lusty & strōg. But they regarde not ẏ holy one of Israel/ & they aske no questyō at the Lorde. Wher as he neuertheles plageth the wicked/ & set goeth not from his worde/ whenbe he stepeth forth/ & taketh the victori against the housholde of the frowarde/ & agaynst the helpe of euell doers. Now the Egypcyans are men/ & not God/ and their horses flesh & not spyrete. And as soone as the Lord stretcheth out his hande/ then shall the helper fall/ and he that shulde haue bene helped & shal al together be destroied. For thus hath the Lord spoken vnto me: B Lyke as the lyon or lyons whelpe roareth vpō the praye that he hath gotten, and is not afrayed, though the multytud of shephardes crye out vpon him/ nether abashed for al the heape of thē: So shall the Lorde of Hostes come downe into the mount of Sion/ & defende his hyll. Like as byrdes flotre about their nestes/ so shall the Lord of Hostes kepe, saue and defend and deliuer Jerusalem. Therfore, O ye chil dren of Israell, turne agayne, lyke as C ye haue exceaded in your goynge back. For in that daye euery man shal caste out his Idols of syluer and gold, whi che ye haue made with your sinful handes. a* Assur also shalbe slayne with ẏ swerde, not with a mans swerde. And swerde shal deuoure him, but not a mā es swede. And he shal flē from the slaughter/ and his seruauntes shalbe takē prysoners. He shal go for feare to hys stronge holdes, and his Princes shall flē from his badge. Thus hath ẏ Lord spoken, whose lyght burneth in Sion. and his fyre in Hierusalem.

The notes

a* Assur shall be slayn with the swerde. &c. The Prophete shuld here seame to prophecy of ẏ greate destruccion that hapened vnto Sennacherib. ii. Parali. xxxii. e. 4. Esay. xxxvii. g. whiche was done by the swerd of the Aungel, not by the swerd of mā as yemaye there se. Sennacherib was the kyng of Assyria, and therfore is the destruccyon of ẏ Assirians which happened vnder hym sygnyfied by this word Assur. Some (because the Prophet a litel before in the text, moueth the people to forsake Idoles) expounde it thus. Not by youre Idoles, not by our strength, not by manes helpe (which al may be called the swerd of man) shal our spyretual enemy (which is signified by assure) perysh: but by the power of, God & the inuisible swerde that can not be sene: with which the Aūgel slw. Cl.xxv. thousand in one nyght. Esai. xxxvii. g

The.xxxii. Chapter.

The conditions of good rulers and Offyces.

BEholde, the kynge shal go A uerne after the rule of ryght ousnes, and the princes shal rule accordynge to the balaunce of equite.

He shalbe vnto men, as a defence for ẏ wynde, and as a refuge for the tempest lyke as a ryuer of water in a thurstye place, and the shadowe of a greate stone in a drye lande. The eyes of the seynge shall not be dymme, and the eares of them that heare shall take dyligent hede. The hert of the vnwyse, shal attayne to knowledge/ and the vnparfite tunge shal speake planely and B distinctly. Then shal the nygard be no more called gentyll/ ner the churle lyberal. But ẏ churle wyl be churlysh/ & his hert wyl worcke euel & mynded/ & his hert wyl worcke euel & platt ypocret, & ymagi abhomynaciōs

agaynst god, to make the huugry leane, and to with holde drynke from the thursty: These ar ỹ perlous weapõs of ỹ couetos, these be his chãkal coũcels: ỹ he maye begyle the poore with dilceatful wozkes, yee euen there as he ſhuld geue ſentence with the pooze. But the lyberal perſon ymagineth honeſt thinges, and cõmeth vp with honeſty.

Up (ye rich and ydel cytties), herken vnto my voyce. Ye carceleſſe cityes, marke my wozdes. After yeares and dayes ſhal ye be vrought in feare. O ye careleſſe cytties. For harueſt ſhal be out, & ỹ grapes gathering ſhall not come. O ye rych ydell cityes ye that feare no parel, ye ſhalbe abaſhed and remoued: whenpe ſe ỹ barennelle. The nakednes and preparyng to warre. Ye ſhal knock vpon your breſtes, becauſe of ỹ pleaſaunte felde, and becauſe of the frutful vyntard. My people ſkeide ſhal bringe thornes and thiſtels, for in euery houſe is voluptuouſnes: and in the cytyes wilfulnes. The palaces alſo ſhall be broken/and the greatly occupied cytyes deſolate. The towers and bulwarckes ſhalbe comdennes for euermoze, the pleaſure of Mules ſhalbe turned to paſture for ſhepe: vnto the tyme that the ſpzete be pourde vpon vs from aboue.

Then ſhall the wyldernes be a frutful feld and the plenteous felde ſhalbe tekened for a wodde. Then ſhal equyte dwell in the deſert, and rightuouſenes in a frutful land.
And the reward of rightuouſnes ſhal be peace, and her frute reſt and quyetnes/for euer. And my people ſhal dwel in the ynnes of peace, in my tabernacle and pleaſure where there is ynoughe in them al. And when the hayle falleth, yt ſhal fall in the wodde and in the cytie. O how happy ſhal ye be, when yee ſhal ſowe your ſede beſyde all waters and dryue thyther the fete of your oxen and aſſes.

¶ Thzetenyng agaynſt the Aſſirians. A deſcripcyõ of them that ſhal ſe the Lozd.

¶ The. xxxiii. Chapter.

Therfoze, wo be vnto the (O Robber) ſhalte not thou be robbed alſo? And vnto the that lateſt wayt, as who ſaye there ſhaulde no wayte be layde foz the? Wo vnto the whyche doeſt hurte, euen ſo ſhalt thou be hurte alſo. And as thou layeſt wayte/ſo ſhall wayte be layde foz the alſo.

Lozd be mercyful vnto vs, we wayt foz the. Thyne arme is at apoynt to bleſſe vs, but be thou our health in ỹ tyme of trouble. Graunt that the people maye flie at the anger of thy voyce, and that at thyne vpſtanding the Gentyls maye be ſcatred abzoade / and that * theyze ſpoyle maye be gathered, as the greſſhoppers are comenly gathered together into the pytte. Stand vp Lozd/ thou that dwelleſt on hy: Let Sion be fylled with equitie and ryghtuouſnes. Let trueth and faithfulneſſe be in her tyme: power, health, wyſdome, knowledg & the fere of God are his treſure. Beholde, theyz aungels crye wythout, the meſſaungers of peace wepe bitterli: The ſtretes are waſte, ther walketh no man therin, the appoyntment is brokē, the cyties are diſpyſed, they are not regarded/the deſolate earth is in heuines. Lybanus taketh it but for a ſpozte, ỹ it is hewen downe: Saron is lyke a wyldernes: Baſan & Charmell are turned vpſyde down. And therfoze ſayth ỹ Lozde. I wyll, vp now wyll I get vp, now wyl I arryſe. b * Ye ſhall conceaue ſtuble, & beare ſtrawe, & * your ſpzet ſhall be ỹ fyre/ ỹ it may cõſume you: & ỹ people ſhalbe burnt like lime, & as thornes burne ỹ are hewen of, and caſt in ỹ fyre.

Now herken to, ye that are farre of how I do with them, and conſyder my glozy, ye that be at hande. The ſynners at ſyon are afrayd, a ſoden fearfulnes is come vpon the Ipocrites. What is he among vs (ſay they) that wyll dwell by that conſumyng fyre? whyche of vs maye abyde that euerlastinge heate? He that leadeth a godly life (ſay I) and ſpeaketh the trueth: He that abhorreth to do violence and diſceate: he that bepeth hys hand that he touche no rewarde: whyche ſtoppeth hys eares, that he heare no councel agaynſt the innocent:

which

which holdeth downe his eyes, that he ſe none euel. He it is, that ſhal dwel on hye whoſe fauegarde ſhalbe in ỹ true rocke, to hym ſhalbe geuen the ryghte true meate and dryncke. His eyes ſhal ſe the kynge in his glozy: & in the wyde world, and hys hert ſhal delyte i the fere of God. * What ſhal then become of the ſcribe? of the Senatoure? what of him that teacheth chyldren? There ſhalt thou not ſe a people of a ſtraung tunge to haue ſo diffuſed a language, that it maye not be vnderſtand: nether ſo ſtraunge a ſpeache, but it ſhalbe perceaued.

Therfoze ſhal Sion be ſene, the heade cytye of oure ſolempne feaſtes.

There ſhall thyne eyes ſe Ieruſalē that glozyous habitation, the tabernacle ỹ neuer ſhal remoue, whoſe nayles ſhal neuer be taken out world without ende, whoſe coardes euerychone ſhall neuer corrupte: for the glozyous Mageſty of the Lozde, ſhal there be preſent amonge vs. In that place, where fayre broade ryuers and ſtreames are, ſhall nether Galey rowe, ner greate ſhyppe ſayle. For the lozd ſhalbe our captaine, the Lozd ſhalbe our law geuer, ỹ Lozd ſhalbe our kinge, and he him ſelfe ſhal be our Sauyoure. There are the cozdes ſolayd abzod, ỹ they can not be better: The maſt ſet vp of ſuch a faſhion, that no banner ner ſayle hangeth ther on: but there is dealed greate ſpoyle, yee lame men runne after the praye. There lieth no man that ſaieth: I am ſyck, but al euell is taken awaye from the people, that dwel there.

The notes

a * Their ſpoyle, that is, of the Aſſirians. It ſhould ſeme that their ſpoyle was ſo gathered after that ỹ aungel had deſtroyed the Hoſte of Senacherib. iiii. Reg. xix. g. ii. Para. xxxii. ex. Esay. xxxvii. g

b * By the conceauyng is vnderſtande the thought and ymagynacion, and by the bearynge or bringig forth the worcke. The Aſſirians thought to take ỹ citye of Ieruſalem, but their thought was in vaine and their worcke of none effect. Wherupon they are counted to conceaue ſtubble and bynge forthe ſtrawe.

c * Your ſpzete. &c. That is, your proude thoughtes and Imaginacions ſhalbe the very fyre that ſhall deuoure you: and the cauſe wherfoze the lozde ſhall ſende out his aungel to deſtroye you.

¶ The laſt deſtruccion of the Synagoge, i whiche the kynghome & preſthod of that people was tranſlated to the Churche & congregacion of Chriſt

¶ The. xxxiii. Chapter

Come ye, Heythen & heare/ take hede ye people. Herke thou earthe and all that is therin: thou round compaſſe and all that groweth therupon for the Lozde is angrye with all people, and hys diſpleaſure is kyndled agaynſt all the multytude of them/ to curſe them, and to ſlaye them. So ỹ their ſlayn ſhalbe caſt out, and theyr bodyes ſtyncke: that euen the very hylles ſhalbe wet with the bloude of them. All the ſtarres of heauen ſhalbe conſumed, and the heauen ſhall fold, together lyke a roll, and al the ſtarres therof ſhal fall, lyke as the leaues fall from the vines and fygge trees. For my ſwearde (ſayth he) ſhalbe bathed in heauen, and ſhall immediatly come downe vpon Idumea, and vpon the people whyche I haue curſed for my vengeaunce.

And the Lozdes ſwearde ſhalbe ful of bloude, and be ruſty with the fatnes and bloud of lambes and gootes, wyth the fatnes of the kydneys of wethers. For the Lozde ſhall kyl a great offering in Bolra, and in the Land of Idumea: There ſhall the vnicozues fall wyth ỹ Bulles, (that is with the Gpaunte) & theyr land ſhalbe waſhed with bloud, and theyr ground corrupt with fatnes. Unto the alſo (O Syon) ſhal come the day of the vengeaunce of God, and the yeare when thyne owne iudgementes ſhalbe recompenced. The floudes ſhal be turned to pytch/and thyne earthe to brymſtone, and therwith ſhal the lande be kyndled, ſo that it ſhall not be quenched day nor night: But ſmoke euermore, and ſo forth to lye waſte. And no man ſhall go thorowe thy land for euer: but pellycanes, Storkes, great oules / and Rauens ſhal haue it in poſſeſſion, and dwell therin.

For God ſhal ſpzede out the lyne of deſolacion vpon it, and wepe it with the ſtones of emptineſſe. Whē kynges are called vpon, there ſhalbe none, and all princes ſhalbe away. Thornes ſhal grow in theyr palaces, netels, and thiſtels in theyr ſtrong holdes, that the dragons may haue theyr pleaſure therin, and that they maye be a courte for Eſtryches. There ſhal ſtraunge byſures

and monstruous beastes mete one another / & the wilde kepe company toge ther. There shal ỹ lampya lye, and haue here lodginge. There shall the hedgehoge buylde/digge, be there at home, and bryng forth his yong ones. There shall ỹ kytes cõ together/ech one to his lyke. Seke thorow the scripture of the Lord & rede it. There shal none of these thynges be left out/there shall not one (nether loche lyke) fayle. For what his mouth cõmaundeth, that same doth his spyrete gather together (or fulfylleth.) Upon whomsoeuer the lot falleth/or to whom he dealeth it with the lyne: those shall possesse the enheritaunce from generacyon to generacyon, & dwell therin.

¶ Of the tyme and kyngdome of Christ.

¶ The .xxxv. Chapter.

A But thea*desert & wyldernes shal reioyse /the waste grounde shalbe glad/and flourysh as ỹ lylly. She shal flourysh pleasauntly /and be ioyfull/ & euer be geuyng of thankes more & more. For the glory of Libanus, the bewtye of Charmel & Saron shalbe geuẽ her. These shal know the honour of the Lorde/and the magestie of oure God. And therfore strẽgthẽ the weake hãdes/ & comfortethe feble knees. Saie vnto thẽ that are of a fearfull herte: Be of good chere/and feare not. Beholde youre God cometh, to take vengeaũce, and to rewarde/God cometh his owne selfe/ & wyl delyuer you. Then shal the eyes of ỹ blynd be lyghtened/ & ỹ eares of ỹ deafe opened. Then shal the lame manb*leape as an hert/ & ỹ dõmemans tunge shall geue thankes. In the wyldernesse also there shal welles spring, and floudes of water in the desert. The drye grounde shalturne to pyuers/and the thurstye to springes of water. Wohere as dragõs dwellit afore, there shall grow swete floures and grene rushes. There shalbe fote pathes & comen stretes, this shalbe called c*the holy waye. No vncleane persõ shal go thorow it, for ỹ Lord hilselfe shal go with them ỹ waye, and the ignorant shall not erre. There shalbe no lyon, and no raueshynge beast shall com therin, nor be there but men shal go there fre and safe.

And the redemed of the Lorde shal couerte, and come to Sion with thanksgeuing. Euerlastig ioye shal ther haue, them. And as for al sorow and heuynes, it shal vanyshed awaye.

The notes

a*By the desert & wyldernes is signified the corrupt trey of the heathen, which were without grace, and cviii.d. It is a borowed speach taken of the roughnes and vnfruitfulnes of the wyldernes.

b*By this leape is vnderstand the reioycing, cheerfulnes, and quickenes of ỹ spyrete. Cant.ii.b. is there a lyke thing, of the spouse that commeth hoppinge vpon the mountaines. Where he here sayeth, the blynd shall se, the deafe heare, &c. He prophecyeth a making of the Gentyls & heathen a of the kingdom of God in the faithful. Mankinde was deafe to heare the heauenly doctrine of God, dome to prayse hym, lame to mynistre vnto his neighbours, and to preache the gospel, &c. These thinges Christ hath healed by his commyng.

c* The way of the sayntes and faithfull is here called the holy waye.

¶ The .xxxvi. Chapter.

¶ Jerusalem is assieged by Sennaherib, in ỹ time of kyng hezekiah.

C *Nthe .xiiii. yeare of kyng Hezekiah, cã Sennaherib kynge of the Assyrians dowe, to laye syege vnto all the stronge cyties of Juda.* And the kyng of ỹ Assyrians sent Rabsakeh frõ Lachis towarde Jerusalem, agaynst kynge Hezekiah, with a greuous Hoste, which set him by the condyte of the ouerpole in the way that goeth thorow the fullers lande. And to him there cam forth vnto hi Eliakim Helkiahs sonne ỹ Presidẽt, Sobna the Scribe & Joah Asaphs sonne the secretory. And Rabsakeh sayde vnto them: Tell Hezekiah, that ỹ greate king of Assyria sayeth thus vnto him: What presumption is this, that thou trustest vnto? Thou thinckest (peraduentur) that thou hast councell and power ynough to maynteine this warre: or els wherto trustest thou, that thou castest thy selfe of fro me? lo, ỹ puttest thy trust in a broke staf of rede (I meane Egipt) which he ỹ leaneth vpon, it goeth into his handes & shutteth him thorowe. Euen so is Pharao the kyng of Egypte vnto all the that trust in him. But yf thou wouldest saie to me: we trust in the Lord our God: Is not God idede: whose hye places & aulters.

Hezekiah toke down, & comaũded Juda and

& Jerusalẽ, to worshyp only before ỹ altar. Ihinke ỹ, ỹ hast made a cõdictiõ wt my Lord the kyng of ỹ Assirias, ỹ he should geue ỹ .ii. thousãd horses: art ỹ able to set men ther vp? Seing now that thou cãst not resist the power of the smallest pynce, that my Lorde hath, how darrest thou trust in the charettes and horsemen of Egypt? Moreouer, thynckest thou that I am come downe hyther, to destroye thys land without the Lordes wyll? The Lord sayd vntome, go down into the Land, that ỹmayest destroy it.

Then sayde Eliakim, Sobna and Joah vnto Rabsaketh: speake to vs thi seruaunts (we praye the) in the Syrias language/for we vnderstande it well: And speke not to vs in the Jewes tõg, lest the folke heare, whiche lyeth vpon the wall. Then answered Rabsakeh: Thincke ye, that the kynge sent me to speke thys only vnto you? Hath he not sent me to them also, that lye vpon the wall? ỹ they be not cõpelled to eat their own dõg, & drinke their oune stale wt youre

And Rabsaketh stode styl, and cried with a lowd voyce in the Jewes tong, and sayde: Now take hede, how ỹ great kyng of the assirians geueth you warnynge. Thus sayth the kynge: Let not Hezekiah disceaue you, for he shall nott be able to delyuer you. Moreouer let not Hezekiah comfort you in the Lord, when he sayth: The lorde without doute shall defend vs & shal not geue ouer thys cytie into the handes of the kyng of the assirians, beleue hym not. But thus sayth the kyng of Assiria: opteyn my fauour, enclyne to me: so may euerman eniope hys vyneyardes and figg trees, & drinke ỹ water of his cisterne: vntil ỹ time ỹ I come my selfe, and bryng you into a land that is lyke your owne, wher in is wheate and wyne, whiche is both sowen with sede/and planted with vyneyardes. Let not Hezekiah disceaue you, when he sayeth vnto you: the Lorde shal delyuer vs. Wyght the Goddes of the Gentiles kepe euery mãs lande, frõ the power of the king of the Assyrians? Wher is the God of Homath & Arphad? Where is the God of Sepharuaim? And who was able to defende Samaria out of my hande? Or wheth of al goddes of the landes/hath delyuered the countre out of my power, so ỹ ỹ Lord shuld delyuer Jerusalem fro my hand? Vnto the, Hezekiahs messaungers held their tunges, and answered not one word: for ỹ kyng had charged them, that they shulde geue hym none answere. So came Eliakim Helkiahs sonne the Presidẽt, Sobna the scribe, and Joah Asaphs sonne the secretary/ vnto hezekiah with rent clothes, & told him the wordes of Rabsaketh.

¶ Hezekiah humbleth him self before the lord. The armye of Sennaherib is slayne of the Aungell of ỹ Lord: & he him selfe is kylled of his owne sonnes.

¶ The .xxxvii. Chapter.

A When Hezekiah heard that he rent his clothes, & put on a sack clothe, and went into the temple of ỹ lorde. But he sent Eliakim the Presydent, Sobna the Scrybe, wythe the eldest prestes clothed in sack/ vnto the prophet Esay ỹ sonne of Amoz, and they sayde vnto him: Thus sayeth Hezekiah: This is the day of trouble, of plage, and of wrath: lyke as when a chyld cometh to the byrth, but the woman hath no power to bryng it forth.

The Lord thy god (no dout) hath wel consydred the wordes of Rabsakeh, whom his Lord the kyng of the Assirians hath sent to, defye and blaspheame the lyuing God: with suche wordes as the Lord thy God hath heard ryght wel. And therfore lyft vp thy prayer for the remnaunt, that yet are left. So the seruauntes of kynge Hezekiah cam to Esay.

And Esay gaue them this answere: B Saye thus vnto your lord: thus saeth the Lorde: Be not afrayed of the wordes that thou hast herd, wherwith the kyng of the Assyrians, seruãtes haue blaspheamed me. Behold, I wyl cause a wynd go ouer him, & sone as he heareth it, he shal go agayne into his countre, there wyl I destroye him with the swerde. Nowe when Rabsakeh returned, he founde the kyng of Assyria laying syege to Lobnah, for he had vnderstãd/ ỹ he was departed from Lachis. For there came a rumoure, that Tharhakah kynge of Ethiopia was come forthe to warre agaynst him.

And

And when the kyng of Assyria hearde that, he sent other messaūgers to kyng Hezekiah, with this cōmaundemēt:
Saie thus to Hezekiah kyng of Juda: Let not thi God deceaue the, in whom thou hopest, & sayest: Jerusalē shal not be geuē in to the hādes of the kyng of Assyria. For thou knowest wel how the kynges of Assyria haue handled al the landes that thei haue subuerted, and hopest thou to escape? Were the people of the Gentiles (whō mi progenytours cōquered) delyuered at any tyme thorow their goddes? As namely, Gozan/ Haran, Rezeph, & the chyldren of Eden, which dwell at Thalassar. Where is ye kyng of Hemah, & ye kinge of Arphad, & the king of the cytye Sepharnaim, Ena and Iua? Now when Hezekiah had receaued the letter of the messaungers, & red it, he wēt vp into ye house of the Lord & opened the letter before the Lorde. And Hezekiah prayed before ye Lorde on this maner: O Lorde of hostes, thou God of Israel, which dwellest vpon Cherubin. Thou art the God, that only is God of all ye kyngdomes of the world, for thou only hast created heaue & earth. Encline thine eare Lord & consydre, open thyne eyes, O Lord, & se, & pōdre al ye wordes of Sennaherib, which hath sent hys embassage to blaspheme the liuinge God. It is true, O Lord, that the kynges of Assyria haue conquered all kyngdomes & landes, & cast their goddes in the fyre. Not withstandynge those were noo goddes, but the workes of mens handes, of wod or stone, therfore haue they destroied thē: Delyuer vs then, O Lorde oure God, frō the handes of Sennaherib, that al kingdomes of the earthe mate knowe, that thou only art the Lorde. Then Esay the sonne of Amos sent vnto Hezekiah, saienge: Thus sayth ye Lord God of Israell: Where as thou hast made thy prayer vnto me, as touching Sennaherib, thys is the answere, that the Lorde hath geuē concernyng him: De spysed art thou, & mocked, ** O daughter of Syō) he hath shokē his head at the, O daughter of Jerusalem. But ye Sēnaherib, whō hast ye defyed & blasphemed? And against whō hast ye lifted vp thy voice, & exalted thy proud lokes ouer agaynst the holy one of Isral. Thou ye seruauntes haste blasphemed the Lord, ād thus holdest thou of thy self: I couer the hye motūaynes, and sides of Libanus with my horsemen. And there wyll I cut downe the hye Cedre trees and the kayrst Fyrre trees. I wyll vp into the heyght of it, & into ye thickest of his tymbre woddes. If there be not water, I wyl graue and drynche. And as for waters of defence/ I shal dri thē (sayst thou) hast thou not hearde, what I haue taken in hande, and broughte to passe of olde tyme? That same wyl, I do now also: Waste, destroye, and bringe stronge cities vnto heapes of stones. For their inhabitours shalbe lyke lame men, brought in fere and confounded. They shalbe like ye grasse and grene herbes in the felde, lyke the hey vpon house toppes, that wethereth a fore it be growen vp.

I know thy waye, thy goyng for th and thy cōmyng home, ye & thy madnes agaynst me. Therfore thy furyousnesse agaynste me, and thy pryde is come before me. I wyl put [b]*a ringe in thy nose, and a bridle bit in the chawes of ye, & turne ye aboute, euen ye same waie thou camest. I wyll geue the also this token (O Hezekiah (this yere shalt thou eate that is kepte in store, ād the nexte yeare such as groweth of hym selfe, ād in ye thyrd yeare ye shal sowe and reape, yea ye shall plante vyneyardes, and eate the frutes therof.

And such of the house of Juda as are escaped, shal come together, and the remnaunt shal take rote bynethe, and bringe forth frute aboue. For the escaped shall go out of Jerusalem, and the remnaunt from the mount Syon. And this shall the gelousy of the Lord of hostes bring to passe. Therfore thus saieth the Lorde, concernyng the kyng of ye Assyrians: He shall not come in to the cytie, and shall shote no arowe into it, there shall no childe hurte it, neither shal thei greaue aboute it. The same waye that he came, shall he retourne, and not come at this cytie, saieth the Lord. And I wil kepe and saue the citie (saieth he) for myne owne, and for my seruaunte Dauids sake.

*Thus the aungel went forthe, & slwe of the Assirians hoste, an clxxxv. thousand. And when men arose vp early (at Jerusalem:) Behold, al laye full of deade bodyes. So Sennaherib the kynge of the Assyrians brake vp / and dwelt at Ninive. Afterward it chaunsed, as he prayed in the temple of Nesrah his God/ that Adramalech & Sarazer his owne sonne slwe hym with ye sword/ and fled in to the lande of Ararat. And Asar had on hys sonne regned after him.

The Notes

a* The daughter of Sion doth often sygnyfye the people of pure fayth, which purelye geueth hede vnto gods word, that was first geuen in the hyl Sion etc. rr. Mathan reade thus: O thou dyrgin, daughter of Sion. &c. S. Paul also alludyng vnto this dyrgynnite calleth the church and congregacion of the faithful a virgin, saying: I haue coupled you vn to one man, to make you a chast virgyn to Christe ii. Cornt. xi a.

b Hezekiah is sycke vnto the deathe, but is yet reuiued bi the Lord, xv yeres, after: for wich benefites he geueth thankes.

The xxxviii. Chapter.

In those dayes sayth Hezekiah sicke vnto ye death: and the Prophet Esay the sonne of Amos came vnto him, and sayde: Thus commaundeth the Lord: Set thyne house in ordre: for thou must dye, & shalt not escape. Then Hezekiah turned his face toward the wall, ād prayed vnto the lorde/ and sayde: Remembre (O Lord) ye I haue walked before the in [a]* treuth and a stedfast hert, and haue done the thing ye is pleasaūt to ye. And Hezekiah wept sore. The said God vnto Esay: go & speke vnto Hezekiah: ye Lord God of Dauid thy father sendeth ye this word: I haue harde thy prayer, and consyred thy teares: beholde I wyll put fyftene eares mo vnto thy life, and delyuer the and the cytie also, from the hand of the kyng of Assiria, for I wyl defend the citi. And take the this token of the Lord/ that he wyll do it, this he hath spoken: Beholde, I will returne the shadowe of Ahaz dial/ ye now is layed out wyth the Sunne, and bringe it ten degrees back warde. So the Sunne turned ten degrees backward/ ye which he was descended afore.

A thanckesgeuing, which Hezekiah kynge of Juda wrote, when he had bene licke, & was recouered.

[b]*I thought I shulde haue gone to ye gates of hell in my best age, and haue wanted the residue of my yeares.

I spake with in my selfe: I shal neuer vtter the Lorde God in this lyfe: I shall neuer se man amonge the dwellers of the worlde. Myne age is folden vp together, and taken awaye fro me, lyke a shepherdes cotage: my lyfe is shē of, lyke as a weeuer cutteth of his webb.

Whyle I was yet takynge my rest, he hewed me of / & made an ende of me in one daye. [c]* I thought I wolde haue lined vntothe morow/ but he brosed mi bones lyke a lyon, and made an ende of me in one daye.

Then chatered I lyke a swalowe/ and lyke a crane, and mourned as a doue.

I lyfte up myne eyes into the heyght: O Lord (sayde I) violence is done vnto me, be thou suertye for me.

What shal I speke or saie, tha the mat this do? ye I may lyue out all my yeares, yee in the bytternesse of my lyfe?

Verely (Lord) men must lyue in bitternesse, & all my life must I passe ouer therin: For thou raysest me vp, and wakest me. But lo, I wylbe wel contēt with this bytternes.

Neuertheles my cōuersacyō hath so pleased the, that thou woldest not make anende of mi lyfe: so ye thou hast cast all my synnes behynde thy backe.

[d]* For hell prayseth not the, death dothnot magnyfye the.

[e]* They ye go downe into ye graue/ prayse not the truethe: but the lyuyng, yee the liuing acknowledge the, like as I do thys daye. The father telleth his chyldren of thy faythfulnesse.

Delyuer vs (O Lord) and we wyl synge prayses in thy house, al ye dayes of our life. And Esay sayde: take a playster of fygges, & laye it vponthe sore, so shal it be whole. Then sayd Hezekiah: O what a great thing is this, that I shal go vp into the houle of the Lorde.

The

The Notes

a* Trueth for pureues, as in the Psal.lii.d. But lo, thou haste a pleasure in the truth. &c. That is, in pureues: in true and perfecte rightuousnes.

b* That is, I thought I shulde haue gone to my graue, and haue dyed in my best age. &c. The Hebru word signifyeth both Hell and graue, ppt or dych. That maye ye perceiue in Gene.xlii.g. where Jacob sayth, that if any myschfortune should happen vnto Ben Jamymin hys Journey into Egypte with hys other brethren, hys graye heade shulde be brought with sorow vnto his graue: where the comen transl. readeth hel, for graue. As for Hezekiah, he neyther feared hell nor purgatory/as ye may well se by that he a lytell before sayth: Remembre O Lorde, that I haue walcked before the in truth and a stedfast herte, and haue done the thing that is pleasaunte to the: which thynge who so dothe, neadeth not to feare any of those two places. Beysdes that, the dunce mē and sophysters them selues, whych were (as moost learned men thyncke) the Inuentours and Fynders, ye and the verye makers of purgatorye, saye that before the time of Christes commynge, ther was no such place: so that Hezekiah is by theyr sentence cleane quite of that place: and of hell doth sentence of ꝑ worde of God quyte him, which sayth: There is no condempnation to them that are in Christe Jesu. Roman.viii.a

c* I thought I woulde. &c. but he brused my bones lyke a lyon. &c. As who shulde saye: I thought to haue lyued longe: but the Lorde toke me as it had ben a lyon and feble my boones & strenght: and so trouble me with the greuous Panges of my dysease, as though he woulde in one daye haue made an ende of me. Such a greuous sykenes do lerned men thincke that Dauid also laboured with, when he sayde: O Lorde heale me, for all my bones are vexed. Psal vi.a. and.xxxviii.a.

d* For hell prayse ꝑ not the. &c. the meanyng is. Se I now dye, I can not prayse the in thy temple. For the deade and buryed can not loue and prayse the: w their materyall tonges or hertes. Neyther can my death, nor my burieng, be at thys season for the setting out of thy glorye. For all the Godly wylbe feared w. s thy iudgement: And the wicked wyl imputte my death to the ouerthrowing of ydolatrye, and to the putting downe of the brasen serpent.

e* They that goo downe into the graue, praysle not thy truth, that is, hope not for the truth of thy worde ly promyses, which thou hast promysed vnto such as walcke vndefyledly in thy lawe. Deute.xxviii. They cannot reioyce of theyr health, when all hope of recouering is past. But if thou graunt a man his lyfe, if any man recouer hys sykenes and lyue: he shal acknowledge thy goodnes, euen as I nowe geaue thankes vnto thee, for the benefytte of my healthe which thou hast restored me.

The.xxxix. Chapter.

* Hezekiah is reproued of Esai, because he shewed his treasure vnto the Emaladors of Babylon.

a AT ꝑ same tyme Merodach Baladam, Balada his sonne kynge of Babilon, sent letters and presentes to Hezekiah.

For he vnderstode howe that he had bene sick, and was recouered agayne. And Hezekiah was glad therof, & shewed the ꝑ cōmodityes of his treasure, of siluer, of gold, of spyces & rotes, of precious oyles, all that was in his cuborde and treasurhouses. There was not one thyng in Hezekiahs house, ād so thorow out all hys kyngdom, but he let them se it,

Then came Esaye the Prophete to b
king Ezekiah, & sayd vnto hym: what haue the men sayde: and frōm whence cam they vnto the: Hezekiah answered they cam out of a farr countre vnto me out of Babylō. Esay sayd: what haue they loked vpon in thyne house: Hezekiah answered: All ꝑ is in myne house haue they seene: and there is nothinge in my treasure/but I shewed it them.

Then sayde Esay vnto Hezekiah: c
Understande the worde of the Lorde of Hostes: Beholde the tyme wyll come/ that euery thynge which is in thyne house/and al that they progenytouresha ue layde vp in stoare vnto this daye/ shalbe caried to Babylon/and no thinge left behinde. This saieth the Lorde: Yee & parte of thy sonnes/that shall come of the/& whō thou shalt get/shalbe caried hēce/& become gelded chamberlaynes in the king of Babylons courte: Then sayde Hezechiah to Esay: Now d
God prospere his owne councel/which thou hast told me. He sayde more ouer: So that there be peace and faythfulnesse in my tyme.

The cōming of S. John Baptist. The preparatiō of the Apostles. The callynge of the Gentyles.

The.xl. Chapter.

BE of good chere my people/be of f
good chere (sayeth youre God) cō fort Jerusalem/and tell her: that a* her trauayle is at an ende/that her offence is pardoned/that she hath receaued of the Lordes hande sufficiēt correccyon for all her synnes. A voyce crieth: Prepare ye waye for the Lorde in ꝑ wyldernesse/make streyght ꝑ path for oure God in the deserte. Let all valleyes be exalted/& euery mountayne and hyll be leyed lowe. What so is croked/ g
let it be made streyght/& lett the rough places be made playne feldes. b* For ꝑ glory of the Lorde shall apeare/and al flesh shall se it, for why/ the mouth of the Lorde hath spoken it.

The

Hezekiah

The same voyce speake: Now crye And I sayde: what shal I crye: Then speake it: that all flesh is grasse, and ꝑ
all the bewty therof, is as the floure of the felde. When the grasse is withred, the floure falleth awaye. Euen so is the people as grasse, when the breath of the Lord bloweth vpon them. Neuertheles whether the grasse wyther, or the floure fade awaye. Yet the worde of oure God endureth for euer. Moreouer the voyce cried thus: d* Go vp vnto the hyl (O Sion) thou ꝑ bringest good tydinges, lyfte vp thy voice lyfte it vp wout feare, and saye vnto ꝑ cyties of Juda: Beholde your God, beholde the Lord, euē the Almightie shal come w power, and beare rule w hys arme. Behold, he bringeth his treasur w hi, and hys workes go before hym. He shal fede his flock lyke an herdmā. He shal gather the lambes together w his arme, and carye them in hys bosome, and shal kyndely intreate those ꝑ beare yonge.

Who hath holden the waters in his fyst: Who hath measured heauē w his spāne, and hath comprehended al ꝑ earth of the: worlde in thre fingers: Who hath weied ꝑ mountaies & hilles: Who hath reformed the mynd of the Lorde: Or who is of hys councel to teach hi: At whom hath he asked coūcel to make hym vnderstand, and to lerne him the waye of iudgemene: to teache him science: and to instruct him i the waye of vnderstandyng. Beholde, al people are in comparision of hym, as a droppe to a boket full, and are counted as the lest thinge that the balaun ce, weyeth. Behold, the Iles are in comparision of him, as the shadow of the sonne beame. Libanus is not sufficient to mynistre fyre for his offringe, and all the beastes therof are not ynough to one tarfyre. Al people in comparisyon of hym are reckened as nothing, ye vaine vanyte and emptynesse.

To whom then wyl ye liken God: or what symylitude wyl ye set vp vnto hi: Shal ꝑ caruer make him a carued ymage: and shall the goldsmyth couer him with golde, or cast hym in to a fourme of siluer plates: Moreouer shal the ymage maker (that the poore man whych is dysposed, may haue some thyng to set vp also) seke out & chuse a tre, ꝑ is not rotten, & caue ther out an ymage that moueth not: Knowe ye not thys: Heard ye neuer of it: Hath it not bene preached vnto you sēce the begynning: Haue ye not bene informed of this, sence the foundacion of the earth was layde: That he sytteth vpon the cyrcle of the worlde, and that al the inhabitours of the worlde are in cōparison of hym, but as grasshoppers: That he'spreadeth out the heauens as a couering that he stretcheth them oute as a tent to dwel in. f

That he bringeth Princes to nothyng and the iudges of the earth to dust: so that theye be not planted nor sowen agayn neyther their stocke rooted agayn in the earth: For as sone as he bloweth vpō them, they wether and fade away, lyke the strawe in a whyrlewynd.

To whome now wil ye lyken me, & whom shal I be like, saith the holy one Lyft vp your eyes on hye, and consyder. Who hath made those thynges, which come out by so greate heapes: & he can cal them al by their names. For there is nothing hyd vnto the greatnes of his power, strength & mighte How may then Jacob thincke, or how maye Israel saye: My wayes are hyd from the Lord, and my God knoweth not of my iudgemētes. Knowest ꝑ not or hast thou not herd, ꝑ the euerlastige God, the Lorde which made al the corners of the earthe, is nother werye nor faynt: and that his wysdom can not be comprehended: but that he geueth strēgth vnto the weery, and power vnto ꝑ faynt: Childrē are weery and faynte, and the strongest men fal: But vnto them that haue the Lord before theyre eyes, shal strength be encreased. Aegles wynges shal growe vpon them: Whē they runne, they shal not fail: and whē they go, they shal not be wery. g

The notes

a* Her trauel is at ende, that is, the tyme of her captyuite, which dured.lxx. yeres is fynished.

b* The Prophetes cal the glorye of the Lorde, the ryghtuousnes that should be shewed by the gospell wherby we should be come ryghtuous in the sighte of God the father, for his sonne Christes merites.

This

The notes

This glorye shal al flesh se, that is, al men, as well the Iewes as the Gentyls that beleue. Lyke sayyng have ye after in the.lx.a The glorye of the lorde shal ryse vpon the.&c.

c* Al the bewtye therof is as the floure, &c. that is, al the good doyng, al the good lyuynge, al the holynes and vertue, al ỹ righteousnes ther of, &cetera is of no valure: It dureth no longer then the floure of the felde. Only Christ is our ryghteousnes, and holynes, &c, i, cor i.d.

d* Spon and Ierusalem (by which vnderstande, ỹ churche of the faithful) do preache and bynge good tidynges) that is, shew the grace & health that hath bene long wayted for, and that is now obtayned & geuen by Christ. Mat xiii, Luk, ii, b.

¶ Of ỹ goodnes & mercy of God toward ỹ people

¶ The.xli. Chapter

BE stil (ye Ilandes) and herken vnto me. Be strong ye people, Come hyther, and shew your cause, we wil go to the lawe together. Who raiseth vp the iust from the ryling of ỹ Sunne, and calleth hym to go forthe? Who caseth downe ỹ people, and subdueth the kynges before hym: that he maye throw them al to the ground with his sweard, and scater them lyke stuble with his bowe? He foloweth vp on them, and goeth safely him selfe, & cometh in no fote path with his fete. Who hath made, created, and called ỹ generacion from the begynninge? Euē I the Lorde, which am the fyrste, and with the last.

Beholde ye Iles, that ye maye fear, and ye endes of the earthe, that yee maye be abashed, drawe nye, and come hither. Euery man hath erected hys neyghboure, and brother, and bydden hym be strong. The Smyth confortes the moulder, and the Iron smyth the hammer man, seyeng: It shalbe good, that we fasten thys casse worcke: and then they fastened it with nayles, that it shoulde not be moued. And thou Israel my seruaunt: Iacob my electe sede of Abraham my beloued, whome I led from the endes of the earth by ỹ hand: For I called the from farre and sayde vnto the. Thou shalt be my seruaūt: I haue chosen the, and wyl not caste the awaye: be not afrayed, for I wyll be with the. Looke not behind the, for I wyl be thy god, to strengthe the, helpe the, and to kepe the with this ryght hand of myne.

Behold, all they that resyst the, shal come to confusion and shame: and thyne aduersaries shalbe destroyed & brought to naughte. So that who so leaketh after them, shal not fynd them. Thy destroyers shall perysh, and so shall they that vndertake to make battel against the. For I thy Lorde and god, wil strengthen thy tyght hande. Euen I that saye vnto the: Feare not, I wyl helpe ỹ. Be not afrayde thou lytell wormе Iacob/and thou despysed Israel for I wil helpe the, saith the Lorde, and the holy one of Israell thyne auenger. Behold, I wyll make the a treadinge cart and a new flayle, that thou mayest threshe & grynde the mountaynes, and bynge ỹ hylles to moulder. Thou shalt fanne them, and the wynde shal carye them away, and the whyrlwynde shall scatter them. But thou shalt reioyse in the Lorde, and shalt delyt in prayinge the holy one of Israell.

When the thirsty and poore seke water and finde none, and when their tōg is drye of thyrst: I geue it them saith ỹ Lorde. I ỹ God of Israell forsake thē not. a* I bringe forth floudes in thes hylles/and welles in the playn feldes, b* I turne the wyldernes to ryuers / & the drye lande to condtthes of water. I plante in the waste ground trees of Cedre, Boxe/Wyxte and Olyues. And in the drye I set Fyxte trees/Elmes/& Hawthornes togetether. All thys do I th at they all togethet may see and marke/perceue with their hertes and consdre, that the hande of the Lord maketh these thynges, that the holy one of Israell bryngeth them to passe. Stande at youre cause (sayth the Lorde) ād bring forth youre stroungest grounde coū celeth the kyng of Iacob. Let the goddes come forth them selues, and shewe vs the thynges that are passe, that they be. Let them declare them vnto vs, that we maye take them to harte, and knowe them therafter. Either let them shewe vs thynges for too come and tell vs what shalbe done hereafter: so shall we knowe that they bee goddes. Shew some thyng, ether good or bad, so wyll we other knowledg the same, and tell it out.

Behold/ye goddes are of naught, and your makyng is of naught/but abhomynacion hath chosen you. Neuerthelesse/I haue waked vp one from ỹ North, and he shal come. And an other frō the East, which shal cal vpō my name, and shal come to the Princes, as ỹ Potter to his claye, and as the Potter treadeth downe the myre. Who tolde that afore: So wyl we confesse and saye / ỹ he is righteous. But there is none ỹ sheweth or declareth any thing, ther is none also that heareth your wordes. Beholde, I wyl fyrste graunte them of Sion and Ierusalem to be Euaunge listes. But when I consyder: there is not one amongethem that prophecieth, nether (when I aske him) that answereth one word. Lo, wicked are thei and vayn wt ỹ thynges also ỹ they take in hande, ye wynd ar they & emptynes, with theyr ymages together.

The notes

a* I bringe forth floudes in the hilles, &c. In highe places that be easy to se, wher vnto ỹ thursty maye come come, wil I prepare, not lytel welles, but grete floudes of holy doctrine: and in playne feelds lowe places sprynges and fountaines: that the lame or slouthful shal haue no excuse, but that al ỹ thyrsty may come to the word of lyfe.

b* I turne the wildernes in to ryuers. &c. That is: I make the doctryne of truth so general and so easy to all men, that where as were before waste wyldernesses (by which vnderstande ỹ erroures of the Heathen wher with they had made all vnfruteful: & drye) shal now by the grace of the holy goost, be ryuers of the water of verite. Where al was ful of Idolatrye, of abhominacions & of stynking erroures: there shall the hertes of the chosen be watered wyth godly wisdom, throw the gospel and glad tydinges: & shall be indued with faithe, wher by they maye bothe prospre them selues and other: & so shal they be fruteuill. Wyldernes is often thus taken, as before in the.xxxv.a

¶ The commyng of Christ and his baptysm,

¶ The xlii. Chapter.

BEholde now therfore, this is my seruaunte whome I wyll kepe to my selfe: mine elect, In whome my soule lyketh. I haue put my spirite vpon hym, he shal bring forth iudgemente and equyte amonge the Gentyls. He shal not be an out cryer, ner an hye mynded person. Hys voyce shall not be heard in the stretes. A bruised rede shall he not breake, and

& the smokyng flax shal he not quench: but faythfully and truly shall he geue iudgement. He shal nether be out of hert ner hastye, that he maye restore ryghteousnes vnto ỹ earth: and the Gentyles also shall kepe his lawes. For thus sayeth God the Lorde vnto him (euē he that made heauens, & spred thē abrode & set forth the earth with her increse: which geueth breth vnto ỹ people that is in it, & to them that dwell therin) I the Lorde haue called the in righteousnesse, & led the by the hande. Therfore wyl I also defende the, and geue the for a couenaunt of the people, & to be ỹ lyght of ỹ Gentiles. That thou mayest open the eyes of the blynde, let out the prisoners, & them that sit in darcknesse, out of the dongeon house. I my selfe/whose name is the Lorde, whych geue my power to none other, nether myne honoure to the Goddes: shew you these newe tydynges, and tel you thē or they come, for olde thynges also are com to passe.

Synge therfore vnto the Lordes a new song of thankes geuyng, blow out his prayse vnto the ende of the world. They that be vpon the see, & al that is therin, prayse him, the Iles & they ỹ dwell in them, Let the wildernes with her cities lyft vp her voyce, the townes also ỹ bein Cedar, Let thē be glad that syt vpon rockes of stone: and let thē cry doune from the hy mountaynes: ascrybyng hi among the gentyles. The lord shall come forthe as a gyaunte, and take a stommake to him lyke as a fresh man of warre. He shal roare and crye, and ouercome hys enemyes.

I haue long holden my peace (saith the Lorde) shoulde I therfore be styll, & kepe sylence for euer? I wyll crye lyke a trauelyng woman, and once wyll I destrope them and deuoure. I wyll make waste both mountayn and hyll, and dry vp euery grene thig that groweth therein. I wyll drye vp the floudes of water: and dryncke vp the ryuers. I wyll bringe the blynd into a strete, that they knowe not: and leade them into a fote path that they are ignorant in. I shal make darknes lyghte before them, and the thyng that is croked to be streight.

These thinges wil I do, and not forget them. And therfore let them conuerte, and be ashamed earnestly, that hope in Idoles, and say to fashioned ymages, ye are our godes.

Heare, O ye deaf men, and sharpe your sightes to se (O ye blynde.) But who is blinder, then my seruaunt? Or so deaf, as my a* messaungers, whome I sent vnto them? For who is so blind as my people, and they that haue the rule of them? They are lyke, as if thou vnderstoudest much, and keptest nothing: or yf one herde wel, but were not obedyent. The Lord be merciful vnto them for his ryghtuousnes sake, that his word might be magnyfied and prayed. But it is a mysch euous and wycked people. Their younge men belōge al to the warre, and shalbe shut into prison houses.

They shalbe carred awaye captyue, and no mā shal lowse them. They shal be troden vnder fote, and no man shall laboure to bryng them agayne. But who is he amonge you, that pondreth this in hys mynde, that consydereth yt? & taketh yt for a warnig in tyme to cōe?

Who suffred Jacob to be troden vnder fote, and Israel to be spoyled? Dyd not the Lord? Nowe haue we synned agaynst hi, & haue had no delyte to walcke in hys wayes, nether bene obedyent vnto his lawe. Therfore hath he poured vpon vs hys wrathful displeasure, and strong batel, which maketh vs haue to do on euery side, yet wil we not vnderstande: He burneth vs vp, yet sycketh it not in to our hertes.

The notes

a* Messaungers. He meaneth the hygh prestes, & those yt had cure of ỹ people. Those shuld haue taught the other, but they were blyndest of all, as Christ declareth in the gospell. Such ther be at all tymes, and shalbe vnto the worldes ende.

¶ God promiseth to sende hys Christ, whych shall delyuer hys people. He forgeueth synnes for hys owne sake.

¶ The. xliii. Chapter.

But now, the Lord hath made the O Jacob ād he that facioned ỹ O Israel, saith thus. Fear not, for I wil defend the. I haue called the by name, thou arte myne owne.

When thou wenteste in the water, I was by the, ỹ ỹ strōg floudes shuld not pluck the awaye. When thou walkest in the fyre, it shall not burne the, and the flame shal not kindle vpō the. For I am the Lorde thy God, the holy one of Israel, thy Sauyour. I gaue Egypte for thy delyuerance, the Moryans & the Sabees for the: because thou wast deare in my sight, & because I set by the, and loued the. I pylled all men for the, and delyuered vp al people for thy sake, that thou shuldest not fear, for I was wyth the. I wyll bryng thy sede from the East, and gather the together from the West. I wyl saye to the North, let go. And to the South, kepe not backe: but bryng me my sones frō farre/ and my daughters from the endes of the worlde: Namely/ all those that be called after my name: For them haue I created, fashyoned/ and made for myne honoure.

Bryng forth that people/ whether they haue eyes or be blynde/ deafe or haue eares. All nacyons shall come in one/ and be gathered i one people. But which amonge yonder goddes shal declare soche thynges/ & tell vs what is to come? Let them bringe their wytnesses/ so shall they be true: for then men shall heare it/ & saye/ it is truth. But I bring you wytnesse (sayth the Lord) euen those that are my seruauntes, whom I haue chosen: to the i tent ỹ ye myght be certyfyed and geue me faythfull credēce: yee and to cōsyder/ that I am he/ before whom there was neuer ani God and that there shalbe none after me. I am only the Lord/ and with out me is there no Sauyour. I geue warnyng/ I make whole/ I teach you that there shuld be no straung god amonge you. And thys record must ye beare me your selues (sayth the Lord) that I am god. And euen he am I from the beginnig/ & there is none that can take any thynge out of my hand. And what I do, cā no man chaunge.

Thus sayeth the Lord the holy one of Israel youre redemer: For youre sake I wyll sende to Babylon/ & bryng all the strōgest of them from thence: Namely/ the Chaldees that bost thē of their shyps: Euen I the Lord your holy one which haue made Israel, & ā your king

Moreouer

Moreouer, thus saith the Lord (euen he that maketh a waye in the see, and a fote path in the myghtye waters: whyche bringeth forth the charetes and horses, the hoste and the power, that they may fal a slepe and neuer ryse, and be extincte, lyke as towe is quenched.

Ye remembre not thynges of old, and regarde nothing that is past.a** Therfore behold, I shall make a newe thynge/ and shortly shal it appere: yee shal wel knowe it, I tolde it you afore, but I will tell it you agayne.

I wyl make stretes in the desert, and ryuers of water in the wyldernesse. b** The wyld beastes shal worshippe me: the dragon, and the Estryche. For I shal geue water in the wyldernesse, and streames in the desert: that I may geue drynche to my people, whome I chose. This people haue I made for my selfe, and they shal** showe forth my prayse. For thou (Jacob) wouldest not cal vpō me, but thou haddeste an vnlust toward me, O Israel.

*Thou gauest me not thy younge beastes for burnt offeriges, nether dydest honoure me with thy sacrifyces. Thou boughtest me no deare spice wyth thy moneye/ nether pouredest the fatte of thy sacrifices vpon me. Howebeit I haue not bene chargeable vnto the in offerynges, nether greuous in incense.

*But thou haste laden me wyth thy synnes, & wearied me with thyne vngodlynes.

* Where as I yet am euen he only/ that for myne owne selfes sake do awaye thyne offences, and forgette thy synnes: so that I wyll neuer thynche vpon them. *Put me nowe in remembraunce (for we wyll reason together) and shewe what thou haste for the, to make the quyte.

*Thy fyrst father offended sore, and thy rulers haue synned agaynst me. Therfore I ether suspended, or slue ỹ chefest Princes: I did curse Jacob, & gaue Israel into reproche.

The Notes.

a* Therfore behold, I shalt make a newe thinge. &c. He meaneth that he wyl forsake the Jewes whi he were his owne peo ple, for their offences and cal the Gentyls that were Idolaters, whome he vnderstandeth by the deserte and wyldernes: as before in the, xxxv. a. xli. c.

b* The wilde beastes shal worshippe me the dragon &c. Vnder the name of these beastes signifieth he also heathen, which were wylde, rude and beastly, cōcerning godly knowledge.

These sayth he that he wyl tame by the preachynge of the gospel (which thinge he signifieth by waters and streames) so that they shal not hereafter do hurt in the church, but shal put their shoulders vnder ỹ yocke of fayth, and be ruled withe the lawe of charite.

c* To shewe forth the prayse of the Lord, is, to preache the remyssyō of synnes, and the delyuerāce from death and hel, and the greuens of euerlastinge lyfe by the mercy of God, for Christes sake. Lyke maner of speakynge vseth Dauid in the Psal. xxii. d. where he bearynge the figure of Christe, sayeth: In the myddest of the congregation wyl I prayse ỹ &c. Thus should the Gentyles and heathen praise him, which people he chose for hym selfe, as ye maye se in the text: For the Jewes (whiche are signifyed by Jacob) wolde not do it, but their confydence in kepyng of the lawe. Thys doth the Prophet vpbraide them with, in the person of God saying: * Thou gauest me not thy younge beastes &c. As who should saye: Saye not that thou hast geuen me many sacrifices, both because thou gauest them not only, but vnto thy calues and Bealles and other Idoles: and also because I dyd neuer set greatly by hem, ner greatly requyred thē. They greued me al waies, when the faythe of the deuocīō of the geuers was awaye.

The shepe of thy burntofferinges broughtest thou not vnto me, nether dydest thou glorify me with thi sacrifices, but dydest onely satisfy thine owne superstitions. I compelled the not to worshippe me wyth thine offrynges, but because thou so redely offredest such thynges vnto Idoles after the maner of the heathen, I commaunded that they shuld not be offred vnto other goddes, but vnto me, of whose gift ỹ receauest them & reatera. None of al these thinges profyted me: in as much as thou leftest of the thynges which I chefely requyred righteousnes, fayth, and iudgement. Mat. xxii.

* Thou hast moch more offended me wyth thy sinnes, then that thou canst please me with al these ceremonies: which iustifie not them that do them, ner bringe them into my fauour: in lesse than they fyrste be my beloued through fayth. * No maner of Idoles, ner the sacrifices of oxen sheep, or goates ner the mexptes of thy workes, howe precyous or goodly so euer they be, do put awaye sinn: But I my selfe alone by my only mercy and grace do perdon them, to al those that beleue that I so do: & do not ones remember them, to thintent to punysh thē: Yee, and I freely forgeue them. Rom. iii. d. I am not bounde vnto the, that haste so often fallen from thy fayth, which I onely regard. * Or elles bryng me in remembraunce, reason thy matter w me, and shew me, whether thou haue alwayes more prouoked me vnto anger, or I haue ben ouermuch fauorable vnto ỹ: whether I haue euer ben readier to forgeue, then thou to amend.

Thou canst surely neuer bryng any thinge for the, wher by thou maye st iustyfie thy cause agaynst me.

* Thou hast not chosen me, but I haue chosen ỹ. I made thy father Adam. Gene. i. d which strayght wayes transgressed the commaundement. Gene. iii a, b. And Ysaiah could be not be iustyfied by his workes but by his faith. Rom. iii. a As no nother man can: whose whole lyfe is ful of synne euē from their childehod, ye euen he that lyueth but a daye. Jacob was preferred before Esau, not for his merytes or deseruynges, but by election. Gen. xxv. Ro. ix. b

Thy rulers, or (as some rede) Interpretours, Moyses, and Aaron, were not founde without offence before me, but sinned agaynst me. Numer. xi. e

Therfore not without a cause killed I thy Princes and Priestes of the Sanctuarye, which shulde offer both for them selues and for the people, Ezech. viii.

For no man liuing shalbe iustified in my sight. Psal. cxliii. And the Aungels are not cleane before me. Job. xxv. d. How much lesse then wil I spare thys stiffe necked and sturdy people: But I wyl at time conuenyent turne the sunnes of Jacob after ỹ flesh, which be ont of kynde concerning the spyrite, so that they shal be a curse amongest the Heathen: wher as on the other syde, the true and lefaful sonnes of Jacob shal be the blessing of al nacions, thorow Christ, in whom al the chosen shalbe blessed. Gen. xii. a. and Gala. iii. c. Vouchafe, good reader, to rede the text with also: shalt ỹ perceaue to which parte of the text, euery part of the note belongeth.

¶ The. xliiii. Chapter.

¶ Christ prompteth to deliuer his church, which he hath redemed. Idoalatry & kneling before ymages & are confuted.

SO here now, O Jacob my seruaunt, and Israell whō I haue chosen. For thus sayeth the lord, that made the, fashioned the, and helped the, euen from thy mothers wombe: Be not afrayed, O Jacob my seruaūte, thou righteous, whom I haue chosen:

a* For I shal poure water vpon the drye grounde and ryuers vpon ỹ thurstye. I shall poure my spyrite vpon thy sede, and myne encrease vpō thy stock. They shal growe together/lyke as the grasse, and as the wilowes by the waters syde.

b* One wyl saye: I am ỹ lordes. Another wil I cal vnder the name of Jacob. The thirde shal describe wt his hande vnto the Lorde, and geue hi self vnder the name of Israel.

Moreouer, thus hath the Lord spoken: euen the King of Israel, and hys auenger, the Lord of Hostes: I am the fyrste and the laste, and with out me is there no god. For what is he, that euer was like me, which am frō euerlastig. Let him shewe his name, and do where thorow he may be likened vnto me. Let him tel you forthe playnely thynges, that are past and for to come; yee & that without any feare or stoppe. For haue not I euer told you hytherto, and warned you? Ye can beare me recorde your selues. Is there any god excepte me? or any maker, that I shoulde not know hym?

Wherfore al caruers of Idoles ar but vayne, and their labour lost. They must beare recorde them selues/ỹ (seing they cā nether se nor vnderstād, they shal be confounded. Who shoulde now make a god, or fashion an Idole, that is profitable for nothyng?

Beholde, all the felowshippe of them must be brought to confusyon. Let all the workmasters of them come & stand together from amonge men: they must be abashed and confounded one with a nother. The smyth taketh yron, & tempereth it with hoate coales, and fashioneth it with hammers, and maketh yt with al ỹ strength of his armes: yee, soe tyme he is faynt for very hunger, and so thursty, that he hath no more power.

c* The carpenter (or ymage caruer) taketh meat of the tymbre: and spreadeth forth his lyne: he marketh it wyth som coloure: he playneth it, he ruleth it, and squareth it, and maketh it after the image of a man, and according to the bewty of a man: that it maye stande in the temple.

Moreouer, he goeth out to hew downe Cedre trees: He bringeth home Elmes and Okes, and other tymber of ỹ wod. Or els the fyrre trees which he planted him selfe, and suche as the rayne hath swelled, which wod serueth for men to burne. Of this he taketh and warmeth him selfe with al: he maketh a fyre, of it to bake bred. And after warde maketh a God there of, to honoure it: and an Idole to knele before it. One pece burneth in the fyre, with another he rosteth flesh/that he maye eate roste his bely full: wyth the thyrde he warmeth him selfe, and sayeth: Aha, I am wel warmed, I haue bene at the fyre. And of the residue he maketh hym a God, and an Idole for him selfe. He kneleth before it, he worshyppeth it, he prayeth vnto it, and sayeth: delyuer me, for thou art my god.

Yet men nether consider ner vnderstand, because their eyes are stopped, ỹ they can not see: & their hertes, that they can not perceaue. They ponder not in their mides, for thet haue nether knowledg ner vnderstādig, to thynck thus: I haue brent one pece i the fire: I haue baked bred wyth the coales therof, I haue rosted flesh with al, and eaten it: shal I now of the residue make an abhomynacyon, and fall downe before a roten pece of wod?

The

The keppynge of dust, and folishnes of hert hath turned them alyde: so that no ne of them can haue a fre conscience to thynke: may not I erre?

Consyder thys (O Jacob and Israell) for thou art my seruaunte. I haue made the that thou myghtest serue me. O Israell, forget me not. As for thyne offences, I dryue them awaye lyke the cloudes, and thy Synnes as the myst. Turne the agayne vnto me, and I wyll delyuer the.

Be glad ye heauens, whome the lord hath made, let al that is here beneth vpon the earth, be toyfull. Retoyce yee mountaynes and woddes, with all the trees that are in you: for the Lorde shal redeme Jacob, and shewe hys glorye vpon Israell. For thus sayth the Lorde thy redemer/euen he that fashioned ỹ from thy mothers wombe: I am the, lorde, which do all thinges my selfe alone I only haue spred out the heuens, and I onely haue layd the foundacion of ỹ erth. I destroye the tokens of witches, and make the southsayers go wronge. As for the wyse, I turne them backwarde, and make theyr connyng folyshnes.

But I set vp the purpose of me seruauntes, and fulfyld* the councel of my messaungers. I saye to Jerusalem: turne agayne: And to the cyties of Juda, be ye buylded agayne: and I repayre theyr decayed places. I saye to the ground, be dry. And I dryue vp thy water floudes. I saye to Cirus: thou art myne herdman: so that he shall fulfyl all thynges after my wyll. I saye to Jerusalem be thou buylded, and to the temple: be thou fast grounded.

The Notes.

a* For I shall powre waters vpon the: &c. By the water and ryuers, vnderstand the grace of God: & by the dry grounde and the thurstye, the gentyles & heathen, which had not ben fylled and watered with the worde of God. Suche a lyke sentence is there be fore in the xliii. c. I wyll make stretes in the deserte. &c.

b* One wyll saye: &c. Is who should saye: here and there, and all the worlde ouer are therof the Lordes people, ye euen amongst the heathen.

c* Let the chrysten here note how lyuely the prophet payntyth out the vanytie of Images. For it is too be feared that oure superstitiō, concerning such thinges, passeth & exceadeth the superstition of the Jewes. Ones euident it is, that the Jewes in oure tyme can in no wyse be persuaded to become Chrystē, so long as we fall downe & knele before ymages. Their answer is that they and we both (if we be of God) shuld in no condicion do any thing that is openly and in so many places forbidden of God. The Turches & Saracens also make vs therfore.

The honoure of God (saye they, and truelye it is) ought we to seke, and to styck by hys worde: & nether to adde therunto, ner take awaye, nether to swarue to the right hande or to the left: but ernestly to stād by ỹ which is commaunded, & for sake that which he is forbydden. God graunt vs Christē a better trade and conuersacyon of lyuing, then that we should be our example be an offence either to Jew or Sarasin, and an occasion to kepe them frō the faith of christ. And geue the simple eyes to se and perceue the falsheed of ỹ cursed which for lucre augment their blindnes, & exhort them to such superstition. So be it.

d* That is their preachyng wherewith they conceal the people.

¶ The delyueraunce of the people by Cyrus. The cōming of Christ & callyng of the Gentyles.

¶ The. xlv. Chapter.

THus sayeth the Lord vnto Cyrus his anoynted, whōe he leadeth by the right hād: that the people maye fall downe before him: I wyll lowse the gyrdell of kinges: that they shal open the gates before thy face, and not to shut their dores. I wil go before the / and make the croked streyghte I shal breake the brasen dores, and burst the yron barres. I shal geue the ỹ hyd treasure and the thinge which is secretly kepte that thou maiest knowe, that I the god of Israel haue called the by thy name, and that for Jacob my seruauntes sake, and for Israel my chosen. For I called the by the name, and ordened the or euer thou knowest me: Euen I the Lord, before whom there is none other: for without me ther is no god. I haue prepared the or euer thou knowest me that it might be knowen from ỹ rysinge of the sunne to the goyng downe of the same/ ỹ al is nothig without me. For I am the Lord, and there is els none. It is I that created ỹ lyght and darcknes, I make peace and trouble: yee euen I the lord do all these thynges. a* The heaues aboue shal drop downe, and ỹ cloudes shall rayne righteousnes. The earth shal open it selfe, and bryngе forth healthy, & therby shall righteousnes florysh. Euen I the lord shal bryngе it to passe.

Woo be vnto him that chideth with hys maker, the potshard with the Potter: Sayeth the claye to the potter: What makest thou? or thi worke serueth for nothing? Woo be vnto hym ỹ sayth to his father: why begettest ỹ? And to his mother: wht bearest thou?

Thus sayeth the Lorde, euen the holy one and maker of Israel: Aske me of thinges for to cõ,cernyng mi sõnes: and put me in remembraũce,as touchynge the worckes of my hãdes: I haue made the earth,& created man vpon it. Wyth mine handes haue I spred forth heauen/and geuen a cõmaundmẽt for all the Host ther of. I shall wake hym vp w̃ ryghtuousnesse/and ordre al his wayes. He shall buylde my cytye /and lett out my prisoners: and ỹ nether for gyft nor rewardes/sayeth the Lord of Hostes.

C The Lorde hath sayde moreouer: The occupiers of Egypt/the marchauntes of the Moryans and Sabees/shall cõ vnto the with trybute/they shal folow the,& go with cheines vpon their fete. They shall fall downe before the/and make supplicacion vnto the. For God (w̃ out whõ there is none other God) shall be with the. O how profoũde art thou O God/thou God and Sauiour of Israel: Confounded be ye/and put to dishonour: goo hence together with shame/all ye that be worckmasters of errour: (that is worshippers of Idols) But Israell shalbe sauid in the Lorde, with the euerallstyng saluacion: They shall not come to shame ner confusyon/world with out ende.

For thus sayeth the Lorde: euen he ỹ created heauen/the God that made ỹ earth/ỹ fashioned it,& sett it forth: I haue not made it for naught, but I D made it to be enhabited Euen I ỹ Lorde/without whom there is none other. I haue not spokẽ secretly, nether in darcke places of the earth. It is not for naught, that I sayde vnto the sede of Jacow: seke me. I am the Lord, which whẽ I speake, declareth ỹ thinge that is ryghtuous & true. Let them be gathered & come together, lett them drawe nye hyther, that are escaped of the people: Haue they eny vnder standyng/ that set vp the stockes of their Idols/ & praie vnto a God, ỹ can not help thẽ. Lett men drawe nye, let them come hyther, and aske coũcell one at another,& the we forth: What is he, that tolde this before/or who spake of it, euer sence ỹ begynnyng? Haue I not ỹ Lorde done it: wythout whom there is none other God: ỹ true god & Sauiour, and there is els none but I. And therfore turne you vnto me (al ye endes of the earthe) so shall ye be saued, for I am God, and there is els none. I sweare by my selfe: out of my mouth commeth the word of rightuousnes/ and that maye no man turne: but al knees shal bow vnto me, and al tunges shal swere vnto me, sayng: Verely in the Lord is my ryghtuousnes and strength. To him shal men cõe: but al they that thincke scorne of hym, shalbe confounded. And the whole sede of Israel shalbe iustifyed/and praised in the lord.

The notes

a* Some reade, ye heauens, send downe youre dew from aboue, and let the cloudes rayne, &c. The prophet declareth that kinge Cyrus may come, and help the people of Israel vnder Cyrus figuring Christe and vnder Israel the Churche. As though he shulde saye: wold God the heuenly powers wolde so geue their grace, as the earthly wolde not refuse to receaue it: so that here after our heauen be not of brasse, for our synnes sake: Deu. xxviii. b but ỹ by Godes grace, the rayne of saluacyon wold fal on vs, righteousnes dropp downe from heauen, to make ours hertes fertile and fruitful: that Christ our sauioure, which is the rightuousnes of the chosen, wold com forth of the earth, and bring forth the blossomes of saluacion. This peticion doth the Lord promes to performe, saying: Euen I ỹ Lorde shall bring it to passe.

C Idolatrye is reproued. The health that cometh by Christ is prophecied.

C The. xlvi. Chapter.

MEuertheles a* Bel shal fal and Nabo shalbe broken: I whose images ar a burthe for the beastes and cattell, to ouerlade them, and to make them weery.

They shal synck downe/and fal to gether: for they maye not ease them of their burthen, therfore must they go in to captyuite.

Herken vnto me, O house of Jacob/ and al ye that remayne yet of the household of Israell: whom I haue borne B frõ your mothers wombe, and bought you vp from youre berth, tyll ye weere growen: I which shal beare you vnto your last age I haue made you, I will also norysh you bere you and saue you Whom wil ye make me lyke, in fashiõ or ymage, that maye be like him: Ye fooles (no dout) wyl take out silver and goulde oute of youre purcys, and weye it, and hyre a goldsmith to make a god of it, that mẽ maye knele downe and worshippe it. Yet must he be taken on mens shoulders and borne, & set in his place, that he may stande and not moue. Alas that men should cry vn to him, which geueth no answere: and delyuereth not the man ỹ calleth vpon him/from his trouble.

Consider this wel, and be ashamed. b* Go into youre owne selues (O ye trãsgates). Remembre the thinges whi che are paste, sence the beginning of ỹ world: that I am god, and that there is els no God, ye and that there is nothing lyke vnto me.

In the beginning of a thing, I shewe the ende therof: and I tel before, thinges that are not yet come to passe. With one worde is my deuyce accomplished, D and fulfilleth al my pleasur. I call a* byrd out of ỹ East, and al that I take in hande, oute of farre countreyes, as soon as I cõmaũd, I brig it hither: as soone as I thincke to deuise a thynge/ I do it.

Heare me, O ye that are of an hie stomacke, but farre from ryghtuousenesse, I shall bryngе forth my ryghtuousenesse, It is not farre/and my health shall not tarye longe awaye. I wyll laye health in Sion (and geue Israel my glory.

The notes

a* Bel and Nabo were Idolles of the Babylonias These sayeth the prophete shalbe ouerthrowen by the hoste of Cirus.

b* To goo into them selues is, to take good aduise-mente and cal to remembraunce.

c* He meaneth kynge of Cirus, whych shuld destroye Babylon and set the Israelytes at ly berte. He should fulfyll that whych the lorde hath deuysed and decreed. In him is figured Christe, whych wyth the lyghte of hys worde purgeth the whole worlde of errours and Idolatrye, and setteth the consciences at peace and ly bertie. He flyeth swyftely out of the east, that is, out of heauen: wherupon he is called the Daye spryng from on hye. Ku. i. g.

C The word of the Lord against Babilon

C The. xlvii. Chapter.

BUt as for the (O daughter thou virgin Babylon) a* Thou shalte syt in the duste thou shalte syt vpon the grounde, and not in a trone (O thou mayden of Chaldea) Thou shalt no more be cald tẽder and pleasaũt. Thou shalt bring forth the b* querne and grinde meele, put down thi stomacher make bare thi knes and shalt wade thorow the water ryuers. Thy shame shall be discouered, and thi reuenges shalbe sene. For I wyl auẽg C me of the, and no man shall lett me: sayeth oure redemer, which is called the Lord of Hostes, the holy one of Israel. Syt styll, holde thy tunge, and get the in to some darcke corner, O daughter Caldea, for thou shalt nomore be cald lady of kyngdomes. I was so wroth with my people, that I punished myne enheritaunce, and gaue them in to thy power. Neuertheles, thou shewedest them no mercy, but euen the very aged mẽ of them, didest thou oppresse ryght 25 sore wyth thi lock, and thou thoughtest thus, I shalbe lady for euer. And besyd all that, thou hast not regarded these thinges nether cast, what shulde come after: Heare now therfore, thou wil ful, that sittest so careles, and speakest thus in thine herte: I am alone, and w̃ out me is there none: I shall neuer be wyddowe, ner desolate agayne. And yet both these thynges shal come to the vp on one daye in the twynclyng of an eye: Namely wyddowhead, and desolacyon. They shal mightely fal vpõ the/ for the multitude of thy witches/and C for the greate heap of thi cõiurers: For thou hast comforted thy selfe in thi dyscreatfulnes/and hast sayde: No man seyth me. Thyne owne wysdome and connynge hath disceaued the. In that thou hast sayde: I am alone, and with out me there is none. Therfor shal trouble come vpon the, and thou shalt not knowe, from whẽce it shall aryse. Myschefe shal fal vpõ the, which thou shalt not be able to put of.

A sodayne myserye shal come vpon the, D or euer thou be a warre.

Now go to thy coniurers, and to the multitude of thy witches (whome thou hast bene acquanted with all frõ thy youth) if they maye helpe the/or stregthen the.

Thou hast hitherto had many coũcels of

of them/so let the heauen galars and the beholders of starres come on now and delyuer the: ye and let them shewe, when these new thynges shall com vp on the.

Behold, they shalbe lyke strawe, which yf it be kyndled with fyre, no mā maye tydd it for the vehemence of the flame: And yet it geuet no synders to warme a man by, nether cleare fyre to syt by. Euē so shal they be vnto ỹ whom thou hast vsed & occuppyd from thy youth. Euery one shall shewe ỹ hys erroneous waie, yet shall none of them defende the.

The notes

a* To syt in the dust, is, to be brought lowe, to be porely arayed & decked, to syt without pōpe, & to fall from her estate & degre, as it is sayd, Jons. iii. c. The Prophete here describeth the destruccyon of Babylō, vnder the figure of a proude quene: which was delycyously & demerely brought vp, & after fell in to extreame pouertye, mysery & wretchednes.

b* We vnder standeth by the querne, or (as somme reade) mylle: scruple, poze, & vile estate & condycyō, or C The ypocrycie of ỹ Jewes is reproued. The Lōr dr al one wyl be worshipped, which hath chosen vs and which socoureth vs for his owne sake.

The. xlviii. Chapter.

A Heare this, O thou house of Jacob: ye that are caled by the name of Israel/and are come out of one stocke w̄ Juda: which sweare by ỹ name of the Lōrd, and beare witnesse bi the God of Israel/but not w̄ treuth & tyght which are called fre men of the holy cytie/as they that loke for conforth in ỹ God of Israell/whose name is the Lōrde of hostes.

The thinges ỹ I shewed you euer sence the begynnyng: Haue I not brought them to passe/immediatly as thei came out of my mouth/& declarde thē? And they are come? Howbeit I knewe that thou art obstynate/& that thi neck hath* an yron veyne/and ỹ thy browe is of brasse. Neuertheles I haue euer sence ỹ begynning shewed the of thinges for to come/and declared them vnto the/or euer they came to passe: that thou shuldest not sate: mine Idol hath done it/my carued or cast ymage hath shewed it. Heare and consyder all these thinges whether it was ye ỹ prophecied them.

But as for me, I tolde the before atthe B begynnynge, new and secrete thinges/ that thou knewest not of: And some done now not of olde tyme, wher of thou neuer herdest, before they were brought to passe: that thou canst not saye: I knewe of them. Moreouer there be some wher of thou hast nether herde ner knowne, nether haue thei bene opened vnto thine eares afore time For I knewe that thou woldest maliciously offende, therfore haue I called the a transgressoure, e uen from thy Mothers woom be.

Neuertheles for my name s sake/I haue withdrawne my wrath, and for mine honours sake I haue ouersene ỹ, so that I haue not rooted the out. b* Beholde I haue purged the, and not for money. I haue chosen the in ỹ fyre of pouerte. And that only for myne owne sake, for I geue myne hon our to none other, that thou shuldest not dysprayse me. Herken vnto me O Jacob & Israel whom I haue called. I am euē he that is, I am ỹ first and the last. My hande is the foundacyon of the earth, & my ryght hande spanneth ouer the heauens. C

As soone as I called them they were there. Gather you al together, & herken: Which of yonder goddes hath declared this, that the Lōrde wyll do by the kynge of Babylō (whome he loueth & fauoureth) and by ỹ Caldees his arme? I my selfe alone haue tolde you this before. Yee I shall call him and bringe hi forth, & geue hi a prosperous tourneye. Come nye and heare this: haue I spoken eny thynge darckly sence the begynnynge? when a thynge be gynneth, I am there. D

Wherfore the Lōrde God with hys spirete hath sent me, And thus saieth the Lōrde God thine auenger, the holy one of Israell: I am the Lōrd thi god, which teach ỹ profitable thinges, & leade ỹ the waye, that thou shuldest go. Yf ỹ wilt now regarde mi cōmaundement, thy weltheynesse shall be as the water streame: and thy righteousnes as the waues flowynge in the see. Thy sede shallbee lyke as the sandde in the see/ and

and the frute of thy body, lyke the gravell stones therof: Thy name shall not be roted out, nor destroyed before me. Ye shall go away from Babylon, and escape the Caldees wyth a mery voyce. This shalbe spoken of, declared abrod, and go forth vnto the end of the world: so that it shalbe sayde: The Lōrd hath defended hys seruaūt Jacob/that they suffred no thyrste, when they traueled in the wyldernes. He claue the rockes alondre/and the water guished out. As for the vngodlye, they haue no peace, sayth the Lōrd.

The Notes.

a* By this he meaneth that the people of Israell were stubburne, frowarde, rebellious, vntractable, vnruly and shamles.

b* Some reade: Beho ld I haue purifyed the: but not as syluer: I haue chosen the out of the fournes of affliction. For my ne owne sake. For myne owne sake haue I done thys: for lyke whome would they pollute me: truelye I will not geue my glory to anye other. Herken. &c. The same expound it thus. I wol not suffre the wholly to perysh: for if I had prouch and purifyed the as golde and syluer is purifyed, from which all maner of drosse is clensed, ther shuld nothynge haue remayned in the: verye fewe, ye none shulde haue bene saued: But I brought the vnder, & proued the in the fornes of affliccyō, that is, I wrapped the in captiuyte and bondage in Egypte, from whyche I afterward delyuered the. And thys haue I done for myne owne sake. That is, onely for myn owne name and glorye, of myne owne gentelnes and louing kyndnes, not for any of thy merites & deserupnges, which were none at all. For how would ỹ gentyles and heathen haue polluted, defyled, & blasphemed my name, yf I had rooted out myne owne people: and so haue made the trueth of the promyses which I had determyned to fulfyll in Chryst, vayne and vntrue: For as well thys prayse of my truthe, as the glory of the blessynge promysed in the sede of Abraham and Dauid, wyl I not geue vnto another people or nacion. The health of the worlde shall come of the Jewes. Joh iiii. and frō none other. The glad tydinges of health shall the whole world receaue of none other then of Chryst, by the preachynge of the Apostles. &c.

The. xlix. Chapter.

C Christ shal gather to gether al nacions be they neuer so farre of.

Ea* Iles, herken vnto me, and take hede ye people frō farre: The Lōrd hath called me fro my birth, & made mencyō of my name fro mi mothers wombe: * he hath made my mouth lyke a sharpe swerde, vnder the shadowe of hys hande hathe he defended me, and hyd me in hys quyuer, as a good arowe, and sayde vnto me, Thou art my seruaunt Israell, I wyll be honoured in the. Then answerde I: I shall lese my laboure, I shall spend my strength in vayne. Neuertheles, I wyll commytte mi cause and mi worke vnto the Lōrde my God. And now sayeth the Lōrde, euen he ỹ fashionde me fro my mothers whombe to be his seruaunte, that I maye bringe Jacob agayn vnto hi: how be it, Israel wil not be gathered vnto hi agayne. In whose B sygth I am greate, which also is my Lōrde, my God and my strength. Let it be but a small thynge, that ỹ art my seruaūt, to sett vp ỹ kynreddes of Jacob, & to restore the destruccion of Israell: yf I make the not also the syght of the Gentles, ỹ thou mayest be mi healthe vnto the ende of the worlde.

Moze ouer thus saieth the Lōrd the aūcēger and holy one of Israel, because of ỹ abhorring and despysinge among the Gentiles, concerninge the seruaunt of al them that beare rule: kinges and princes shal se, and arise and worship/ because of the Lōrde that he is faythfull: and because of the holy one of Israell, whych hath chosen the.

And thus saieth the Lōrd: * In the C tyme apointed wyll I be present with the. * And in the houre of healthy wyl I help the, & delyuer the. I wyl make the a pledge for the people, so that thou shalt helpe vp the earth agayne, and chaleng againe the scatred heritages: That thou maiest say to the presoners: go forth, & to thē that are in darknesse: com in to ỹ light, that they maye fede in the hie wayes, and get their lyuyng in al places. There shal nether hūger nor thurste, heate nor Sūne hurte thē. For he that fauoureth them, shal leade thē, & geue thē dryncke of the springe welles. I wyll make wayes vpon all my mountaynes, & my fote pathes shalbe exalted. And beholde, thei shall com frō farre: lo, some frō the north and west, some from the south. * Reioyse ye heauens, and synge prayses thou earth: Talke of ioye ye hilles, for God wil cōfort his people, & haue merci vpō his, ỹ be in trouble. Then shall Syō saye: * God hath forsakē me, and ỹ Lōrd hath forgotte me. c*

Both

doth awife forget ỹ childe of hir wom
be, & the sonne who she hath born? And
though she do forget, yet wil not I for-
get the. Beholde, I haue written the
vpon mi handes, thi walles are euer in
C my sight. b* They ỹ haue broke the do
wne, shall make haste to build the vp
againe: and they that made the waste
shall dwel in the. Lyft vp thine eyes, &
loke aboute the: al these shal gather thē
to gether, & com to ỹ. As truly as I lyue
(sayeth the Lord) thou shalt put thē all
vpon the, as an apparel, and gyde thē
to the as a bryde doth her Jewels. As
for the lande that lieth desolate, wasted
& destroted: it shalbe to narow for them
that shal dwell in it. And they that wo
ulde deuoure the, shalbe farre awaye.
e* Then the childe whō the baren shal
bringe forth vnto the, shall saye in thine
eare: this place is to narow, syr nye to-
gether, that I maye haue rowme. Thē
F shalt thou thinke by thy self: Who ha
th begottē me these: seing I am barē &
alone, a captiue & an out cast: And who
hath norysshed thē vp for me: I am de-
solate & alone, but frō whence come the-
se: And therfore thus sayeth the Lord
God: Beholde, I wyll streth out mine
hande to the Gentiles, and sett vp my
token to the people They shall bringe
thy sonnes i their lappes, and cary
thy doughters vnto the vpō their sho-
ulders. For kinges shalbe thi nourising
fathers/and Quenes shalbe thy nour
singe mothers. They shall fall be fore
the w their faces flat vpon th earth, &
lyck vp ỹ dust of thy fete: that thou ma
yest knowe, who that I am ỹ Lorde. *
And who so putteth his trust i me, shal
not be confoūded. Who spoyleth the gy
G aūte of his prayer: or who taketh the pri
soner from the myghtye: And therfore
thus sayeth the Lorde: The prysoners
shalbe taken from the gyaunte, and the
spoyle delyuered from the violēte: for
I wyll mayntayne thy cause against
thyne aduersaryes, and saue thi sones.
And wil fede thine enemies with their
awne flesche, and make them dryncke of
their owne bleoude, as of swete wyne.
And all flesche shal knowe (O Jacob)
that I am the Lorde thy Sauyoure,
& stroge auenger.

The notes
a* What Jles signifyeth, loke before in the .xli. b.
b* He hath made my mouth lyke a sherpe swerde, ỹ
is, he hath geuen me the spyrete of sharpe and pythy
speach, so that my wordes shal euen cut a lonoze (as
it were) the hertes of the chosen which heare me, &
dryue them to repentaunce, and declare the offences
of the wycked to be without excuse. Thys doth the
spyrete of prophecy, and of true preachyng of the wor
de, Ipoc. xix. c
c* Doth a wyfe forget the chylde of her wombe, &c.
Is who saye? Naye: and no more wyll I do the.
d* That is to say the Gentyles.
e* Some reade yet shall the chyldren of thy baren
nesse saye in thyne eare, &c, The meanyng is, when
thou art most barren, and hast fewest of ỹ faithfull
in the (that is to saye, the .xii. Apostles, and afew of
their disciples, Jewes borne) by & by shalt thou hea
re a nuyse, that these are increased to such a noum-
ber, that they shall not fynde place sufficient to dw
el in. For the fyrst sermon of Peter were there increa
sed thyr thousand. Act. ii, g
The Jewes are reproued, and also called.

The. l. Chapter.

THus sayth the lorde: Wher
is the byll of youre a* mo-
thers deuorcement, that I
sent vnto her or who is the
vlurer, to whome I solde you? Behold,
for youre owne offences are ye solde: ād
because of youre transgression, is your
mother forsaken. For why wolde no mā
receaue me: when I came: and when I
called, no man gaue me answere. Was
my hand clean smyten of, that it myght
not helpe: or had I not power to deliuer
Lo, at a worde I dryncke vp the see, &
of water floudes I make drye land: so
ỹ for want of water, the fysh corrupte
and dye of thurste, As for heuen, I clo-
the it with darkenesse/ and put a sack-
cloth vpon it.

* The lord god hath geuen me a wel
learned tonge, so that I comforte them
which are troubled, ye and that in due
seasō. He waked myne eare vp betimes
in ỹ morning (as the scholmasters do)
that I myght herken. The lorde God
hath opened myne eare, therfore can I
not saye naye, nor wythdrawe my selfe/
but I offre my back vnto the smyters,
and my cheekes to the nyppers. I turn
not my face from shame and spytting,
for the lorde God helpeth me, therfore
shall I not be confonded. I haue har
dened my face lyke a flynte stone, for I
am sure, that I shall not come to cōfu-
sion. Myne aduocate speaketh for me,
who wyll then goo with me to lawe:
Let vs stande one agaynst another: yf
there be any that wyll reason with me,
let hym come here forth to me. Behold,
the

the lord god standeth by me, what is
he that can condemne me: lo, they shall
be al lyke as an olde cloth, whiche the
D mothes shal eate vp.

Therfore who so feareth the Lorde
among you, let him heare the voyce of
his seruaunt. Who so walketh in dar-
knes/and no lyght shyneth vpon him,
let him hope in the Lorde, and hold hi
by his god. But take hede, b* ye haue
al kyndled a fyre, and gyrded your sel-
ues with the flame: Ye walck in ỹ glist
ryng of your owne fyre, & in the flame
that ye haue kyndled. This cometh vn
to you fro my hande, namely ỹ ye shall
lepe in sorowe.

The notes
a* God was not the cause why the congregacyō of
the Jewes (which is vnderstande by mother, & was
once hys spouse) was diuorced and forsaken: but
their owne offences dyuorced thē, and was ỹ cause
why they were solde to the vlurer, and geuen ouer i
to the handes of the Gentyles or Heathen, and spar
pled amongest the Medyans, Persyans, Babilo-
nyans, Greekyans, & Romaynes.
b* Ye who saye: ye your selues haue kyndled the
fyre of my vengaunce, with youre offences: I was
nō cause therof: ye must therfore suffer the punysh-
ment therto belongyng. For it commeth of youre o
wne deseruyng that I so laye my hande vpon you &
punysshe you.

The. li. Chapter.

Cōsolacio & cōforth is promysed vnto ỹ faithfull.

HErken vnto me, ye ỹ holde
of rightuousnes, ye ỹ seke
the Lord. Take hede vnto
the stone, whereout ye are
hewē, ād to the graue wher
out ye are dygged. Consyder Abra-
ham your father/and Sara that bare
you: how that I called him alone, pros
pered him wel, and encreased him: how
the Lord comforted Syon, and repa-
yred all her decaye: makyng her deserte
as a paradyce, and her wyldernes as ỹ
garden of the Lord. Myrthe and ioye
B was there, thanckesgeuyng and the vo
yce of prayse. Haue respect vnto me thē,
O my people/and leye thine eare to me:
for a lawe and an ordinaunce shall go
forth fro me/to lyghten the Gentyles.
It is herde by/that my health and my
tyghtuousnes shal go forth/& ỹ people
shalbe ordred with myne arme.
The Jlandes (that is the gentiles)
shal hope in me/and put their trust in
myne arme. Lyft vp your eyes toward
heauen/& loke vpon the earth beneth.
For the heauens shall vanych awaye
lyke smoke, and the earthe shall teare
like a cloth, and they that dwel therin,
shall perishe in lyke maner. But my he
althe endureth for euer, and my tyghtu
ousnes shall not ceasse. Therfore her- C
ken vnto me, ye that haue pleasure in
tightuousnes, thou people that beares
my lawe in thyne herte. Feare not the
curse of men, be not afrayd of theyr bla
sphemyes and reuylynges: for wormes
and Mothes shall eate them vp lyke
cloth and woll. But my rightuousnes
shall endure for euer, and my sauing be
sith from generacion to generacion.
Wake vp, wake vp, and be strong: O
thou a* arm of the Lord: wake vp, lyke
as in times past, euer & sence the worlde
beganne.

Art not thou he, that hast wounded ỹ D
proude Lucifer, and hewen the dragon
in peces? Art not thou euen he, whyche
hast dryed vp the depe of the see, which
hast made playne the see grounde, that
the delyuered myghte goo thorow?
That the redemed of the Lorde, whych
turned agayne, myght come wyth ioye
vnto syon, ther to endur for euer? That
myrth and gladnesse might be w them
that sorowe and woo myghte flee from
them? Ye I, I am euen he/that in all
thynges geueth you consolacyon.

What arte thou then, that feareste a
mortall man, the chylde of man, whych
goeth awaye as doth the flouze? And
forgettest the Lorde that made the, ỹ
spreade out the heuens, and layd the fō
dacion of the earth. But thou arte euer
afrayde for the syght of thyn oppressor,
which is redye to do hayme: Where is
the wrath of the oppressor? It commeth
on fast/ it maketh haste to appeare: It C
shall not perysh, that yt shoulde not be
able to destroye, nether shal it fayle for
faute of nourisshynge. I am the Lorde
thy God, that make the sea to be styl, and
to rage: whose name is the lord of hoste
es. I shal put my word also in thy moo
th, and defende the with the turnyng of
my hande: that thou mayest plante the
heuens, and ley the foundacions of the
earth, and say vnto Syon: thou art my
people.

Awake/awake, and stande vp, O F
Jerusa

Jerusalem, thou that from ỹ hand of ỹ Lord, hast dronken out the b* cuppe of his wrath: thou that hast supped of, & sucked out the stombringe cuppe to the botome. For amõge all the sonnes whom thou hast begotten, there is not one that maye holde the vp: and not one to leade the by the hande, of all the sones that thou hast norysshed. Both these ythynges are happende vnto the, but who is sorye for it. Yee, destruccion, wastynge, hungre and swerde: but who hath comforted the? Thy sonnes lye comfortles at ỹ heade of euery strete lyke a stag en benyssõ, & are ful of ỹ terrible wrath of the Lorde, & punishmẽt of thy God. And therfore thou miserable & dronke(how be it not w wyn) hear this: Thus sayeth thy Lorde: thy Lorde & God, the defender of his people: Beholde, I wil take ỹ stombring cuppe out of thy hande, euen ỹ cuppe w the dregges of mi wrath: ỹ from hence forth thou shalt neuer drinke it more, & wil put it in their hande ỹ trouble ỹ: whiche haue spoken to thy soule: stoupe downe, that we maye go ouer the: make thi body eauen w the grounde, and as ỹ strete to go vpõ.

The notes

a* The arme of the Lord here sygnifyeth Chryste/ and the redemption of the world and the putting a waye of errours/ that commeth by hym. For thys prayeth' the prophet that it maye come.

b* The cuppe of the lordes wrath signifyeth the affliction that we suffre, because we haue done against ỹe the will of the Lorde: and the vengeaunce that he taketh of hys: for theyr offences. Psal. lxxv. b

¶ A consolation and comforth to the peple of God

¶ The .lii. Chapter.

A VP Syon vp, take thy strength vnto the: put on thyne honest rayment O Jerusalem, thou cytye of the holy one. For from thys tyme forth, there shall no vncircumcysed ner vncleane person come in the. Shake the from the dust, aryse and stande vp, O Jerusalem. Pluck out thy neck frõ the bonde, O thou captyue daughter Syon. For thou sayeth ỹ Lorde: ye are solde for naught, therfore shal ye be redemed also with out eny monye.

For thus hath ỹ Lorde sayde: My people wente down afore tyme in to Egipte, there to be straungers. After ward dyd the king of the Assyrians oppresse them, for naught. And now what profyt is it to me (sayth the Lord) ỹ my people is freely caried awaye, & brought in to heupnes by their rulers, ãd my a* name euer skyll blaspheamed: sayeth the Lorde. But ỹ my people maye knowe my name, I my selfe wyl speache i that daye. Beholde, here am I. O how bewtifull are ỹ feete of the Embassetoure/ ỹ bringeth ỹ message frõ the moũtaiu, & proclameth peace: that bringeth good tydinges, & preacheth helath, & sayeth vnto Sion: Thi God is the king. Thi watchme shal lyft vp their voyce, with loude voyce shall they preach of hym: for thei shal se him present, when ỹ Lord shall come agayne to Sion.

Be glad, O thou desolate Jerusalem, & reioyce together: for ỹ Lord wil comforte his people, he wyll deliuer Jerusalem. The Lord wil make beare b* his holt arme, & shew it forth in ỹ syght of all the Gẽtiles, & all the endes of the earth shall se the saueng health of oure God. Away, awai get you out frõ thẽce and touch no vncleane thynge. Go oute frõ amonge soch. And be cleane, ye ỹ bare ỹ c* vessell of the Lord. But ye shal not go out with sedicion, ner make hast as they ỹ flie awaye: for the Lorde shal go before you, & the God of Israel shal kepe the watch.

Behold, my seruaunt shall deale wysely, therfore shal he be magnyfyed, exalted and greatly honoured. Lyke as ỹ multitude shal wõder vpõ him, becaus d* his face shalbe so deformed & not as a mans face, & his bewti lyke no man: Euen so shall the multytude of the Gẽtyles loke vnto him, & the kinges shal shut their mouthes before hi. For they that haue not bene tolde of him, shal se hi, and they ỹ herde nothig of him shal beholde him.

The notes

a* Of blaspheming or dishonouring' hys name, & what it signifyeth, ye shall fynde in Ezechi. xxxvi.c.

b* hys holy arme, for the ayde and helpe that is done by hys holye wozde: Ie wyll the Lorde make bare, that is open and declare and geue the belefe therof to all the Gentyles and heathen, no tonly to the Jewes. Psal. xcviii. a. Some rede the lorde hath made bare the arme of hys holy one. & c, they vnderstande there by the strenghte, power, and vertue of Chryst.

c* That is to wete 'after the Chalde the vessell that was borne into babylon and broughte from thence a gayne. Some rede harnes. They vnderstand there by the lawe and the goodnesse and mercye of God How and what harnes the christen shulde beare(for vnto vs is it spoken as wel as vnto the Jues) both sayne Paul teache vs in the .vi. pystle to the Ephesias the .vi. Chapter, c.

d* hys face shalbe so deformed and not as a mans face, &c. That is hys vysage shalbe more deformed then other mennes and hys bewtye fowler then the bewty of the sonnes of men. The whole sentence meaneth, that many men shalbe astonyed when they shalse Chryst our sauiour (which was erlyng beautiful before al the sonnes of men. Psalme. xlv. a) so wyckedly and violently intreted of the Jewes: spit vpon, skourged, crowned with thorn, and al be dishonored: yee and greatlyer humbled, contemned, & dispised, then euer was anye mortal man.

¶ The .liii. Chapter.

¶ The prophecieth cupdenly of the passion of oure Sauiour Jesus Chryst.

I B* Vt who geueth credence vnto our preaching? Or to whõ is the arme of ỹ lorde knowen, he shal grow before the Lord lyke as a braunche, and as a rote in a dry ground/ he shal haue nether bewty nor fauour: When we loke vpon him, there shalbe no fayrnesse: we shal haue no lust vnto him. He shalbe the most symple, and despyled of al-which yet hath good experience of sorowes and infirmyties.

We shal reken him so simple and so vyle, that we shal hyde our faces from hym. How be it (of a truth) he only taketh awaye oure infirmite, and beareth our payne: Yet we shal iudg him, as though he were plaged and cast downe of God: where as he (not with standyng) shall be wounded for oure offences, and smitten for our wickednes.

For the payne of our punishment shal be layde vpon him, and with his stripes shal we be healed.

Is for vs, we go al astraie (lyke shepe) euery one a* turneth his own way. But thorow hym, the lord pardoneth al our sinnes. He shal be pained and troubled, and shal not open his mouth. He shal be led as a shepe to be slayne, yet shall he be as styl as a lambe before the sheare, and not open his mouth.

He shal be had awaye/ his cause not herde, and without eny iudgmẽt: Whose generacion yet no man maye nombre/ whẽ he shalbe cut of from the b* grond of the lyuing: Which punishment shal go vpon him/ for the c transgression of my people. His graue shalbe geuen him with the condemned, and his crucifyeng w ỹ theues. Where as he dyd neuer violẽce ner vnright/ nether hath ther ben eny disceatfulnes i his mouth.

Yet hath it pleased the Lorde to smyte him with in firmyte, that when he had made hys soule an offeryng for synne, he might se lõg last ynge sed. And this deuice of the Lord shal prospere in his hande. With trauayle and laboure of his soul, shal he obtain gret ryches My rightuous seruaũt shal w his wysdõ iustify & delyuer ỹ multitude, for he shall bear awaye their synnes. Therfore wyll I geue hi the multitude for hys parte/ & he shal deuyde the stroge spoyle. because he shal geue ouer his soule to death, * & shalbe rekened amonge ỹ trãsgressours, which neuertheles shal take awaye the synnes of the multitude, and make in tercessyon for the mysdoers.

The notes

a* To turne oure owne waye, is, to do our owne wylles, & to satysfye our owne appetytes & to be gouẽ vpõ to our owne hertes luste: as it is sayde Psal lxxxi. c. I geue them vp. & c.

b* The groũd or lande of the lyuynge is no nother thynge than thys present lyfe, & the ground or lande wher in we lyue. Psal. cxlii. b.

¶ Of the greate domynion of Chryst. The indignacion of God endureth but a shorte space, but his mercy is euerlasting.

¶ The .liiii. Chapter.

REioyce, O thou barẽ ỹ beatest not. Reioyce, singe and be merry, thou ỹ A art not with chylde: For ỹ desolath hath moo childre, then the married wyfe, sayeth ỹ Lorde. Make thy tente wyder, and spreade out the hangynges of thyne habytacio: spare not, late forth thi coardes, and make fast thy stakes: for thou shalt breke out on the right syde and on the left, & thy sede shall haue the Gẽtyles in possessyon, and dwel in the desolate cities. Fear not, for thou shalt not be cõfounded: Be not ashamed, for thou shalte not come to confusyon. Yee thou shalt forget the shame of thi youth, and shalt not remembre ỹ dishonoure of thy widowhead. For he ỹ made the, shalbe thi Lord and husband (whose name is the Lorde of hostes) & thyne auẽger shalbe eue the holy one of Israel, ỹ Lorde of the whole worlde. For the Lorde shall call the, being as a desolate sorowfull woman, & as a ponge wyfe ỹ hath broken her wedlocke: sayeth thy God.

A lytle whyle haue I forsaken the,
but with grete mercifulnes shal I take
the by vnto me. When I was angry, I
hyd my face from the for a litle season/
but thorow euerlasting goodnes shall
C I pardon the saith the Lord thyne aue
ger. *And this must be vnto me as the
water of Noe: for as lyke I haue swo-
rne that I wyl not brynge the water of
Noe eny more vpō ỹ world: so haue I
sworne that I wyl neuer be angrye w̄
the ner reproue the: The mountaynes
shal remoue, and the hylles shall fau il
downe: but my louing kindnesse shall
not moue, and the bonde of my peace
shal not fal downe from the, sayeth the
Lord thy mercyful louer. Behold thou
pore/ vexed, and disquyeted: I wyl make
thy walles of precyous stones, and
the foundacion of Saphires/ thy win
dowes of Chrystalle/ thy gates of fyne
cleare stone, and thy borders of pleasāt
B stones* Thy children shal al be taught
of God, and I wyl geue them plentu-
ousnes of peace. In rightuousnes shalt
thou be grounded, and be farre from
oppression: for the which thou neadest
not be afrayed, nether for hyndraunce
for it shal not come nye the. Behold/
the aleaunte that was farre from the,
shal dwel with the: and he that was sōe
tyme a straunger vnto the, shalbe toy-
ned with the. Behold/ I make ỹ smith
that bloweth the coales in the fyre/ &
he maketh a wepō after his handy wor
kes. I make also ỹ waster to destroye
but al the weapons ỹ are made agaīst
the, shal not prosper. And as for al
tunges, that shal resist thein iudgmēt,
ỹ shalt ouercōe thē & condempne the.
This is the heritag of the Lordes ser
uauntes, and the rightuousnes that
they shal haue of me, saith the Lord.

¶ A consolacion & comforth to the people. The fruit and profet of the word of God.

¶ The. lv. Chapter.

C Ome to the** waters all
A ye ỹ be thurstỹ, and ye that
haue no money. Come, bye
that ye maye haue to eate.
Come bye* wyne and my
lke, without any money, or money wor
th. Wherefore do ye laye out your mo-
ney, for ỹ thing that fedeth not/ & spēde
your labour about the thinge that sa-
tisfyeth you not.
But herke rather vnto me, and ye shal
eate of ỹ best, and your soule shal haue
her pleasure in plentuousnes. Encline
your eres and com vnto me, take hede,
and your soule shal lyue. For I wyl
make an euerlasting couenant wyth you,
euen the sure mercyes of Dauid.
Beholde, I shal geue him for a wit- B
nes amōg the folcke, for a Prynce and
Captaynes vnto the people. Lo, thou
shalt** cal an vnknowen people: and a
people that had no knowledge of the,
shal runne vnto the: because of ỹ Lord
thy God/ the holy one of Israel, which
glorifyeth the. Seke the Lorde whyle
he maye be founde/ and call vpon hym
whyle he is nye. Let the vngodly man
forsake hys wayes and the vnrightu-
ous his immaginacions/ and turne a-
gayne vnto the Lord: so shal he be mer
cyful vnto him: and to our god, for he C
is redy to forgeue. For thus sayeth the
Lord: my thoughtes are not your tho-
ughtes/ and youre wayes are not my
wayes/ but as farre as the heauens ar
hyer then the earth, so farre do my wa
yes exceade yours/ and my thoughtes
yours.
And lyke as the rayne and snowe com
meth downe from heauen, and turneth
not thyther agayne / but watereth the
earth/ maketh it fruitfull and grene/ &
it maye geue corne and bread vnto the
sower: So the word also that commeth
out of my mouth shal not turne agaie
voyde vnto me/ but shall accomplishe
my wil and prospere in the thing, wher D
to I sende it* And so shal ye goo forth
with ioye, and be led with peace.
The mountaines and hilles shal sing
with you for ioye/ and al the trees of
felde shal clappe their handes. For
thornes/ ther shal growe. Fyre trees,
and the Wyre tre in the stede of bryers.
And this shall be done to the prayse of
the Lord, and for an euerlastyng token
that shal not be taken awaye.

The Notes.

a *Of these waters ye haue in the Psal. xxiii. a
b * The word of god is called wine and milck: wine
because it reioyseth the herte, in that it pacifieth ỹ
conscience, & feteth it at rest: Milck because it nou-
risheth & increaseth the lytle ones & young ones in the
faith, as ye haue in. i. Pet. ii. a And as new born ba-
bes

bes desier the reasonable milck. &c
c * To cal here, is, by preacing to brynge to the fay
th. By the vnknowen people vnderstand ỹ heathē
* In the kyngdome of Christ & of the iustice of faith
do we alwayes lyue in the ioye of the spirite: yet tho
ugh the thinges of this world be agaynst vs.
¶ In erhortacion to iudgement & rightuousnes, &
to the spirytual kepinge of the Sabboth. Against
Shepherdes that deuoure their flock.

¶ The. lvi. Chapter.

I Thus saieth the Lord: kepe
equyte, and do ryghte, for
my sauing health shall cō
horly, and my rightuous
nes shalbe opened. Blessed
is the man that doth this, and the mās
childe which kepeth the same. He that
taketh hede, ỹ he vnhalow not ỹ Sab
both (that is) he that kepeth hym selfe
that he do no euel. Then shall not the
straunger, which cleaueth to the Lord/
saye: Alas the Lord hath shut me clene
out from his people. Nether shal the
gelded man saye: lo, I am a drie tre.
For thus sayeth the Lord/ first vnto ỹ
gelded ỹ kepeth mi Sabboth: Namely
ỹ holdeth greatly of the thing that plea
seth me, and kepeth my couenaunt: Un
to them wyl I geue in my housholde &
with in my walles, a better heritage &
B name then if they had bene called sonnes and daughters. I wyll geue them
an euerlasting name, that shal not pe-
rysh. Agayne, he sayeth vnto the straū
gers that are disposed to sticke to the
Lord, to serue him, and to loue his na-
me: That they shal be no bonde men.
And al they, which kepe them selues, ỹ
they vnhalow not the Sabboth, name-
ly, that they fulfyl my couenaunt: Thē
wil I bring to my holye mountayne, &
make them ioyful in my house of pray
er. Their burnt offrynges and sacrify
ces shal be accepted vpō myne aulter
for my house shalbe an house of prayer
for al people.
Thus saieth the lorde god which ga
thereth together the scatered of Israel:
C I wyl bring yet another congregacō
to him. All the beastes of the felde, and
all the beastes of the wod, shal come to
deuoure him. For his** watch men are
al blinde, they haue al together no vn-
derstanding, they ar al domme dogges
not being able to barke, they are slepe-
rye: slogish ar they, and lye snorting: they
are shāeles doges, ỹ be neuer satisfied:
The sheperdes also in like maner haue
no vnderstandig but euery man turne
th his owne waye, euery one after hys
owne couetousnes with all hys power.
Come (say they) I wyll fetch wyne, soo
shall we fil our selues, that we maye be
drōcke. And do to morow, like as today
ye, and much more.

The notes

a * By these blynde watchmen, vnderstand the chefe
Priestes, the Scribes and pharises &c which we
re the peruerters and deprauers of the lawe of god.
These for fylthy lucres sake abolyshed the true ser-
uice of God: and were the chefe causers of the forsa-
kyng of Israell. They were slouthfull, and soughte
not that with was for the edyfication of the people,
and for the glory of God: but that which was for thy
eyr owne priuate profyt and pleasure. They were
slouthfull to rote out vice and to plante vertue, and
dyuerse in the profounde and depe sleepe of ignoran
ce, of pdlenes & lecherousnes, and of pryde, As ofte
as the prelates of the people, bisshopes, Abbates: &
they that auaunte them selues for religious be such
therehange tha grete scourge ouer ỹ whole flocke
of Christ.

The lvii. Chapter.

¶ The Iewes are rebuked for theyr iniury done to Christ.

BUt in the meane season the A
rightuous perisshethe, and
no man regardeth it in his
herte, Good godly people a
re taken awaye, and no man
consyderyth it. Namely: that the ryghtu
ous is conueyed awaye thorow the wic
ked: that he hym selfe might be in rest,
lye quietly vpon his bedde, and lyue af
ter his owne pleasur. Come hether ther
fore ye Charmers children, *ye sonnes
of the aduouterer and the whor: Wher
in take ye youre pleasure? Upon whō
me gape ye wyth youre mouth, and ble
are out youre tonge? Are ye not chylde-
ren of aduoutery and, a sede of dissimu B
lacion? Ye take your pleasure vnder the
okes/ and vnder all grene trees the chil
de beringe slayne in the valleyes, and
dennes of stone, thy parte shalbe with
the stony rockes by the ryuer: Ye euen
these shalbe thy parte. For there thou
hast powred meate and drinck offeryn-
ges vn to them. Shulde I ouerse that
Thou hast made thy bed vpon hy mō
taynes, thou wentst vp thether, and
there hast thou slayne sacrifyces. Behī
de the dores and postes, hast thow set
vp thy remembraunce.
When thou haddest discouered thy
selfe to another then me, when thou wē

test downe and made thy bedde wyder(ȳ is)when thou diddest cause the certeyne of ponder pdolles,louedest theyr couches: where thou sawest them.
Thou wentest streight to kinges with oyle and diuerse oyntmentes(that is)ȳ hast sente thy messaungers farre of/and yet art thou fallen into the pyt therby. Thou hast had trouble for ȳ multitued of thyne owne wayes,yet saydest thow neuer: I wyll leaue of. Thou thinkeste to haue lyfe(or health)of thy selfe,and therfore thou beleuest not that thou arte sycke. For when wylt thou be abashed or feare seyng thou hast broken the promyse / and remembrest not me nether hast me in thyn hert. Thynckest thou, that I also wyll holde me peace (as afore time)that thou feareste me not Yee verely I wyl declare thy goodnes and thy worckes but they shall not profyt the when thou cryest lett the chosen heape delyuer thse. But the winde shall take them all awaye and carye them in the ayre. Neuertheles,they that put theyr trust in me/shall enherite the lande,and haue my holy hyll in possession,

And therfore thus he sayth: Make redy,make ready,and clense the streat/ take vp what ye can out of the waye ȳ leadeth to my people. For thus sayethe the hye and excellent/euen he that dwelleth in euerlastingnesse,whose name is the holy one:* I dwell hye aboue and in the sanctuary,and with hym also that is of a contrite and humble spyrete:that I maye heale a troubled mynde and a contrite herte: For I chyde not euer/ I am not wroth without ende. But the blastinge goth fro me,though I make the breath. I am wroth wythe hym for his couetousnes and lust. I smote hym, I hyde me/and am angry,when he turneth hym selfe,and foloweth the bywaye of hys owne hert. But if I may se his ryght waye agayne I make him whole/ I leade hym and restore hi vnto the whome he maketh ioyfull,and that were sory for him. I make the frutes of thankesgeuig. I geue peace vnto them that are farre of and to the that are nye say I the Lord, that make hym whole. But the wycked are lyke the ragynge see,that can not rest / whose waters ꝺ meth with the myre and grauel. Euen so the wycked haue no peace,sayeth my God.

¶ The Lord, by the mouth of the Prophete(reproueth the people for their fastynges,whych were full of hypocresy.

¶ The. lviii. Chapter.

AND therefore crye now, as loud as thou canst. Leaue not of / lifte vp thy voyce lyke a trompet, and shewe my people their offences, & the houses of Jacob their synnes: For they seke me dayly and wyl knowe my wayes,euen as it were a people ȳ dyd tyght/and had not forsaken the statutes of their god. They argue with me concernyng right iudgement,and wyl pleate at ȳ lawe with their god. Wher fore fast we(say they)and thou seyest it not: we put our lyues to straytnes, and thou regardest it not:

Behold, when ye* fast, youre luste remaineth styl: for ye do no lesse violence to your detters: lo ye fast to stryfe and debate,and to smyte hym wyth youre fist that speaketh vnto you.

Ye fast not(as some tyme)that youre voyce might be heard aboue. Thincke ye this fast pleseth me,that a mā shuld chasten hym selfe for a daye/and to wrythe his head aboute lyke an hoke in an hearry cloth and,to lye vpon ȳ earth Should that be called fastyng,or aday that pleaseth the lorde But this fastynge pleaseth not me, tyl the time be ȳ lowse him out of bondag,that is in thi daughter :that thou breake the ooth of wicked bargynnes,that thou let not ȳ oppressed go fre, and take from them al maner of burthens. It pleaseth not me, tyl thou deale thy bread to thy hongrye,and bryng ȳ poore fatherles home into thy house,when thou seist the naked that thou couer hym, & hyde not thy face from thine owne flesh.

Then shal thy light breake forth as the morynge,and thy health floryshe tyght shortly:thy rightuousnes shall go before the,and the glorye of ȳ lorde shal embrace the.

Then yf thou callest,the lorde shal answere the:if thou cryest,he shal saye: heare I am. Yeyf thou layest awaye thy

thy burthens,and holdest thi fingers, and cealest from blasphemous talking, yf thou hast compassion vpon the hongry,and refreshest the troubled soule: Then shal thy light spryng out in the darckne, & thy darckne shalbe as ȳ noone daye. The Lord shal euer be thy gyde,and satisfi the desyre of thyne hert,and fyl thy bones with mayre, Thou shalt be like a fresh watred garde,and lyke ȳ fountayne of water,that neuer leaueth running. Then the places that haue euer bene waste, shal be buylded of the:there shalt thou laye a foundacion for many kynredes. Thou shalte bee called the maker vp of hedges,and the buylder againe of ȳ waye of the Sabboth.

Yeyf thou turne thy fete from the Sabboth,so that thou do not the thing which pleaseth thy selfe in my holy dai: then shalt thou be called vnto ȳ pleasaunte,holy,and,glorious Sabboth of the Lord,where thou shalt be in honoure:so ȳ thou do not after thine own ymagynacion,nether seke thine owne wyll,nor speake thyne owne wordes. Then shalt thou haue thy pleasure in the Lord,which shal cary ȳ hye aboue the earth, and fede the wyth the heritage of Jacob the father:for ȳ Lordes owne mouth hath so promysed.

The notes

* This fast remayneth yet among the cristen, for true chastenyng of the body and abstenyng frō vice wyl we yet nether vnderstande nor heare of:but tyl thincke wt the Jewes both that we do god a greate pleasure when we faste, and also that we then fast, whyn we abstayne from one thing & fyll oure belyes wt another. And verely in this thing doth our superstycion ercede the superstycion of the Jewes. For we neuer reade that they euer toke it for a fast,to abstayn frō flesh, and eate other flesh or whyte meate(as they cal it)

¶ The Lord is myghty to saue, and ready to heare our requestes.

¶ The. lix. Chapter.

BEeholde,the Lordes hand is not so shortened ȳ it can not help, nether is his eare so stopped that it maie not heare. But your mysdedes haue seperated you from youre God, & your sinnes hyde his face from you/ ȳ he heareth you not. For your hādes are defyled with bloud, and your fyngers with vnrightuousnes: Your lippes speake lesinges,and your tong lettoth out wickednes. No man regardeth rightuousnes,and no mā iudgeth truly. Every man hopeth in vayne thynges,and imagineth dysceate,conceaueth werines,and bryngeth forth euel: They* brede cockatrice egges, & weue the spyders webb. * Who so eateth of their egges,dieth. * But if one treade vpon them, there commeth vp a serpent. * Their webbe maketh no cloth and they maye not couer them with their labour. * Their dedes are the dedes of wickednes, and ȳ worke of robbery is in their handes. Their fete runne to euel,and they make hast to shed innocent bloud. Their councels are wicked councels,harme & destruccion are in their wayes. But the waye of peace they knowe not. In their goynges is no equite, their wayes are so croked, that who so euer goeth therin,knoweth nothyng of peace.

And this is the cause ȳ equite is so farre from vs,and that rightuousnes commeth not nye vs. We loke for lyghte,lo it is darckneſse: for the morynge shyne,se,we walck in the darcke. We grope like the blind vpon ȳ wall, we grope euen as one ȳ hath non eyes. We stomble at the none daye,as though it were towarde night: i the falling places,lyke men that are half deed. We roare al like Beares, and mourne styl like doues. We loke for equite, but there is none: for healthe, but it is farre from vs. For our offences are many before the,and our synnes testifie agaynst vs. Yee we must confesse ȳ we offed,and knowledg that we do amis: Namely transgresse and dissemble agaynst the Lorde,and fall awaye from oure God: vsyng presumptuous and traditious ymaginacions,and castyng false matters in our hertes. And therfore is equyte gone asyde, and rightuousnes standeth farre of:truth is falle downe in the strete & ȳ thing ȳ is plain & ope,may not be shewed. Yee ȳ trueth is laide in prison,and he ȳ departeth him selfe from euel,must be spoyled.

When the Lord saw this, it displeased him sore,that ther was no where eny equyte. He sawe also/that there was no man,whiche had pitie therof/

or was greued at it. And he hild him by his owne power, and cleaued to his owne rightuosnes. * He put rychtuosnes vpon hi for a brest plate, and set the helmet of healthy vpon his heed. He put on wrathe in steade of clothing, and toke gelousye aboute hym for a Cloake: (lyke as when a man goeth wrothfully to recompence his enemyes, and too be aduenged of his aduersaries.) Namelye, that he myghte recompence and rewarde the Ilandes wherthorowe the name of ỹ lord might be feared, from ỹ rysynge of the sunne: and his mageſty, vnto the goyng downe of the same.

For he shall come as a violent water streame, which the wynd of the lord hath moued. But vnto Syō ther shall come a redemer, & vnto thē in Jacob ỹ turne frō wickednes, sayth the Lord. I wyl make thys couenaunt w̄ the (saith ỹ lorde): My spyrete ỹ is come vpon the, & the wordes which I haue put in thy mouth, shal neuer go out of thi mouth, nor out of ỹ mouth of thy childers childerē, frō this tyme forth for euermore.

The notes

a * To bryde cokatrysse egges/is/to go aboute that which is mischeuous and wycked. And to weue, ỹ spyders webb/is, to go aboute vayne and tryflynge thynges, whyche are of noo valure: although they seame neuer so excellent vnto the doers.

* as he that eateth of a cokatryce egge dyeth so ỹ eyr that delyte in euell worckes, or that consente vnto them shall perish.

* And yf a man at vnware, treade on theyr egges, & so pres ye out the cokatryce & be touched, he shalbe kylled of her: euen so shall the thoughtes of the cruell bryng them to death.

* As nomans cloth clothes of ỹ spyders web, so shal wicked worckes enryche no man, nor prophet him in the daye of iudgemente, when we must go in vnto the feast in the weddynge garment, Math. xxii. b

* By the deades of wickednes vnderstand gylefull and craftie dedes: And by the deads of robberi, violente and tiranno us deades. The texte sayth ỹ theyr dedes are the deades of robbery because they helpe no man with theyr handes. But do rather rede & beggle the poore: so are they wythout charytie, ye so felc they not what charytie requyreth on thē.

The consolacion and comforthe to Jerusalem.

The lx. Chapter

a And therfor get ỹ vp betyme for thi light cometh & ỹglory of ỹ Lord shal rise vp vpon the. For lo, whyle the darckenes & cloud couereth ỹ erth & ỹ the people, ỹ lord shall shewe the lyght, & your glory shal be sene in ỹ. The gentyles shalcome to thy lyght and kynges to the brightnesthat spryngeth forthe vpon the. Lyft vp thyne eyes, and looke rounde aboute the: All these gather them selues, and come to ỹ Sonnes shall come vnto ỹ frō farre, & doughters shall gather them selues to the on euery syde. When thou seist this, ỹ shalt maruell exceadingly, and thyne hert shalbe opened: when the power of ỹ se shallbe conuerted vnto the (ỹ is) when the strength of the Gentiles shal come vnto the. The multitude of b Camels shal couer ỹ, the dromedaries of Madiā & Epha. All they of Saba shal come, bringinge golde & incense, & shewing the prayse of the Lorde. All ỹ catel of Cedar shalbe gathered vnto ỹ the rāmes of Nabatoth shall serue the, to be offred vpon mine auiter which I haue chosen/ & i the house of my glory which I haue garnyshed. a* But what are these that fle here lyke the cloudes, & as the doues flienge to their wyndowes: The Iles also shall gather them vnto me/ and specially the shippes of ỹ see: that they maye bryng the sōnes frō farre/ and their syluer and their golde with them/ vnto the name of the Lorde thi God/ vnto the holy one of Israell/ ỹ hath glorifyed the. Straūgers shall buylde vp thy wales/ and their kinges shal do the seruice. For when I am angrie/ I smyte the: & when it pleaseth me/ I pardon the. Thi gates shal stāde open styl, both daye and night, & neuer be shut, that the hoaste of the Gentiles maye come, and that their kinges maie be brought vnto the. For euery people & kyngdome that serueth not the, shall perish, and be distroyed w̄ the swerde. c The glory of libanus shal come vnto the: b * fyre trees, Bores & Cedre together, to garnish ỹ place of my Sanctuary, for I wyll glorifye the place of my fete. Moreouer those shall come bowing vnto the, ỹ haue vexed the: & all they that despised the, shall fal downe at thy fote. Thou shalt be called the citie of the Lorde, the holy Syō of Israell. Because thou hast ben forsaken & hated/ so that noman went thorow ỹ: I wyl make the glorious for euer, and euer/ a ioyful throw out al posterities. Thou shalt sucke the mylck of ỹ Gentiles/ and kinges breastes shal fede the. And thou shalt knowe that I the Lord am thy Sauyoure and defender, the myghty one of Jacob.

For brasse, wyll I geue the golde, and for yron syluer: for wod brasse, and for stones yron. I wyl make peace thy ruler, and rychtuousnes thine officer. Violence and robberye shall neuer be herde of in thy land, nether harme and destruccyon with in thy borders. Thy walles shalbe called healthe, and thy gates the prayse of god. * The Sunne shal neuer be thy daye light/ & ỹ lighte of ỹ Moone shal neuer shyne vnto ỹ: but ỹ lord hi self shalbe thyne euerlasting lyght/ & thy God shalbe thy glory.

* Thy Sunne shal neuer go downe, thy Moone shall not be taken awaie/ b for the Lord him selfe shalbe thy euerlastig lyght, & thy sorowful dayes shal be rewarded the. Thy people shalbe all godly/ and possesse the lande for euer: ỹ flour of my planting, the worck of mi handes, wherof I wyl reioyce. The yongest and lest shal growin to a thousande/ and the symplest in to a stronge people. I the Lorde shal shortly bryng thy thyng to passe in his tyme.

The Notes.

a * In these wordes is the radynes and promtnes of them that obey the word of god declared. As thoughe he shuld saye: Euē as fast as the cloudes come go, and as swyftely as doues flie to their nest so roū dly wil the faithful leaue al and couple thē selues to the church, at the voyce of Christ & of his teachers.

b * By the fyre trees & such lyke are signified Princes & rulers ỹ gouerne ỹ people, as before in ỹ. xi. c

Is who shuld saye: euē the most excellent me shalbe adioyned vnto ỹ church, & healpe much to the furtheraunce therof.

The prophecyeth that Christ shalbe annoynted, & sent to preache.

The. lxi. Chapter.

a * The spyrete of the lord god is w̄ me, for the Lord hath anoynted me/ & sent me/ to preach good tydings vnto the poore, ỹ I myght bynd vp the woūded hertes, I myght preach delyueraunce to ỹ captyue, and open ỹ prison to them that are bounde: that I myght declare ỹ acceptable yeare of ỹ Lord, and the daye of the vengeaunce of our God: that I myght comforte al them that are in heuynesse/ ỹ I myght geue vnto them that mourn in Sion, bewty in the stede of ashes/ ioyful oyntment for sighinge, the pleasaunte raymente for an heuye mynde: That they myght be called excellent in rightuousnes/ a plantynge of the Lorde for him to reioyce in.

They shal buylde the longe rough wyldernes, and set vp the olde desertes. They shal repayre ỹ waste places, and such as haue bene voyd thorow out many generatiōs. Straungers shal stād and fede your cattel, and ỹ Alleauntes shalbe your plowmen and reapers. But ye shalbe named the prestes of the Lorde, and men shal cal you the seruauntes of oure god.

Ye shal enioye the goodes of the Gentiles and triumph in their substaunce: For your greate reprof and shame, shal they haue ioye that ye maie haue part with them. For they shall haue double possessiō in their land, and euerlasting ioye shalbe with them. For I ỹ Lorde, whych loue right & hate robbery (though it were offred me) shal make their workes ful of kaythfulnes, and make an euerlasting couenaunt with them.

Their sede also & their generacion shalbe knowne among the gentiles, & amonge the people. All they that se thē shal knowe ỹ they are ỹ hye blessed sed of ỹ Lord. And therfor I am ioyful in ỹ Lord, & my soul reioyseth in my god. For he shal put vpon me the a * garmēt of health, and couer me with the mātle of rightuousnes. He shal deck me lyke a brydegrome, & as bryd ỹ hath her apparrel vpō her. For lyke as ỹ groūd bryngeth forth frut, & as the gardē shutteth forth sede: So shal ỹ lord god cause rightuousnes, and the feare of god to flourish forth before al the Heathen.

The notes.

The garment of healthy is faith that worketh charitie: which is called the weddinge garment. Mat. xxii. b. This garment (sayth ỹ Prophet) shal christ put vpon the Church. For all that beleue in God: shalbe saued thorow Christ, and be hys beloued children by election & iustified by his bloud. Eph. i. b.

The prophecy of the comming of Christe.

The. lxii. Chapter.

For Syons sake therfore will I not holde my tong, and for Jerusalēs sake I wyll not ceasse: vntil their rightuousnes breke forth as ỹ shyning light, and their helth as a burnig lāpe. Then shall the Gentyles se thy rightuousnes ād al kynges thy glory. Thou shalte be named with a newe name, which the mouthe of the Lorde shal shew. Thou shalte be a crowne in the hande of the Lorde, and a glorious garlande in

in the hande of thy God. From thys tyme forth thou shalt neuer be called the forsakē, & thy land shal nomore be called wyldernes. But ỹ shalt be called a* Hephzibah, and thy land b* Beula: for the Lord loueth the, and thy land shal be inhabyted. And lyke as a young mā taketh a doughter to mariage, so shall GOD marye hym selfe vnto thy sonnes. And as a Bydgrome is gladde of hys Bryde, so shall GOD rejoyce ouer the.

C I wyll set watchmen vpon thy walles (O Jerusalem) which shall nether cesse day nor nyght to preache the lord. And ye also shall not keape hym close, nor leaue to speake of hym vntyll Jerusalem be set vp, and made the prayse of the worlde. The Lorde hath swore by his ryght hand, and hys stronge arme, that from thence forthe he will not geue thy corne to be meate for thyne enemies/ nor thy wyne wherin thou hast laboured) to be dronck for the *straungers. But they that haue gathered in the corne, shall eate it, and geue thanckes to the Lorde: and they that haue borne in the wyne, shall drinke it in the court of my sanctuary.

D Stande back, and departe asunder, ye that stande vnder the gate: make rowme ye people, repayre the stretes, and take away the stones, and set out a token for the people. Beholde, the Lorde proclamed in ỹ endes of the worlde: * tell the Daughter vpon Sion, thy saluation cōmeth, beholde, he bryngeth hys treasure with hym, & his workes go before hi For they whō ỹ lord deliuereth, shalbe called the holy people: and as for the, ỹ shalte be named the greatly occupyed/ and not the forsaken.

The notes,

a * That is, my pleasure in her.
b * ỹ is the maryed For Jehurch is spouse of ỹ lord
* Ebr. Straunge children.
Of the redemption promysed to the people.

The lxiii. Chapter.

A WHat is he this, ỹ commeth from Edom, with stained reade clothes of Bosra: (which is so costlye cloth) & cōmeth i so nimbil w al his strength: I am he that teacheth ryghteousnes, and am of power to helpe.

Wherfore then is thy clothinge read/ and thy raiment like hys that treadeth in the wyne presse? I haue trodden the presse my self alone, and of all people/ there was not one with me. Thus haue I trodde downe myne enemyes in my wrath, and set mi fete vpon them in mi indignacyon: And their bloude sprang vpon my cloothes, and so haue I stayned al my rayment. For the daye of vengeaunce that I haue taken in hand/ and the peare of my delyueraunce is come. I loked aboute me, & there was no man to shewe me eny helpe, I fell downe and no man helde me vp. Thē I helde me by myne owne arme/ and my feruētnesse susteyned me. And thus haue I troden downe the people in my wrath/ and bathed them in my displeasure: In so moch ỹ I haue shed theyr bloude vpon the earth.

I wyl declare the goodnesse of the Lorde/ye and the prayse of the lorde for al that he hath geuen vs/ for the greate good that he hath done for Israell: whych he hath gyuen them of his owne fauoure, and accordyng to the multytude of hys louyng kyndesses. For he sayde: These no doute wyl be my people/ and no chrysnyng chyldre/ and so he was their saueoure. In theyr troubles he forsoke them not, but the angel that went forth from his presence deliuered them: Of very loue and kindnesse that he had vnto them, redemed he them. He hath borne them/ and carried them vp euer/lence the worlde begāne. But after they prouoked hym to wrath and vexed hys holy mynde, he was their enemye, and fought agaynst thē him self. Yet remembred he ỹ olde tyme of Moses and hys people: How he brought them from the water of the see, as a the herde doth with hys shepe: how he had geuen his holy spyrte amonge the: how he had led Moses by the ryght hande with hys glorious arme: how he had deuided the water before thē (wherby he gat him self an euerlasting name) how he led them i the depe, as an horse is led in the plaine, that they shulde not stomble. The spyrte of the Lord led the, as a tame beast goeth in the felde.

Thus

Thus (O God) haste thou led thy people, to make thy selfe a glorious D name with al.

* Loke downe then from heauen, and beholde the dwellyng place of thy sanctuarye and thy glory. How is it, ỹ thy gelousy, thy strength, the multitud of thy mercies and thy louing kindnesse, wyl not be entreted of vs. Yet art thou our father: For Abraham knoweth vs not, nether is Israel acquaynted with vs. But thou Lord art our father and redemer, and thy name is euerlasting O Lord wherfore hast thou led vs out of the waye? wherfore hast thou herdened our hertes, that we feare the not? Be at one with vs agayne/ for thy seruauntes sake that are of the generatiō of thin heritage. Thy people hath had but litle of thy Sanctuary in possessyō, for our enemyes haue taken it in: And we are become euen as we were from ỹ begynnynge: but thou art not their lorde, for they haue not called vpon thi name.

C The prophet (vnder the person of the Jewes) bewayleth their exyle & bannishment. Manes right wisnes is lik a cloth fyled wyth the floures of a woman.

C The. lxiiii. Chapter.

O that thou woldest cleue ỹ heauen in sonder, and come downe: that the mountaynes myght melte awaye at thy presence, lyke as at an hote fyre: and that the malycyous myght boyle, as ỹ water doth vpon the fyre: Wherby thy name myght be knowne amōge thyne enemyes, and that the Gentiles might trēble before the. That thou mightest come downe w thy wonderous straūge workes, then shulde ỹ hylles melt at thy presence. For sence the begynnynge of the worlde there was none (except thou O God) that harde or perceaued, * nether hath ant eye sene what thou doest for them, that put their trust in the. Thou helpest hi ỹ doth right wyth cherefulnesse, and them that thynke vpon thy wayes. But lo, thou art angrye, for we offende/ and haue B bene euer in synne) * and therefs not one whole.

We are al as an vnclene thing, & al our righteousnesses are as the clothes stayned with ỹ floures of a womā: we fall euerychone as the leafe, for oure synnes cary vs away lyke ỹ wynde. There is no man that calleth vpon thi name, that standeth vp to take holde by the. Therfore hidest thou thi face from vs, & consumest vs, be cause of our sinnes. But now O Lorde, thou father of ours: * we are the claye, and thou art our potter, and we al are the worcke of thy handes. Be not to sore displeased (O Lorde) & kepe not our offences to long in thi remembraunce, but consydre that we al are thy people. The cytyes of thy Sanctuary lye waste, Syō is a wyldernesse, and Jerusalem a desert. Oure holy house which is oure bewty, where our fathers praised the, is brent vp: yee all oure cōmodities and pleasures are wasted awaye. Wilt thou not be intreated (lorde) for all this? Wylt thou holde thi peace, and scourge vs so sore?

C The felycytye of Jerusalem, and the callynge of the Heather.

C The. lxv. Chapter.

* They shall seke me, that hither to haue not asked for A me: thei shal finde me, that hytherto haue not sought me. Then shal I saye immedtatly to the people that neuer called vpon my name: I am here, I am here: For thus long haue I euer holden out my handes to an vnfaythfull people/ that go not the ryght waye, but after their owne ymaginacyōs: To a people ỹ is euer defying me to my face * they make their oblacyons in gardens, and their smoke vpon Aulters of bricke, they lurke amonge the graues, and lye in the dēnes all nyght.

* They eat swynesflesh, and vncleane broth is i their vessels. If thou cō B miest nye thē, thei saye: touch me not, for I am holyer then thou. All these men when I am angry, shalbe turned to smoke and fyre, that shall burne for euer. Beholde it is wryten before my face, & shal not be forgotte, but recōpensed. * I shal reward it thē into their bosome: I meane youre mysdedes, and the mysdedes of your fathers together (sayth ỹ lord

The prophecy.

Lozde) which haue made smokes vpō the mountaynes, and blaspheme me vpon the hylles: therfoze wil I mesure their old dedes into their bolō againe.
Moreouer thus sayeth the Lozde: lyke as when one wold gather holi grapes, men saie vnto him: breake it not of foz it is holy: euē so wyll I do also foz mi seruauntes sakes, that I will not destroye them all. But I wil take a sede out of Jacob, and out of Juda one, to take possession of my hyll. My chosen shall possesse these thinges, and mi seruauntes shal dwell there. Saron shalbe a shepefolde, and ỹ valley of Achoz shal geue the stallynge foz the catell of my people, that seare me. * But as foz you, ye are they, that haue forsaken the Lozde, and forgotten my holy hyl. Ye haue set vp an aulter vnto foztune, and geuen tych drinckoffrings vnto treasure. Therfoze wyll I nombze you with the swerde, that ye shal be destroyed all together. Foz when I called, no man gaue me answere: when I spake, ye herkende not vnto me, but did wickednes before myne eyes, and chose the thynge that pleased me not. Therfoze thus sayeth the Lozde God: Behold, my seruauntes shal eate, but ye shal haue honger. Behold, my seruauntes shal drincke, but ye shal suffre thurste. Behold, my seruauntes shal be mery, but ye shal be confounded. Behold, mi seruauntes shal reioyce foz very quyetenesse of hert: But ye shal crye foz sorow of hert, and complayne foz veration of mynde. Youre name shal not be sworn by amonge mi chosen, foz God the Lozde shal slaye you, & call his seruauntes by an othere name. Who so reioyseth vpon earth, shal reioyse in ỹ true God: And who so sweareth vpon earth, shal sweare in the true God. Foz the olde enmyte shall be forgotten / and taken awaye oute of my syght. Foz lo, I shal make a new heauen, and a new earth. And as foz the olde, they shal neuer be thought vpon, ner kepte in mynde: but men shalbe glad and euermoze reioyse, foz the thinges, that I shal do.

Foz why: Beholde, I shal make a ioyfull Jerusalā, yee I mi self wil * reioyse with Jerusalem, and be glad with my people: And the voyce of weppynge and waylyng shal not be herde in her/ from thēce forth. b * There shall neuer be a childe nez olde man, ỹ haue not their full dayes But whē the chylde cometh to an hūdzeth yeare olde c * it shal dye. b * And yf he that is an hūdzeth ye are of age do wzōge, he shalbe cursed. They shall builde houses, and dwel in them: they shal plante vyneyards, and eate ỹ frute of them. They shal not buylde, & another possesse: they shal not plante, & another eate: But the lyke of my people shalbe lyke a tre, and so shal the worke of their handes.

My chosen shall lyue longe, they shall not labour in vayne, ner begett wyth trouble: foz they are the hie blessed sede of the Lozde, and their frutes with thē. And it shalbe, that oz euer they call/ I shal answere them. Whyle they are yet but thynckyng how to speake, I shal heare them. c * The wolff and the lam be shal fede together, and ỹ lion shal eate hay e lyke the bullock. f * But earth shalbe the serpentes meate. There shal no man hurte ner slaye another, in al my holy hil/ sayeth the Lozde.

The notes.

a * God is counted to reioyce when the people folowe th his minde and wyl, and that he therfoze doeth them good, and geueth them his benefytes. Lyke saying haue ye in Jere. xxxii. g. I wyl haue a lust & pleasure to do them good. &c.

b * There shal neither be child noz olde man. &c. The meaning is: There shal no man be delyted in the vayne hope of this moztal lyfe. They that be but euen younge of age, that haue profeted in faith and holy wozkes, and that loue not thys presente lyfe shall thinke them selues olde ynough: And that foz the cō temptacions & desire of the lyfe to come, whiche they know right wel shalbe much better.

c * Some read He shalbe counted ynough.

d * And yf he that is an hudzeth yeare of age. &c. The prophet meaneth hereby ỹ all though the wycked come to an exceding great age, yet thinke they ỹ they haue not lyued ynough, so shal their dampnacyon be the greater.

e * The wolfe and the lambe shal fede together, &c. The meanyng is, that the moost wicked and cruell men shal at the commig of Christ agree with ỹ good & pesable: And that the Gentiles (which foz their beastly liuinge, are often signified vnder the name of beastes) shalbe at vnyte with the faithful, and ỹ one lyue louingly with the other. Wout stryfe. The very same saying haue ye before in the xi. a. & b

f * But earth shalbe the serpentes meate, ỹ is, with earth shal the serpē be content, & nether sting mā, noz hurt him vnder whom.

The.lxvi. Chapter.

God dwelleth not in temples made by mannes handes. He despyseth sacrifices done without mercy & fayth. God comfozteth them that are troubled foz his sake. Among the Cbystien, the Sabboth is continuall.

Thus

Of Esay

Thus sayeth the Lozd, Heauen is my sete, and the earth is my fote stole. a * Where shall now the house stande that ye wil buylde vnto me? And wher shalbe ỹ place, ỹ I wyll dwel in? As foz these thinges my hand hath made them al, and they are al created, sayeth the Lozde. Wbich of them shal I then regarde? Euen hym that is of a lowly troubled spzete, and stādeth in awe of my wozdes. Foz who so slaye thanoze foz me/ doth me so greate dishonoure, as he that kylleth a man. He that kylleth a shepe foz me/ choketh a dog. He ỹ bzigeth me meat offriges, of freth swynes blud: Who so maketh me a memozial of in cense prayseth the thinge that is vnright. Yet take they soch wayes i hande, and their soule delite th in these abominacyons.

Therfoze wyll I also haue pleasure b in laughynge thē to scozne, & the thing that they feare, wyll I bzinge vpō thē. Foz whē I called, no mā gaue answer: when I spake they woelde not heare: But did wickednesse before mine eyes, and chose ỹ thinges that displease me. Heare the wozde of God all ye, that feare the thing which he speaketh Youre bzethzē that hate you, and cast you out foz my names sake, saye: Lett the Lozd magnyfye him self, that we maye se youre gladnesse, and yet they shalbe confounded.

Foz as touchyng thecytie and the tempel: I heare the voyce of the Lozd/ that wyl re warde, and recompence his enemyes: lyke as when a wyfe bzingeth forth a man chyld, oz euer she suffre the payne of the bzyth and angupsh of c the trauayle. Who euer herde oz sawe soch thynges: doth the grounde be are in one daye: oz are the people bozne all at once, as Syon beareth her sōnes: Foz thus saieth the Lozd: Am I he that maketh other to beare, and beare not my self: Am not I he that beareth, and maketh baren: sayeth thy God. Reioyse with Jerusalem, and be glad wyth her al ye that loue her. Be ioyful wyth her/ al ye that mourned foz her. Foz ye shal sucke cōfozte out of her bzestes, and be satisfied.

Ye shall taste, and haue delite in the plenteousnesse of her power. Foz thus sayeth the Lozde: beholde, I wyll lett peace in to her, lyke a water stoude, and the myght of the Heythen lyke a flowynge streame. Then shall ye be bozne vpon her sydes, and be toyful vpon her knees. Foz like as a chylde is comD fozted of his mother, so shal I comfozt you, and ye shalbe comfozted in Jerusalem. And when ye se thys: youre herte shall reioyse, and youre bones shall flozysh lyke an herbe.

Thus shall the hande of the Lozde be knowne amonge his seruauntes/ and his indignacyon amonge hys enemyes. Foz beholde, the Lozde shal com with fyze, and hys charet shall be like a whyzl wynde, that he maye recōpence his vengeance in hys wzath and his indignacyon wyth the flame of fyze. Foz the Lozde shall iudge all flesh with the fize and wyth his swerd, and there shal be a greate nombze slaine of the Lozd. Soch as haue made them selues holy and cleane in the gardens/ and those that haue eaten swyne flesh, myce, and other abhomynacyons, shall be taken awaye together, sayeth the Lozde. Foz I wyll come to gather al people and tōges wyth their wozkes and imaginacyons: these shal com, and se mi glozy. Vnto thē shall I geue a token, and sende certaine of them (that be deliuered) amōg the Gentiles: in to Celycia, Affrica and Libya (where men can handle bowes) in to Italy also and Grekelande.

The Iles farre of, that haue not herde speake of me, & haue not sene my glozy, shal preach mi: prayse amonge the Gentiles and shal bzynge al youre E bzethzen foz an offrynge vnto the Lozde, out of all people, vpon bozses, charrettes and hozse litters, vpon Mules and cartes to Jerusalem my holy hyl (sayeth the Lozde) lyke as the chyldzen of Israel bzynge the offrynge in clean vessels, to the house of ỹ Lozde.

And I shall take out certayne of thē foz to be Preastes and Leuytes, sayeth the Lozde.

foz

For lyke as the new heauen and the new earth whiche I wyl make, shall be fast stablysshed by me: (saith the Lord) So shall youre seade and youre name continue b* and there shalbe a new mone for the other, and a new Sabbath for the other, and al *flesh shall comme to worshippe before me (sayth the Lorde) And they shall go forth and loke vpon the cartons of them that haue trãgressed agaynst me for theyr wormes shall not dye, neither shall theyr fyre be quenched, and all flesshe shall abhorre them.

The notes

a* Where shall now the house stande, &c. as who shulde saye: wherto make ye me a temple of mannes handy worcke, whiche rule the whole worlde: Hether to haue I suffred the temple to kepe you Iewes in a certen maner of instruction and obedyence: and chose you one place for youre seruice, to thyntente that ye shuld not fall to the Idoles of the Gentyles. But now wyll I haue all Idolles banniched, and for Iewrye wyll I chalenge vnto me the whole world, for one people all the dwellers vpon the earth whyche shalbe my worshippers in spyryte and i truth.

Johan. iiii. I wyll not be superstitious in worshypped wyth sacrefyces and ceremonies in the temple, but with rightuousnes, with fayth, and wyth ỹ spyrete. The same songe that the prophete here syngeth in the latter ende of hys prophecy, sange he before in the begynnyng euen in the fyrst Chapter. Let ỹ chrysten note these .ii. Chapters (I meane the fyrste and the last) well, and then shall they perceaue howe greately God abhorreth such Ipocrytische worckes done wout faith, although they seme and apeare outwardly to bee moost godly.

b* That is, there shalbe a perpetuall feast and a perpetuall rest. They shall not then kepe theyr Saboth after the maner of the Iewes, nor make difference betwene day and daye: but they shall kepe a continuall Sabboth, and neuer do scruple worcke, that is, sines. Then shall they alwayes be in the reste, that is, alwayes shall they prayse God in spyrte and truth, as wel in aduersitie as in prosperyti. They shal nether renne vnto ydols nor any creatures, but shal worshippe the Lord onely.

* By all flesh here vnderstand the Chrysten.

The ende of the Boke of the Prophet Elay

The boke of

The Prophete Jeremye.

The storie of Jeremye, and in what tyme he prophecyed. He excuseth him selfe & wold refuse the office of a Prophet, because he is younge and vnexpert He is taught of ỹ Lord, & becometh bolde. God openeth vnto him, that, the destruccio of the Iewes, by the babilonians, is at hand. Jeremy is commaunded to speake the word of God vnto ỹ Iewes without feare.

The fyrst Chapter.

THese are the Sermons of Jeremye the sone of Helkiah the preest, one of the that dwelt at Anathoth in theland of Ben Jamin: when the Lorde had fyrst spoke with him/a* in the tyme of Josiah the sonne of Amon king of Juda, i the .xiii. yeare of of his kyngdome: and so durying vnto the time of Jehoakim the sonne of Josiah kynge of Juda, & vntyl the .xi. yeares of zedekiah ỹ sone of Josiah kynge of Juda were ended: when Jerusalem was taken/euen in ỹ fyfth Moneth. The word of the Lord speake thus vnto me: Before I fashioned the in thy mothrs woinbe, I dyd knowe ỹ And or euer thou wast borne, b* I sanctified the, and ordened the, to be a Prophet vnto the people.

Then sayde I: Oh Lorde God, I am vnmete, for I am yet but younge.

And the Lord answered me thus: Saie not so, I am to ponge: For thou shalte goo to al that I shal sende the vnto, & whatsoeuer I commaunde the, ỹ shalt thou speake. Be not afrayed of their faces, for I wylbe with the, to deliuer ỹ, sayeth the lord.

And with that, the lorde stretched out his hand, and touched my mouth, and sayde moreouer vnto me. Beholde I put my wordes in thy mouth, & this daye do I set the ouer the people and kyndomes: that thou mayest rote oute, breake of, destroye and make wast: and that thou mayest buylde vp and plant

After this, the Lorde speake vnto me saying:

sayinge: Jeremy, what seyste thou? And I sayde: I se a walkynge rodde. Then sayde the Lorde: thou hast sene right, for I wyl watch diligently vpõ my word, to performe it.

It happened after warde, that the Lord spake to me agayne, and sayde: what seyst thou? And I sayde: I do se a seething pot, loking from out of the north hether warde.

Then sayde the Lord vnto me: Out of the north shal come a plage vpon al the dwellers of the lande. For lo, I wyl cal al the officers of the kingdoms of the north (sayeth the Lord.) And theye shal come, and euerye one shall set hys seate in the gates of Jerusalem / and in al their wales round about and thorow al the cities of Juda. And thorow them shal I declare my iudgemẽt vpon all the wyckednesse of thase men ỹ haue forsaken me: that haue offred vnto straunge goddes and worshypped the worckes of their owne handes.

And therfore *gyrd vp thy loynes aryse/and tel them al, that I geue the in commaundement. Feare them not, I wyl not haue the to be afraied of thẽ For beholde, thys daye do I make the a stronge fensed towne, an yron pyler/ and a wall of stele agaynste the whole lande, agaynst the kynges and mynghtiemen of Juda, agaynst the preestes & people of the lande. They shal fyght agaynst the, but they shal not be able to ouercom the: for I am with the, to deliuer the, sayth the Lord.

The notes.

a* It is a necessary thynge to the vnderstandinge of the Prophetes, to know the Storyes of the tymes wherin they prophesyed. The storyes of Jeremyes tyme ye haue in the fourth of the Kinges, frõ the .xxi. chapter to the ende of the boke: and in these conde of the Chronycles, from the .xxxiii. chapt to ỹ ende alsd he prophecied a boute .xli. yeares.

b* I sanctified the, &c. That is, I dedicated, chose appoynted, prepared, set the aside, to be a prophete vnto the people. So in Joh. x. & Saye ye then vnto hym, whom the father hath santyfied, &c. that is, hath chosen &c.

c* For a Prophet, or preacher to gyrd vp his loynes, is boldely and constantly to refyse the false opynyones and doctryne of the wycked, & euen to empryne in them the worde of truth (which engendreth hate, whether they wyl or no: and that not ones or twyse, vntyl such tyme as they other amende, or elles we are angry and furyous with it: Ye and then to set more & tyrranny of this world: not to set by ỹ thre teppynges of rulers, which can do nothing but that which god permitteth & suffereth the: therfore ar they not to be feared of an obedient and fayethful seruaunt of the Lorde.

C God reherceth his benefytes done vnto ỹ Iewes. Agaynst Prestes & Prophetes, or preachers that contemne & delyght God: The Iewes are destroyed, because they forsoke God, & because they ranne a whore huntyng after Idoles.

C The .ii. Chapter.

MOreouer, the worde of the Lord cõmaũded me thus: Go thy waye, crye in the eares of Jerusalem, and saie: Thus saieth the Lorde: I remembre the for the kindnesse of thy youth, and be cause of thy stedfast loue: in that thou folowdest me thorow the wyldernesse, in an vntylled lande. Thou Israell wast halowed vnto the Lorde, and so was his fyrst frutes. All they that deuoured Israel offended: mysfortune fell vpon them, sayeth the Lorde. Heare therfore the worde of the Lorde, O thou house of Jacob, and all the generacion of the house of Israel. Thus sayeth the lorde vnto you. What vnfayth fulnesse founde youre fathers in me, that they went so farre awaie fro me, falling to lightnesse, and beynge so vayne: Thei thought not in their hertes: Where haue we left ỹ lord, that brought vs oute of ỹ lande of Egypte, that led vs thorow ỹ wildernesse/ thorowe a deserte and rough land, thorow a drye and a deedly lãde/ yee a lande that no man had gone thorowe, & wher in no man had dwelt. And when I had brought you into a pleasaũt welbuilded lande, that ye myght entoye the frutes and al the cõmodyties of the same: ye went forth and defyled my lande, and brought myn heretage to abhominacyon.

The Prestes thẽ selues sayde not once: Where is the lorde? They that haue ỹ law i their hãds, know me not: The shepherds offẽd agaynst me. The prophets do seruyce vnto Baal, and folowe soch thynges as shal bring them no profyt. Wherefore I am constrayned (sayeth the lorde) to make my complaynte vpõ you, and vpon youre chyldrẽ. Go in to the Iles of Cethim/ and loke wel: sende vnto Cedar/ take diligent hede: and se/ whether soch thinges be done there/ wether the Gentiles them selues deale so falsly and vntruly with their goddes (which yet are no goddes in dede) But my people hath geuen ouer their hye

honour, for a thing ỹ may not help the

Be a stonished (O ye heauens) be a frayde, and abashed at suche a thynge, saieth ỹ Lord. For my people hath don two euels. They haue forsaken me the wel of the water of lyfe, and digged the pyttes, yee byle and broken pyttes ỹ holde no water. Is Israel a bonde seruaunt, or one of the houshold? Why is he then so spoyled? Why do they roare and crye then vpon hym, as a lion? They haue made his lande waste, his cyttes are so brent vp, that there is no mã dwelling in thẽ. Ye the childre of** Noph & taphnes haue defiled thy neck.

Commeth not this vnto the, because thou hast forsaken the Lorde thy God, euer sence he led the by the waye? And what hast thou now to do in the strete of Egypt? to drincke foule water? Ether, what makest thou in the way to Assiria? To drincke water of the floud Thyne owne wyckednes shal reproue the, and thy turninge awaye shal condemne the: that thou mayest know and vnderstande, howe euel and hurtfull a thinge it is, that thou hast forsaken the Lord thy God, and not feared him, sayeth the lord god of hostes.

I haue euer broken the yock of old, and burst thy bondes: yet sayst thou, I wil no more serue, but (lyke an harlot) thou runnest about vpon al hye hilles, and among al grene trees where as I planted the out of noble grapes a good rotes. How art thou troden then in to a bitter, vnfrutful, and straung grape? Yee and ỹ so sore: ỹ though thou wash the with. b** Nitrus and make thy selfe to sauour with that swete smelling herbe of Borith: yet in my sighte thou art stayned with thy wickednesse, sayeth ỹ Lord thy God.

Saye not now: I am not vncleane and I haue not folowed the goddes. Loke vpon thyne owne wayes in wodes, valleyes & dẽes: so shalt ỹ know what ỹ hast done. Thou art like swift Dromedary, ỹ goyth eauyly his wate: & thy wãtones is lyke a wyld Asse, ỹ sleth ỹ wyldernes, & ỹ snoffeth & bloweth at his wil. Who can tame the? All they ỹ seke the shal not fayle, but fynde the in thyne owne vnclennes.

Thou kepest thy foote from nakednes, and thy throte from thyrste, and thynkest thus in thy selfe: tush: I wyll take no sorow, I wyll loue the straũge goddes, and hange vpon them.

Lyke as a theefe that is taken wyth the dede cõmeth to shame, euẽ so is the house of Israell come to confusion: the comen people, theyr kings and rulers, theyr prestes and Prophetes. For they saye to a stocke thou art my Father, and to a stone: thou hast begoten me, ye thei haue turned theyr backe vpon me, and not theyr face, but in the tyme of theyre trouble, when they saye, stande vp, and helpe vs, I shall answere them: Where are now thy Gods, that thou hast made the? byd them stand vp, and helpe ỹ in tyme of nede. For loke how many cyties ỹ hast (O Juda) so many Gods hast thou also.

Wherfore then wyll ye goo to lawe with me, seing ye all are synners against me, sayth the Lord? It is but lost labour, that I smyte your children, for they receaue not my correccion. Youre owne swerde destroyeth your Prophetes, like a deuouring lyon. If ye be the people of the Lorde, then hercken vnto hys worde am I then become a wylderues vnto the people of Israell? or a lãde that hath no lyghte? Wherfor saith my people then: we are fallen of, ãd we wyl com nomore vnto the? Doth a mayde forget her rayment, or a Bryde her tormaunter? And doth my people forget me so longe? Why boastest thou thy wayes so byly? (to obtayn fauoure ther thorowe) when thou, haste yet stayned them with blasphemyes?

Vpon thy wynges is foũd ỹ bloude of poore and innocent people, and ỹ not in corners and holes only, but openly in all these places. Yet darest ỹ say: Iã gyltelesse: Tush, his wrath can not come vpon me. Beholde, I wyl reason wt the because ỹ darest say: I haue not offended. O how euell wyll it be for ỹ, to abyde it: when it shalbe knowen: howe ofte thou hast gone backward? For thou shalt be confounded as well as Egipt, as of ỹ Assirians: ye thou shalte go thy waye from them, and smyte thyne handes together vpon thy head.

Because

Because the lord shal bryng that confidence and hope of thyne to naughte, and thou shalt not prospere with al.

The notes

a* Noph and Taphnes were two of the chefe cyties of Egypt, wherin the Hebrewes put their truste, but in vayne.

b* Nitrus is a kynd of salte good to wash clothes in, and the body also.

God being mercyful calleth vnto repentaũce his people, which he had forsaken for their whoredom with Idoles. He exhorteth Israel vnto repentaũce, prampting them the pardes that shuld haue the true knowledg of god. The returne of Israel vnto god, confessyng their offence.

The. iii. Chapter.

Omenly, when a man putteth awaye his wife, & she goeth from him, and marieth with another, then the question is: shulde he resorte vnto her eny more after that? Is not this feld thẽ defyled and vncleane? But as for the,** thou hast playde the harlot with many louers, yet turne agayne to me, saith ỹ lord. Lift vp thine eyes, on euery side, and loke, yf thou be not defyled. Thou hast wayted for thẽ in the stretes, and as a murtherer in ỹ wildernes. Thorow thy whoredom and shamefull blasphemyes, is the land defyled.

This is the cause, that the rayne & euenyng dewe hath ceased. Thou haste gotten the an whores forehead, & cãst not be ashamed. Els wouldest thou sate vnto me: O mi father, thou art he that hast brought me vp, and led me fro my youth: Wylt thou then put me away, & cast me of for euer? Or wilt thou withdrawe thy selfe cleane fro me? Neuertheles, thou speakest suche wordes, but ỹ art euer doinge worse and worse.

* The lord sayd also vnto me: in the tyme of Iosiah the kynge: Hast thou sene what that shrinkynge Israel had done? how she hath runne vp vpon all the hylles, and amonge al thicke trees, and there played the harlot: haste thou sene also (when she had done all thys) how I sayde vnto her: that she should turne agayne vnto me, and yet she is not returned? Juda ỹ vnfaithful sister of hers also saw this: Namely, that after I had weiene the aduoutry of the shrynckynge harlot Israell / I put her awaye, and gaue her a byll of deuorcement,

For all this, her vnfaythful sister Juda was not a shamed, but went backe and played the whore also. Yee and the noyse of her whordom hath defiled the whole lande. For she hath cõmitted her aduoutrye with stones & stockes.

Neuertheles, her vnfaithful sister Juda is not turned vnto me againe wt her whole hert, but faynedly, sayth the Lord. And the Lord sayde vnto me. The backslyder Israel is more righteous, then the vnfaithful Juda: & there fore go preache these wordes towarde the north, and saye: Thou shrynkynge Israel, turne agayne (sayeth the Lord) and I wyl not turn my face from you, for I am mercyful, sayth the Lord, and I wyl not alwaye beare displeasure agaynst the: but on this condicion, that thou know thy greate blasphemy: Namely, that thou hast vnfaythfully forsaken the lord thy god, and hast made thy selfe partaker of straunge goddes vnder all grene trees, but haste had no wyl to heare my voyce, sayeth the lord.

*O ye shrinkyng children, turne agayne, sayeth the lorde: and I wyl be maryed with you. For I wyl take one out of the cytie, and two out of one generacion from amonge you, and bryng you out of Sion: and wyl geue you hedmen after myne owne mynde, which shal fede you with lernynge and wyldome. Moreouer, when ye be increased, & multiplied in the lande, then (saith the lord) there shal no more boost be made of the arcke of the lordes Testament: Noman shal thinke vpõ it, nether shal any man make mencyon of it: for from thence forth it shall nether be vysyted, ner honoured with gyftes.

Then shal Jerusalem be called the Lordes seate, and all Heathen shalbe gathered vnto yt / for the name of the Lordes sake, whyche shall be set vp at Jerusalem.

And from that tyme forth, they shall folowe noe more the ymagynacyon of their owne frowarde herte.

Then those that be of the house of Juda shal go vnto ỹ houle of Israell and they shal come together out of the North, into the same land that I haue geuen your fathers.

I haue shewed also, howe I toke ẏ vp being but a childe, and gaue the a pleasaunt lande for thyne heritage, ye and a goodly Host of the heathen: and how I commaunded the, that thou shuldest *call me father onely, and not to shrincke fro me.

But lyke as a woman fayleth her louer/so are ye vnfaithfull vnto me (O ye house of Israel (saieth the lord. And therfore the voyce of the childzen of Israel was herd on euery side, wepinge & waylig: for they haue defiled their way, and for gotten god their lorde.

G O ye chrinking childzen/turne again (sayinge: lo/we are thyne, for thou art the Lord our god) And so shal I hele your backe turnynges. The hilles fall, and al the hye pyde of the mountaynes, but the health of Israell standeth only vpon god our lorde.

Confusion hath deuoured oure fathers labour from our youth vp: yee their shepe and bullockes, their sones and daughters. So do we also slepe i our confusion, and shame couereth vs: for we and our fathers from our youth vp vnto this daye haue synned against the Lorde oure God, and haue not obeyed the voyce of the lord our god.

The notes

a* That is, thou hast loued, worshiped, and serued many Idoles of the gentiles, in hilles, wodes, valeyes fildes, and in many other places as we often rede in the Bible: and hast forsaken me thy husband, contrary to the maner of honest maried wemē, wher fore thou art worthy to be deuorced. Yet turne and repent & forthincke the earnestly, & I wyl not stick to receaue the agayne.

¶ The true repētaunce or returnyng to God. He exhorteth to the circumcision of the hert. The destruccion of Iewry is prophecyed, for the malyce of their hertes.

¶ The.iiii. Chapter.

A Israell if thou wylt turne the/then turne vnto me, sayth the Lorde. And if thou wylt put away thyne abhominacions out of my sight, thou shalt not be moued: And shalt swere: The Lorde lyueth: in trueth/ in equitie and ryghtuousnes; and all people shalbe fortunable and ioyful in hi. For thus sayth the Lorde, to all Juda and Jerusalem: plowe your lande, and sowe not among the thornes.

Be circumcised in the Lord, and cut away the foreskinne of youre hertes, al ye of Juda, and al the indwellers of Jerusalem: that my indignacyon breake not out lyke fyre, and kindle, so that no man maye quench it, because of the wickednes of youre ymaginacions.

B Preach in Juda and Jerusalem, crie oute and speake: blowe the trompettes in the lande crye that euery man maye heare, and saye: Gather you to gether/ and we wyl go into strong cities. Set vp the token in syon/spede you, and make no tarienge: for I wyll bringe a gre at plage, and a greate destruction from the North. For the spoyler of the Gentyles is broken vp from his place, as a lion out of his denne, that he maye make the lande waste, and destroye the cyties, so that no man maye dwel therin. Wherfore girde your selues about with sackcloth, a* mourne and wepe, for thre fearfull wrath of the Lorde shal not be withdrawen from you.

At the same tyme (sayth the Lorde) the hert of the king and of the Princes shalbe gone, the preistes shalbe astonished, and the Prophetes shalbe sore afraied. Then sayde I: O Lorde God, hast thou thē deceaued this people & Jerusalem, saying: ye shall haue peace, & now the swearde goeth thorowe theyr ryues? Then shall it be sayde to the people and to Jerusalem: b* there cometh a warme wynde from the north thorow the waye of my people, but nether to fanne, ner to cleanse.

C r* After that shall there come vntoo me a stronge wynde, & then wyll I also geue sentence vpon them. For lo, hee cōmeth down lyke as a cloud, & his charettes are lyke a stormy wynde: hys horsmē are swyfter thē ẏ Egle. Woo vnto vs, for we are destroyed. O Jerusalem, wash thyne hert frō wickednes, ẏ thou mayst be helped. Howe longe shall thy noysome thoughtes remayne w̄ the?

D For a voyce from Dan and from ẏ hyll of Ephraym speaketh out, and telleth a destruction. Behold, the Heathē geue Jerusalem warning, and preach vnto her, that her destroyers are comminge from farre countrees.

They

They tell the cities of Juda the same also, they shall geue them warnyng in euery place, lyke as the watchmen in ẏ felde. For they haue prouoked me too wrath, sayth the lorde.

Thy wayes and thy thoughtes, haue brought the vnto thys, thys is thyne owne wickednes and disobedience/ that hath possessed in thyne herte: Ah my bely/ ah my bely, (shalte thou crie) how is my hert so sore: mi hert panteth within me, I cannot be styl, for I haue harde the crieng of the trompettes, and peales of warre.

Chey crye murther vpon murther. the whole lande shall perysh. Immedyatly my tentes were destroyed, and my hanghinges, in the twinckelynge of an eye: Howe longe shall I see the tokens of warre, and heare the noyse of the trompettes.

E Neuertheles, this shall come vpon the because my people is become foolysh, & hath vtterly no vnderstanding. They are the childeren of folyshnes, and wout any discretion. To do euel, they haue wytt ynough: but to do wel, they haue no wysdomme. I haue loked vpon the earth/and se, it is waste and voyd. I loked towarde heauen, and it had no lyght.

I behelde the mountaynes, and they trembled, and all the hylles were in a feare. I loked about me, and ther was no body, and all the byrdes of the ayer were away. I marked wel, and the plowed feld was become waste; ye all their cities were broken downe at the presence of the Lorde, and indignation of his wrath.

F For thus hath the Lorde sayde: The G whole lande shalbe desolate, yet wyll I not then haue done. And therfore let the earthe mourne, and let the heauen be sorye aboue: for the thynge that I haue purposed and taken vppon me to do, shall not repente me, and I wil not go from it. The whole lande shall fle, for the noyse of the horsmen and bowe men: they shal runne into dennes, into woddes, and clymme vp the stony rockes. All the Cities shalbe voyde, and no man dwellyng therin.

What wylt thou now do, thou beinge

destroyed? For though thou clothest thy self with scarlet, and deckest the w golde: though thou paynctest thy face with coloures, yet shalt thou trym thy selfe in vayne.

For those that hytherto haue bene thy greate fauourers, shal abhorre the, and go about to slaye the. For (my thincke) I heare a noyse, lyke as it were of a woman trauelyng, or one labouryng of her fyrst childe: Euen the voyce of ẏ daughter Sion, that casteth out her armes and sobneth, saying: Ah wo is me, how sore vered and faynt is my herte, for them that are slayne?

The notes.

a* To mourne in the Scripture signifieth somtyme to make an vnmeasurable and greuous lamētacion, as when a man for vnpatience and greef, emptieth his owne body, renteth his clothes, teareth his heare, &c. So in Math. xxiiii. c. And then shal all the kinredes of the earth mourne.

b* Some reade the dyse wynd cometh out of the hyghe places of the wylderneſſe, by the waye of ẏ daughter of my people &c. They vnderstand by ẏ wind the king of Egypt: And by the waye of his people ẏ waye which held his people, when they came forth of Egipt: which, was through the wyldernes. Exod xiii. d

c* After that shal ther come vnto me a strong wind &c. By this wynd is vnderstande the kynge of Babylon and his armye.

¶ In Jewry is there no ryghtwes or faythful men found/either amongest the people, or the rulers, for whose sake the Lord shuld spare the cytie: wherfore Jewry is destroyed of the Assyrians.

¶ The. v. Chapter.

A Loke thorowe Jerusalem, behold and le: Seke thorow her stretes also withi, yf ye can fynde one manne that doth equal & right or laboreth to be faithful: & I shal spare him (sayeth the Lord) For though they can saye: the Lord liueth, yet do they sweare to disceaue: Where as thou (O Lord) a* lokest onely vpon fayth and truth.

Thou hast scourged them, but thei toke no repentaunce: thou hast correct them for amendment, but they refused thy correccion. They made their faces herder thē a stone, & wold not amende.

B Therfore I thought in my self: per aduenture they ar so simple and foolish that they vnderstande nothyng of the Lordes waye/and iudgmentes of our god. Therfore wyl I go vnto their heades and rulers, and talcke with thē: yf they knowe the waye of the Lord, & the iudgementes of our god.

But these (in lyke maner) haue broken thee yocke, and burste the bandes in sonder.

b *Wherfore a lyon out of the wodd shal hurte them, and a wolfe in the eue nynge shal destroye them. The cat of the mountayne shal lye lurkyng bi their cyties, to teare in peces al them, that cō therout. For their offeneces are many/ & their departynge awaye is greate.

C Shulde I then for al this haue mercy vpon the? Thy chyldren haue forsaken me, & swoorne by thē that are no goddes. And albeit they were bounde to me in maryage, yet thei fell to aduouttrie, and haunted harlottes houses.

In the desyre of vnclenly lust they are become lyke the stoned horse, euery mā neyeth at his neyghbours wyfe: Shulde I not correcte this, saieth the Lord. Shulde I not be auēged of euery peo ple, that is lyke vnto this? Clymme vp vpon their walles, beate them downe/ but destroye them not vtterly: c* cut of their braūches, because they are not the Lordes. For vnfaythfully hath the house of Israel and Juda forsaken me, sa yeth the Lorde. They haue denyed the Lorde and sayde: it is not he: Tush, ther shal no mischefortune come vpō vs, we shall se nether swearde ner hōger. As for the warnyng of the Prophetes/ thei take it but for wynde, yee there is none of these/ whych wil tell them/ that so the thynges shal happē vnto them. Where fore thus sayth the Lord god of Hostes: because ye speake soch wordes, beholde:

D The wordes that are in thy mouth wyl I turne to fyre/ and make the people to be wod, that it maye consume them.

Lo, I wil bringe a people vpon you from farre, O house of Israel (sayeth the Lorde) a myghtye people/ an olde people, a people whose speach thou kno west not, nether vnderstādest what thei saye. Their arowes are sodayn death/ yee they them selues be very giaūtes. This people shal eate vp thy frute and thy meate/ yee they shall deuoure thy sōnes and thy daughters, thy shepe and thy bullockes.

They shall eate vp thy grapes and figges. As for thy strong and wel fen ced cyties, wherein thou dydest trust/ they shal destroy them with the swerd.

Neuertheles I wyl not then haue don vp you, sayeth the lorde. But yf they saye: wherfore doth the lorde our God al thys vnto vs?

Then answere them: because, ye like as ye haue forsaken me, and serued fo E raunge goddes in your owne land, euē so shall ye serue other goddes also in a straunge land. Preache this vnto the house of Jacob, and crie it out in Ju da, and saye thus: Heare this (thou fo lysh and vndiscrete people) * ye haue eyes, but ye se not: eares haue ye, but ye heare not.

Feare ye not me, sayeth the Lorde? F Are ye not al shamed, to loke me in the face? which bynd the see with the sand so that it can not passe his boundes: For though it rage, yet can it do noth nge, and though the waues therof do well, yet maye they not go ouer.

But this people hath a false and an obstynate herte, they are departed and gone awaye fro me. They thincke not in their hertes: O let vs feare the lord oure God/ that geueth vs rayne d* ear ly and late, when nede is: which kepeth euer styll the harueste for vs early.

Neuertheles your misdeades haue turned these from you, and your synnes haue robbed you her of. For amōge my people are founde wycked per sonnes, that preuely laye snares & wait for men, to take them and destroye the. And lyke as a net is full of byrdes, so are their houses ful of that which they haue gotten with falshed and dysceat/ Herof commeth their greate substaun G ce and ryches, here of are they fat and welthy, and are runne awaye fro me with shameful blaspheinyes.

They mynystre not the lawe/ they make no ende of the fatherlesses cause they iudge not the poore accordyng to equyte.

Shoulde I not punische these thin ges, sayeth the Lorde? shoulde I not be auēged of al soch peple, as those be? Horyble and greuouse thinges are don in the lande.

The Prophetes teache falselye/ and the preastes folowe them/ and my people hath pleasure therin. What wyl

wyl come therof at the laste.

The notes

a* The loking of God is his approuing & alowing, as it is sayde in Gene. xiii. d

b* Wherfor a lyon &c vnder the nam of these beas tes is sygnyfyed the King of Babylon

c* That is make awaie the wycked people of their citie.

d * Of the early and latter rayne. Loke in the pis tle of James. v. Chapter. b.

C The synnes for which Jerusalem is afflyct Vn circumcysed eares. Couetousnes. Dissceat. The lord reiecteth the sacrifices of the Jewes. The commin ge of the Babilonians is prophecied agayn

C The. vi. Chapter

I Come out of Jerusalem, ye stronge childeren of Ben Jamin: blow vp the trom pettes ye Tecuites, set vp a token vnto Bethcarem/ for a plage and a great mysery pepeth out from the North.

I wyll lyken the daughter Sion to a fayre and tendre woman and to her shall come the shepherdes with theyre flockes. Their tentes shall they pytche rounde aboute her, and euerye one shall fede * thew that are vnder his hande.

Make battel against her, shal they say Aryse, let vs go vp, whyle it is yet day

B Alas, the daye goth awaye, and thee night shadowes fall downe: Arise, let vs go vp by nyght/ and destroy her strō ge holdes/ for thus hathe the Lorde of hostes commaunded.

Hew down her trees/ and set vp bul warkes agaynste Jerusalem: This is the cittie that must be punished, for in her is all malicyousnes. Lyke as a con dyte aboundeth in water/ euen so thys cittie aboundeth in wickednes. Robery and vnrighteousnes is hard in her, so sow and woundes are euer there in my syght. Amēde the (O Jerusalem) lest I withdrawe my herte from the, and ma ke the desolate: and thy lande also, that no man dwell in it. For thys sayth thee C Lorde of hostes: a* The relydue of I sraell shalbe gathered together, as thee remnaunt of grapes.

And therfore turne thine hande agai ne into the basket, like the grape gathe rer. But vnto whoome shall I speake, whome shall I warne that he maye tak hede? Their eares are so vncircumcised, that they maye not heare.

Beholde they take the word of God but for a scorne, and haue no lust therto:

And therfore b* I am so ful of thine in dignacion (O Lorde) that I maye suf fer no longer. Shede out thy wrath vpon the childrē that are without, and vpon al yong men. Yee the man must be taken prisoner wythe the wyfe, and the aged with the crepel. Their houses wyth their landes and wyues shall be turned to straūgers, whē I stretch out myne hande vpon the inhabitours of this lande, saieth the lorde. For from ye leest vnto the most/ they hange al vpō couetousnes: and from the prophet vn to the preest, they go all about with fal sheed and lyes.

And besyde that, they heale ye hurt D of people inpwith swet wordes, sayeng: peace peace, when there is no peace at all. Therfore they must be ashamed, for they haue committed abhomyna cion. But how shuld they be ashamed/ when they knowe nothyng/ nether of shame ner good nurture? And therfore they shal fall amounge the slayne, and in the houre when I shal visyte them, they shal be brought downe, sayeth the Lorde.

Thus sayeth the Lord: go in to the stretes, consider and make inquysycō for the olde waye: and if it be the good and righte waye, then go therin, that ye maye fynde rest for your soules. But they saye: we wyl not walcke ther in, and I wyl set watchmen ouer you/ E and therfore take hede vnto the voice of the trompet. But they saye: we wyll not take hede. Heare therfore ye Gen tyls/ and ye congregacion shalt know/ what I haue deserued for them. Here thou earthe also: beholde/ I wyl cause a plage com to vpon this people, euen the frut of theyr owne ymaginacions:

For they haue not bene obedient vnto my woordes and to my lawe, but abhorred them. Wherfore bryng ye my incence from Saba, and swet smellyn ge Calamus from farre countrees: Your burnt offrynges displease me, & I relyce not in your sacrifices.

And therfore thus sayeth the Lord: beholde, I wyl make this people fal, & ther shal fal from amōg them ye father with the children, one neyghbour shal perish with another.

Moreouer

FMoreouer, thus sayeth the Lorde: Behold, there shall come a people frō the North, and a greate people shall arise from the endes of ỹ earth, wt bowes & wt dartes shall they be weapened: It is a rough and fearce people, an vnmerciful people: their voice roreth like the see, they ryde vpon horses wel apoynted to the batel agaynst the/ O daughter Sion. Thē shal this citye be herd Oure armes are feble, heupnes and sorowe is come vpon vs, as vpon a woman trauelyng with childe. No man go forth into the feld, no man com vpon the hy strete: for the swerd and feare of the enemye shalbe on euery side.

Wherfore, gyrd a sack cloth about the (O thou daughter of my people) sprynkle thy self with asches/ moreouer I wepe bytterly, as vpon thy only beloued sonne: For the destroyer shal sodēly fall vpon vs. The haue I set for a prouer of my herd people, to seke out & to trye their wayes. For they are vnfaithful and fallen awaye, they hange vpon filthy lucre, they ar cleane byasse and pyron, for they hurt and destroye euery man. The bellous are brent in the fyre, the lead is consumed / the melter melteth in vayne, for the euel is not taken awaye from them. Therfore shall they be called naughty spluer, because the Lord hath cast them out.

The notes

*Some reade: in this place: or this parte.

a*By the preaching of the word shal the chosen be gathered vnto christ, although the nombre of thē be but very few.

b*That is I cannot but power out ỹ heuy sentēce of thy word agaynst them.

¶Jeremy is commaunded to shew vnto the people the word of God, which trusteth in the outwarde seruyce of the temple, ỹ healpeth nothing. The euelles that shal happē to ỹ Jewes for the despysing of their Prophetes. Sacrifices doth not the Lorde chefely requyre of ỹ Jewes, but that they should obey his word. Topheth.

The vii. Chapter

AThese are the wordes ỹ god spake vnto Jeremy: Stande vnder the gates of the Lordes house, and crie out these wordes there, with a loude voyce, and saye: Heare the word of the Lorde all ye of Juda / that go in at this dore, to honoure the Lorde.

Thus sayethe the Lorde of Hostes the God of Israell.

Amende youre wayes and youre counsels and I wyll lett you dwell in this place. Trust not i false lienge wordes, saienge: here is the temple of the Lord, here is the temple of the Lorde, here is the temple of the lorde.

B*For if ye wyl amende youre wayes and councels, yf ye wyll iudge right betwyxte a man and hys neghboure: if ye wyl not oppresse the straunger, the fatherles and the wyddowe: yf ye wyll not shede innocēt bloude in this place, if ye wyl not cleue to straunge goddes to youre awne destructiō, then wil I let you dwell in this place, yee i the lande that I gaue afore tyme vnto your fathers for euer. But take heade, ye trust in councels, that begyle you and do you no good. For whē ye haue stollen, murthured, committed aduoutrie, and periury: when ye haue offred vnto Baal, folowynge straunge and vnknowne goddes: Then come ye, and stande before me in this house, (which hath my name geuen vnto it and say: Tush, we ar ablolued quyte, though we haue done al these abhominacyons.

C*What think you this house that beareth mi nam, ys a denne of theuese And these thinges are not done pruely, but before myne eyes, sayeth the Lord. Go to my place in *Siloh/ wherunto I gaue my name afore tyme/ and loke wel what I dyd to the same place for ỹ wyckednes of my people of Israell. And now/ though ye haue done al these dedes (sayeth the Lord) and I my self rose vp euer bi times to warne you, and to comen wyth you/ yet wolde ye not here me: I called/ ye wolde not answere. And therfore euen as I haue done vnto Siloh/ so wyl I do to this house/ ỹ my name is genē vnto/ and that ye put youre trust in)ye vnto the place ỹ I haue geuen to you & your fathers. And I shal thrust you out of my sight, as I haue caste oute all youre brethren the whole sede of a*Ephraim.

D Therfore thou shalte not praye for this people, thou shalt nether geue thākes, not byd prater for them: thou shalt make no intercession to me for them for in no wyse wyll I heare the, Seyst thou not what they do in the cyties of Juda

Juda, & with out Jerusalem? The chyldrē gather stickes, the fathers kyndle the fyre, ỹ mothers knede ỹ dowghe/ to bake cakes for the quene of heauen. They poure out drinkofferinges vnto straunge goddes, to prouoke me vnto wyrath: How be it they hurte not me (saieth the Lorde) but rather confounde, & shame them selues.

And therfore thus saieth ỹ Lorde God: beholde, my wrath and my indignacion shalbe poured out vpō this place, vpon man & catell vpon ỹ trees in ỹ felde & al frute of ỹ lande, & it shal burne so, ỹ no mā may quench it. Thus sayeth the Lorde of Hostes, the God of Israel: Yee heape vp your burnt offrynges, with youre sacrifyces/ & eate the fleshe. But whē I brought youre fathers out of Egypt/ I spake no worde vnto thē of burntofferinges & sacrifices: but this I commaunded thē, sayinge: herken & obeye my voyce/ and I shalbe youre God and ye shal be mi people: so ỹ ye walcke in al ỹ wayes, which I haue cōmaūded you, that ye may prosper.

But they were not obedient, they inclyned not their eares there vnto/ but went after their owne ymaginacyōs & after the motiōs of their owne wicked herte, & so turned them selues awaye, & conuerted not vnto me. And this haue they done/ frō the tyme that youre fathers came out of Egipt, vnto this daye.

Neuertheles, I sent vnto them mi seruauntes al the prophetes: I rose vp early & sent them worde/ yet wolde they not herken, nor bowe their eares but were obstynate & worse then their fathers. And thou shalt now speake al these wordes vnto them/ but they shal not heare ỹ: thou shalt cry vpō thē/ but they shall not answere ỹ. Therfore shalt thou saye vnto them: this is the people ỹ nether heareth ỹ voyce of ỹ lord their god, ner receueth his correctiō. Faithfulnes & truth is clean rooted out of their mouth.

Wherfore cut of thyne hearre, and cast it awaye, take vp a complaynte in the whole land, for the lord shal cast awaye, & scatter the people that he is displeased with. For ỹ chyldren of Juda haue done euel in my sight, saith ỹ Lord, They haue set vp their abhomynacōs, in ỹ house ỹ hath my nam, & haue defyled it. They haue also builded an aulteter at b*Topheth, wher ỹ is in the valey of ỹ childrē of Hennom: that they myght burne their sonnes and daughters, which I neuer commaunded them, nether came it euer in my thought. And therfore beholde, the dayes shal come (sayeth the Lord) that it shal no more be called Topheth, or the valley of the chyldren of Hennom, but the valleye of the slaynge, for in Topheth, they shal be buryed, because they shal els haue no rowme. Ye the deed bodyes of this people shalbe eaten vp of the foules of the ayre and wilde beastes of the earth, & no man shal fraye them awaye. And as for the voyce of myrth and gladnes of the cyties of Juda, and Jerusalem* the voyce of the brydgrome and of the bryde: I wyll make them ceasse, for the land shalbe desolate.

The Notes:

a*He vnderstanderh ỹ .x. tribe of Israel whose kynge dome was decayded, fel to Jeroboam, the 3 Kynge xii Reg. xi. c. k. g.

b*Topheth is a valey wherunto al ỹ deed bodyes & spirituues of Jerusalem were caried & wher Jdolaters offred their children to Moloch.

c*That ỹ piping and al ỹ pastime ỹ is vsed before brydes and brydgromes, at their mariages.

¶The destruction of ỹ Jewes. The Lord moueth the people to amēdment, reckenyng vp their sinnes He reprehendeth the liuing doctrin of ỹ Prophetes & Pzeistes, and their couetousnes also.

¶The. viii. Chapter.

AAt the same tyme sayeth ỹ Lord the bones of the Kinges of Juda, the bones of his princes, the bones of ỹ prestes and prophetes, yee and the bones of the cytizens of Jerusalem/ shalbe brought out of their graues and layde against the Sunne, the Moone and al the heauenly hoost: whome they loued, whom they serued whō they ranne after / whom they sought & worshipped. They shal nether be gathered together ner buryed / but shall lie vpō ỹ erth, to their shāes despytige.

And all they ỹ remayne of this wycked generatiō/ shal desire rather to die thē to liue: whersoeuer they remayne, & wher as I scater thē/ saith ỹ lord of hostes. This shalt ỹ saie vnto thē also: Thus saieth ỹ lord, do mē fal so: ỹ they arise not vp againe:

And

And turne they so farre awai, that they neuer conuerte: Wherfore then is this people and Jerusalem gone so farre back, that they turne not agayne. They are euer the longer the moare obstinate, and wyll not be conuerted.

For I haue loked, and consydered: but ther is no man that speaketh a good worde: there is noo man that taketh repentaunce for hys sinne, that wyll so much as saye wherfore haue I done this: but euery manne (as sone as hee is turned backe) runneth forth styll, lyke a wylde horse in a battell. The storke knoweth his appointed tyme, the Turteldoue, the swalow and the crane consydre the tyme of their trauaile: but my people wil not knowe ỹ time of the punishemente of the lorde. How darre ye saye then: we are wyse, we haue the lawe of the Lorde amonge vs?

Beholde the diseatfull penne of the scribes, letteth forth lies: therfore shal the wyse be confounded they shalbe afraid and taken: for lo, they haue cast out the worde of the Lord: what wysdomme cã then be amonge them? Wherfor, I wil geue theyr wyues vnto alyauntes/and theyr feldes to destroyers.

For from the lowest vnto the hyest, they folowe all sylthye lucre: and from the prophet vnto the preast, they deale all wyth lyes. Neuertheless, they heale the hurte of my people wyth swete wordes, sayenge: peace/ peace, where there is no peace, at all.

Fye for shame /howe abhomynable thynges do they? and yet they be not ashamed/yee they knowe of no shame.

Wherfore in the tyme of their visitacion, they shall fall amonge the dead knoopes/sayth the Lorde.

a*Moreouer I wyl gather them in (sayth the Lorde) so that there shall not be one grape vpon the vyne/nether one sygge vpon the sygge tree, and the leaues shalbe plucte of.

Then wyl I cause them to departe, and saye: why prolong we the tyme? Lett vs gather our selues together, and go vnto the stronge Cytie / there shall we be in reste: For the Lorde oure God hath put vs to sylence, and b*geuen vs water myxt wyth gale, to drynke: because wt haue synned agaynst hym.

We loked for peace, and we feare not the better, we wayted for the tyme of health, and lo/ here is nothing but trouble.

Then shall the noyse of his horses be hearde from Dan, the whole lande shall be afrayde at the nepenge of hys stronge horses: for they shal come, and deuoure the lande, wyth all that is in it: the Cyties, and those that dwell ther in. Moreouer, c* I will sende Cobatrices and serpentes amonge you (whiche wyl not be charmed) and they shall byte you, sayth the Lorde.

Sorow is come vpon me, and heuynes vereth my herte: for lo the voyce of the crieng of my people is hard from a farre countre: Is not the Lord in syon? Is not the kynge in her? Wherfore thē haue they greued me (shall the Lorde saye) wyth their Images & folysh straūge fashions? The haruest is gone, thre sommer hath an ende, and we are not helped. I am sore vexed, because of thee hurte of my people: I am heuy and abashed, for there is noo more Treakle at Galaad, and there is no physycian, ỹ can heale the hurte of my people.

The Notes.

a* Moreouer I wyl gather thē in. &c. The meanyng is: I will gather the Jewes from all the partes of Jewry vnto Jerusalem. Ther shal no sygge, grape, or other frute remayne in the vyllages or feldes: and so shal they haue no lust to abyde ther, but shalbe fayne to flye to the citi. Thyther caused he thē to flie, and there also famished them and deliuered them in to their enemies handes. Such punishment had their synnes deserued.

b* Hath geuen vs water mixt with gal to drincke, that is, hath wrapped vs in myserye and wretched thraldome.

c* I wyl sende Cockatrices and serpents. &c. That is, I wyl bringe among you a fearce compaṁ of soudiers, with whose deadly arrowes and dartes. &c. Ye shalbe slayne euen as though ye should perish with ỹ strokes or venemous byttinges of Cockatrices and serpentes.

¶ The complaynte & bewayling of the prophet, for the malice of ỹ people. In whom knowledg of god ought we onely to reioyce. The vncircumcisio of the hert.

¶ The.ix. Chapter.

O Who wyll geue my heade water ynoughe, and a well of teares for myne eyes: that I maye wepe nyght and day, for the slaughter of my people.

Wolde

Would God that I had a cotage some where farre frō folcke, that I myght leaue my people, & goo from them: for they be al aduouterers and a shrynckynge sorte. They bende their tonges lyke bowes, to shute out lyes: As for ỹ trueth, they maye not hynge awaye wt in the world. For they go frō one wickednes to another, & holde nothing of me, sayeth the Lorde.

Ye one must kepe him self frō another, no man may safely trust hys owne brother: for one brother vndermyneth another, & one neyghboure begyleth another. Ye one dissembleth with another, & they deale with no truth. They haue practised their tonges to lye, & taken greate paynes to do myscheefe. They haue set their stole in the middest of discreate, and for very dyssemblynge fayth ede they wyll not know me, sayeth the Lorde. Therfore thus sayeth the Lorde of Hostes: beholde, I will melte thē, & trie them, for what shulde I els do to my people? Their tonges are lyke charpe arowes, to speake discreate. With theyr mouth they speake peaceably to their neighboure, but preuely they late wayte for hym. Shulde I not punysh them for these thynges, sayeth the Lorde? Or shulde I not be auenged of any sorte people as this? Upon the mountaynes wyll I take vp a lamentacion & sorowful crye, and a mournynge vpon the fayre playnes of the wyldernes: Namely, how thei are so brenne vp, that no man goeth there any moore: Yee a man shal not heare one beast crie there. Brydes and catel are al gone frō thēce. I wyll make Jerusalem also an heape of stones, and a denne of venymous wormes. And I wyl make ỹ cyties of Juda so waste/that noman shal dwell therin. What man is so wyse, as to vnderstande this? Or to whom hath the Lord spoke by mouth, that he may shewe this, and saye: O thou lande, why perysshest thou so? Wherfore art thou so brent vp, and lyke a wyldernesse, that no man goeth thorow? Yee the Lorde hym selfe toolde the same vnto them, that forsoke hys lawe, and kepte not ỹ thinge that he gaue them in cōmaunde ment nether lyued therafter: but folowed the wyckednes of their owne hertes, and serued straūge goddes, as their fathers taught them.

Therfore, thus sayeth the Lorde of Hostes, the God of Israel: Beholde, I wil fede thys people with wormwod, and geue them gale to drynk. I wyl scatter them also amōge the Heathen, whom nether they nor their fathers haue knowne: and I wyl sende a swearde amonge them, to persecute them, vntyl I brynge them to naught. Moreouer, thus sayeth the Lorde of Hostes. Loke that ye call for mournyng wyues, and send for wise wemen: that thei come hyther, and synge a mournynge songe of you: that the teares may fall out of oure eyes, and ỹ oure eye lyddes maye gushe out of water.

For there is a lamentable noise hearde of Syon: O how are we so sore destroyed? O how ar we so pyteously confounded? We must forsake oure owne natural countre, and we are shot out of our owne lodgynges Yet he are the worde of the Lord (O ye wemen) and let your eares regard the wordes of his mouth: that ye may lerne youre daughters to mourne, and that euery one may teach her neyghbour sse, to make lamentacyon: Namely thus: Death is clymmyng vp in at oure wyndowes he is come in to oure houses, to destroye the chylde before the doze, and the ponge man in the strete.

But tell thou playnly, thus sayeth the Lorde: The deed bodies of men shall lye vpon the grounde, as the donge vpon the felde, and as the hey after the mower, and ther shalbe no man to take them vp. Moreouer, thus sayeth the lorde: Let not the wyse man reioyse in hys wysdome/nor the stronge man in hys strength/ nether the rych man in hys ryches: But who so wyl reioyse, let hym reioyse in this/that he vnderstandeth, and knoweth me: for I am the lorde, whych do mercy, equyte and rygtuousnes vpon the earth. Therfore haue I pleasure in soch thinges, saieth the lorde. Beholde, the tyme cōmeth (sayeth the lord) that I wyll vysete a* all them, whose forefskynne is vncircumcysed.

The

The Egipcians, the Iewes / the Edomytes, the Ammonites, the Moabytes and the shaué Madianites, that dwell in the wyldernes. For all the gentyles are vncyrcumcysed in the flesshe / but all the howse of Israell are vncircumcysed in the herte.

The notes

a *All, that is as wel the Iewes as the Gentyles: for the one is as fre as the other. The Iewes are euell as well as the heathen, as touching the herte, al though they be circumcysed as touching the flesshe. Therfore are they here reckened among the vncyrcumcysed.

¶ The constellacions of the starres are not to be feared. Of the wekenes of Idoles, and of the power of God. Of euell curates.

¶ The.x. Chapter.

a HEare the word of the lord, that he speaketh vnto the, O thou house of Israell: Thus sayeth the Lorde: Ye shal not lerne after the maner of the Heathen and ye shal not be afrayd for the tokens of heauen for the Heathen ar afrayed of such: yee all the customes and lawes of the Gentyles are nothing, but vaine: They hewe downe a tree in the wod w the handes of the wycked man / and fasshyō it with the axe: they couer it ouer with golde or syluer, they fasten it w nayles and hāmers, that it moue not. It standeth as styf as a palme tree / yt can nether speake nor go, but muste be borne. Be not ye afrayde of such, for they can do nether good nether euell.

But there is none like vnto the, O Lorde, and greate is the name of thy power. Who wold not feare the? Or what kynge of the Gentyles wold not obeye the?

b For amonge al the wyse men of the Gentyles, and in al their kyngdomes, there is none that maye be lyckened vnto ỹ. They are altogether vnlerned and vnwyse. All theyr connynge is but vanyte: namely, wod, syluer / whych is brought out of Tharsis, and beate to plates and golde from Ophir, a worke that is made wyth the hande of the crafftesman and the caster / clothed wyth yelowe sylcke and scarlette euen so is the worcke of their wyse men altogether. But the Lorde is a tru God, a lyuyng God, and an euer lastyng kyng

If he be wroth, the earth shaketh: all ỹ Gētyles may not abyde hys idignaciō

‡ As for their goddes, it maye well be sayde of them: they are goddes, that made nether heauen nor earth: therfore shal thei perysh from the earth, and frō all thynges vnder heauē But (as for oure God) he made the earth with his power, and with his wysdome hath he finished the whole cōpasse of ỹ worlde, with his discrecion hathe he spred out the heauēs. At his voyce ỹ waters c gather in the ayre, he draweth vp the cloudes from the vttermost partes of ỹ earth: he turneth lyghtenyng to rayne / and bryngeth forth the windes out of their treasures: His wysdome maketh all men fooles. And cōfounded be all casters of ymages, for that they cast, is but a vayne thynge, and hath no lyfe. The vaine craftesmen with their worckes, that thei in their vanite haue made, shall perish one with another in the tyme of vysytacion. Neuertheles, Iacobes porcion is not soch: but it is he, that hath made al thynges, and Israel is the rodd of his inheritaunce: The Lorde of hoostes is his name. Put awaye thyne vnclennesse oute of the land, thou that art in the stronge cities. For thus sayeth the lorde: Beholde / I wil now thrust out the inhabitours of this land a greate way of, and trouble them of soch a fashion, that they shall no more be founde.

Alas / how am I hurte? Alas, how pain d efull are my scourges vnto me? For I consydre this sorow by my selfe, and I must suffre it. My tabernacle is destroyed, and all mi coardes are broken, my childzen are gone from me, and can noo where be founde. Now haue I none to spręde out my tente / or to set vp my hanginges. For the herdmen haue done folishly / that they haue not sought the lord. Therfore haue they dealt vnwyselp with theyr catell / and all are scatred abrode. Beholde / the noyse is harde at hande / and greate sedicyon out of the northe to make the cyties of Juda a wyldernesse / and a dwellinge place for Dragōs.

Now I knowe (O lorde) that it is not in mās power to ordre his owne waies, or

Israel Of Jeremy L

to rule hys owne steppes and goynges. Therfore chasten thou vs, O lord, but with fauour and not in thy wrath, bringe vs not vtterli to naught.

Poure out thine indignacio rather vpō the Gentiles, that knowe the not, & vp on the people that cal not on thy name: And that because they haue consumed / deuoured and destroyed Jacob, & haue eated out hys glorye.

The notes

‡ The verse is wyttē in Chald to shew by ỹ Iewes to the Gētiles of Chalde their confusion.

¶ A curse of thē that obey not the word of goddes promes. The people of Juda folowing the steppes of their fathers, worshippeth straūg Goddes. The lord sayeth ỹ he wyll not heare the Iewes, and forbydden also Jeremy to pray for them.

¶ The.xi. Chapter.

THis is another Sermon, which the Lord commaunded Jeremy for to preach / saying: Heare the wordes e of the couenaunt, and speake vnto al Juda, and to all them that dwel at Jerusalem. And saye thou vnto them: Thus sayeth the Lord god of Israel: Cursed be euery on that is not obedyent vnto the wordes of thys couenaunt: which I commaunded vnto your fathers, what tyme as I brought them out of Egipt, from the a*pyron fornace, saying: Be obedient vnto my voyce, and do accordyng to al that I commaunde you: so shal ye be my people, & I wyl be your god / and wyll kepe my promesse, ỹ I haue sworne vnto youre fathers: Namely, ỹ I wolde geue them a lande which floweth with mylck and hony, as ye se, it is come to passe vnto this daye. Then answered I, and sayed. Amen, It is euen so Lorde, as thou sayest.

B Then the Lorde sayde vnto me agayne: preach this in the cities of Juda and rounde about Jerusalem / and saye: Heare the wordes of this couenaunt / ỹ ye maye kepe them. For I haue diligentlye exorted your fathers, euer sence the tyme that I brought thē out of the Lande of Egypte, vnto this day. I gaue them warning by tymes: saying hearken vnto my voyce: Neuertheles, they wuolde not obeye me, nor encline their eares vnto me, but folowed the wycked ymagynacyons of their owne hertes.

And therfore haue I accused them as trangressours of all the wordes of this couenaunt, that I gaue them to kepe, whych thei (not with vnder standinge) haue not kepte.

And the Lorde sayde vnto me: It is fōūde out, that whole Israell and al these citizēs of Jerusalem ar gone backe. They haue turned them selues to the blasphemyes of their fore fathers, whych had no lust to heare my worde. Euen like wyse haue these also folowed straunge goddes, and worshypped thē. The house of Israel and Juda haue brokē mi couenaunt, which I made with their fathers.

Therfore thus sayeth the Lorde: Be c hold, I wil sende a plage amonge you, whych ye shal not be able to escape: and though ye crie vnto me, I wil not heare you. Then shal the townes of Juda & the cytezyns of Jerusalem go, and call vpō their goddes vnto whom they made their oblacions: but they ar not able to helpe them in tyme of their trouble. For as many cyties as thou hast, O Juda, so many Goddes hast thou also: And loke how many stretes there be in the (O Jerusalem) so many shame full aulters haue ye sett vp, to offre vpō thē vnto Baal. But praie not thou for this people, byd nether prayse nor prayer for them, for though they crye vnto me in their trouble, yet wil I not heare them.

b *O thou beloued, why doest thou so shamefull greate blasphemyes in my house: euē as though that holy flesh might absolue the, specially when thou hast made thy boost of thy wyckednes. The Lorde called the a grene olyue tre, a fayre one, a frutefull one, a goodly one: but nowe that theare is a cōtrary reporte of the abrode / he wyll burne the vp / and destroye thy braunches. For the Lorde of hoostes that planted the hath deuysed a plage for the (O thou house of Israel & Juda) for ỹ euell that ye haue done to prouoke him to wrath / in that ye dyd sacrifice vnto Baal. Thys (O lorde) haue I lerned of the / & vnder stāde it, for ỹ hast shewed me their imaginacōs. But I (as a meke lambe) was caried awaye to be slayne: not knowinge, ỹ they had deuised soch a councell agaynst me say

Rr. enge

inge: We wil destroye his meate with
a*vyood, and dryue him out of the d*lād
of the lyuynge: that his name shal neuer be thought vpon. Therfore I wil
beseche the no lot (O lorde of hoostes) ỹ
righteous iudge, thou that tryest the
reynes and the hertes: let me se the a-
uenged of thé, for vnto the haue I cō-
mitted my cause. The lord therfore
spake thus of ỹ citezines of Anathoth,
ỹ sought to slay me, saying: Preach not
vnto vs in the name of the lord, or els
thou shalt dye of our handes. Thus (
I say) spake the Lord of hoostes.
Beholde, I wil vyset you. Your yong
men shal perish with the swerde, your
sonnes and your daughters shal vtter
ly dye of honger, so that none shall re-
mayne. For vpon the citezyns of Ana
thoth wyll bryngе a plage, the yeat of
their visitacion.

The notes

a* Egypt was vnto them an yron fornace, for the
greate anguysh-greefe, sorow, and carfulnes of hert,
which they ther suffred. iii. Reg. xiii. c

b* He speaketh vnto the Iewes, which in their sy-
nagog worshiped many and diuers Idoles & therbi
blasphemed god: And yet thought they to haue rede
med their wickednes w the offryngs of their bullo
kes & fleshly sacrifices, which ar here called holy flesh

c* Wood, vnderstand: venomed & poysond. Some
expound herby the wod of the crosse and of afflictiō
which ỹ wycked deuysed to wrap the prophet in, for
his tellinge of the truth.

d* What the land of the lyuing signyfieth is shew
ed in Esay. liii. c

¶ The Prophet marueleth greatly at the prosperi
tye of the wicked, allthoughe he confesse God to be
righteous. The Iewes are forsaken of the Lorde.
He speaketh against Curates and preachers that se-
duce the people. The Lord threteneth destruccyon
vnto the nacions that bordерd vpō Iewry, whych
troubled and vexed it.

¶ The. xii. Chapter.

A RIghteous art thou, O Lord, thou art more right
uous, then ỹ I should dispu
te with ỹ: Neuertheles, let
me talke with the in thyn-
ges reasonable. *How
happeneth it, that the waye of the vn-
godly is so prosperous: and ỹ it goeth
so wel w thē, which (wout eny shame)
offēd & liue in wickednes? ỹ plātest thē
they take rote, they grow, & bring forth
frut. They boost much of ỹ, yet doest ỹ
not punish thē. But ỹ Lord (to whō I
am wel knowne (thou ỹ hast sene, & pro
ued my herte take thē awaye, like as a
flock is caried to ỹ slauter house, and a
pointe them for the daye of slaughter.
How long shal ỹ land mourne, and al
the herbes of the felde perish, for ỹ wic
kednes of them that dwel therin.
The catell & ỹ byrdes are gone, yet saie
they: tush god wyl not destroy vs vterly
B a* Seing thou art weery in running
with the fote men, how wilt thou then
runne with horses? In a peaceable sure
lāde thou mayest be safe, but how wilt
thou do in the furyous pryde of Iorda-
ne? For thy brethren and thy kynred
haue al together despised the, and cried
out vpon the in thine absence. Beleue
them not, though they speake fayre wo
rdes to the. As for me (saye I) I haue
forsaken myne owne dwellyng place, &
left myne heritage. My lyfe also that
I loue so well, haue I geuen in to the
handes of myne enemyes. Myne her-
tage is become vnto me, as a Lyon in
the wod. It cried out vpon me, therfor
haue I forsaken it. Myne heritage is
vnto me, as a speckled birde, a birde of
diuerse colours is vpon it. Go hence,
and gather all the beastes of the felde
together, that they maye eate it vp.
Diuerse herdmen haue broke down
my vyneyarde, and troden vpon my
portiō. Of my pleasaunt portiō, they
haue made a wildernes and desert:
They haue layd it waste: and now ỹ
it is wast, it sygheth vnto me. Yee the
whole lande lyeth waste, and no mā re
gardeth it. The destroyers come ouer
the heth, euery waye, for the swearde
of the lorde shal consume from the one
ende of the lande to the other, and no
flesh shall haue rest. They shall sow
wheate, and reepe thornes. They shal
take heritage in possession, but it shal
do them no good. And ye shalbe confo
unded of youre owne wynnynges, bec
ause of the greate wrath of the Lorde.
Thus sayeth the lorde vpon all myne
euell neighbours, that laye hande on
myne heritage, whych I haue geuen
my people of Israel: Beholde, I wyll
pluck them (namely Israel) out of their
lande, and put out the house of Juda
frō amonge thē. And when I haue ro-
ted thē out, I wylbe at one with them
agayne, & wil haue mercy vpō thē: &
ynge thē agayne, euery man to his ow
ne heritag, & i to his land. And yf they
namely ỹ trouble mi people) willerne ỹ
wayes of thē, to sweare by myname: ỹ
lord

lorde lyueth (lyke as they lerned my
people to sweare by Baall) then shall
they be rekened amonge my people.
But yf they wyl not obeye, then wyll I
rote out the same folcke / and destroye
them / sayeth the Lord.

The notes.

a* Thus spake the wycked of ỹ prophet, by ỹ waie
of rebuke. As though they had sayde by a parable.
Whych thou wast but in a litle towne, thou couldest
not beare the persecucion of thine owne cytesinnes
howbeit folckes: How wylt thou then beare ỹ pri
ces and the rulers of Juda, and the Nobles of Je-
rusalem? And after, by the pesable sure land is vn-
derstand Anathoth & by the pryde of Iordan Jeru-
salē. The tytel riuer of Anathoth is not to cōpared
to ỹ greate, flowing streames of Iordan. If he wer
dispoyled of his owne auditours, howe shulde he be
heard of other, & those greater and excellenter?

¶ The destruccyō of the Iewes is prerygured, &
tyeir spar sprng abroade. Why Israel was receaued
to be the people of god, and why they were forsaken.

¶ The. xiii. Chapter.

A MOreouer, thus sayde the Lorde
vnto me: goe thy waye, a* and
get the a lynen brech, and gy
rde it aboute thy lopnes, and lett it not
be wet. Then I got me a brech, accor
dynge to the commaundemente of the
Lorde, and put it aboute myp lopnes.
After thys / the lorde spake vnto me a
gayne: Take the brech that thou hast
prepared and put aboute the / and get
the vp, and go vnto Euphrates, and
hyde it in a hoole of the rocke.
So went I / and hydde it, as the lorde
comaunded me. And it happened long
after thys, that the Lorde spake vnto
me: Vp, and get the to the Euphrates /
and fet the brech from thence, whyche
B I commaunded the to hyde there.
Then went I to Euphrates, and dyg-
ged vp, and toke the breach from the
place where I had hid it: and beholde
the brech, was corrupt, so that it was
profitable for nothyng.
Then sayd the lord vnto me: thus
sayeth the Lord: Euen so wyll I corru
pte the pryd of Juda, & the hye myndе
of Jerusalē. This people is a wicked
people, they wyll not heare my worde,
they folow the wicked imaginacyōs of
their owne hert, and hang vpō straūg
gods, thē haue they serued & worshiped
& therfore they shallbe as this brech, ỹ
serueth for nothig. For as stratly as a
brech cleaueth vpō a mās lopnes, so strately
did I bind ỹ whole house of Israel & ỹ
whole house of Juda vnto me, saith ỹ
lord & they myght be my pple: that they
might haue a glorious name: that they
myght be in honoure: but they wolde
not obeye me. Therfore laye thys vnto
them / and saye: Thus sayeth the
Lorde God of Israel: Euery pot shalbe
filled with wyne. And they shal saye:
thincke ỹ thou we know not / that euery
pot shalbe filled with wyne? Then shalt
thou saye vnto them: Thus sayeth the
Lorde: Beholde, I shall fyll al the inh
abytours of this lande with dronckēn
es, the kynges that syt vpon Dauids
stole, the Preistes and Prophetes, with
al that dwel in Jerusalem. And I wil
shute them one against another, ye the
fathers against the sonnes / sayeth the
Lorde.
I wil not pardone them, I wil not
spare them / ner haue pitie vpon them:
but destroye them. Be obediēt / geue ea
re, take no displeasure at it, for it pleaseth
the Lorde him selfe that speaketh. Honou
re the lord youre god herein, or he take
hys lyght from you, and or euer youre
fete stomble in darcknesse at the hyll:
lest when ye loke for the lyght, he turne
it in to the shadowe and darcknesse of
death. But if ye wil not heare me, that
geue you secrete warnynge, I wil mou
rne for my whole hert for youre stubbu
rnesse. Yee couertly wil I wepe, and the
teares shal gusshe out of myne eyes.
For the lordes flocke shal be caryed a
waye captyue. Tell the kynge and the
rulers: Humble youre selues / sett you
downe lowe, for the crowne of youre
glory shal fall from your head. The cy
ties towarde the south shalbe shut vp,
and no man shal open them.
Al Juda shal be caried awaie captiue,
so that none shal remayne.
Lyft vp youre eyes, and beholde
them / that come from the North: Like
a fat flocke shal they fal vpō ỹ. To w-
hom wilt ỹ make thy mone, when they
come vpō the? for thou hast taught thē
thy selfe / and made them maisters ouer
the. Shal not sorowe come vpon the,
as on a woman trauailing with child?
And if thou woldest saie then in thyne
herte: Wherfore cō these thinges vpō
me? Euen for the multitude of thy bla
sphemyes, shall thy hinder partes and

Rr.ii. thy

thy fete be discouered.
For like as the man of Inde mate chaunge hys skynne, and the cat of ỹ moũtayne her spottes: so maye ye that be accrcysed in euel, do good. Therfore wil I scater you, lyke as the stoble that is taken awaye with the south wynde.
This shal be your portion, and the porcyon of your measur, wherwith ye shal be rewarded of me, saith the Lorde: because ye haue forgotten me, and put your trust in disceatful thinges. Therfore shal I turne thy clothes ouer thy hed, and discouer thy thyghes, that thy preuyties maye be sene, thy aduoutrye, thy deedly malice, thy beastlynes and thy shameful whordome. For vpon ỹ feeldes and hylles I haue sene thy abhominacions. Wo be vnto the (O Ierusalẽ) whẽ wilt ỹ euer be clẽsedeny mo

The notes.

a* A prophecy don by an outward sygne, as it is said in .iii. reg. xi. e. f.
¶ Of the derth ỹ shulde come in Iewry. The prayer of the people asking mercy of the Lord. The vnfaithful people ar not heard. Of prayer, fastynge, & of false prophets that seduce the people.

¶ The .xiiii. Chapter.

A THe word of the Lord shewed vnto Ieremy, concernynge the derth of the frutes Iuda shall mourne, men shal not go much more thorow his gates: the land shalbe nomore had in reputacion, and the crie of Ierusalem shal breake out. The lordes shal sende their seruauntes to fetch water/ and when they come to the welles/ they shal finde no water, but shal carry their vessels home emty. They shalbe ashamed and confounded/ and shal couer their heades. For the ground shall be dried vp, because there commeth no raine vpon it. The plowmen also shal be ashamed/ and shal couer their heedes. The hynd shal forsake the yonge fawne, ỹ he bringeth forth in ỹ feld because there shalbe no grasse. The wyld Asses shal stãd in the mosse/ & draw in their wynd lyke the dragons/ their eyes shal fayle for want of grasse.

B Noutles our owne wickednesse reward vs. But Lord do ỹ according to thy name, though our transgressiõs & sinnes be many. For thou art the comfort & help of Israel i ỹ time of trouble

a* Why wylte ỹ be a straunger in the Lande, and as one that goeth ouer the felde/ and commeth in onli to remaine for a nyght? Why wylt thou make thy self a cowarde, and as it were a gyaunt that yet maye not helpe? b* For thou art ours (O Lorde) and we beare thy name, therfore forsake vs not.

C Then spake the Lord, concerninge this people that haue pleasure to go so humbly wyth theyr fete, and leaue not of, and therfore displease the Lorde: in so moch, that he wil now bring againe to remẽbraunce al their mildedes, and punysh all their synnes. Ye euen thus sayde the Lorde vnto me: Thou shalt not praye to do this people good. For though thei fast, I wil not heare their praiers. And though they offre burnt offringes and sacrifices, yet wil not I accepte them. For I wyl destroye them with the sweard, honger and pestilence. Then answerde I: O Lorde God/ the prophetes saie vnto them: Tush, ye shal se no sweard, and no honger shal come vpõ you, but the Lord shal geue you continu al rest in this place.

D And the Lorde sayde vnto me: The prophetes preach lies vnto them in my name. I haue not spoken wyth them/ neither gaue I them ani charge, neither dyd I sende them: yet thei preach vnto you false visiõs, charming vanite, disceatfulnesse of their owne hert. Therfore thus saith the Lord: As for those prophetes ỹ preach in my name/ whõ I neuertheles haue not sent) & ỹ say: tush, there shal neither batel ner honger be in this land: With swerd & wt hõger shal those prophetes perish, & the people to whom they haue preached shalbe cast out of Ierusalem, dye of honger, & be slaine with the swerd (and there shalbe no man to burie them) both they & their wyues, their sõnes & their daughters. For thus wil I poure their wikednes vpon thẽ. This shalt thou saie also vnto them: Myne eyes shall wepe without ceassyng daye and night. For my people shalbe destroyed wt greate hatme & shal perish wt a greate plage. For if I go into ỹ feld, lo, it lieth full of slayn men: Yf I come into the citye, lo/ they be al famished of honger.

Yee

ye they? prophetes also and preests, shalbe led into an vnknowen lande.
Hast thou then vtterly forsake Iuda? (sayde I) Doest thou so abhorre Syon? Or hast thou so plaged vs, that we can be healed no more? We loked for peace, and there commeth no good: for ỹ tyme of healthe, and lo, here is nothyng but trouble. We knowe leg (O lord) al our mildedes, and the synnes of our fathers, that we haue offended the. Be not displeased, O Lord, for thy names sake, forget not thy louyng kyndnes: Remembre the trone of thyne honoure, breke not the couenant, that thou hast made wyth vs. Are there any amonge the goddes of the Gentyles, that sende rayne or geue the showers of heauen? Doest not thou it O Lorde our God, in whome we trust? Yee Lorde/ thow doest all these thynges,

The notes.

a* Why wylt thou be as a straunger. As who say. Thou behauest thy selfe vnto vs as a straunger, or as awayefereng man: for thou settest not by vs, ner dyspleasest thy strenghtes to helpe vs.
b* Some rcade, but thou, O Lorde, art in the myddest of vs, and thy name is called on, of vs.
¶ The Lord wil not heare Moses or Aaron, if thei praye for the people, but wyl wrappe them in many myseryes. The cause of suche grete myseries.

¶ The .xv. Chapter.

A THen spake the Lorde vnto me, and sayd: Though moses and Samuell stode before me, yet haue I no herte to thys peple. Dryue thẽ awaye, that they maye goo oute of my syghte. And if they saye vnto the: Whether shall we go? Then tell them: The Lorde geueth vnto thys answere: Some vnto death, some to the swerde, some to hunger, some to captiuitye. For I wyl bringe foure plages vppon thẽ sayth the Lorde. The swerde shall straungle them, the dogges shal deuoure them, the foules of the ayre, ãd beastes of the earth shal eate them vp/ And destroy them. I wyll scatter them abone also in all kindomes and landes tobe plaged/ because of Manasseh thee sonne of hesekias kynge of Juda, for the thinges that he dyd in Ierusalem.
B Who shal then haue pity vpon the/ O Ierusalem? Who shalbe sorye for thee? Or who shall make intercession, to obtayne peace for thee? seynge thou goeste fro me, and turnedest backwarde, sayth the Lorde? Therfore I wyll stretche out myne hande against the, to destroy the, and I wyl not be intreated. I wil scatre the abroade with the fanne one euerye syde of the land: I wyl waste my people and destroye them, for they haue had no luste to turne from their owne waye. I wyll make theyr wydowes mo in nombre, then the sandes, of thee se. Upon the mothers of theyr childeren, shall I bringe a destroyer in the noone daye. Sodenly and vnawares/ shall I sende a feare vpon theiz cities. She that hath borne vii. childeren, shall haue none, her herte shall be full of sorowe.

C The sunne shall fayle her in the clere daye, when she shall be confounded and fayntie for very heuenesse. As for those that remayne, I will delyuer thẽ vnto the sweard of theyr enemyes, sayeth the Lord. O mother, alas that euer thou dyddest beare me, an enemye and hated of the whol land: Though I neuer lente ner receaued vpon vsury, yet all men speake euell vpon me. And the Lord answered me: Lede not I the thẽ vnto good? Come not I to thee, when thou art in trouble: and helpe the, whẽ thyne enemye oppresseth the? Doth one yron hurte an other, or one metall ỹ commyth from the North, another? As for youre riches and treasure/ I wyl geue them out into a praye, not for anye money, but because of all your synnes, that ye haue done in all your coastes.
D And I wyll bryngе you with youre enemyes into a land/ that ye know not: for the fyre that is kindle in my indignation/ shall burne you vp.
O Lorde (sayde I then) thou knowest al thynges, therfore remembre me, and viset me/ delyuer me from my persecuters: Receaue not in ỹ cause in thy long wrath, yee thou knowest ỹ for thy sake I suffre rebuke. When I hadde found thy word I eat them vp gredily they haue made my hert Joyfull and glad. For I cal vpon thy name/ O lorde God of hostes. I dwel not among ỹ scorners, neyther is mydelyte therein: but I dwel only in the feare of thy ãde, for ỹ hast fyled me wyth bytternes.

Wrath that

Shal my heupnesse endure for euer? Are my plages then so grete, that they maye neuer be healed? Wylt thou be as a water, ẏ failleth, and can not contynue? Upon these wordes, thus laid the lord vnto me: If thou wilt turne agayne, I shal set the in my seruyce: and if thou wylt take out the thinge ẏ is precious from the vyle, thou shalte be euē as myne owne mouth. They shall conuert vnto the, but turne not thou vnto them: and so shal I make the a strong wal of stele agaynst this people. They shal fyght agaīst the, but they shal not preuaile. For I my selfe wil be w̄ the, to helpe the, and delyuer the, saieth the lord. And I wyl rid the out of the handes of the wycked, and deliuer the out of the hand of Trauntes.

¶ The prophecieth the myserye of the Jewes. He sheweth, that the worshiping of Idoles & the contempt of Gods law, is the cause of their misery. He prophecieth ẏ captiuitie of Babilō, & their deliueraūce frō thēce againe. The calling of ẏ Gētils.

¶ The.xvi. Chapter.

A MOreouer, thus saide the Lord vnto me: Thou shalt take thee no wyfe, ner beget chyldren in thys place. For of the chylderen that are borne in this place, of theyr mothers that haue bore thē, & of their fathers that haue begotten them in thys lande, thus sayth the Lord: They shall dye an horyble death, no man shall mourne for them, ner bury thē, but they shal lye as donge, vpō the earth. They shal perysh thorow the sweard, and hunger and theyr bodyes shalbe meate for thee foules of the aire, & beasts of the earth.

A Agayne thus saith ẏ lord: Go not vnto them, that come together for to mourne and wepe, for I haue taken my peace from thys people (sayth the Lord) ye my fauoure and my mercy. And in thys lande shall they dye, olde and yonge, ād shal not be buryed, no man shall bewepe them, no manne shall clyppe or shaue hym selfe for them.

There shall not one visite an other, to mourne wyth them for their dede, or to cōfort them. One shall not offre another the cuppe of consolation, to forgette theyr heupnesse for father and mother.

Thou shalt not go into their least house, to sytt downe, moche lesse to eate or drynke with them. For thus sayth the Lorde of hostes, the God of Israel: a* Beholde, I shal take awat out of this place, the voyce of myrth and gladnes, the voyce of the bryde grome and of ẏ bryde: yee and that in youre dayes, ẏ ye may se it.

Now when thou shewest thys people all these wordes, and they say vnto the: Wherfore hath the Lord deuysed all thys greate plage for vs? Or what is the offence and synne, that we haue done against the Lorde oure God? Then make thou them this answere: Because youre fathers haue forsaken me (sayth the Lorde) & haue cleued vnto straunge goddes, whom they haue honoured and worshipped: but me haue they forsaken, ād haue not kept my lawe. And ye with your shamefull blasphemyes, haue exceaded the wyckednes of youre fathers. For euery one of you, foloweth the froward and euell ymagination of hys owne herte, and is not obedient vnto me.

Therfore wil I cast you out of this lande, into a land that ye and your fathers knowe not: and there shall ye serue straunge goddes daye and nyght, there wyll I shewe you no fauour. Behold (sayth the Lord) the dayes are cōme, ẏt shall nomore be sayd: The lord liueth, which brought ẏ children of Israel out of ẏ land of Egypt: but, it shall be sayde, the Lorde liueth, that brought the children of Israel from the north, and from all landes where I had scatred them. For I wyl bring them agayne into thi lande, that I gaue their fathers.

B Behold (sayth the Lorde) I wyll sende out many b* fyshers to take them, & after that wyll I sende out many hunters to hunte them out from all mountaynes and hylles ād out of the caues of stones. For myne eyes beholde all theyr wayes, and they cannot be hydd from my face, nether can theyr wycked dedes be kepte close oute of my syghte. But fyrst wyll I sufficiently rewarde theyr shamefull blasphemyes & synnes wherwith they haue defyled my lande:

Namely, with their stinking Idoles and abhominacions, wherwyth they haue fylled myne heritage. O lord, my strength, my power, and refuge in time of trouble. The Gentyles shal com vnto the frō ẏ endes of ẏ world, & say: Verely our fathers haue cleaued vnto lyes, their Idoles are but vayne and vnprofitable. How can a man make those his goddes, which are not able to be gods. And therfore I wyll ones teache them, saieth the Lord, I wyll shewe thē my hande & my power, that they maye know, that my name is the lord.

The notes

a* The maner of the Prophetes comenly, is, first vtterly to condemne, & after to relace & comforte ẏ faythful, as Jeremy doth here in this chapter, & as it is vsed the whole scripture thorow.

b* By these fishers ar vnderstand ẏ hostes, by whom the lord scourged ẏ Jewes, & fished away their rulers. At foure sōdry draughtes were foure of their kinges taken at euery time som of ẏ chef of ẏ people with all but at ẏ last in ẏ tyme of zedekiah was al therest of ẏ people hunted out of those cruel hūters ẏ Chaldees. iiii. Reg. xxv. a. x. Reade ẏ note in ẏ. xxii. chapt. folowyng, at ẏ letter c.

¶ The frowardnes of ẏ Jewes. Cursed be those that put their confidēce in man, & those blessed that trust to God. Manes hert is wycked. God is ẏ searcher of ẏ hert. The kyuyng waters are forsakē. The halowing of ẏ Sabboth is commaunded.

¶ The. xvii. Chapter.

A YOur sinne (O ye of ẏ tribe of Juda) is wrytten in the table of youre hertes, and grauen so vpon the endes of youre alters w̄ a pen of yron & wan adamāt clawe: ẏ your children also maye thincke vpon your aulters, woddes/thicke trees/hye hilles/ mountaynes & feldes. Wherfore, I wyl make al your substaunce and treasure be spoiled, for the greate sinne ẏ ye haue don vpō your hie places thorow out al the coostes of your lande. Ye shal be cast out also from the herytage, that I gaue you.

And I wyl subdue vnder ẏ heup bondage of your enemies, in a land that ye know not. For ye haue mynystred fyre to my indignacion, which shall burne euermore. Thus saith the lord: Cursed be the man ẏ putteth his trust in man/ and a* that taketh fleshe for hys arme: and he, whose hert departeth frō ẏ lord.

He shalbe lyke the heeth, that groweth in the wildernes.

B As for the good thing that is for to cō, he shal not se it: but dwel i a drie place of the wyldernes, in a salt and vnoccupied land. * Blessed is the man, that putteth his trust in ẏ Lord, and whose hope is the Lord himself. * For he shal be as a tre/ that is plāted by the water syde; whiche spreadeth out the rote vnto moystnesse, whom the heate can not harme, when it commeth, but his leues are grene. And though there grow but lytle frute because of drouth / yet is he not carefull, but he neuer leaueth of to bringe forth frute. Amonge all thinges lyuing, man hath the most disceateful and vnserchable hert.

C Who shal then know it? Euen I ẏ lord searche out the grounde of ẏ hert, & trye the reines, & reward euery man according to his wayes, & according to ẏ frut of his councels.

D The disceatfull maketh a nest, but bryngeth forth no yong: He cōmeth by riches but not rightuously. In ẏ myddest of his lyfe must he leaue thē behind him, & at ẏ last be founde a very foole.

But ẏ (O Lorde) whose trone is moste glorious, excellēt & of most antyquite, which dwellest i ẏ place of our holy rest: Thou art the cōfort of Israel. All they ẏ forsake the shalbe cōfounded: al thei ẏ depart frō the, shalbe wrytten in earth, for they haue forsaken the lord, the very condyte of the waters of lyfe.

Heale me, O lord, & I shalbe whole: saue ẏ me/ & I shall be saued/ for thou art my prayse. Behold, these men saye vnto me. Where is the word of ẏ lord? Let it come. Where as I neuertheles ledyng the flock in thy wayes, haue cōpelled none by violence. For I neuer desired eny mans deeth/ this knowest thou wel. My wordes also were right before the. Be not now terrible vnto me, O lord, for thou art he in whom I hope, when I am in parel. Let my persecuters becōfounded, but not me: let the be afraied, & not me. Thou shalt bring vpō the ẏ tyme of their plage, & shalt destroye them right sore.

Agayne / thus hath the lord sayde vnto me: Go and stande vnder ẏ gate where thorow, ẏ people and the kinges of Juda go out and in/ yee vnder al ẏ gates of Jerusalem, and say vnto the, Heare the word of the lorde, ye kynges

of Juda, and all thou people of Juda & al ye citizens of Jerusalē, that go thorow this gate: Thus the Lord cōmaūdeth: Take hede for your lyues, that ye cary no burthen vpon you in the Sabboth, to bringe it thorow the gates of Jerusalem: ye shall beare no burthen also oute of your houses in the Sabboth. b* Ye shall do no labour therin, but halow the Sabboth, as I cōmaūded youre fathers. How be it they obeyed me not, nether hatkened they vnto me: but were obstinate and stubburne/ and nether obeyed me, nor receaued my correccion. Neuertheles/ if ye wil here me (saieth the Lord) and beare no burthen in to the cytye thorowe this gate vpon the Sabboth: If ye wyll halow the Sabboth / so that ye do no worcke therin: then shal there go thorow ỹ gates of this citye, kynges and princes/ that shall syt vpon the stole of Dauid: They shal be caryed vpon charettes, & ryde vpon horses, both they and their princes. Yee whole Juda and all the cytesyns of Jerusalem shall go beare thorow, and this cytie shal euer be the more and more inhabited. There shall come men also from the cyties of Juda from about Jerusalem, and from the land of Ben Jamin, from the playne feldes/ from the mountaynes & from ỹ wyldernes: which shal bringe burntofferinges, sacrifices/ oblacions/ and incense, and offer vp thanckesgeuyng in the house of the lord. But yf ye wil not be obedient vnto me, to halow ỹ Sabboth, so ỹ ye wyll beare your burthens thorow the gates of Jerusalem vpon ỹ Sabboth: Then shal I set fyre vpon ỹ gates of Jerusalem, and it shall burne vp the houses of Jerusalem/ & no man shal be able to quenche it.

The notes

a* That taketh flesh for his arme, his, ỹ puteth his trust in any thing but in the Lord.

b* Ye shal do no labour therin, but halow the Sabboth as I cōmaunded your fathers. &c. The foundacion of the fayth, is, to beleue Goddes promeses, & that he, made ỹ whole world, & doth also gouern it & further ỹ he knoweth and wil iudge all thinges. &c. These thinges did the lawe requyre in keping of ỹ Sabboth, to cōfesse both w word and sygne: and to geue diligent hede to ỹ herīng & interpreting of the lawe to thinck of ỹ glory of god, & to releue ỹ faithful soule with ỹ fodder of the word, to minister occasion also vnto the simple ỹ they likewise might attempt such thinges in their houses amongest their houshold folckes, to be pitiful ouer the werynes of such neighbours as labored soare al ỹ wekelōge, & release them to attend & geue hede to ỹ exercyses of the spirite & to ỹ consolacion & cōforting of their neighbours: not only to abstaine from outwarde worckes, and fulfyl their appetites and lustes, for ỹ dyd ỹ lord forbyd. The Sabboth thuld be applyed to the leaful exercising of God, not to synfulnes & wātones. It is cōmaunded to be sanctyfyed, not to be polluted and defil. d w naughtynes. To god alone must we also kepe it, and cal on his name: other goddes or goddes felowes ought we not to enquere of, ner fal downe vnto them. But when such occasiōs come as turne our rest into occupacīō and labour, thē ought we to remembre ỹ ỹ Sabboth was ordened for man, not man for ỹ Sabboth. Marc ii. d. so that in ỹ meane season/ the feare of god & ỹ charite toward our neighbour (which ar the cheefe pyncypal thinges in ỹ obseruacion of ỹ Sabboth) be not lyghtelye regarded.

¶ The. xviii. Chapter.

¶ God sheweth, by ỹ example of a potter, that it is in his power to destroy the dispysers of his word, & to help thē agayne when they amend. The conspiracie of the Jewes against Jeremy. His prairer against his aduersaryes.

THis is another communicatiō, that God had with Jeremy, saynge: Arise, and go downe to the Potters house/ and there shal I tel the more of my minde. Now whē I cā to the Potters house/ I found him makyng his worke vpon a whele. The vessel that the Potter made of clay, broke among his handes: So he beganne a new, & made another vessell, according to his minde. Then said the Lord thus vnto me: Maye not I do with you, as this Potter doth, O ye house of Israel/ sayeth the Lord? Beholde, ye house of Israel: ye are in my hande/ euen as the clay is the Potters hande.

At whatsoeuer time I take in hande to rote oute & to destroye, or to waste awaye eny people or kingdom: if that people (against whom I haue thus deuysed) conuerte from their wickednes: I immediatlye/ I* repent of the plage, that I deuised to bringe vpon the. Agayne When I take in hande, to buylde, or to plante a people or a kingdome: yf ỹ same people do euell before me/ and heare not my voyce: ymmediatly, I repent of the good, that I deuise to do for them. Speake now therfore vnto whole Juda/ and to them that dwell at Jerusalem: Thus sayth the Lord: Behold, I am deuising a plage for you, and ā taking a thyng in hande against you.

Therfor let euery man turne from hys euel waye, take vpon you the thinge that is good, and do right. But they saye: No more of this, we wyll folowe our owne ymaginacions, and doe euery man according to ỹ wylfulnes of his owne mynde.

Therfore thus sayth the Lorde: Aske among the heathen, yf any man hath harde such horrible thinges, as the daughter of Sion hath done. Shal not the snowe (that melteth vpon the stonie rocks of Libanus) moyste the feldes? Or may the springes of of watersbe so grauen awaye, that they runne no more, geue moystnes/ nor make frutefull? But my people hath so forgotten me, that thei haue made sacrifice vnto vayne Goddes. And whyle they folowed their owne wayes, they are come oute of the hye strete/ & gone into a fote way not vsed to be troden. Wherthorow they haue brought theyr lande into an euerlastinge wildernes and scorne: So that whosoeuer trauayleth thereby, shalbe abaysshed, and wagge theyr heades, with an East wynde wyll I scatter them, before theyr ennemyes. And when their destruction cometh, I wyll turne my backe vpon them/ but not my face. Then sayd they: come, let vs ymagyne somethyng against this Jeremy. Ye thys dyd euen the prestes/ to whom the lawe was committed: the Senatores, that were the wyseste: & the prophetes, which wanted not the word of god. Come (sayde they) let vs cutt oute his tonge, and let vs not regarde hys wordes. Consyder me/ O Lord, and heare the voyce of myne enemyes. Do they not recompence euell for good, when they dig a pyt for my soule? Remembre, how that I stode before the, to speake for the, & to turn awai thi wrath frō thē

Therfore let their childrē dye of hūger, & let thē be oppressed w the swerd. Let their wiues be robbed of theyr children, & become widdowes: let theyr husbandes be slayne, let theyr yong mē be killed w the swearde in ỹ felde. Let ỹ noyse be herd out of theyr houses, whē the murtherer cōmeth sodenly vpō thē: For they haue dygged a pytte to take me, & laid snares for my fete. yet lorde, ỹ knowest all their coūcell, ỹ they haue deuised, to slaye me: & therfore forgeue thēnot their wickednes, & let not their synne be put out of thy syghte: but let them be iudged before the as the gylti. This shalt thou do vnto them in thee tyme of thy indygnation.

The notes

a* The repentaunce of God is, the chaunginge of hys deade, as ye haue i. Reg. xv. c.

¶ He prophecieth the destruction of Jerusalem, for the contempt and despysynge of the worde of God.

¶ The. xix. Chapter

MOreouer, thus sayd ỹ Lord vnto Jeremy: go thy way, & bye the an erthen pytcher, and brige forth the Senatours, and cheefe prestes into the valleye of the childeren of Hennom, which lyeth before the porte that is made of brych/ and shewe them there the wordes, that I shall tell the/ & say thus vnto thē: Heare the worde of the Lorde, ye kynges of Juda/ & ye cytesyns of Jerusalem: Thus sayth ỹ Lorde of hostes the God of Israell: beholde/ I wyll bringe such a plage vpon thys place, that the eares of all ỹ heare it, shall glowe. And that because thei haue forsakēme, & vnhaloued this place, ād haue offred in it vnto straūge goddes: whome nether they, theyr fathers, ner the kynges of Juda haue known. They haue fylled thys place also with the bloude of innocents, for they haue set vp an alter vnto Baal/ to burne theyr childeren for a burnt offringe vnto Baal, which I nether commaunded, ner charged them/ nether thought once therupon.

Beholde therfore, the tyme commeth (sayth the Lorde) that thys place shall nomore be called a* Topheth, ner the valley of the childzen of Hennam but ỹ valley of slaghter. For in thys place wyll I slaye the Senatours of Juda and Jerusalem, & kyll them downe w the swerde in the syght of theyr ennemyes, and of them that seake theyre lyues: And theyr ded carcases wyll I geue to be meate for the foules of the ayre/ and beastes of the felde. And I wyll make thys citie so desolate, and despysed: that who so goeth therby, shall bee abaysshed ād feast vpon her, because of all her plages.

I wyl fede them also w the flesh of theyr sonnes & their daughters. Ye euery one shall eate vp another in the besegyng & straytnes/ wherw their enemyes (ỹ seke their liues) shal kepe thē

and

And the pytcher shalte thou breake in the sight of the men, that shalbe with the, and saye vnto them: Thus sayeth the lord of hostes: Euen so wyl I destroy this people and cyte: as a Potter breaketh a vessel, that cā not be made whole agayne.

In Topheth shal they be buryed, for they shal haue none other place. Thus wyl I do vnto this place also, saieth the Lord, and to them that dwel therin: ye I wyll do to this citi, as vnto Topheth (For the houses of Jerusalem and the houses of the kynges of Juda are defiled, lyke as Topheth) because of all the houses, in whose Watlers they did sacrifice vnto al the hoost of heauen, and poured out drincke offrynges vnto straunge goddes. And so Jeremye cam from Topheth, wher the lord had sent hym to prophecye, and stode in the courte of the house of the Lord, and spake to all the people: Thus saieth the Lord of hoostes the god of Israel: Behold, I wyl bringe vpon this cytie & vpon euery towne about it/al the plages that I haue deuised against them: for they haue ben obstinate, and wold not obeye my warninges.

The notes

a * Of Topheth ye haue before in the. vii. g.

¶ Jeremy is smitten and cast into prison, for preachyng of the word of god. He prophecyeth y captiuyte of Babylon. He complaineth that he is a mocking stock, for the word of god. He is compelled by the spyrite to preache the word, wyl he wyl he not.

¶ The. xx. Chapter

A Then a* Phachur the preest the sonne of Emer, chef in the house of the lord, herd Jeremi preache so stedfastly: he smote Jeremy, & put him in the stockes, that are by the hye gate of Ben Jamin, in the house of the Lord. The next daye folowing Phachur brought Jeremye out of the stockes agayne. Then sayde Jeremy vnto hi The Lord shal cal the no more Phachur (that is excellent and increasynge) but Magor (that is fearefull and afraped) euery where. For thus sayeth the Lord: behold, I wyl make the a fraped, the thy self/and al that fauour the which shall perishe with the swerde of their enemyes, euen before thy face.

And I wyl geue whole Juda vnder the power of the kyng of Babylon which shall carye some vnto Babylon prisoners, and slaye some with the swerd. Moreouer/all the substaunce of thys B lande, all theyr precious and gorgious workes, all costlynes/and all the treasure of the kynges of Juda: wyll I geue into the handes of theyr enemyes, whyche shal spoyle them, and cary them vnto Babylon. But as for the (O Phachur) thou shalt be caryed vnto Babilon with all thyne houshold, and to Babylon shalt thou come, where thou shalte dye, and be buryed: thou and all thy louers, to whome thou hast preached lyes. O Lord, thou makest me weake/ but thou refreshest me, and makest me stronge agayne. All the daye longe am I despysed, and lauged to scorne of euery man: because I haue now preached longe against malicious tyranny, and shewed the of destruction. For the which cause they cast the word of the Lord in my teeth, and take me euer to thewyll.

Wherfore/ I thought from hence C forth, not to speake of hym: nor to preach any more in his name. But the worde was a very burnyng fyre in my herte and in my bones, which when I wolde haue stoped/ I might not. For why, I herd so many derisions and blaspheymes, ye euen of myne owne companyons/and of such as were conuersaunte with me: which wente about/to make me afrayde, sayeng: Upon him, lett vs go vp pon hym, to feare hym & make hym hold his tong: that we may ouercome him, and be auenged of him

But the Lorde stoode by me, lyke a mighty gyaunte: therfore my persecuters fell/and coulde do nothynge. They shalbe sore confounded/for they haue done vnwyselp, they shall haue an euerlastyng shame. And nowe, O Lord of Hostes, thou rightuous sercher (which knowest the reynes and the verye hertes:) let me se them punished, for vnto the I commit my cause.

Synge vnto the Lorde/and prayse D hym, for he hathe deliuered the soule of the oppressed/from the hande of the violent. b * Curled be the daye/wherin I was borne: vnhappye be the day wher in my mother broght me forth. Curled be the man, that brought my father tydynges, to make hym glad, sayeng: thou haste gotten a sonne. Let it happē vnto that man, as to the cities whiche the Lorde turned vpsyde doowne (when he had heard longe the wicked rumoure of them) because he slewe me not, as sone as I came out of my mothers womb, and because my mother was not my graue her selfe, that the byrth myght not haue come oute/but remayned styll in her. Wherfore came I forth of my mothers wombe? To haue experience of labour and sorowe? and to leade my lyfe with shame?

The notes.

a * Phachur was the hye bysshop of the temple, the ringleader of false prophetes, the chefe hereticker, that is, the ouerbrower of true godlynes The dignitie of Priesthode, geuen vnto hym he abused. For he taught not and reproued by the woordes but feared the Godly with cruelte, he is not the greater man that stryketh/but he is the stronger that is stryken, he not onely stroke but also pyssoned hi that withstood him not, but patiently loked for the helpe of God. It is no newe thynge (ye may se) for Bysshoppes to persecute the prophetes of the Lorde, for theyr preaching of the truth & constancy.

b * What is signifyed by cursing of the day is shewed in Job. iii. a. Phys sentence and other lyke are not to be taken as examples of impatience in holy men, but as the confession of the frayltie of man cō playnyng thus vnto hym that only can helpe and cō forth them.

The prophecyeth that sedekyah shalbe taken, & the cytie burned.

¶ The. xxi. Chapter.

A These are the woordes y the Lorde spake vnto Jeremy what time as kynge sedekiah sēt vnto him Pashur the sonne of Melchiah/ and Sophoniah the sonne of Maasiah preest sayinge: Aske councell at the Lord (we pray the) of oure behalfe/for Nabuchodonoser the kynge of Babylon besegeth vs, yf the Lorde (peraduenture) wil deale with vs, according to hys marueles power, and take hym from vs.

Then spake Jeremye. Geue sedekiah this answere. Thus sayth the Lord god of Israel: behold, I wyl turne backe the weapons that ye haue in your handes, wherwith ye fight against the kinge of Babylon, and the Caldees which besege you round about the wales, and I wyll bringe them together into the myddest of this cytie, and I my selfe B yll fyght agaynst you, with an outstretched hand, and with a mighty arme, in great displeasur and terrible wrath: & wyl smite them/that dwel in this cite: bee both men and catteil shall dye of y pestilence.

And after this (saith the Lorde) I shal delyuer sedekiah the king of Juda, C and his seruaunts, his people (and such as are escaped in the cytye, from y pestilence/swearde, and honger) into y power of nabuchodonosor king of Babylon: yee into the handes of their enemyes, in to the handes of those that folow vpon their liues, which shal smite them with the swerd: they shal not pitye them, they shal not spare them, they shal haue no mercy vpon them.

And vnto this people thou shalt saye: Thus saieth the Lord: * behold, I laye before you the waye of lyfe and deeth. Who so abydeth in this cytie/shall perysshe. ether with the swerd/ w honger, or with pestilence. But who so goethe out to holde on the Chaldes part, y besege it, he shal saue his life, and a* shal wynne his soule for a pray. For I haue set my face agaynst this cytie (sayeth y lorde) to plage it/and do it no good.

It muste be geuen in to the hande of the kyng of Babylon, and be brent w fyre.

And the house of the kynge of Ju- D da, saye thus: Heare the word of the lorde (O thou house of Dauid) for thus saith the lord: Minister righteousnes and that sone, delyuer the oppressed frō vyolent power: for euer my terryble wrathe breake oute lyke a fyre, and burne so, y no man maye quench it, because of the wickednes of your imaginacyōs Behold (saieth the lord) I wyl cōe vpo you, y dwel in y valleis, rocks and feldes, & saie: Tush, who wyl make vs afraped? or who wil come into our houses? For I wil vysit you (saith y lord) because of y wickednes of your inuēcōs, & wyl kindle such a fire i your wod, as shal consume al/y is about you.

The notes

a * Shall wynne his soule for a prayse, that is, shall escape daunger: It is alone with that which goeth before he shall take hys lyfe: hys soule that is, hys life, shalbe vnto hym as a pray: because he shulde verely haue loste it, if he had bydden in Jerusalem: and by flying vnto the Chaldees he shuld wynne it, euē as a man wynneth a pray in battell.

He

¶ He exhorteth the kynge of Juda to iudgement, & ryghtousnes. Why Jerusalem is brought into captiuitie. The death of Sellum the sunne of Josua, is prophecyed.

¶ The.xxii. Chapter.

THus sayde the Lorde also: Goo downe into the house of the king of Juda/and speake there these wordes, and saye: Heare the worde of ỹ Lorde, thou kyng of Juda that sytteste in the kyngly seate of Dauid: thou and thy seruauntes and thy people/that go in and out at this gate. Thus the LORDE commaundeth: kepe equitie and ryghtousnes/delyuer the oppressed from the power of the violente: do not greue nor oppresse the straūger, the fatherles nor the wyddowe/and shede no innocent bloude in this place.

And if ye kepe these thinges faythfully, then shall there come in at the dore of thys house kings, to syt vpon Dauids seat: they shalbe caried in Charets and ryde vpon horses, both they and theyr seruauntes/and theyr people. But if ye wyll not be obedient vnto these cōmaundementes, I sweare by myne owne self (sayth the Lord) thys house shal be waste. For thus hath the Lorde spoken vpon the kynges house of Juda: Thou art the head, as Galaad is in Lybanus: What wylt thou saye of it, yf I make the not so wast (and thy cities also) that no man shal dwel therin: I wil prepare a destroyer with hys weapons for the, to hewe downe thy speciall Cedre trees: and to caste them in the fyre.

And all the people that go by this citie shall speake one to an other: wherfore hath the Lord don thus vnto this noble cyty? Then shall yt be answered, *because they haue broken the couenaunt of the Lorde theyr God, and haue worshipped and serued straunge Goddes. Mourne not ouer the dead, and be not wo for them, but be sory for hym that departethe awaye: for he commethe not agayne, and seeth his native countre nomore. For thus sayth the Lorde/as touchyng a* Selum the sonne of Josyah kynge of Juda, which raygned after hys father/and is caried out of this place: He shal neuer com hither againe for he shall dye in the place, whervnto he is led captiue, and shal se this lande nomore. Wo worth him, that buyldeth hys house wyth vnryghtousnes, and his parlers with the good that he hath gotten by violence: which neuer recompenseth his neyghbours laboure, ner payeth him his hyre. He thynketh in him selfe: I wyl buylde me a wyde house, and gorgeous parlers: He causeth windowes to be hewen therin, and the sylynges and geastes maketh he of Cedre, and paynteth them with zenober. Thinckest thou to raigne, now that ỹ prouokest me to wrath wyth the Cedre trees?

Dyd not thy father eate and drincke and prospere well, as longe as he dealt with equite and ryghtousnesse? Yee when he helped the oppressed and poore to their ryght then prospered he well.

From whence came this, but onlt because he had me before his eyes, sayeth the Lord. Neuertheles, as for thine eyes and thyne hert/they loke vpon couetousnesse, to shede innocent bloude, to do wrongand violence. And therfore, thus sayeth the Lorde agaynst Jehoakym, the sonne of Josiah kyng of Juda: They shal not mourne for him (as they vse to do) alas brother, alas syster: nether shal they say vnto hi: Alas syr, alas for that noble prynce. But as an Asse shal he be buryed, corrupt and be caste without the gates of Jerusalem.

Clymme vp the hil of Libanus (O thou daughter Sion) lyfte vp thy voyce vpon Basan/crye from all partes: for al thy louers are destroyed. I gaue ỹ warnyng, whyle ỹ wast yet in prosperite. But thou saydest: I wyl not here. And this maner hast thou vsed frō thy youthe, that thou wouldest neuer heare my voyce. Al thy herdmen shalbe dryuen wyth the wynde, and thy derlinges shalbe caryed away in to captiue: Thē shalt thou be brought to shame and cōfusyon, because of all thy wyckednes: thou that dwellest vpon Libanus, & make thy nest in the Cedre trees.

O how greate shal thy mournyng be, when thy sorowes com vpon the, as a woman trauelyng with childe?

As truly as I lyue (sayeth ỹ lord Though

Though b* Conanyah ỹ sonne of Jehoakim kyng of Juda were the signet of my right hand/yet wil I pluck him of: And I wil geue the in to the power of them that seke to slay the, and in to ỹ power of them that thou feareste: into the power of Nabuchodonosor ỹ king of Babilon, and into the power of the Caldees. Moreouer, I wyll sende the, and thy mother that beare the/ in to a straung land, wher ye were not borne, and there shal ye dye. But as for the land that ye wil desire to return vnto, ye shal neuer come at it agayne. Thys man Conanyah shalbe lyke an ymage robbed and torē in peces, whych pleaseth no man, for al his apparrel. Wherfore both he and his sede shalbe sent a waie, and cast out into a land, that they know not.

O thou earth, earth, earth: heare the word of the Lord: Write this man amonge the outlawes, for no prosperyte shal this man haue al his lyfe long. Nether shall eny of his sede be so happye, as to syt vpon the seate of Dauid, and to beare rule in Juda.

The notes

a* Some vnderstand here by Sellū al the sonnes of Josiah. And'verely they were al take prisoners w greate shame, & dyed out of Jerusalem ye out of the lands of Israel, & were buryed without ỹ honoure due vnto o kinges. Fyrst Jehoahaz (whom manye thynke to be specyally signified by'Selum) was brought into Egipt'& ther he died. iiii. Reg. xxiii. g And his brother Eliaki which came in his stede was taken of Nabuchodonosor, & ledered & brought to Babylon. Par. xxxvi. a Whose successoure. Jehoacin was also brought to babilō, & his mother to. iiii. Reg xxiii. c. At the last his vncle Sedekiah thzough hys sinne both to god & man, betrayed ỹ whole kyngdomes was also brought to Babylon, & there had his chyldren slaine, be fore his face, & his owne eyes put out. iiii. Reg. xxv b. All this whole lamentable busines thuld Jeremi scame to note here in few words. If any man thinck this prophecy to belong only to Jehoahaz with him wyl I not striue.

b* Otherwise, Jehoacin iiii. Reg. xxiiii. b & also Jeconiah, Mat. i.

¶ He speketh against euel Curates ỹ make hauock of ỹ flock of ỹ lord. Of ỹ conuersion of ỹ couenaūt of ỹ Jewes to ỹ faith. The cōmig of ỹ true shepard Christ is prophesied.

Against false prophetes, Whē a prophet preacheth ỹ word of God, God, cōsenteth ỹ herts of the hearers Against Prophetes ỹ prechē lyes vnder the name of god. The miracles of false Prophetes.

¶ The.xxiii. Chapter.

WO be vnto the shepardes, that destroy, and scattre my flocke, saieth the lorde.

Wherfore, this ỹ cōmaūdement of the Lorde God of Israell/vnto the shepherdes that fede my people: Ye scatre and thrust out my flocke, and loke not vpon them. Therfore now wyl I visit the wickednes of your ymaginacions, saieth the Lord: And wyl gather togeth er the* remnaunt of my flocke, from all landes that I had dryuen them vnto/and wyl bryng them agayne to their pastures, ỹ they maye grow and increase. I wil set shepardes also ouer them, which shall fede them. They shall nomore feare & dred, for there shal non of them be lost saieth the lord. Wholde the tyme commeth, saith the Lord, ỹ I wyl rayse vp the ryghteous braunch of Dauid, which shall rule/and discusse matters w wysdom/& shal set vp equyte and righteousnes againe in the earth.

In his tyme shall Juda be saued & Israel shal dwel with out feare. And this is the name that they shall cal hi: euen the lord our righteous maker. And therfore beholde, the tyme cōmeth saieth the lord/ỹ it shal no more be sayde: the Lord lyueth, which brought the chyldren of Israell out of the lande of Egipt: But the lorde lyueth, which brought forth, and led the sede of the house of Israel/out of ỹ North lande/and from al countreis where I had scattered them, and they shal dwell in their owne land agayne.

My herte breaketh in my body because of the false prophetes, al my bones shake: I am become lyke a dronken man (ỹ by the reason of wyne can take no rest) for very feare of the lorde, and of his holye wordes: because the lande is ful of aduouterers, where thorow it is destroyed and mourneth, and ỹ pleasaunt pastures of the deserte are dryed vp. Yee the waye that men take, is wycked, and their gouernaunce is nothynge lyke the'holy worde of the lord. For the prophetes and theyr preestes themselues are poluted ypocrites, and their wickednes haue I found in my house saieth the lorde. Wherfore/their waye shalbe slipery in the darcknes, wherin they maye stacker and fal. For I wyll bringe a plage vpon them, euen the yeares of their visytasyon, saith ỹ Lord. I haue seene folye amonge the prophe-

tes of Samaria, that thei preached for Baal, and disceaued my people of Israel.

I haue sene also among the Prophetes of Jerusalem, foule aduoutry/ and presumptuous lyes. They take the most shamfull men by the hand, flatteryng them, so ỹ they cā not returne frō their wickednes: All these with their cytezyns are vnto me, as Sodom, and as the inhabitours of Gomorre.

Jerem. xxiii. b

Therefore thus saieth the lorde of Hostes concernyng the prophetes: Behold/ I wyl fede them with worm wod and make thē drynck the water of gal For from the prophetes of Jerusalē is the syckues of ypocrisy com in to al the land.

D Jerem. xxbiii xxviii. b

And therfore the lord of Hostes geueth you this warnyng: Heare not the wordes of the prophetes that preach vnto you/ & deceaue you: for thei speake ỹ meanyng of their owne hert, & not out of the mouth of the lorde. They saye vnto them, that despyce me: The lorde hath spoken it: Tush ye shal prosper right wel. And vnto al them/ ỹ walck after the lust of their owne hert, they saye: Tush there shal no misfortune happen you. For who hath sytten in ỹ counsel of the lord, that he hath herd & vnderstand, what he is about to do? Who hath marked his deuise & herde it? Behold the stormy wether of the Lord (that is, his indignacion) shal go forthand shal fal downe vpon the hed of the vngodly. And the wrath of the lord shall not turne agayne/ vntyll he performe and fulfyl the thought of his hart. And in the latter dayes ye shall know his meanyng.

Jerem. xxii. a Sophon. ii

I haue not sent these Prophets (saieth the Lorde) and yet they ranne. I haue not spoke to the, and yet they preched. But yf they had contynued in my counsel and herd my wordes: they had turned my people from their euell wayes and wycked imaginacions. Am I then God ỹ seethe but the thinge, which is nye at hande, and not that is far of, saieth the Lord. Maye eny man hyde hym selfe, that I shal not se hym? saieth the Lorde.

E Jere. xxiii. b

Do not I fulfyl heauen and earthe? saieth the Lord. I haue herd wel ynough/ what the prophetes saye, that preache lyes in my name, sayinge: I haue dreamed, I haue dreamed. How longe wyl this contynue in the prophetes hertes, to tel lyes, and to preache the craftye sutletye of their owne herte? Whose purpose is (with the dreames that euery one tel) to make my people forget my name, as their fore fathers dyd/ when Baal came vp. The prophet that hath a dreame, let him tel it: and he that vnderstandeth my word, let him shewe it faythfully.

For what hath chaffe and wheate to do to gether, saieth the Lorde? Is not my word lyke a fire, saieth the lord, and lyke an hammer, that breaketh ỹ hard stone? Therfore thus saieth the lorde: beholde/ I wil vpon the prophetes, b* ỹ steal my word priuely from euery mā. Behold, here am I, saithỹ lord) against the prophetes, that take vpon their tūges to speake: The lord hath sayde it. Behold, here am I (saieth the Lord) agaynst those prophetes, that darre prophesy lyes and discreue my people with their vanytes, and myracles, whom I neuer sent, nor cōmaunded them. Thei shal do this people grete harme saieth the lorde.

F

Yf this people, ether eni prophet or preest aske ỹ, and saie: what is the* burthen of the Lorde? Thou shalt saye vnto them: What burthen? Therfore wil I cast you fro me (saieth the lorde) because ye your selues are a burthen. And the prophet, preste or people that vseth thys terme (the burthenne of the Lord) him wyl I visit/ and his house also.

But thus shal ye saye, euerye one to another: What answeare hath the Lorde geuen? or what is the lordes commaundemente?

G

And as for the burthen of the Lorde/ ye shall speake nomore of yt: for euerye mans owne worde is his burthen, because yee haue altred the wordes of the lyuynge God the Lorde of Hostes our God.

Thus shal euery man saye to ỹ prophetes: what answere hath the Lord geuen thee? Or what, saieth the Lorde?

And not once to name the burthen of the Lord. Therfore thus saieth ỹ lord: For so much as ye haue vsed thys terme (the burthen of the Lord) where as I notwithstanding sent vnto you, and forbade you to speake of the Lordes burthen.

Beholde therfore, I wyl repute you as a burthen/ and wyl cast you out of my presence: yee and the cytte also, that I gaue you and your fathers: and wil bring you to an euerlastynge confusyō, and in to such a shame, as shal neuer be forgotten.

The notes

a* The faithful people are called remnauntes, because they are but few in nombre: as it appereth. Esay. x. c. f. Mat. xx. b

b* That stele my name, ỹ is, ỹ shew i my name, and ther thing which I haue not commaunded.

c* That is the prophecy & heup word of the lord Esaiii. a Jhac. i. a

The. xxiiii. Chapter.

C The vysion of the. ii. pannyers of fygges The first vysion signifieth that part of the people shuld be brought agayne frō captiuite. The second, that Sedekiah and the rest of the people shulde be destroyed.

1 THe lord shewed me a vysyon: Behold, there stode two maundes of fygges before the Temple of the lord, after that Nabuchodonosor kyng of Babilō had led away captiue Jechoneah ỹ sonne of Jehoaim kynge of Juda, the mightymen also of Juda & the worckmasters, and conning mē of Jerusalem, vnto Babilon. In the one maund were very good fyges, euen lyke as those that be first ripe. In the other maunde were very naughtye fyges, which might not be eaten, they were so euel. Then sayd the lord vnto me: what seyst thou Jeremy? I sayde: fyges, wherof some be very good, and some so euell, that noe man maye eate them.

2 Then came the word of the lorde vnto me, after this maner: Thus saith the lord the god of Israel; like as thou knowest ỹ good fyges, so shal I know the men led awaye, whom I haue sente out of this place in to the lande of the Caldees/ for their profyte: and wyll set many eyes vpō them for the best, for I wyl bring them agayne into his lande, I wyl buyld them vp and not breake them downe: I wyl plāt them/ and not rote them out. And I wyl geue the an hert to know, how that I am the lord. They shalbe my people, and I wyll be their God/ for they shall returne vnto me w̄ their whole hert.

And lyke as thou knowest the naughtye fyges, whych may not be eatē, they are so euel: Euen so wyl I sayeth the Lord (let Sedekiah the kyng of Juda/ (ye and al his princes, and the residue of Jerusalem that remayne ouer i this lande, and them also that dwel in Egypte) to be vsed and played in all kyngdomes and landes. And wyll make them to be a reprofe/ a comen by worde, a laughyng stocke and shame, in al the places, wher I shal scatre thē. I wyl send the sweard, hongre and pestilence among them, vntil I haue cleane consumed them out of the lande, ỹ I gaue vnto them and their fathers.

C Jeremy propheseyeth that they shalbe in captiuite lxx yeares, because they contempted & dyspysed ỹ word of God. He sheweth ỹ after lxx. yeares the Babylonyās shuld be destroyed. The destructiō of al nacions is propheseyed. He moueth the Prestes of ỹ nacions to wayling.

C The. xxv. Chapter.

1 A Sermon that was geuen vnto Jeremy, vpon all the people of Juda: In ỹ fourthe yeare of Joachim the sonne of Josiah kynge of Juda, that was in the fyrste yeare of Nabuchodonosor kyng of Babilon. Which sermō, Jeremy the propht made vnto all the people of Juda/ and to al the inhabitours of Jerusalē, on this maner.

From the. xiii. yeare of Josiah the sonne of Amon kynge of Juda/ vnto this present daye (that is euē. xxiii. yeares (the word of the lorde hath bene cōmitted vnto me. And so haue I spoke to you, I haue risen vp earlye, I haue geuen you warnynge in season, but ye wold not heare me. Though the lorde hath sent his seruaunt, all the prophetes vnto you in season: Yet wold ye not obeye, ye wold not encline your eares to heare.

2 He sayde: turne agayne euery mā frō his euel waye, & frō your wicked ymaginacions, and so shall ye dwell forever in the lande/ that the Lorde promysed

you and youre forefathers: And go not after straunge goddes, serue them nott, worshipp them not, and anger me not with the worckes of youre handes: the wyll not I punisshe you. Neuertheles/ ye wolde not heare me (sayth the lorde) but haue defied me withe the worckes of youre handes, to your owne greate harme.

Wher fore thus sayth the Lorde of hooستes: because, ye haue not harkned vnto me woorde, lo I wyll sende oute, and call for all the people, that dwell in the northe, sayth the lorde, and wyll prepare Nabuchodonosor ꝑ king of Babilō my seruaunt/ and wyll bryng ꝑ vpon this lande, and vpon all that dwell therin, and vpon all the people that are aboute them/ and wyll vtterly rote ꝑ oute. I wyll make of them a wylderneſſe / a mockage, and a continuall deserte.

C Moreouer/ I wyll take from them the ** voyce of gladneſſe and solace/ ꝑ voyce of the bridegrom and the bryde, the voyce of the annoynted, wythe the creatures: and thys whole lande shal become a wylderneſs and they shall serue the saide people, and the king of Babylon/ three score yeares and ten. Whē the .lxx. yeares are expyred, I wyll visite also the wyckednes of the kynge of Babylon & his people sayth the Lord: yee and the lande of the Caldees, & will make it a perpetuall wylderneſſe and wyll fulfyll all my woordes vpon that lāde, which I haue deuised agaynste it: ye all that is written in thys boke, whiche Jeremy hath prophecyed of al all people/ so that they also shalbe subdued vnto dyuers nacions and greate kynges, for I wyll recompence them a Iob. xxxiiii.b cording to theyr dedes and worckes of theyr owne handes.

D For thus hath the lorde God of Israell spoken vnto me: Take thys wyne Esay. li. and Psal. lxxv. b cuppe of indignation fro my hande, ꝑ thou mayst cause al the people, to whō I send the, for to drynck of it / that whē they haue dronken therof, they maye be mad and out of theyr wyttes, when the swerde commeth, that I wyll sende amonge them. Then toke I the cuppe from the lordes hāde, and made al the people drynke therof, vnto whom the lord had sent me.

But fyrst the citie of Jerusalem, & al the Cities of Juda/ theyr kynges & C princes: to make them desolate, waste, despised and cursed accordingas it is come to passe thys day: ye and pharao the kynge of Egypte/ his seruauntes hys princes and his people altogether one with another and all kinges of the lāde of Hus, all kinges of the philistines land, Ascalon, Azah, Accaron, and the remnaūt of Asdod / the Edomites, the Moabites and the ammonites: All the kyngs of Tyrus and Sydon: the kinges of the Illes, that are beyond the se Dedan, Thema, Buz and the chauen Ismaelytes: all the kinges of Arabye, (& generally) al the kynges that dwell in the deserte: al the kynges of Zamry, all the kynges of Elam, all the kinges of the Medes, al kynges towarde the North, whether they be farre or ny/ euery one with his neyghbours: Yea and all the kingdoms that are vpon the whole earth the kinge of Sezach/ sayde he, shall drynck with them also.

And saye thou vnto them: Thys is I the commaundemente of the Lorde of hooستes the God of Israell: Drynke & be dronken/ spewe and fall, that ye neuer ryse: and that thorow the sword, which I wyll send among you. But yf thei wyll not receaue the cuppe of thyhand, Jeremie Ezechiel. Amos. and drynck it, then tell them: Thus doth the Lorde of hostes threaten you: drincke it ye shal and that shortly. For lo, I beginne to plage the citt, that my name is geuen vnto: Thynke ye then, that I wyll leaue you vnpunished: ye shall not go quite. For why, I call for a swearde vpō all the inhabytours of the earth, sayth the lorde of hooستes.

Therfore tell them all these woordes, Jeremie Amos. and saye vnto them: The lord shal cry from aboue, and let hys voyce be herde from hys holy habitacion, with a greate noyse shall he crye from hys courte gall. He shall geue a great voyce (lyke the grape gatherers) and the sound therof shalbe heard vnto the endes of the worlde. For the lorde hath a iugemente to geue vpon al people, and wyll hold his courte of iustice wyth all fleshe and

punish

punish the vngodlye, sayth the lorde.

For thus sayeth the lord of hooستes. Beholde, a myserable plage shall goo G from one people to another, and agret stormy water shal aryse from al the ende of the earth. And the same daye shal the lorde hi selfe slay thē, from one ende of the earth to another. There shal no mone be made for eny of thēm ne gathered vp/ none buried: but shall lye as dung vpon the ground. Jerem. xxv. b

Mourne (O ye shepardes) and crye sprynkle your selues with ashes, O ye rammes of the flock: for ꝑ tyme of your slaughter is fulfilled/ and ye shall fall like vessels conningly made for pleasure. Matth. v.

The shepardes shal haue no waie to fle, and the rammes of the flock shal not escape. Then shal the shepardes crye horribly, and the rammes of the flock shal mourne: for the Lord shal cōsume their pasture / and their beste feldes shal lye deed because of the horrible wrath of the Lord. They shal forsake their foldes lyke as a lyō: For their landes shalbe wast because of ꝑ wrath of the destroyer, and because of his fearefull indignacion.

The notes

**By these things are vnderstand ꝑ pastyme, ꝑ pleasures & abundaūce of worldly thinges. All these wolde ꝑ Lord take away frō the Iewes. Jer vii. g. x. i C Jeremy moueth the people to amendemet. He is taken of the Prophetes and Preestes, & brought to iudgement: he being accused before the Princes answereth, that he had preched only the woordes of god The rulers and the people delyuer Jeremy agaynst the wylles of ꝑ Preestes & prophetes: after ꝑ example of Hezekiah, which had delyuered Micheah, ꝑ had preached ꝑ same thinges that Jeremy had preched Uriah ꝑ Prophete is killed of Jehoakim, contrary to the wyll of god.

The.xxvi. Chapter.

A IN the begynning of ꝑ reygne of Jehoakim ꝑ sonne of Josiah kyng of Juda, came this woorde from the Lorde, saying; Thus sayeth the Lord: Stande in the courte of ꝑ lordes house, & speke vnto al thē which (out of ꝑ cites of Juda) cō to do worship i ꝑ lordes house/ all ꝑ woordes ꝑ I cōmaūd ꝑ to say. Loke ꝑ ꝑ kepe not one word back, if (peraduētur) they wil harke, & turne euery mā from his wycked waie ꝑ I maye also *repent of ꝑ plage which I haue determed to bring vpon thē because of their wycked inuēcions.

And after thys maner shalt thou spea B ke vnto thē; Thus sayethe the Lorde: yf ye wyll not obey me, to walke in my Lawes, which I haue geuen you, and to heare the woordes of my seruauntes/ the Prophetes, whom I sent vnto you rysing vp timely and styll sending: Yet ye wyll not followe them (I saye) then wyll I doo to thys House, as I didde vnto Siloh/ and wyll make thys City to be abhorred of all the People of the earth. And the preests, the prophetes and all the people heard Jeremye preache these woordes in the house of ꝑ Lorde.

Now, when he had spoken out all ꝑ woordes, that the Lorde commaunded hi to preache vnto all the people, then the preestes/ the prophetes and all the people toke holde vpon him, ād sayde: thou shalt dye. How darrest thou be so bold, as to saye in the name of the lorde. It shal happen to thys house as it dyd vn- C to Siloh: and thys cytie shalbe so waste, that no man shall dwell therin.

And when al the people were gathered aboute Jeremye in the house of the lord, the Princes of Juda herd of this rumoure, and they came sone out of the kynges palace into the house of the lorde, and sate them down before the new iiii. Re. xv. 5 gate of the lord. Thē spake the preestes Jere. xxxvi. b and the prophetes vnto the rulers/ ād to all the peple, these woordes: This mā D is worthy to dye, for he hath preached Iohn. xiv. a agaynst this citie, as ye your selues haue herde wyth youre eares.

Thē sayd Jeremy vnto the rulers and to all the people: The Lord hathe sent me to preach agaynst thys house & agaynst thys citie, al the woordes that ye haue haue herde. Therfore amende youre wayes and youre aduisementes and be obedient vnto the voyce of the Lorde youre God: so shall the Lorde repent of the plage, that he had deupled against you. Nowe as for me: I am in youre handes, do with me as ye thynke expedient and good. But thys shal ye knowe: yf ye put me to death, ye shal make your selues/ thys citie and all the inhabitours therof, giltye of innocent bloude. For thys is of a truth: that the Lord hath sent me vnto you, to speke Matth. xxiii. c all these woordes in your eares.

Stitt Then

Then sayde the rulers and ỹ people vnto the prestes and prophetes: This man maye not be condemned to death for he hath preached vnto vs in ỹ name of the Lord our god. The Elders also of the land stode vp/and sayd thus vnto al the people: Micheah the Morasthite/which was a prophet vnder Ezekiah kyng of Juda spake to al ỹ people of Juda: Thus saieth the Lord of hostes: Sion shalbe plowed like a feld Jerusalem shalbe an heape of stones and the hil of the Lordes house shalbe turned to an hye wod. Did Ezekiah the king of Juda and the people of Juda put him to death for this? No verely, but rather feared the Lorde, & made their prayer vnto him. For the which cause also the lord repented of ỹ plage that he had deuised agaynst them. Micheh.i.a F Micheh.iii.c Should we thē do such a chemeful dede agaynst our soules? There was a prophet also, that preached sykly in ỹ name of the lorde, called Uzrah the sonne of Semeiah of Cariathiarim: this mā preached also agaynst this cytye and agaynst this lande, accordinge to al as Jeremy saieth. Now when Jehoakim the king wyth al the estates and prynces had herd his wordes, the king wēt about to slay him: When Uriah perceiued ỹ, he was afraid, and fled, & departed in to egipt. G iiii.Re.xxii.d

Then Jehoakim the king sent seruauntes into the lande of Egipt Namely: Elnathan the sonne of Achabor and certeyne men with him into Egipt which fetched Uzrah out of egipt, and brought hym vnto kinge Jehoakim that slew him wt the sword, and caste hys deed body into the comen peoples graue But Ahikam the son of Saphā helped Jeremy, that he came not into ỹ handes of the people to be slayne. ii.Reg.xxv.a Math.i.c

The notes

a* The lord repēteth him of ỹ plage ỹ he wold send when he auengeth it not, but ordereth & forgeueth it: & synners amēd, & forthinck their offences. Genesi.vi.b.i.Re.xv.c.

¶ Jeremy at ỹ commaundement of the Lord, sendeth bondes to the kyng of Juda, and to the other kynges that were vp, whereby they are monished to become subiectes vnto Nabuchodonosor, He warneth the people and ỹ kinges & rulers, that they beleue not false prophetes

¶ The.xxviii.Chapter

IN the begynning of ỹ reygne of Jehoakym the sunne of Josiah kyng of Juda came this woorde vnto Jeremy from the Lord wh ich spake thus vnto me: Make the bondes and chaynes, and put them about thy necke, and sende them to the kynge of Edom, the king of Moab, the kinge of Ammon, the kynge of Tyrus, and to the kinge of Sydon: and that by the messengers which shal come to Jerusalem vnto zedekiah the kinge of Juda and byd them saye vnto theyr masters, Thus saith the Lord of hostes: the god of Israel speake thus vnto your masters: I am he that made the earthe the men, and the catell that are vppon the ground, with my great power and outstretched arme and haue geuē it vn to whome it pleaseth me. And now wyl I delyuer all these landes into the power of Nabuchodonosor the kinge of Babylon my seruaunte. The beastes also of the felde shall I geue hym, to do hym seruice, and all people shall serue hym, and hys sonne and hys chyldes chyldren, vntyll the tyme of the same lande be come also: yee many people and greate kynges shall serue hym, Ecclesi. Judith.ii Jere.xxvii Daniel.ii Jeremias xxviii.c

Moreouer, that people and kingdome which wyll not serue Nabuchodonosor/and that wyll not put theyr neckes vnder the yoke of the kyng of Babylon: the same people wyll I vysyt wt the sworde with honger, with pestylence/vntyll I haue consumed thē in hys handes sayth the Lorde. And therfore folowe not youre prophetes/sothesayers/expounders of dreames, charmers & wytches/which say vnto you, ye shal not serue the kyng of Babylon. For they preach you lyes/to bring you farre from your lande, and that I myght cast you out and destroy you. But the people that put theyr neckes vnder the yocke of the kinge of Babylon, and serue the kynge of Babylon, and serue hi those wyll I let remayne styll in theyr owne lande (sayeth the Lorde) and they shall occuppe it, and dwell therin. Jeremias xxvii.b

All these thynges tolde I zedekiah the kyng of Juda and sayd: Put your neckes vnder the yocke of the kyng of Babylon ¶ Jer.xxviii.a

Babylon, and serue hi and his people/ that ye maye lyue Why wilt thou and thy people perysh with the sworde, wt hongre/with pestylence: lyke as ỹ lord hath deuysed for al peple, that wil not serue the king of Babylon? Therfore geue no eare vnto those Prophetes (ỹ tell you: Ye shal not serue the kyng of Babylon) for they preache you lyes. neither haue I sent them, saieth the Lord how be it they are bolde/falsely to prophecy in my name: that I myght therner dryue you out/ and that ye myght perish wyth your preachers. I spake to the Prestes also, and to all the people: Thus sayeth the Lorde: Heare not the wordes of those Prophetes/that preache vnto you/and saye: Behold/the a* vessels of the lordes house shal shortly be brought hyther agayne from Babilon: For they prophecy lyes vnto you. Here them not/but serue the king of Babylon, that ye maye lyue. Wherfore wyl ye make thys cityе to be destroyed? b* But yf they be true Prophetes in very dede, and yf the word of the Lord be commytted vnto them, thē let thē praye the lorde of hostes that the reuaunt of the ornamentes (which are in the house of the lord, and remayne yet i the house of the kyng of Juda and at Jerusalem) be not caryed to Babylon also. For thus hath the Lord of hostes spoken concernyng the pyllers, ỹ lauer the leate and the residue of the ornamētes that yet remayne in this cityе/which Nabuchodonosor the king of Babylon toke not when he caried awaye Jechontah the sonne of Jehoakim kyng of Juda/with all the power of Juda & Jerusalem, from Jerusalem vnto Babylon, captyue. Jeremias xxvii.b

Yea thus hath the Lord of hostes the god of Israel spoken, as touching the residue of the ornamentes of the Lordes house/of the kyng of Judaes house/and of Jerusalem: They shalbe caryed vnto Babylon / and there they shal remayne: vntyl I vysyt them sayeth the Lorde. Then will I bring them hyther agayne. And this was done in the same yeare: euen in the beginning of ỹ reigne of zedekiah kyng of Juda:

The notes.

a* That is to wet, those vessels ỹ wer caried awai with Jeconiah

b* But if they be tru prophetes, Marke ỹ tru prophetes & such as lene to ỹ word may wt praier mitygate the vengaunce that god threteneth: But ỹ false prophetes & preachers as thy leale to lyes & preche no nother thing, so is their prayer vane & frutles.

¶ The false prophecy of Hananiah the Prophet. Jeremye sheweth that the prophecye of hananiah is false, by the exāple of the other Prophetes he beig inspired the lord repyoueth hananiah, prophecying his deth.

¶ The.xxviii.Chapter

BUt in the fourth yeare of ỹ raygne of zedekiah kynge of Juda, in the fyft month it happened/that Hananiah the Sonne of Assur, the prophet of Gabaon, spake to me in the house of the Lord, in the presence of the prestes and all the people, and sayde. Thus saieth the lorde of hostes ỹ god of Israel: I haue broken the yock of ỹ king of Babylon, and after two yeare wil I bring agayne into this place, al the ornamentes of the Lordes house/ that Nabuchodonosor king of Babilō caryed awaye from this place vnto Babylon. Yea I wil bring agayne Jechoniah the sonne of Jehoakim the kyng of Juda hym selfe, wt all the preseners of Juda (ỹ are caried vnto Babylon/ euen into the place, saieth the lord, for I wil breake the yock of the kynge of Babylon.

Thus the prophet Jeremy gaue an answere vnto the prophet Hananiah/before the prestes, and before al ỹ people that were present in the house of ỹ lord And the prophet Jeremie saide: Amen the lord do ỹ, and graunte the thynge, which thou haste prophecyed: that he maye bringe agayne all the ornamentes of the Lordes house, and restore all the preseners from Babilon tu to the place. Neuertheles, herken thou also what I wil saye, that thou and all the people maye hear: The prophetes ỹ were before vs i tymes past, which prophecyed of warre, or trouble, or pestilēce ether of peace, vpon manye nacyons & grete kigdomes/wered proued by this (yf god had send thē in very dede) whē the thing come to passe, which that prophet tolde before. B C

And Hananiah the prophet toke ỹ chayne

The prophecy

Den. xviii. d Num xvi. a

chayne from the Prophete Jeremyes neck, and brake it and with that sayde Hananiah, that al the peple migh here: Thus hath the lord spoken, euē so wyll I breake the yocke of Nabuchodonosor kyng of Babylon/ frō ỹ neck of al nacions, yea and that within this two yeres. And so the prophet Jeremy went his waye. Now after that that Hananiah the prophete had taken the chayne frō the prophet Jeremyes neck and broken it: The word of the Lorde came vnto the prophet Jeremo sayēg: Go/ and tell Hananiah these wordes: D Thus sayeth the Lord: Thou hast broken the chayne of wod, but in stead of wod thou shalt make chaynes of yron. For thus sayeth the lorde of hoostes ỹ god of Israel: I wyl put a yocke of yrō vpō the neck of al this people that thei maye serue Nabuchodonosor the kyng of Babylon, yea and so shal they do. And I wyl geue him the beastes in the Jerem. xix. c felde. Then sayde the prophet Jeremy vnto the prophet Hananiah: Heare me (I pray thee) Hananiah: The Lorde hath not sēt thee/ but thou brigest this people into a false belefe. And therfore thus sayeth the Lord: behold I wil sēd out of the land, and within a yere thou shalt dye because thou hast falsly spoken agaynste the lorde. So Hananiah the prophet dyed the same yeare in the seuenth Moneth.

¶ The pystle of Jeremy, sent vnto them that were in captyuite in Babylon. He prophecieth their returne from captiuite after .lxx. yeares. He prophecyeth the destruction of the kynge and of the people that remayned in Jerusalem. He threateneth ii Prophetes that seduced the people. The death of Semeias ỹ Nehelamyte is prophecied.

¶ The .xxix. Chapter.

A Thys is the Copi of ỹ letter that Jeremy the prophete sent from Jerusalem vnto the presoners: the Senatours, prestes, prophetes, and all the people, whome Nabuchodonosor had led vnto Babylon, after that tyme that kynge Jechonias, and his Quene/ his chamberlaynes the princes of Juda and Jerusalem the workemasters of Jerusalem were departed thyther.

Which letter Elasah the sonne of Saphan and Gamarias the sonne of Helkias dyd beare, whom zedekiah ỹ kyng of Juda sent vnto Babylon to Nabuchodonosor the kyng of Babylon: these were the wordes of Jeremyes letter.

Thus hath the Lorde of hoostes ỹ god of Israel spoken vnto al the presoners, that were led from Jerusalem vnto Babylon: buylde you houses to dwel therin: plant you gardēs, that ye maye eniope the frutes therof, take you wyues to beare you sonnes and daughters; prouyde wyues for your sonnes, and husbandes for your daughters, that they get sonnes and daughters & that ye maye multyply their. Laboure not to be fewe, but seke after peace and prosperite of the citye wherin ye be presoners, and praye vnto god for it. For in the place therof, shal your place be. For thus sayeth the lorde of hoostes the god of Israel: Let not those prophetes and sothsayers that be among you disceaue you: and beleue not your owne dreames. For why, they preache you lyes in my name/ & I haue not sēt them sayeth the lorde.

But thus sayeth the lorde. When ye haue fulfilled, lxx yeares at Babilō I wyl bring you home/ and of myne owne goodnes I wyl cary you hither agayne vnto this place. For I knowe what I haue deuysed for you sayeth the lorde. My thoughtes are to geue you peace, & not trouble (which I geue you all tedi) and ỹ ye might haue hope agayne. Ye shal crye vnto me, ye shal go and call vpon me, and I shall heare you.

Ye shall seke me and fynde me/ Yea, yf so be ỹ ye seke me with your whole harte, I wyll be founde of you (sayeth the Lord, and wyll deliuer you out of pyrson/ and gather you together agayne out of al places wherin I haue scatred you/ saith ỹ lord & wyll bring you agayn to the same place, frō whence I caused you to be caryed away captyue.

But where as ye saye, that a* God hath raysed you vp prophets at Babilon: Thus hath the lorde spoken (concernynge the kynge that sytteth in the stoole of Dauid, and al the peple that dwel in thys citye, your brethren that are not gone with you in to captiuyte) Thus

Thus (I saye) speaketh the Lorde of hoostes: Behold, I wil send a sweard honger and pestilence vpon them, and wyll make them lyke vnsymely fyges/ that maye not be eaten for bitternes. And I wyl persecut them with ỹ sweard, with honger and death.

I wyl delyuer them vp to be vexed of al kingdomes, to be cursed/ abhorred, laughed to scorne, and put to confusion of al the people, amonge whome I haue scatred them: & that because they haue not bene obedient vnto my commaundementes (sayth the Lord) which I sent vnto them by my seruauntes ỹ prophetes. I rose vp early, and sente vnto them/ but they wolde not heare/ E sayeth the Lorde. Heare therfore the word of the Lord, all ye presoners, whō I sent from Jerusalem vnto Babylon, Thus hathe the lorde of hoostes ỹ god of Israel spoken of Ahab the son of Colatah, and of zedekiah/ ỹ sonne of Maasiah, which prophecieth lyes vnto you in my name: Behold, I wyl delyuer thē in to the hand of Nabuchodonosor the kyng of Babylon, that he maie slay thē before your eyes. And al the prisoners of Juda that are in Babylon, shal take vpon them this terme of cursing/ and saye: Now God do vnto the/ as he did vnto zedekiah & Ahab, whom ỹ kinge of Babylon rosted in the fyre, because they sinned shamefully in Israel.

For they haue not only defiled their neighbours wyues, but also preached lieng wordes in my name, which I haue not commaunded them. This I testify, and assure, sayeth the Lord. But as for Semeiah ỹ Nehelamite thou shalt speake vnto him: Thus sayeth ỹ lorde of hoostes the God of Israel: Because F thou hast seled letters vnder thy name, vnto all the people that is at Jerusalem, & to Sophonias the sonne of Maasiah ỹ preest, yee and sent them to all ỹ prestes: wherin thou wryteste thus vnto him: The Lord hath ordened the to be Ecc. xi. a xii. xviii. a preest in steade of Jehoiada the preest, ỹ thou shuldest be the chefe in the house of the lord aboue al prophets, and preachers, and that thou mightest put thē in prison, or in the stockes. How happeneth it then, that thou haste not reproued Jeremy of Anathoth, which neuer leaueth of his prophecyeng. And beside al this/ he hath sent vs word vnto Babylon, and tolde vs playnely, that our captiuite shal long endure; ỹ we shuld buyld vs houses to dwel therin, and to Plante vs Gardens that we mighte enioye the frutes therof. Which letter Sophonias ỹ preest dyd reade, and let Jeremy the prophet heare it.

Then came the word of the lord vn- G to Jeremy, sayeng: Sende worde to all Jere. xxviii. e them that be i captiuite, on this maner Thus hath the lord spoken concernige Semeiah the Nehelamite: Because ỹ Semeiah hath prophecyed vnto you without my commyssiō/ and brought you into a false hope, therfore thus the lord doth certyfye you: Behold, I wyl visit Semiah the Nehelamite, & his sede: so that none of his shall remayne amonge this people, and none of them shal se the good, that I wyl do for thys people sayeth the Lorde. For he hathe preached falsely of the lord.

The notes

a* Such prophetes as preached vnto them ỹ thynges which they were desirous of, dyd they gretly allowe: yee euen after they came to Babylon. In the whych they reioyced, as thoughe they had bene sent of the Lord, & yet were they indeade false Prophetes. But Ezechiel the true prophet of the lord, which preached the contrary did they persecute. By the false prophetes they said: God hath sent vs Prophetes, & their doctrine dyd they heare and folow. But the true Prophet dyd they mocke & laugh to scorne: wolde ther beleue his doctryne, ner gyue eare vnto it.

¶ The returne of the people from Babilō. God by his chastenyng sheweth that they people is sinful To destruction of the enemies of Israel.

¶ The .xxx. Chapter

THese are the wordes/ that the Lorde shewed vnto Jerempe/ sayinge: Thus sai- A eth the Lorde God of Israell: Wryte vp dylygentlye al the wordes/ that I haue spoken vnto the, in a boke.

For lo/ the tyme commeth (sayeth the Lorde) that I wyl bryngе agayne the presoners of my people of Israell and Juda/ sayethe the Lorde: For I wyl restore them vnto ỹ land/ that I gaue to their fathers, and they shal haue yt in possession.

Agayne/ these wordes spake the lord

Lorde, concerning Israell and Iuda: Thus layth the Lorde: We heare a terrible cry, fere adisquietnes. For what els doth this sygnify, that I se? Namely, that all strong men smyte, euery mā his hand vpon hys loynes/as a womā in the payne of her trauaile. Who euer saw a mā trauell wyth chyld? Enquere thereafter, & see. Yee all they? faces are maruelous pale.

Alas for thys daye, which is so dreadefull/that none may be lyke vnto it: & alas for the tyme of Iacobs trouble, from the whych he shall yet be deliuered. For in that daye: sayth the lord, I wyl take his yocke from of thy neck, and breake thy bondes. They shall no more serue straunge Gods vnder him/ but they shall do seruice vnto GOD they? Lord/and to Dauid they? king, whom I wyll rayse vp vnto thē. *And as for thy O my seruaunt Iacob feare not (sayth the Lord) and be not afrayd, O Israell. For, lo, I wyll helpe the also from farre, and thy sede from the lāde of they? captiuitie.

And Iacob shall turne agayne/ he shalbe in rest and haue a prosperous life/and no man shall make him afrayd For I am with the, to helpe the/ sayth the Lorde. And though I shall destroy all the people, amonge whome I haue scatered the/yet wyl I not destroy the/ but correcte the, and that with discretion. For I knowe that thou arte in no wyse without faute. Therfor thus say the lorde: I am sory for thy hurte and woundes. There is no man to meddle with thy cause: or to bynde vp thy wōndes: there maye no man helpe the.

All thy louers haue forgotten the/ ād care nothing for the. For I haue geuen the a cruell stroke, and chastened the roughly: and that for the multitude of thy mysdedes, and synnes I haue had the ouerhande. Why makest thou moone for my harme? my selfe haue pytye of thy sorowe, but for the multitude of thy mysdedes and synnes, I haue done thys vnto the.

And therfore all they that deuoure the, shalbe deuoured, and all thyne enemyes shalbe led into captiuitie. All they that make the waste, shalbe wasted thē selues: ād all they that robbe the, wyll I make also to be robbed. For I wyll geue the thy helth again and make thy woundes whole/ sayth the Lord: because they reuyled the / as one cast awaye and dispised, O Sion.

For thus sayth the Lorde: Behold, I wyll sette vp Iacobs tentes again/ and defende his dwelling place. The citie shalbe buylded in her olde estate, & the house shall haue they? ryght foundacion. And out of them shall go thanckesgeuing, and the voyce of ioye.

I wyll multiplye thē, and they shal not mynyshe. I shall endue them wyth honour, and no man shall subdu them, They? Childeren shalbe as afore tyme, and they? congregation shall continue in my syght. And all those that vexe them, wyll I vysite.

A captayne also shall come of them, and a prynce shal spryng out from the myddest of them: hym wyll I chaleng to my selfe, and he shall come vnto me For what is he, that geuethe ouer hys hert to come vnto me? sayth the Lorde: Ye shalbe my people also, and I wilbe youre God. Beholde, on the other syde shal the wrathe of the Lord breake out as a stormy water/as a myghtie whirlewynde: and shall fall vppon the heades of the vngodly.

The terrible displeasure of the lorde shall not leaue of, vntyl he haue done, & perfourmed the intent of hys herte, which in the ** latter dayes ye shall vnderstande. At the same tyme (sayth the lorde) shall I be the god of all thee generacions of Israell, and they shall be my people.

The notes.

** Of the latter dayes and what they signify reade in Esa. ii. a.

The prophecieth that the people of Israell shalbe restored againe vnto they? prosperiti. To be turned from synne is the gyfte of God. The byrth of Christ is prophecied. All the wicked shall dye in they? wickednes. The newe testament and couenaunt is prophecied. The Christen are taught and instructe of the Lorde. Oure Synnes shall so be remitted, that they shal not ones be thought on. God promyseth that he wyll cast of the Iewes. The buylding agayne of Ierusalem.

The. xxxi. Chapter.

THus sayth the lord: The people of Israell whiche escaped in the wylderne sfrom the sword, found grace to come into they? reste. Euen so shall the Lorde now also appeare vnto me from farre/and say I loue thee wyth an euerlastyng loue, therfore do I spreade my mercye before thee. I wyl repayre thee agayn (O thou doughter of Israell) that thou maest be fayr and sure. Thou shalt take thy tabrettes agayne/and go forth with them, that leade the daunce.

Thou shalte plante vynes agayne vpon the Hylles of Samaria: and the grape gatherers shall plante and spyng

And when it is time, the watchmē vpon the mount of Ephraim shal cry, Aryse, let vs go vnto Sion to our lord God: for thus sayth the lorde: Reioyse with gladnes, because of Iacob cry vnto vs the head of the gentyles: speake out, synge, and saye. The lorde shall delyuer hys people/the remnant of Israel and make them whole. Beholde I wil bringe them agayne from oute of the north lande and gather them from the endes of the worlde with the blynd, ād lame that art amonge them/wythe the women that be great wyth chylde, and suche as be also delyuered: and the company of them that come agayne, shalbe greate.

They departed from hence in heuynes, but wyth ioye wyl I bringe them hyther agayne. I wil leade them by the ryuers of water in a streyght way, where they shal not stomble: For I wylbee Israels father, and Ephraim shall be my fyrst borne.

Heare ye word of the lord, O ye gentyles: preache in the Iles that lye far of and saye he that hath scatered Israell, shal gather hym together agayn, ād shal kepe him as a shepherde doth hys flocke: for the Lorde shal redeame Iacob/and rid him from the hand of the violente. And they shal come, and retorne vpon the hyll of Sion, and shall haue plenteousnes of goodes, whyche the lord shall geue them: Namely, wheate, wyne, oyle, younge shepe and calues. And they? conscyence shalbe as a well watered garden, for they shall nomore be hungrye.

Then shall the mayde reioyce in ye daunce, ye both ponge and old folkes. For I wyl turne their sorow into gladnesse, and wil comfort them & make them ioyful, euen from their hartes. I wyll poure plentuousnes vpon the hartes of the prestes, and my people shall be satisfyed wyth good thynges, saye th the lord.

Thus sayeth the lord: *The voice of heuynes, weping and lamentacion came vp into heauen: euen of Rachell mourninge for her childzen, and wold not be comforted because they were awaye.

But now saieth the lorde: leaue of from weping and crying, withold thine eyes from teares, for thy labour shall be rewarded, saith the lorde. And they shall come agayne oute of the lande of their enemyes: Yea euen thy posteritee shall haue consolacyon in thys (sayeth the Lord) that thy childzen shal com agayne into their owne lande.

Moreouer I herde Ephrayme, that was led away captyue/ complayne on this maner: O Lord/thou hast correct me/and thy chastenynge haue I receaued, as an vntamed calfe. Conuert ye me, and I shall be conuerted, for thou art my lord god: Yee as soone as thou turnest me, I shal repourme my self: & when I vnderstande, I shall** smyte vpon my thygh. For verely I haue cōmytted shameful thynges. O let my youth beare this reproche and confusiō

Upō this complaint, I thought this by my selfe: is not Ephraime my deare sonne? Is he not the child, with whom I haue had al myrth and pastime? For sence the tyme that I first commened with him, I haue hym euer in remembraunce: therefore my herte driueth me vnto him, gladly and louyngly wyl I haue mercy vpon him, sayth the lorde. Set the watchmē, prouyde teachers for the, set thine hert vpon the right waye that thou shuldest walcke, and turne again, O thou daughter of Israel, turn again to these cityes of thine, Howe long wylt thou go astraye/ O ye chyrnkingedaughter? For the lorde wyl worke a newe thynge vpon earth, ** A woman shall cōpasse a man.

For thus sayeth the lord of hoostes the God of Israel: It wyl come thereto that

that when I haue brought Juda out of captiuitie/these woordes shalbe hearde in the lande and in hys cities: Thee Lorde/which is the faire brydegrome of ryghtuousnes, make the trutefull/ O thou holy hyll: And there shal dwel Juda/and all her cyties, the shepherdes and husbandmen: For I shall feade the hungrye soule, and refresh al faint hertes. When I herde thys I came a gaine to my self, and mused, lyke as I had bene waked out of a swete slepe.

Behold, (sayth the Lorde) the dayes come, that I wyl sowe the house of Israel & the house of Juda/w̄ mē & w̄ cattell. Ye it shall come therto, that lyke as I haue gone about in tymes past to rote them out, to scater them, to breake them downe, to destroy them and chasten them: Euen so wyll I also go diligētly about, to build them vp agayn and to plante them, sayth the Lorde.

Then shall it no more be sayde: the fathers haue eaten a sower grape, ād ỹ childerens teeth are set on edge: for euery one shall dye for hys owne myssedede, so that who so eateth a sowr grape, hys teeth shalbe set on edge.

Behold, the dayes come (sayth the Lorde) that I wyll make a newe couenaunte with the house of Israell and withe the house of Juda: not after thee couenaunt that I made with theyr fathers, when I toke them by the hande, and led them oute of the land of Egypte: which couenaunt they brake, wherfore I punished them sore, sayth the lorde. But this shalbe the couenaunt that I wyll make with the house of Israel after those dayes, sayth the Lorde: I wyl plante my lawe in the inwarde partes of them, and write it in theyr hertes, ād wyll be theyr God, and they shalbe my people.

And from thence forthe shall no mā teache his neighbour or his brother ād say: knowe the lorde: But they shall al knowe mee, from the lowest vnto thee hyest, sayth the Lorde. For I wyll forgeue theyr misdedes, and wyl neuer remembre theyr synnes any more. Thus sayth the Lorde which gaue the sunne to be a lyght for the daye, and the moone and starres to shyne in the nyghte: which moueth the see, so that the floudes therof wax fearce: his name is the Lord of hostes. Lyke as this ordinaūce shal neuer be taken out of my sighte, sayth the Lorde: So shall the sede of Israell neuer ceesse/but alwaye be a people before me:

Moreouer, thus sayth the Lorde; lyke as the heauen aboue cannot be measured, and as the foundacions of the earth beneth maye not be sought out: So shall I also not cast out the whole sede of Israell, for that they haue committed, sayth the lorde. Behold the dayes come sayth the lorde, that the citie of the lord shalbe enlarged from the toure of Hananeell, vnto the gate of thee corner wall. From thence shal the ryght measure be taken before her vnto ỹ hyll toppe of Gazeb, and shall come about Gaath/and the whole valley of ỹ dead carcases, and of the ashes/and al Ceremoth vnto the broke of Cedron: & from thence vnto the corner of the horse gate toward the east, where as the sanctuary of the lorde also shalbe set. And when it is nowe builded, and set vp of this fashyon, it shall neuer be broken, nor cast downe any more.

The notes.

a ✱ To smyte vpon the thygh is token of greefe. He meaneth that when the Lord greeueth hym vnderstandinge, he shall come to repentaunce, and forthynke hys euell conuersacion

b ✱ This do they comonly expound of the redemption of Israell, by the simplytude of a woman seaching her husbande. As though the Prophet had sayde: The people of Israell, after they haue of longe tyme forsaken theyr spouse God, shal yet at the last returne and embrace hym with the armes of faithe, charitie, and obedience. &c. Some expounde it of ỹ virgyn Mary: And some of the church the spouse of Christ.

C Jeremye is cast into prison, because he prophesyeth that the cytye should be taken of the kyng of Babylon, by the felde that Jeremy bought at the cōmaūdement of the Lorde, is sygnyfyed, that the People shulde come agayne to theyr owne possession. The people of God are his seruaūts, & he is their Lord. To feare Godis goddes spyte, to thintent that sinnes maye be eschued.

C The.xxxii. Chapter.

THese woordes spake the lord vnto Jeremy, in the tenthe yeare of zedekiah kyng of Juda, which was the.xviii yeare of Nabuchodonosor, what time as the Kinge of Babylons hooste layed sege at Jerusalem. But Jeremye the Prophete laye bounde in the courte in the prison, which was in the kyng of Judaes house: wher zedekiah the kyng of Juda cauſed him to be layed, because he had preched of this maner: Thus saith the lorde: Behold, I wyl delyuer thys citye in to the handes of the kyng of Babilon, which shal take it. As for zedekiah the kyng of Juda, he shall not be able to escape the Caldees, but surely he shall come into the handes of the kyng of Babilō: which shall speake with him mouth to mouth, and one of them shal loke another in the face. And zedekiah shalbe carted vn to Babilon/and there shal he be vntyl the tyme that I viset him, saith the Lorde. But yf thou takest in hande to fight agaynst ỹ Caldes/thou shalt not prosper.

And Jeremy sayde: Thus hath the Lord spoken vnto me: Behold, Hananeel the sonne of Sellum thyn Uncles sonne shal come vnto the/and requyre the to redeme the land/that lyeth in Anathoth vnto thy selfe for by reason of kinred it is thy parte to redeme it, and to bye it out.

And so Hananeel myne vncles sōne came to me in the courte of ỹ prison (according to the word of the Lord (& sayd vnto me: Bye my lande (I prayе the) ỹ lyeth in Anathoth in ỹ countre of Ben Jamin: for by heretage ỹ hast ryghte to lowse it out of thy selfe, wherfore redeme it. Then I perceaued/that thys was the commaundment of the Lord/ and so I lowsed the lande from Hananeel of Anathoth, myne Uncles sonne, and weyed him ther the money: euen seuen syckles, & ten syluer pens.

I cauſed him also to make me a writing, and to seale it, and called recorde therby, and weyed him ther the monet vpon the weightes. So I toke the euidence with the copie (when it was orderly sealed and red ouer) and I gaue the euidence vnto Baruch the sonne of Nerias the sonne of Maasiah in the sight of Hananeel my cosen, and in the presence of the wytnesse that he named in the euydence/ and before al the Jewes that were therby in the court of the prison.

I charged Baruch also before them saying: The Lord of Hostes the god of Israel cōmaundeth the, to take this sealed euydence w̄ the copie, and to laie it in an erthen vessel, that it maye longe contynue.

For the Lord of Hostes the god of Israel hath determed/that houses, feldes and vyneyardes shall be possessed agayne in this land.

Now when I had delyuered ỹ euydence vnto Baruch the sonne of Neriah, I besought the lord, saying: O lord God, It is thou ỹ hast made heauen & earth w̄ thy gret power and hie arme, and there is nothing to hard for the. Thou shewest mercy vpon thousādes ỹ recompencest the wickednes of the fathers, in to the bosome of the childzen ỹ come after them.

Thou art the greate and mighty God: whose name is the Lord of Hostes: greate in councell, and infinyte in thought: Thyne eyes loke vpon al the wayes of mens childzen, to reward euery one after his waye/and according to ỹ frutes of his inuencyons: Thou hast done greate tokens and wonders in the land of Egipt (as we se this daye vpon the people of Israel & vpō thole men: to make thy name greate, as it is come to passe this daye: Thou hast brought thy people of Israel out of ỹ lād of Egipt, w̄ tokens, w̄ wonders, with a mighty hand, w̄ a streched out arme & w̄ greate terrybleues: & hast geuen thē this land, lyke as ỹ haddest promysed vnto their fathers: Namely, that ỹ woldest geue them a lande, that floweth w̄ milck and hony.

Now when they came therin, & possessed it, they folowed not thy voice, & walked not in thy lawe: but al ỹ thou cōmaundest them to do, ỹ haue they not done and therfore come al these plages vpon them.

Behold there are bullwarckes made now agaynst the cytte, to take it: and yt shall be wonne of the Caldees that besege yt/ wyth swerde/ wyth honger and deathe/ and loke what thou haste spokenne/ that same shall come vpon them.

For lo, al thynges are present vnto the: Yet saist thou vnto me (O lord God) and commaundest me, ỹ I shal

lowle a pece of land vnto my self, and take wytnes therto; and yet in ỹ mene season the cytie is delyuered into the power of the Caldees.

Then came the word of the lord vnto me, saying: Behold, I am the Lord god of all flesche: is there eny thyng to harde for me? Therfore thus sayde ỹ Lord: behold, I shal delyuer thys cytye into ỹ power of ỹ Caldees, & in to ỹpower of Nabuchodonosor ỹ kig of babilon, they shal take it in: For the Caldees shal come, and wynne this cytie/ and set fyre vpon it, and burne it: with the gorgeous houses, in whose paters they haue made sacrifice vnto Baal & poured drinck offringes vnto straung goddes, to prouoke me vnto wrath.

Jerem. xxb. b v. xxix. b.

For seynge the chyldren of Israell, and chyldren of Juda haue wroughte wyckednes before me euer from their youth vp/ what haue they els don, but prouoked me with the workes of there owne handes? saieth the Lord?

Or, what hath this cytye bene els, but a prouokig of mi wrath, euer sence the daye that I buylded it, vnto thys houre? Wherein I caste it oute of my syght because of the greate blasphemyes of the chyldren of Israel and Juda which they haue done to prouoke me: yea they, their kynges, their princes/ their Preastes their Prophetes, whole Juda/ & al the cytesyns of Jerusalem. Whē I rose vp early, & taught them and instructe them, theye turned their backes to me, and not their faces.

F Jerem. ii. d

They wold not heare to be reformed and correcte. They haue set their Gods in the house, ỹs halowed vnto my name/ to defyle it. They haue buil ded hy places for Baal in the valey of the children of Hennom, to bowe their sonnes and daughters vnto Moloch; which I neuer commaunded them, ne ther, came yt euer in my thoughte / to make Juda synne wyth such abhomynacion.

Jer. vii, à, & d

Moreouer thus hathe the Lorde god of Israel spoken, concerning this cytie, which (as ye your selues confesse shalbe delyuered in to the hand of the Kynge of Babilon, when yt is wonne with the swearde, wyth honger and wt pestilence. Behold, I wyl gather them together frō al lādes/ wherin I haue scatred them in my wrath, in my feare full and greate displeasure: and wyll bryng them agayne vnto thys place, where they shall dwell safelye. And they shall be my people, and I wyll be their god.

Deute. xx. Jerem. xxxii. b

And I wyll geue them one herte and one waye, that they maye feare me al the dayes of their lyfe, that they ād their chyldren after them maye prospere. And I wyl set vp an euerlastyng couenaunt with them, Namely: that I wyl neuer ceasse to do them good, and that I wyl put my fere in their hertes so that they shall not runne awaye frō me.

G Psalm

Yea I wyl haue a lust and pleasure to do thē good, & faithfully to plāt thē in this land w̄ al my whole herte, ād w̄ al my soule.

For thus sayeth the Lord: lyke as I haue brought al this greate plage vpon thys people: so wyl I also bring vp on them all the good, that I haue promysed them. And men shal haue their possessions in this land, wherof ye say now, that it shal nether be inhabited of people ner of catel but be delyuered in to the hands of the Caldees: Yea land shalbe bought for money, and euydēce made ther vpon and sealed before wyt nes in the court of Ben Jamin & roūd about Jerusalem: in the cyties of Juda in ỹ cyties that are vpon the moun taynes, and in them ỹ lye beneth, yea & in the cityes ỹ are in ỹ desert. For I wyl bring their prisoners hither agai ne/ saieth the Lord.

¶ The prophet is monished of the lord, to pray for the delyuerance of ỹ people, whych the Lord promiseth, God forgeueth sinnes & doth graciously to ỹ people, for his owne renowne. Of ỹ birth of Christe. The kingdom of christ in the church shal neuer be ended,

The. xxxiii. Chapter.

Moreouer the word of the Lord came vnto Jeremy on this ma ner/ when he was yet bounde in the courte of the prison: Thus sayeth the Lorde, whych fulfylleth the thynge that he speaketh, the Lorde which performeth the thynge that he taketh

Jeremy. xxxii.

in hand: euen he, whose name is ỹ lord: thou hast * cryed vnto me, and I haue herd the: I haue shewed greate & hye thing, which were vnknowē vnto you

* Or called vnto

Thus (I saye) spake the Lord god of Israel, concernig the houses of this cyte, and the houses of the kynges of Juda: that they shalbe broken thorow the ordinaunce and wepens/ when the Caldees came to belege them: and they shalbe filled with the deed karcases of men, whom I wyl slate in my wrathe & displeasure, when I turne my face frō this cyte/ because of al her wickednes: Behold/ (saieth the Lord, I wyl heale their woundes and make thē whole: I wyll open them the treasure of peace and truth.

And I wyl returne the captiuyte of Juda and Israel: and wyl set them vp agayne/ as they were afore. From all mysdedes (wherin they haue offended agaīst me) I wyl clense them. And al their blasphemies which they haue don agaynst me, whē they regarded me not/ I wyl forgeue them.

And thys shall get me a name, a prayse and honoure/ among al people of the earth, which shal heare al ỹ good that I wyll shewe vnto them: yea they shalbe afrayed and astonied at ỹ good dedes and benefytes, that I wil do for them. Moreouer thus sayeth the Lord In this place, wherof ye saye ỹ yt shall be a wyldernes, where in nether people ner catel shal dwel: in like maner in the cyties of Juda and without Jerusalē (which also shalbe so void, that nether ner cattel shal dwel ther) Shal ỹ voice of gladnes be herd agayn the voyce of the bridgrome and of the bryde/ the voyce of them that shal synge: Prayse the lord of hostes, for he is louynge & hys mercy endureth for euer) and the voyce of them that shal offer vp gyftes in the house of the lord. For I wil restore the captiuyte of this land/ as it was afore, sayeth the Lord. Thus say eth the Lorde of hostes It shal com yet therto, that in this land, which is void from me and catel, and in the cytes of ỹ land, ther shalbe set vp shepardes cotages: in the cyties vpon the mountay nes: and in the cytyes that lye vpon ỹ playne, and in the desert.

In the land of Ben Jamin, and in the feles of Jerusalem, and in the cyty es Juda, shall the shepe be nombred a gayne, vnder the hand of him that tel leth them, sayth the Lord. Behold/ the tyme commeth/ the lord, that I wil per forme that good thing, which I haue promysed vnto the house of Israel and to the house of Juda. In those dayes and at ỹ same tyme/ I wyl bring forth vnto Dauid, the braunche of ryghtu oulnes, and he shal do equite and righ tuousnesse in the lande. In those dates shal Juda be helped, and Jerusalem shal dwel safe and he that shal call her is euen god our righteous maker.

C Jerem. xxiii. a

For thys the Lorde promiseth: Dauid shall neuer want one / to syt vpon the stole of the house of Israel: nether shal the prestes and leuites want one to of fer alwaye before me burntoffeinges/ to kyndle the meatoffringes, ād to pre pare the sacrifyces.

And the worde of the lord came vn to Jeremy after this maner: Thus say eth the lord: Maye the couenaunt wh ch I haue made with daye and nyght be broken/ that there shuld not be daie and night in due season & Then maye my couenaunt also be broken, which I made wyth Dauid my seruaūt, and so he not to haue a sonne to reigne in his Trone. So shal al the prestes, and Le uytes neuer fayle, but serue me. For lyke as the starres of heauen may not be nombred, nether the sande of the see measured: so wyl I multiplye ỹ sede of Dauid my seruaunt, & of the Leuytes my mynisters.

D Gene. viii. b

Gene. xv, a, & xxii. c

Moreouer, the word of the Lord came to Jeremy, saying: Consyderest ỹ not what thys peple speaketh: Two kireddes (saye they) had ỹ lord chose, & those same two hath he cast awaye. For so farre is my peple come/ ỹ they haue no hope to come to gether eny more, ād to be one peple againe. Therfore thus saith ỹ lord: If I haue made no couenaūt w̄ daye & nyght, & geuē no statut vnto heue & earth; thē wil I also cast a way ỹ sede of dauid my seruaūt: so ỹ I wil take no price out of his sede, to rule the posterite of Abrahā, Isaac & Jacob

But yet I wyll turne agayne theyr captiuitye, and be mercyfull vnto them.

¶ He threateneth the cytie and kynge Zedekiah also shalbe geuen into the handes of the kyng of Babylon he rebuketh them that bid ought such of theyr brethren into captyuyty as were pardoned to goo at theyr pleasure.

¶ The. xxxiiii. Chapter.

A THese are the wordes which the Lorde spake vnto Jeremi what time as Nabuchodonosor the kinge of Babylon, and all hys hoostes (out of al the kingdomes that were vnder hys power) and all his people fought agaynst Jerusalem and al the cities therof. Thus saith the Lord God of Israell: Goo and speake to zedekyah the kynge of Juda, and tell hym: The Lorde sendeth the thys worde: Behold I wyll delyuer this cyte into the hand of the king of Babylon: he shall burne it/ and thou shalt not escape hys hands but shalt be led away prysoner, and deliuered into hys power. Thou shalte loke the kynge of Babylon in the face, and he shall speake with the mouth to mouth, & then shalt thou go to Babylō Yet heare the worde of the Lorde O zedekiah, thou kig of Juda: Thus saith the Lorde vnto the: Thou shalt not be slayne with the sweard but shalt dy in peace. Lyke as thy forefathers, the kynges, thy progenytours, were brent, soo shalte thou be brente also, and in the mourninge, they shal say: Oh Lord. For thus haue I determyned, sayth ỹ Lord

B Then spake Jeremy the prophete all these wordes vnto Sedekiah king of Juda in Jerusalem what time as thee kynge of Babylons hoste beseged Jerusalem and the remnaunt of the cytis Namely, Lachis & Azecah, whych yet remayned of the strong defēced cities of Juda. These are wordes that the Lorde spake vnto Jeremy the prophet, whē Sedekiah was a greed with al the people at Jerusalem: that there shulde be proclaimed a lybertie so that euery man shulde se this seruaunt and hand mayde go free, an hebrue & hebruesse, and no Jewe to holde his brother as a bōdmā Now as they had cōsented, euē so they were obedient, & let them go free. But afterwarde they repented, and toke agayne the seruauntes and hand mayd ens, whom they had let go free & so mad them bond agayne.

Deuteron. Exodinus

C For the which cause the worde of ỹ Lord came vnto Jeremy from the lord hym selfe, saying: Thus saieth the lord God of Israel: * I made a couenaunt with your fathers, whē I brought thē out of Egipt/ (that they shuld nomore be bondmen) sayeng When seuen yeares are out, euery man shal let his bought seruaunte an Hebrue go free, yf he haue serued hym syx yeares. But your fathers obeyed me not & herkened not vnto me: As for you, ye were now turned, and did right before me, in that ye proclaymed/ euery man to let his neyboure go free, and in that ye made a couenaunt before me, i the temple that beareth my name: But yet ye haue turned your selues agayne ād, blasphemed my name: In thys/ that euery man hath requyred his seruaunt and handmaydē agaynst whom ye had let go quytād free, and compelled them to serue you agayne, and to be your bond men. And therfore thus sayeth the Lord: ye haue not obeyed me, euery man to proclaime fredom vnto his brother & neyghbour wherfore/ I cal you vnto a fredom, sayeth the lord: euen vnto the sweard, to pestilence, and to the honger/ and wyll make you to be palged in al the kyngdomes of the earth Yee those men that haue broken my couenaunte, and not kept the wordes of my appoyntmēt which they made before me: when they hewed the calfe in two/ and when there went thorow the to halfes therof The Princes of Juda, the Princes of Jerusalem, the gelded men, the Prestes and all ỹ people of ỹ lande, which went thorow the two sydes of the calfe. Those men wyl I geue into the power of their enemyes/ and in to the handes of them ỹ folow vpon ther lyues.

D And their deed bodyes shal bemete for ỹ foules of ỹ ayre, & beastes of ỹ feld As for zedekiah ỹ king of Juda & hys Princes, I wyl delyuer thē in to ỹ power of their enemies, & of thē ỹ desire to slate thē, & into ỹ hād of the king of babylons host, a* which now is departed frō you: But thorow my cōmaūdemēt (saieth the Lord) they shal com agayn be

Rechabites

fore thys Cytie, they shall fyght against it, wynne it/ and burne it. No more I wyl lay the Cyttes of Juda so waste, ỹ no man shall dwell therin.

The notes

a* The Babylonians were departed from them to go against the Egiptians, whom when they had ouercōmed, they returned to fyght against Jerusalem ¶ He prophesyeth the obedience of the Rechabites & therby confoundeth the pryde of the Jewes. The cōmaundement of Jonadab, the father of the Rechabits. He threatneth punyshment vnto the rebellious Jewes He prompyseth prosperite vnto the Rachebits for ther obedience vnto ther father.

The. xxxv. Chapter.

A THe wordes which the Lorde spake vnto Jeremi, in ỹ reigne of Jehoakym thee sōne of Josiah king of Juda, are these: Goo vnto the house of the Rechabites. And cal them out/ and bring thē, to ỹ house of ỹ lord into some comodious place: and geue them wyne to drincke, Then tooke I Jaazaniah the sunne of Jeremy the sonne of Habesyniah, and his bretheren & and all his sonns and the whole housholde of the rechabites: & brought thē to the house of the Lorde/ into the closet of the chyldren of hanan the sonne of Jegedalyah the man of god: whych was by the closet of the Princes, that is aboue the closet of Maasiah the sonne of Sylum, which is the cheake of thee treasure. And before the sonnes of thee kinred of the rechabytes, I sett pottes full of wyne, and cuppes and layede vnto them: Drincke wyne. But they sayd: we drinke no wyne/ for Jonadab Jeremiah the sonne of Rechab our father cōmaūded vs, saying: ye and your sōnes shall neuer drincke wyne, buylde no houses sowe no seade, plante no vynes, nea/ ye shall haue no vyneyardes: but for all your tyme ye shal dwell in tentes/ that ye maye lyue longe in the lande wherin ye be straungers.

Thus haue we obeyd the commaūdement of Jonadab the son of Rechab oure father, in al that he hath charged vs, and so we drincke no wyne all oure lyfe longe: we/ nor oure wyues, oure sōnes and oure doughters. Neither build we any house to dwell therin/ we haue also amonge vs neyther vyneyardes/ ner corne land to sowe: but we dwell in tētes we obeye, and do according vnto all that Jonadab oure father commaūded vs.

But now that Nabuchodonosor ỹ kynge of Babylon came vp into thee lande, we sayde, come/ let vs go to Jerusalem, that we may escape the hoost of the Chaldees and the Assirians: and so we dwell now at Jerusalem. Then came the worde of the Lorde vnto Jeremy/ saying: Thus sayth the Lorde of hoostes the God of Israel: Go and tell whole Juda and all the inhabitoures of Jerusalem: wyll ye not be reformed to obeye my wordes: sayth the Lorde. The wordes which Jonadab the son of Rechab commaunded his sonnes, that they shulde drincke no wyne, are faste and surely kepte: for vnto thys day they drincke no wyne but obey theyr fathers commaundemente. But as for me, I haue stand vp early, I haue spoken vnto you/ and geuen you earneste warning: and yet haue ye not bene obedient vnto me. Ye I haue sent my seruauntes, all the prophtes vnto you I rose vp early, and sent you worde saying: O turne you euerye man from his wycked waye: amende your lyues, and go not after straunge Goddes to worshyppe them: that ye maye continue in the lande whyche I haue geuen vnto you and youre fathers/ but ye wold ne ther heare me, nor folowe me. Jere. xviii. a xxv. a.

The chyldern of Jonadab Rechabs sonne haue stedfastly kept ther fathers D commaundement, that he gaue thē, but thys people is not obedient vnto me And therfore thus sayth the Lorde of hoostes the God of Israell: Behold I wyll bringe vpon Juda and vpon euery one that dwelleth in Jerusalem, all the trouble that I haue deuised agaynste them. For I haue spoken vnto thē but they wolde not folowe: I haue cal leb vnto them neuertheles they wolde geue me no answere, Jeremy also spake vnto the household of the Rechabytes Thus sayth the Lorde of hoostes thee God of Israell: for so moch as ye haue obeyed the commaundemente of Jonadab youre father, and kepte all his preceptes, and done according vnto all that he hath bydden you: Therfore thus Bysoner. 1. Esay. xxv. b. Jerem. vii. b

sayeth the Lord of Hostes/ the God of Israel. Jonadab the sonne of Rechab shal not fayle, but haue one out of his stock, to stand alwaye before me.

¶ Baruch wryteth (as Jeremy endyteth) ye boke of the curses agaynst Juda & Israel. He is sent with ye boke vnto the people, & readeth it before them al. He is called before ye rulers & readeth it before the also. ¶ The rulers shew vnto ye king ye wordes of ye boke Jehudi taketh the boke, & redeth a lytle of it, & after casteth it in ye fire. There is an other written, at the commaundemēt of ye Lord.

¶ The .xxxvi. Chapter.

IN the fourth yeare of Jeoakim the sonne of Josyah kynge of Juda, came the word of the Lord vnto Jeremy, saying: Take a boke and wryte therin al the wordes, that I haue spoken to the/ to Israel, to Juda and to al ye people, from the tyme that I began for to speake vnto thee (in the raygne of Josiah vnto this day: That when the house of Juda heareth of the plage, which I haue deuysed for them they maye peraduenture turne euerye man frō his wycked waye: that I mate forgeue their offences and synnes.

Then dyd Jeremy cal Baruch the sonne of Neriah, and Baruch wrote in the boke at the mouth of Jeremy/ all ye wordes of the Lorde which he had spoken vnto hym. And Jeremy commaunded Baruch, saying: I am in prison, so that I maye not come to the house of the Lord: therfore go thou thyther, and reade the boke, that thou hast wrytten at my mouth: Namelye, the worde of ye Lord, and rede them in the Lordes house vpon the fastyng daye: that ye people whole Juda, and al they that come out of the cytyes / may heare. Peraduenture they wyll praye mekely before the face of the Lorde, and turne euery one from his wycked waye. For grete is ye wrath & displeasure, ye the Lord hath taken a gaynst this people.

So Baruch ye sonne of Neriah did accordyng vnto al that Jeremy the prophet commaunded hym, readig ye wordes of the Lorde out of the boke in the Lordes house. And this was done in ye fyfthe yeare of Jehoakim the sonne of Josiah kyng of Juda, in ye .ix. moneth when it was cōmaunded/ ye al the people of Jerusalem shuld fast before the Lord, & they also ye were come frō ye cytyes of Juda vnto Jerusalem.

Then red Baruch the wordes of Jeremy out of the boke wi the house of ye Lord, out of the treasury of Gamariah ye sonne of Saphan in the Scryb which is besid ye hyer lofte of the new doze of the Lordes house: ye al ye people might heare. Now whē Micheah the sōne of Gamariah the sōne of saphā had herde al the wordes of ye lord out of ye boke he went downe to the kinges palace into ye scrybes chābre/ for ther sat chābre/ for ther al the prynces were set: Elisama the Scrybe, Dalatah ye sōne of Semei, Elnathan ye sōne of Achabor, Gamariah ye sōne of Saphan, Zedekiah the sonne of Hananiah/ with al ye prynces. And Micheah tolde thē al the wordes, ye he heard Baruch rede out of the boke before the people.

Then al the prynces sent Jehudi ye sō of Nathaniah, ye sōne of Selamiah the sōne of Chusi, vnto baruch, saying: Take i thine hād the boke, wherout ye hast red before al the people & cōe. So Baruch the sonne of Neriah toke the boke i his hand & cam vnto them. And they said vnto hi: Sit downe, & rede ye boke ye we may here also. So Baruch red, ye they might here. Now whē they had herde al the wordes/ they were abashed one vpō another/ & said vnto Baruch: We wil certifie ye king of al these wordes. And they exampned Baruch/ saying: tel vs/ how dydest ye writ al these wordes out of his mouth? Then Baruch answered them: He spake al these wordes vnto me wt his mouth, & I alone was wt him/ & wrote them in ye boke.

Then sayde ye prynces vnto Baruch: Go thy way, & hide the wt Jeremy, so ye no mā know wher ye be. And they went in to the kyng to the court. But they kepte the boke in the chambre of Elisama the Scrybe, and tolde ye king al the wordes that he myght heare. So the kyng sent Jehudi to fetch him the boke, which he brought out of Elisama the scrybes chābre. And Jehudi red it, that the kyng and al the prynces which were about him ight here. Now the kynge sate in the wynter house, for yt was the .ix. moneth/ and there was a good fyre before hym: and when Jehudi had red thre or four leaues the reof, he cut the boke in peaces wt a pen knyfe, and caste it into the fyre vpon ye harth/ vntyl the boke was all brent in the fyre vpon the harth.

Yet no man was abashed thereof/ ne rente his clothes: nether the kinge hi self, nor his seruaunts, though they had de all these wordes. Neuertheles Elnathan, Dalatah, & Gamariah besought ye kynge that he would not burne the boke: Notwithstanding the kyng wolde not heare them but commaūded Jerahmeell the sonne of Amelech Saraiah the sonne of Ezryell/ and Selamiah the sonne of Abdyell, to lay handes vpon Baruch the scribe/ and vpon Jeremy the prophet: but the Lord kepte them out of syght. After now that the kynge had brente the boke, and the sermons which baruch wrot at the mouth of Jeremy, ye word of the Lord came vnto Jeremy, saying: take an other boke and wryte in it all the forsayde sermons that were written in the fyrste booke, whiche Jehoakim the kinge of Juda hath brente.

And tell Jehoakim the Kynge of Juda: thus sayethe the Lorde: thou haste brente the boke and thoughtest within thy selfe: Why hast thou wrytten therin that ye king of Babylon shal come āde make this lāde wast so that he shal make both people and cattell to be out of it? Therfore thus the Lorde sayeth of Jehoakim the kinge of Juda: There shall none of hys generation sytt vpon the throne of Dauid. Hys deade corpse shalbe cast out, that the heat of the day and the frost of the nyght maye come vpon hym and I wyl visyte the wyckednes of him, of his seade, and of his seruauntes. Moreouer all the euel that I haue promised them (though they herde me not) wyll I bringe vpon them vpō the inhabytours of Jerusalem. āde vpō all Juda. Then toke Jeremy an other boke and gaue it Baruch the Scrybe the sonne of Neriah, which wrote therin out of the mouthe of Jeremy: all ye sermons that were in the fyrst boke which Jehoaki ye king of Juda did burne And ther were added vnto them many mo sermons, then before.

a Zedekias succeedeth Cononiah. He sendeth vnto Jeremy to praye for hym. Jeremye goynge into the land of Ben Jamyn is taken: he is beaten, and put in prison. he is delyuered by king Zedekiah.

¶ The .xxxvii. Chapter.

ZEdekiahh the sonne of Josiah, whych was made kinge thorow Nabuchodonosor kynge of Babylon, reigned in the land of Juda, in the steade of Cononiah the sonne of Jehoakim. But nether he nor hys seruaūtes nor the people in the lande would obeye the wordes of the Lorde, which he spak by the prophet Jeremy. Neuertheles Zedekiah the kinge sēte Jehucail the sonne of Selemiah/ and Sophoniah the sonne of Maasiah the preest to ye prophet Jeremy, saying: O pray thou vnto the Lord oure god for vs. Nowe Jeremye walked fre among the people at that time, and was not put in prysō as yet. Pharaos host was come out of Egipt which whē the caldes ye besieged Jerusalē perceiued/ they departed frō thēce. Then came the word of the Lord vnto Jeremye the prophet, saying. Thus sayth the Lorde God of Israell thys answeare shall yee geaue to thee kyng of Juda that sent you vnto mee for councell: Beholde Pharaos hoost whiche is come for the to helpe you, shall returne to Egypte in to hys owne lande: but the Caldees shall come agayne/ and fyght agaynst this cytye wynne it, & set fyre vpon it. For thus sayeth the Lorde* dysceaue not youre owne myndes thynking on this maner: tush/ ye Chaldees go now their wayfrom vs: no, they shal not go their waye. For though ye had slayne the whole host of the Caldees, that besege you, and euery one of the slayn laye in his tent, yet shuld they stande vp, and set fyre vpon thys cytie, now when the host of the Caldes was broken vp frō Jerusalem/ for feare of the Egypcyās army, Jeremy went out of Jerusalem toward the lande of Ben Jamin* to do certeyne busynes there amonge the people. And when he came vnder Ben Jamyns porte/ there was a porter, called Jeriah, the sonne of Selemiah the sonne of Hananiah/ whyche fell vpon hym/ and toke hym saying: thy mynde is to runne to the Caldees.

The sayde Jeremy: It is not so, I go not to the Caldees. Neuertheles Jeriah wolde not beleue hym, but brought Jeremy bownde before the Princes. Wherfore the Prynces were angry w Jeremy/causyng hym to be beaten, and to be layed in prison in the house of Jonathas ỹ scrybe. For he was ỹ ruler of the preson. Thus was Jeremye put in to the dungyon and pryson, and so laye there a long tyme. Then zedekiah the kyng sent for hym, and called hym, and asked hym quyetly in his owne house/ saying: thynkest thou thys busynes (ỹ now is in hand) commeth of the Lorde Jeremy answered: ye that it doth: and ỹ (sayd he) shalt be deliuered in to ỹ kinge of Babylons power.

D Moreouer Jeremy sayd vnto kinge zedekiah; What haue I offended agaynst the, agaynst thy seruauntes or against this people that ye haue caused me to be put in preson? Where ar your prophetes which haue prophecyed vnto you and sayd/ that the kinge of Babylon shuld not come agaynst you and this lande? And therfore heare now, O my Lord the kyng: let my prayer be accepte before the, and send me nomore in to the house of Jonathas the Scribe, that I dye not there. Then zedekiah ỹ kyng commaunded to put Jeremy in the fore entry of the preson/ and dayly to be geuen hym a cake bread, and els no dighte meat, vntyl al the bred in the cyte was *eaten vp. Thus Jeremy remayned in ỹ forentre of the pryson.

The notes.

a *Some reade: lyft not vp your affections, sayng: The Chaldes. &c

b *Some reade to deuyde the possessyō in the middest of ỹ people. They vnderstand her by the deuysion of cerie landes, with his kynsfolkes at Anothoth. Other rede: to seperate (vnderstād him self) because he was in the middest of ỹ people that is, to hinder to depart forth of ỹ middest of his people. They thinke ỹ he wold haue fled, for fere of persecutyon.

c *Of this wante fearfulnes, which was in the seuenth yeare of zedekiah vnto the .xi. day of the .iiii. moneth yerede after in ỹ xlii. & .iiii. Ie. xxv

D By the motyon of ỹ rulers Jeremy is put into a dōgē. At ỹ request of Abedmelech ỹ Chaumberlain ỹ king cōmaūdeth Jeremy to be brought forthe of the Dōgeon. Jeremy sheweth ỹ king how he myght escape deth

The .xxxviii. Chapter.

Saphatiah the sone of Mathan, Godoliah the sone of Phachur/ Jucal the sonne of Selemiah/ and Phashur the sonne of Melchiah perceued the wordes/ that Jeremy had spoken vnto al the people, namelye on this maner: Thus sayeth the Lord: Who so remayneth in thys cytie, shall perysh/ either wyth the sweard, with hōger or wythe pestylence; But who so falleth vnto ỹ Caldees, shal escape/ *winnig his soule for a pray/ and shal liue. For thus sayeth the lorde Thys cytie (no dout) must be deliuerd in to ỹ power of the kyng of Babyon, and he also shal wynne it. Then sayde the princes vnto the kyng: Syr, we beseche you let thys man be put to deathe, for thus he discorageth the handes of the soudyers that be in thys cytye, and the hādes of al the people/ when he speketh suche wordes vnto them. Thys man verelye laboureth not for peace of the people/ but myschef. zedekiah the kyng answered and said: lo/ he is in your handes, for the kyng maye deny you nothyng. Then toke they Jeremy, and cast hym into the dongion of Melchiah the sone of Hamelech, that dwelt in the fore entre of the preson. And they let downe Jeremy w coardes into a dongeon, wher there was no water, but myer. So Jeremy stack fast in the myre. Now whē Abedmelech the Mozyan beyng a chāberleine in the kings court, vnderstode that they had cast Jeremy in to the dōgeon: he went out of the kinges house and spake to the kyng, (whych thē sate vnder the poorte of Benjamin) these wordes: My Lorde the kyng wheras these men medle with Jeremy the prophet, they do hym wrōg: Namely i that they haue put hym in prison, there to dy of honger, for there is no more bred in the cytie. Then the king comaunded Abedmylech the mozyā & said. Take frō hence .xxx. men whom thou wilt, & draw vp Jeremy the prophete out of the dongeon, before he dye. So Abedmelech toke the men w hī & went to the house of Amalech, and there vnder an almery he gat old rages and worne clowtes and let them downe by a corde, into the dongeon to Jeremy.

And Abedmelech the Mozyan said vnto the prophet Jeremy: O put these ragges and cloutes vnder thine armeholes/ betwyxt them and the coardes & Jeremy did so. So they drewe vp Jeremy with cordes and toke hym out of the dongeon, & he remayned in the fore entrye of the prison. Then zedekiah the kyng sent ād caused Jeremy ỹ prophet be called vnto him, in to the thirde entre, that was by the house of the lord And the king said vnto Jeremy: I wil aske the somewhat but hyde nothyng fro me: Then Jeremy answered zedekiah: Yf I be plaine vnto thee, thou wylt cause me suffre death: yf I geue ỹ councel, thou wilt not folow me. So ỹ kynge swore an ooth secretly vnto Jeremy, saying: As truly as the Lord lyueth, that made vs these soules/ I wil not slaye the/ ner geue the in to the hands of them that seke after thy lyfe.

E Then saide Jeremy vnto zedekyah: Thus sayeth the Lord of hostes the god of Israel, If (cease be) that thou wylt go forth vnto the kynge of Babylons princes, thou shalt saue thy lyfe/ and thys cytie shal not be brēt ye both thou and thy household shall escape w your lyues. But yf thou wylt not goo forth to the kyng of Babilons princes/ then shal thys cytye be delyuered into the handes of the Caldees which shal set fyre vpon it, and thou shalte not be able to escape them. And zedekiah said vnto Jeremy I am afrayd for the Jwes, that are fled vnto the Caldees, leste I come in their hādes & so they to haue me in derysion.

F But Jeremy answered: No they shal not betraye the: O herke vnto the voice of the Lord (I beseche the (which I speake vnto the/ so shalt thou be wel and saue thy life. But yf thou wilt not go forth, the Lorde hath tolde me thys playnely Behold, al the wemen that ar left in the kyng of Judas house, shal go out to the kyng of Babylons princes For they thinck that thou art disceued and that the men whome thou dydeste put thy trust, haue gotten the vnder/ and sett thy fete fast in the myre/ and gone their waye from the

Therfore al thy wynes with their chyldrē shal fle vnto the Caldes, and thou shalt not escape their hādes, but shalte be the kyng of Babylons preisoner, ād thys cytie shal be brent. Then sayd ezekyah vnto Jeremy: loke that no body G know of these wordes, and thou shalte not dye. But yf the princes persecut, ỹ I haue talked w the/ and com vnto ỹ sayeng: O speke, what saide the kynge to the? hyd ye not from vs, and we wil not put the to deth. Tel vs (we praye the) what sayde the kyng to the? Se ỹ geue them this answere: I haue humbly besought the kyng that he wil lett me ly no more in Jehonathans house ỹ I dye not there: Then cam al the princes vnto Jeremy/ and asked hym, And he told them/ after the maner as ỹ kinge bad him. Then they held their pece, for they perceaued nothing. So Jeremye abode styl in the fore entry of the preson vntyll the daye that Jerusalem was wonne:

Nabuchodonosor besegeth Jerusalem zedekiah flyeth, he is taken of the Chaldees. Hys sonnes are slayn. Hys eyes are thrust out, Jeremy is prouyded for Abedmelech is deliuered frō ỹ captyuite, because her onfydense that he hath in god.

The .xxxix. Chapter

Jere. xxii, f. iiii, Seq. xxv

Now when the cytie of Jerusalem was taken, for in ỹ ix. yeare of zedekiah king of Juda in the tenth Moneth, came Nabuchodonosor the king of Babylon and al hys hoste, and besieged Jerusalem. And in the xi. yeare of zedekiah in the fourth Moneth the .ix. day of the Moneth, he brāke into the cytie). Then al the princes of the kyng of Babylon, came in/ & set them downe vnder the poorte: Nergel Sarezer, Samegarnabo/ Sarsachim Rabsaris Nergel Sarezer, Rybmag wyth al the other princes of the kyng of Babylon. And when zedekiah the kyng of Juda with his soudiers sawe them, they fled, and departed out of the cytie be nyght thorowe the kiges garden, and thorowe the poorte that is betwene the two wales, and so they went towarde the wyldernes.

But the Caldees Host folowed fast after them, and toke zedekiah in the felde

felde of Jericho/and brought him prysoner to Nabuchodonosor the kyng of Babylon vnto Reblath, that lyeth in the lande of Hemath wher he gaue iudgement vpon him. So the king of Babylon cauled the chylderen of Sedekiah ād al the nobles of Juda to be slain before his face at Rablath. And made Zedekiahs eies to be put out and bouñd hym with chaynes/& sent hi to Babylō

C xlvii, Re, xxxq, Jere, xxxii: d

Moreouer, the Chaldees brente vp the kinges palace with the other houses of the people, and brake downe the walles of Jerusalem. As for the remaunt of the people that were in the cite/ and such as were com to help them (whatsoeuer was left of the comen sorte) Nabusaradan the chefe captayne caryed them to Babylon. But Nabusaradan the chefe captayn let the rascal people (and those that had nothyng) dwell styl in the land of Juda, and gaue thē vynyardes and corne feldes at the same tyme. Nabuchodonosor also the kynge of Babilon gaue Nabusaradan the chefe captayne a charge concernyng Jeremye, sayinge: take and cherysh hi & make much of hi: le ÿ do hino harme, but intreate hi after hys owne desyre. So Nabusaradan the chefe captayn, Nabusasban the chefe chamberlayne/ Nergalsarezer the treasurer: and al the kynge of Babylons Lordes, sente for Jeremy/and cauled hym to be ket oute of the fore entreye of the prisonne, and committed hym vnto godoliah the sonne of Ahicam the sonne of of Saphan that shulde carye hym home, and so he dwelt amonge the people.

Jer, xxxviii d

D Jerem, xl. b

Now whyl Jeremy lay yet bounde in the fore entry of the prison/the worde of the Lorde came vnto him, saying go and tell Abedmelech the Mozian: Thus sayth the Lorde of Hoostes thee god of Israell: beholde, the cruell and sharpe plage that I haue deuised for thys citie wyll I bringe vpon thē, ÿ ÿ shalt se it but I wyll delyuer the (saith the lord) & ÿ shalt not com in the hādes of those men whome thou feareſt. For doutles I wyll saue the, so that ÿ shalt not perysh with the sword: but thy lyfe shalbe saued, and that because thou hast put thy trust in me sayth the lorde.

¶ Jeremy hath lycēse to go whyther he wyll, He dwelleth with the people that remaynyth at Jerusalem whom Godoliah ruleth. Johanan prophesyeth deth vnto Godoliah.

¶ The. xl. Chapter

THys is the maner howe the Lorde intreated Jeremye, when Nabuzaradan ÿ chef Captayne had let him goo fre from Ramah, whyther he had led hym bounde amonge all the prisoners, that were caryed from Jerusalem and Juda vnto Babilon. The chefe Captaine called for Jeremy, and said vnto him: The lord thy god spake mightely before of the misery vpō this place: Now the Lord hath sent ity and performed it as he had promysed: For ye haue synned agaynst the Lord, and haue not bene obedient vnto his voice therfor commeth this plage vpon you Behold, I lowse the bounde from thi handes this daye: if thou wylt now go with me vnto Babilon/vp then: for I wyl se to the, and prouyd for the: But yf thou wylt not go w̄ me to Babylon then remayne here. Behold al the land is at my wyl, loke where thou thinkeſt conuenient and good for the to abyde there dwel if thou canst not be content to dwel alone, then remayne with Godoliah the sonne of Ahicam, the sonne of Saphan: whom the kyng of Babylon hath made gouernoure ouer the cyties of Juda, and dwel with hi amōge the people, or remayne where so euer it pleaseth the. So the chef Captayne gaue him his expences w̄ a reward, ād let him go. Then wente Jeremye vnto Godoliah the sonne of Ahikam to Mazphah, and dwelt there wyth hym amonge the people that were lefte in the lande.

Jerem.

Now when the captaynes of ÿ host of Juda (whiche w̄ their felowes were scatred abrode on euery syde in ÿ land vnderstand ÿ the kyng of Babilō had made godoliah, ÿ sonne of Ahicam gouernour in ÿ land, and ÿ mā/wyfe and chyld, yea & the poore mē in the land (ÿ were not led captyue to Babilō) shuld be vnder his iurisdiccīō: They cam to Godoliah vnto Mazphah: Namely, Ismael ÿ son of Nathaniah, Johanā & Jonathath ÿ sōsok careah sareah ÿ son of The

C

of Thanhometh, the sonnes of Ophat the Netophatte, Jesaniah the sonne of Maachati/with their compaynions And Godoliah the sonne of Ahicam ÿ sonne of Saphan, I swore vnto the, ād Jere, xxxix, xl. their felowes on thys maner: Be not afrayed to serue the Caldees/dwell in ÿ lande and do the kyng of Babylon seruice, so shall ye prosper. Beholde, I dwell at Mazphah to be an officer in the Caldees behalfe, and to gatelry such as come to vs. Therfor gather you wine, corne and oyle, & kepe them in your ware houses, and dwell in your Cities that ye haue in keppynge.

D Yee all the Jewes also that dwelte in Moab vnder the Ammonites, in Idumea and in all the countrees/ when they herde, that the kynge of Babylon had made Godoliah the sonne of Ahycam the sonne of Saphan, gouernour vpon them that were left in Juda: All the Jewes (I saye) returned out of all places where they were fled vnto: and came into the lande of Juda to Godoliah vnto Mazphah, ād gathered wyne and other frutes, and that very much.

Moreouer Johanan the sonne of Careah and all the captaynes of the hoste, that were scated on euery syde in ÿ lande came to Godolyah in Mazphah, and sayde vnto hi: knowest thou not the that Baall is king of the Ammonites & hath sent Ismael the sonne of Nathaniah, to slaye the? But Godoliah the sōne of Ahicam beleued them not. Then sayd Johanan the sonne of Careah vnto Godolyah in Mazphah these wordes secretly: Let me go, I pray the, ād I wyll slaye Ismael, the sunne of Nathaniah, so that no bodye shall knowe it. Wherfor wyll he kyl the, that all ÿ Jewes which resorte vnto the myghte be scatered, and the remnaunt in Juda perysche? Then sayde Godoliah the sonne of Ahikam to Johanan the sonne of Careah: Thou shalt not do it, for they are but lyes/ ÿ men say of Ismael

¶ Ismael kylleth Godoliah gilefully, & many other with hym. Johanan folowyth after Ismael:

¶ The. xli. Chapter.

A Jerem, xxxvi

BVt in the seuenth moneth it happened that Ismael the sunne of Nathaniah the son of Elysama (one of the kinges bloude) came wyth them that were greatest about the kynge, ād ten men that were swoorn with him: vnto Godolyah the Sonne of Ahicam to Mazphah, and ate there togethez. And Ismael the sonne of Nathaniah with those ten men that were swoorne to hym starte vp, and smote Godoliah the sonne of Ahikam the sūne of Saphan w̄ the swerde, and slewe hym / whome the kyng of Babylon had made gouernor of the lande. Ismaell also slewe all the Jewes that were wythe Godolyah at Mazphah, and all the Caldees that he founde there wayting vpon him.

The next daye after that he had slayne Godolyah (the matter was yet vnknowen) there came certeine men from Sichem, from Siloh and Samaria, to the numbre of. lxxx. which had shauē theyr beerdes, rente theyre clothes/and were all heuye, bringinge meateofterynges, and incense in theyre hand/to offer it in the house of the Lord. And Ismahell the sonne of Nathaniah wēt B forth of Mazphah weppyng to mete thē Now when he met them, he sayde: goo youre waye to Godolyah the sonne of Ahicam, ād when they came in the middest of the citt, Ismael the sunne of Nathaniah (w̄ thē that were swoorne vnto hym) slewe them, euen at the myddeste of the pyt. Amonge the. lxxx men there were ten, that sayd vnto Ismaell: Oh slay vs not for we haue yet a great treasure in the felde, of wheate, barley/oyle and hony. So he spared them and slu them not wyth theyr brethren. Now the pyt wherin Ismael dyd caste the dede bodyes of the men (whome he slewe C iii, Re, xxv, e because of Godolyah) had Kynge Asa caused to be made, for feare of Baasa the kynge of Israel, & the same pyt did Ismaell fyll with sleyne men. As for ÿ remnaunt of thee People, the Kynges doughters & al ÿ people ÿ were yet lefte at Mazphah vpō whō Nabusarad ā ÿ chefe captain had made godoliah ÿ sō of Ahicā gouernour: Ismael ÿ sōne of Nathaniah caryed thē away prisoners toward ÿ amonites. But whē Johanā the sonne of Careah and al they which had bene Captaynes ouer the Kynges Hoste w̄ hi, herde of all the wyckednes that

Gene. xlviii. f. 1. Reg. xxv. b

that Ismaell the sonne of Nathaniah had done: they toke their compantons, and went oute for to fyght with Ismaell the sonne of Nathaniah, and found hym by the water of Rabym in Gabaon. Now when all the people whom Ismael led de captiue, sawe Johanan ỹ sonne of Careah and all the capteynes of the hoost, they were glad. So al the people that Ismaell had caryed awaye from Mazphah were brought agayne

And when they returned, they came D to Johanan the sonne of Careah. But Ismael the sonne of Nathaniah fledde from Johanan wt eyght of his swone cõpanyõs & went to ỹ Amonytes. Then Johanan the sonne of Careah/ and all ỹ hecaptain es of the hoste that were wt hym, toke the remnaunte of the people, whom Ismael the sonne of Nathaniah had led away (when he had slayn Godolyah the sonne of Ahicam) whome they also had resthued from hym: fightinge men Wemen and Chylderen, and geldded men, whome they brought agayne from Gabaon and wente from thence & sate them downe at Geruth Camaam/ which lyeth beside Bethlehem, that they myght gointo Egipte for feare of ỹ Chaldees: of whome they were afrayde because that Ismaell the sonne of Nathaniah had slain Godolyah Ahikams sonne whom the King of Babylon had made gouernoure in the lande.

Jerem. xl. a

¶ The Capteynes aske councell of Jeremye what they ought to do, Jeremy monyssheth the remnaunt of the people not to go into Egypte.

¶ The. xlii. Chapter.

A SO al the rulers, and Johanan the sonne of Kareah/ Jezaniah the sonne of Osaiah came with al the people from the least vnto the moost and sayde vnto Jeremy the prophet: O heare our petition, that thou mayest pray for vs vnto the Lorde thy God, and for thy remnaunt wherof there be very fewe lefte of manye, as thou seest vs: that the Lorde thy God maye shewe vs a waye to go in and tell vs what we shulde do. Then Jeremye the Prophet sayd vnto the: I haue herd you

Jerem. xxi. & xxv. xxvii. a

Beholde: I wyll praye vnto God youre lorde, as ye haue requyred me: and loke what answere the Lorde geueth you/ I shal certifi you, therof, & kepe nothing backe from you. And they sayde vnto Jeremy: The Lorde of truth and fayth- Jere. xlii. fulnes be oure recorde, that we wyll do all that the Lorde thy god commaunded vs, whether it be good or euel. We wyll herke vnto thy voyce of our lorde god to whom we sende the that we may prospeare, when we haue folowed the voyce of the Lorde oure god.

And after ten dayes came the woorde of the Lord vnto Jeremy. Then called he Johanan the sonne of Kareah, & al the captaynes of the people that were with hym: yea and all the people fro the least to the moost, and sayde vnto them: Thus sayth the lorde god of Israell vnto whome ye sente mee/ to laye forth youre prayers before hym: Ye wyll dwell in this land, I shall buylde you vp, and not throwe you downe: I shall plante you, and not rote you oute for I am pacifyed/ as concernynge the trouble that I haue done to you. Fear not the kynge of Babylon/ of whom ye stande in awe: O be not afrayd of hym sayth the Lorde: for I wyll be with you/ to helpe you, and delyuer you from hys handes I wyll pardon you, I wyll haue mercy vpon you and brig you agayne into your owne lande.

Neuertheles, yf ye purpose not to dwel in this land, nor to folow the voyce of the Lorde your God: but wyll say thus, we wyll not dwell here, but go into Egipte: where we shal nether se warre, heare the noyse of battell, nor suffre honger there wyll we dwell. Wherfore heare now the worde of the lorde, O ye remnaunt of Juda. Thus sayeth the Lorde of hostes the god of Israell: Yf ye be wholy purposed to go into Egypt and to be there as straungers: the swerde that ye fere, shall ouertake you in Egypte: and the honger wherof ye be re afrayed shall hange vpon you into Egypte, and there ye shall dye. For all thei, that of set purpose vndertak to go into Egipte, there to eatle them selues of theyr myserye/ shal perysh with the swerde with honger and pestilence: not one

one of them shall remayne, there shall none escape ỹ plage, that I wyl bring vpon them. For thus sayeth the Lord of hoostes the God of Israell: lyke as my wrath and indignacyon is com vp on the inhabytours of Jerusalem / so shal my displeasur go furth vpon you also, yf ye go into Egypt: For there ye shalbe reuyled, abhorred, brought to shame and confusion; and as for thys place ye shal neuer se it more. The lord forbyddeth you (Oye remnaunt of Juda) ỹ ye shal not go into Egypt. And forget not that I haue warned you euer nestly this day, els shal ye begile your selues. For ye sent me vnto the Lorde your God, and sayde: O praye thou ỹ Lorde our god for vs: and loke what answere the Lorde our god geueth ỹ, that bring vs agayne, and we shal do therafter. Nowe haue I shewed/ ād declared vnto you the voyce of the Lord your god, for the which cause he hath sent me to you. If ye wyl not folow it, be sure/ that ye shal perysh with the sweard, with honger and pestylēce euen in the same place, wher your lust was to go and dwell.

¶ Johanan carryeth the remnaunt of ỹ peple into Egypt, contrary to the mind of Jeremy. Jeremy prophesyeth, ỹ destruction of Egypt.

The. xliii. Chapter.

A NOwe, when Jeremy had ended al the wordes of the Lord god vnto the people (for their sakes to whome God had sent him) Azariah the sonne of Osaiah, and Johanā the sonne of Kareah with al the proud personnes, sayd vnto Jeremye: Thou lyest: the Lord our god hath not sent ỹ to speake vnto vs, that we should not go into Egypte, and dwell there: But Baruch the sōne of Neriah prouoketh thee agaīst vs, that he might bryng vs into the captiuitie of the chaldees, that they might slepe vs and carye vs awaye presoners vnto Babylon.

So Johanan the sonne of Kareah/ and all the captaynes of the hoost/ and al the people folowed not the commaūdement of the Lorde: Namely, to dwel in the lande of Juda. But Johanan ỹ sonne of Kareah, & al the captaines of the hooste caryed awaye all the remnaunt in Juda, that were come to gether agayne frō the Heythen (amōg whom they had ben scatred) to dwel in the land of Juda: Men womē/ childrē ỹ kynges daughters, & all those that Nabuzaradan the chefe captayne had left with Godolyah the sonne of Ahikam. They caryed awaye also the prophet Jeremy, Baruch the sonne of Neriah, and so came into Egypt: for they were not obedyēt/ vnto the cōmaūdemēt of god. Thus came they to Thaphnis. And in Thaphnis the worde of the Lorde happened vnto Jeremye, saying: Take great stones in thyne hand/ and hyde them in the bryck wall vnder the doore of Pharaos house in Thaphnis, ỹ al the men of Juda maye se/ and saye vnto them: thus sayeth the Lord of hoostes the god of Israel: Behold, I wyll send and call for Nabuchodonosor the kyng of Babylon my seruaunt, and wyll set hys seate vpon these stones ỹ I haue hyd/ and he shal spreade his tent ouer them. And whē he commeth/ he shal smyte the land of Egypt with slaughter, with presōnes and wyth the sweard. He shal set fyre vpon the temples of the Egyptyans goddes, and burne them vp, and take them selues presoners. Moreouer he shal araye him self wt the lande of Egypt, lyke as a shepard putteth on his cote, and shall depart hys waye from thēce in peace. The pyllers also of the tempe of the Sunne that is in Egipt: shal he breake in peces, and burne the temples of the Egiptians goddes.

Jerem. xlvi. a

Jerem. xliv. a

¶ He reproueth ỹ people for their Idolatry. They that set light by the threatenyng of the Lord, are chastened. The destructyō of Egipt: the Jewes therin is prophesyed.

¶ The. xliiii. Chapter.

THis is the worde that was shewed to Jeremy concernyng al the Jewes/ which dwelt in Egipte: at Magdal, at Thaphnis, at Māphis, and in the Land of Pathures. Thus sayeth the Lorde of hoostes the God of Israel: ye haue sene al the mysery that I haue brought vpon Jerusalem, and vpon al the cityes of Juda, so that thys daye they are desolate: ād

no man dwelling therein: and that be cauſe of ỹ gret blaſphemies, which thei committed, to pzouoke me vnto anger: in that they wente backe to do ſacrifice/ and woꝛſhippe vnto ſtraunge goddes: whō neyther they noꝛ ye, noꝛ your fathers haue knowen. How be it, I ſet vnto them my ſeruauntes all the pzophetes: I roſe vp early, I ſent vnto thē, and gaue them warninge: O doo noo ſuch abominable thinges, & thinges ỹ I hate. But they wold not follow ner her kē, to turne frō theyr wickednes, & to do no moꝛe ſacrifice vnto ſtraunge Gods.

Jere.xxv,a xxix.c.

Wherfoꝛe myne indignation and wꝛath was kyndled, and it bzente vp ỹ 23
cities of Juda, the feldes with the ſtre tes of Jeruſalem ſo that they were made waſte and deſolate, as it is come to paſſe this daye. Now therfoꝛe thus ſaythe the loꝛde of hooſtes the God of Iſrael: how happeneth it, that ye doo ſo greate euel vnto your owne ſoules, thus to deſtroye the men and women/ chylderen and Babes of Juda: ſo that none of you is lefte, becauſe ye pzouoke me vnto wꝛathe wyth the woꝛckes of youre owne handes: when ye offre vn to ſtraunge goddes in thee lande of E gipte wher as ye be gone to dwell: that ye might vtterlye periſhe, and that ye myght be reuyled and ſhamefully in treated of al nations. Oꝛ haue ye now foꝛgotten the wyckednes of your foꝛe fathers, the wyckednes of the kynges of Juda and their wiues, the wycked nes that ye youre ſelues and your wy ues haue done in the land of Juda, in the cytie and in the land of Jeruſaleme

C Yet are ye not ſoꝛy this daie, ye feꝛe not nether walke ye in my lawe and in my commaundementes, ỹ I haue geuē vn to you and your foꝛefathers.

Therfoꝛe thus ſayeth ỹ Loꝛd of ho ſtes the god of Iſrael: I am ſtedfaſtly aduiſed and determined/ to punyſhe you, and to rote out al Juda. As foꝛ ỹ Amos,ix.b remnaunt of Juda that purpoſit went in to Egipt, there to eaſe them of their miſery: I will take them & they ſhal al be deſtroied. In ỹ land of Egypt ſhal they periſhe being conſumed with the ſweard and with honger. Foꝛ from the leaſt vnto the moſt they ſhall periſhe with the ſwerd and wyth honger. Yō zeouer they ſhalbe reuyled, abhoꝛred, ſhamed, and confounded. Foꝛ I wyll viſite them that dwel in Egipte, as I haue viſited Jeruſalem: with the ſwer de, wyth honger and wyth peſtilence: So that none of the remnaunt of Ju da, which are gone to dwell in Egypte ſhal be left to come agayn into ỹ lande of Juda although they thinke to come thether agayn, & to dwel ther. Foꝛ none ſhal com agayn, but ſuch as are fled a way. Then al the men which knew th at theyr wyues had offred vnto ſtrā D ge goddes, and a great foꝛte of wyues that ſtode there, yea and al the people that dwelt there in Egipte in the cytie of Patures/ and ſwered Jeremye, and ſayde: as foꝛ the woꝛdes ỹ ỹ haſt ſpoke vnto vs in the name of the Loꝛde/ we wyll in no wyſe heare them: but what ſoeuer goeth out of out owne mouthe, that wyl we do: We wyll do ſacrifice, Jerem.
ād offre oblations vnto the Quene of heauē: like as we and our foꝛefathers, oure kinges & our heades haue done in ỹ cities of Juda, & in ỹ ſtretes & fel des of Jeruſalē. Foꝛ thē had we plēt ouſnes of vitayles/ thē were we in pꝛo ſpicity, & no myſfoꝛtune came vpō vs.

But ſens we left, to offre and todo ſacrifice vnto the Quene of heauē, we C
haue had ſcarcenes of all thynges, & peryſh wᵗ the ſwerde and honger. Laſt of all, when wee wemen dyd ſacrifice and offred vnto the quene of heauen/ dyd we make her cakes and pouze vn to her dꝛinckoffringes to do her ſeruice, without our huſbandes wylles.

Then ſayd Jeremy vnto al ỹ peo ple, to the men, to the wemen and to al the folck, which had geuē ỹ anſwer: Did not the Loꝛd remēbze ỹ ſacrifices ỹ ye youre foꝛfathers, your kinges & ru lers (wᵗ al the peple) haue offred in the cyties of Juda, in the ſtretes & land of Jeruſalē: & hath he not cōſydered this in hys mynde: in ſo moch, that the loꝛd might no lengeꝛ ſuffre ỹ wickednes of your ſuēcōs, & ỹ abhominable thinges which he did: & is not your lād deſolat & loyd ye & abhoꝛred, ſo ỹ no mā dwel leth therin enye moꝛe, as it is come to paſſe this day.

Dyd

Dyd not al this happen vnto you/ becauſe ye made ſuch ſacrifyce/ & ſynned agaynſt the Loꝛd: & ye haue not folowed his voyce, to walke in his lawe in his oꝛdinaunces and ſtatutes.

Yea this is the cauſe, that all myſ foꝛtune happē vnto you, as it is com to paſſe this daye. Moꝛeouer, Jeremy ſpake vnto al the people and to al the women: Heaze the woꝛde of the Loꝛde al Juda, ye that be in ỹ land of Egipt Thus ſayeth the Loꝛde of Hoſtes the God of Iſrael: Ye and your wyues haue ſpoken wyth your owne mouth, the thynge that yee haue fulfylled in dede.

Yea thus haue ye ſaid: We wil not fayle, but do the thyng that pleaſethe vs: we wyl do ſacrifice and poure out dꝛinckoffringes to the Quene of hea uen. Purpoſly haue ye ſet vp youre owne good meanynges, and haſtelye haue ye fulfylled your owne intent. And therfoꝛe, heare the woꝛd of ỹ loꝛd al Juda/ ye that dwell in the lande of Egypt.

Behold, I haue ſwoꝛn by my grete name, ſayeth the Loꝛd/ that my name ſhal not be reherſed thoꝛow eny mans mouth of Juda, in all the lande of E gypt: to ſaye: The loꝛd god lyueth, foꝛ I wyl watche, to plage them, and not foꝛ their wealth. And al the men of Ju da that be in the lande of Egypt/ ſhal peryſh with the ſweard and with hon ger, vntyl they be vtterly deſtroyed.

Neuertheles, thoſe that fled away foꝛ the ſweard, ſhal come agayne into the land of Juda, but there ſhal be vy fewe of them. And al the remnaunt of Juda, that are gone into egipt, ther to dwel, ſhal know whoſe woꝛdes ſhal be found true: theirs oꝛ myne.

Take this foꝛ a token that I wyl viſette you in this place, ſayethe the LORD, and that ye maye knowe how that I (without dout) wil perfoꝛ me my purpoſe vpon you to puniſhe you. Behold, ſayeth the loꝛd I wyl de liuer Pharao Hophzea king of egipt ſeke after his lyfe: euen as I gaue ze dēs of Nabuchodonoꝛ kyng of Ba bylon, which ſought after his life.

C Baruch is repzoued of Jeremy.

The.xlv. Chapter.

THeſe are the woꝛdes that Jere my the pzopher ſpake vnto Ba ruch the ſonne of Nerias, after that he had written theſe Sermons in to a boke at the mouth of Jeremy, In the fourth yere of Jehoakim the ſōne of Joſiah kyng of Juda. Jere.xxxvi.a

Thus ſaieth the Loꝛd God of Iſ rael vnto thee, O Baruch: In ſo much as thou thoughteſt thus when ỹ waſt wꝛyting/ Woe is me, the Loꝛd hath ge uen me payne foꝛ my trauayle: I haue weꝛried my ſelfe with ſyghyng & ſhall I finde no reſt: Therfoꝛe tell him, O Jeremy, that the Loꝛd ſaith thus: Be hold, The thing that I haue buylded wyl I breake downe agayne/ and rote out the thing, that I haue planted, yea this whole land. And ſeheſt thou yet pꝛomocyō? Loke not foꝛ it, and deſire it not. Foꝛ I wyl bꝛing a miſerable plage vpon al fleſh ſayeth the loꝛde. But thy life wil I geue thee foꝛ a pꝛey where ſo euer thou goeſt.

C The pzophecyeth the deſtructio Egn of ſpt. Deliuerance is pzomiſed to Iſraell.

C The.xlvi. Chapter

THeſe folow the woꝛdes of ỹ Loꝛd to the pzophet Jere my, whych he ſpake vnto the Gentyles. Theſe woꝛ des folowing pꝛeached he to the Egipcyans concernyng ỹ hoſt of Pharao Necho kynge of Egipte, when he was in Charcamis beſyde ỹ water of Euphzates: what tyme as Nabuchodonoſoꝛ the kyng of Baby lon ſlew him/ In the fourthe yeare of Jehoakim the ſonne of Joſiah king of Juda. Eſay.xxi.a xxv.a

Ye make ready buckeler and child pe goo furth to fyght: Ye harneſſe your hoꝛſes, and ſet your ſelues vpon them. Ye ſet youre ſpillettes ſtaſſe on, ye bꝛynge foꝛth ſpeares, ye ſcoure your ſwerds, & put ō your bꝛeſtplates.

But alas how happeneth it, that I ſe you ſo afrayed? why ſhrink ye back wherfoꝛe are your woꝛthyes ſlayne?

Ye thei runne so fast awaie/that none of them loketh behynde him. Fearfulnesse is fallen vpō euerychons of thē sayeth the Lorde. The lightest of foote shall not flee away, and the worthyes shall not escape.

B Towarde the north by the water of Euphrates, they shall stomble and fal. But what is he thys, that swelleth vp as it weare a floude roarynge and ragyng lyke the streames of water? It is Egipte that ryseth vp lyke the floud & casteth out the waters with so great noyse.

For they saye: We wyll go vp, and wyll couer the earth: we wyll destroye the cyties/with them that dwel therin Get you to horsebacke/ roll furthe thy Charettes, come forth ye worthyes, ye moritans, ye Lybians wyth youre bucklers/ye Lydeans with your bowes: so shall thys daye be vnto the lorde God of hostes, a day of vengeaunce/that he maye auenge hym of hys Ennemyes. The swearde shall deuoure/it shal be sattisfyed and bathed in theyr bloud a* For the lord god of hostes shall haue a slayne offering toward the north by the water of Euphrates. Go vp, O Galaad, and bringe tryacle vnto thee daughter of Egypte.

But in vayne shalt thou go to chirurgery, for thi wound shal not be stopped. The Hethen shal heare of thy shame, and the lande shalbe ful of thy cōfusion: For one stronge man shal stōble vpon another/ howe then shoulde they not fall bothe together

D These are the wordes that the lord spake to the prophete Jeremy, concernynge the hoaste of nabuchodonosor ꝑ kinge of Babylon which was sent to destroye the land of Egypte: Preache out thorow̄ the lande of Egypte/ and cause it to be proclaymed at Magdol, Memphys and Taphnis/and saye: Stande styll, make thee redye, for the swerd shall consume the round about

How happeneth it that thy myghtie worthyes, are falle? why stode they not fast? euen because the Lorde thrust thē downe. The slaughter was greate, for one fell euer styll vpon an other, One cryed vpon an other: Uprise lys go agayne to our owne people, and to oure owne naturall countre, from the swerde of oure enemyes.

Crye euen there/O Pharao kinge of Egipte/the tyme wyll bringe sedition. As truly as I lyue (sayth the kinge whose name is the Lord of hoostes) it shall come as the mount of Cabor/and as Lybanus, it it stode in the see. O ꝑ daughter of Egypt make redy to flie For Memphis shalbe voyde and desolate so that no man shall dwell therin b* The lande of egypte is lyke a goodly kayze calfe, but one shal come out of the northe to pycke her forwarde. c* Her wagied soudiers that be with her, are lyke fat calues.

They also shall flie away together and not abyde: for the daye of theyr slaughter and the time of theyr visitacion: shal come vpon them.

The crye of their enemies shal make a noyse/as the blast of a trompet. For they shal enter in with their hoaste, and come with axes, as it were hewers downe of wod. And they shal cut downe her wod, sayeth the Lord/without enu discretiō. For they shal be mo in nōbre then the grashoppers, so that no man shalbe able to tel them. The daughter of Egypt shalbe confounded/ whē she shalbe delyuered into the handes of ꝑ peple of the north.

Moreouer thus sayeth the lord of hoostes the God of Israel: Beholde I wyl visit that restlesse people of Alexandria/ Pharao and Egipt, yea bothe their Goddes and their kynges: euen Pharao and al thē that put their trust in hym. Yea I wyl delyuer them into the handes of those, that seke after their lyues Namely, into the power of Nabuchodonosor the kyng of Babylon, and into the power of hys seruauntes. And after al these thinges it shalbe inhabited, as a fore tyme, sayeth the Lord.

6 But be thou a frayed (O my seruaunt Jacob) feare not thou, O Israel. For lo, I wyl helpe the fro farre, and thy seade from the lande of thy captiuyte. Jacob also shal come agayne, and be in rest: he shalbe tych, and no man shal do hym harme.

feare thou not (O Jacob my seruaūt) sayeth the Lord, for I am with thee: ād wil destroy al nacions, among whome I haue scatred the.
Neuertheles I wyl not consume thee, but chasten thee and correcte the: yea and that with discretion: nether wyl I spare the as one that were fautles.

The notes

a* The Caldees killed the Egipcyans, at ꝑ floudd of Euphrates, which was toward ꝑ North: where as yet their host was wonderous greate, and ther hoyses charettes many. But the greater their host was, the more cruel was their slaughter: so dyd the Lord punish theyr wickednes, geuing them into the handes of the Caldees: & therfore calleth the Pzopher the daye of their slaughter, the day of ꝑ lords vēgaunce, & them a slayne offring of the Lord.
b* As though he sayde. Hytherto (O Egipt) hast ꝑ bene as a goodly fayre calf, for thyne habundaūce of riches. Therfore as bullokes and ore are strong w̄ hornes & pricked forward w̄ goades (or as som cal them gaddes) so shal the Babylonias sting & prick the, & driue the to flight and ouerthrow the. By him ꝑ shuld come out of the North, is vnderstande the king of Babilon & his hoost.
* Her wayged soudiers &c. The meninge is, that ꝑ hyred host of ꝑ Egipcians gathered of the coastes & borders theron, shulde be feaxfull & weake: & more dayntey and delicious, then stzong & mankul, as mā fattened like stalle ore en: so ꝑ they shuld also flie w̄ the Egipcians, when their misery drew nye, & whēꝑ daye of thyr vysitacio & punishmēt shuld come.
The word of the lord agaynst the philistines.

The.xlbii. Chapter.

THese are the wordes, that the Lorde spake vnto Jerempe the Prophete agaynste the Philistines/ before that Pharaco smote the cytte of Azah. Thus sayeth the Lorde: Beholde, there shall waters aryse oute of the North: and shal growe to a greate floude, runninge ouer and coueringe the lande, the cityes, and them that dwel therein.

And the men shal crye, and al they that dwel in the lande, shal mourne at the noyse and stamping of their strōg hareed hoyses, at the shakyng of their charettes and at the rombling of the wheles.

The fathers shal not loke to theyr children, so feable and wery shal theyr hāde be: at the same tyme, when he shall come to destroye the whole land of the Philistines. He shal make waste bothe. Tyrus, Sidon and al other that are swoyne vnto them.

For the Lorde wyll destroye all Palestina/ and the other Iles, that be deuyded from the countre. Baldnesse is come vpon Azah, Ascalon wyth her other valleys shal kepee her peace.

How long wylt thou slaye, O thou swearde of the lorde? Turne againe in to thy sheeth, rest, and leaue of. But howe can it ceasse, when the Lord him selfe hath geuen him a charge against Ascalon/and rayled it vp against the cyties of the see coast?

The word of ꝑ Lord agaynst the Moabytes.

The.xlbiii. Chapter.

THus sayeth the Lorde of hoostes the God of Israell agaynste Moab: Wo be to the cytye of Nabo, for it shal be layde waste, brought to confusion and taken. A Esay.xv.d. xvi.a.xxv.b. Ezech.xxv.b. Sophō.ii.b. Josue.xiiii.c

Yea thy stronge cytte of Kariathiarim shalbe brought to shame, and al rayde: Moab shal nomore be had in honoure: Wycked councell shalbe taken vpon Hesebon. Come (shal they saye) let vs rote theym oute, that they maye ben omore among the nomber of the Gentyls, yea that they maye nomore be thought vpon: Thus the swearde shal persecute the: A voyce shal crye from Horonaim with greate wasting ād destrucciō, is Moab made desolate.

And thys crye shalbe hard in al her cyties. At the goynge vp vnto Luyth there shall aryse a lamentacyon: and downe towarde Horonaim, there shal be herde a cruel and a deedly crye: Get you awaye, saue youre lyues and be lyke unto the heeth in the wyldernes. B For because thou haste trusted in thy stronge holdes and treasure/ thou shal be taken a* Chamos wyth hys prestes and prynces shal goo awaye into captyuite.

The destroyer shall come vpon al cyties, none shal escape. The valleyes shalbe destroyed/ and the feldes shalbe layde waste: lyke as the Lorde hath determed.

b* Make a token vnto Moab, that she get her awaye spedely: for her cyties shalbe made so desolat, that no mā

shal dwell therin.

c* Cursed be he ỹ doth the worcke of ỹ Lorde negligently, & cursed be he that keepeth backe his swerde from shedding of bloude.

Moab hath euer ben rich and careles from her youth vp, & she hath sytten and taken her ease with her treasure. She was neuer yet put oute of one vessell into an other (that is) she neuer went away into captiuite, therfore her taste remayneth, and her sauour is not yet chaunged.

But lo, the time commeth, sayth the Lorde, that I shal send her trussers to trusse her vp, to prepare and season her vessels: yea her tauckerdes rated, and shake to and fro. And Moab shalbe a shamed of Chamos/lyke as Israel was ashamed of Bethel, wherein she put her trust.

Wherfore doo ye thynke thus: we are mightie and stronge men of warre? Moab shalbe destroyed, and her cities brent vp: her chosen yong men, shalbe slayne, sayth the King, wh ose name is the Lorde of hoostes. The destruction of Moab commeth on a pace, and her fall is at hande.

All her neyghbours shall mourne for her, and all they that knowe her name, shall say: O how happeneth it, that the stronge staf, and the goodly rodde, is thus brcke? And thou doughter Dibon/ come downe from thy glory/and syt in pouertye. For he that destroyeth Moab/shall come vp to the also, & breake downe thy stronge holdes.

And thou that dwellest in Aroer, get the to the strete/and loke about the: aske them that are fledde and escaped, and saye: what thing is happened? O, Moab is confounded and ouercome.

Mourne and crye, tell it out at Arnon, that Moab is destroyed. And misery shal come vpon the playne lande; Namely/vpon Holon/and Jahazah: vpon Mephaath and Dibon, vppon Nabo and the house of Deblathaim, vpon Cariathiarim and Bethgamul, vpon Bethmaon and Carioth, vpon Bozra, and all the cytres in the lande of Moab, whether they lye farre or neare.

The horne of Moab shalbe smytte downe, and her arme broken, sayeth the lorde. Make her droncken, for she magnyfyed her selfe aboue the Lorde, that men maye clappe theyr handes at her bompte, & that she also may be lauged to scorne. O Israell, shalte thou not laugh hym to scorne, wen he is taken amonge theues? Yea because of thy wordes that thou haste spoken against him, thou shalt be driuen awai. Numb. 21.

Yea Moabites shall leaue the cytyes, and dwell in rockes of stone/and become lyke dowues, that make theyr nestes in holes.

As for Moabs pryde, we haue herde of it, she is very hye mynded. I know her stoutnesse, her boastinge, her arogancy, & the pryde of her stomack/ sayeth the Lorde. For her furiousnes maye neyther vpholde her with strenght nor dede. Therfor shal they mourninge be made for Moab/and euery mā shall cry, for Moabs sake: a lamētacion shalbe made to the men, that stāde vpon the wall. So wyll I mourne for the also, O Jazer, and for thee, O thou vynearde of Sabamah. Esaie. 16. Hiere. 48.

Thy wynebraunches shall come ouer the sea, and the braunches of Jazer but vnto thee see the destroyer shal brake vnto the harueste and grape gethetynge: Myrth and cheare shalbe taken awaye from the frymbre feld, and from the whole lande of Moab.

There shalbe no lwete wyne in the presse/the treader shall haue no stomake to crye, ye there shalbe none to crye vnto him: which afore tyme were herde from Helebon to Eleale and Jahaz, whych lyft ed vp theyr voyce from zoar vnto Horonaym, that bullock of .iii. yere old. The waters also of Nemrim shalbe dryed vp.

Moreouer I wyll make Moab cease (sayth the Lorde) from the offerings and censing that she hath made vnto her Goddes in hye places. Wherfore my herte mourneth for Moab, lyke a croude playenge an heuye songe: and for the mens sake of the brycke wall my hert moorneth also, euen as a pype ỹ pyth

peth a doleful song: for they shalbe cyrkew/and destroyed.

All heades shalbe shauen, and al beardes clypped of: al handes bound/and all loines girded about with sak cloth. Upon al the house toppes and stretes of Moab, there shalbe mourning: For I wyl breake Moab lyke an vnprofitable vessel, saith the Lorde. O how ferful is she? O how mourneth she? O how doth Moab hāg down her head/ and is ashamed? Thus shal Moab be a laghyng stock, and had in derysyon of al them, that be rounde about her.

For thus sayeth the Lorde. Behold/ the enemy shal come flenge as an aegle, and spreade his winges vpon Moab. Ezech. 17. Deut. 28. Hiere. 49. Amos. 1.

They shal clyme ouer the wales/and wynne the strōg holdes. Then ỹ mighty mens hertes in Moab shalbe likeỹ hert of a woman trauelyng wt childe.

And Moab shalbe made so desolat that she shalbe nomore a peple, because she hathe set vp her selfe agaynste the lord. Feare/pyt, and snare shal com vp on ỹ (O Moab) sayeth the lord. Who so escapeth the fere, shal fal in the pyt/ and who so getteth out of the pyt, shal be taken in the snare. Esaie. 24.

For I wyl bring a yeare of visita cyon vpō Moab, sayeth the lord. They that are able to flc/ shal stand vnder ỹ shadow of Helebon. For there shal go a fyre out of Helebon, and a flame frō Sion, and shal burne vp that proude peple of Moab, both before & behynd.

Wo be vnto the (O Moab) for ỹ people of Chamos shalt perish: Ye thy sōnes & daughters shalbe led awaye captyue. Yet at ỹ last wyl I bring Moab out of captiuite agayne/ sayeth ỹ lord. thus farre of the plage of Moab.

The notes

a* Chamos in the name of the Idole and god of ỹ Moabytes.

b* After the Greke. Some reade: Geue a flower or wynges.

c* The Hebr. expound this of ỹ Caldes, ỹ they should haste to destroy ỹ whole kingdom of ỹ Moabytes: as though ỹ text should mene thus much: cursed be he ỹ negligētly performeth ỹ vēgeaūce of ỹ lord. ỹ spareth these most wycked Moabytes, and that withholdeth his swerd frō shedding of their bloud.

¶ The word of ỹ Lord against ỹ ammonites, against Idumea, Damascus, Cedar & Elam.

¶ The .xlix. Chapter.

AS concernyng the Ammonites, thus the Lord sayeth: Hath Israell no chyldren, or is he without an heyre? Why hath youre kyng the taken God in? wherfore doth his people dwel in hys cyties? Beholde ther fore/the tyme commeth (sayeth ỹ lord) that I wyl brynge a noyse of warre in to Rabah of the Ammonytes. Rabel shalbe desolat, and her cytis brent vp: and the Israelites shalbe lordes ouer those that had them in possession afore, saieth the lord. Helebon shal mourne/ for it shalbe roted out of the grounde, sayeth the Lord. The cyties of Rabah shal crye out, and gyrde them selues wyth sack cloth: they shal mourne, & runne about the wales: for their kyng shal be led awaye prisoner: yee his prestes and princes with him. Jere. 48. Amos. 1.

Wherfore trustest thou in the waters stremes that flew to and fro, O thou fearce daughter: and thinkest thou art so safe (by reasō of thy treasure) that no man shal come to the?

Beholde, I wyl bringe a feare vpon the, saieth the Lord god of hoostes, from al those that be aboute ỹ: so that ye shalbe scatered euery man from another, and no man shall gather them together againe ỹ be fled. But after ỹ/ I wil bring the Ammonites also oute of captiuite agayne.

Upon the Edomites hath the lorde of hoostes spoken on thys maner: Is there no more wysdome in Theman? Is there no more good councel amōg his peple? Is their wisdom thē turned cleane to naught? Get you hence, turne your backes, crepe downe in toỹ depe, O ye cytyzines of Dedan.

For I wyll bringe destruccyon vppon Esau, yee and thee daye of hys vysytacyon. If the grape gatherers come vpon thee, shoulde they nott leaue some grapes? yf the nyght robbers came vpon thee/ shoulde they not take so much as they thought were ynough?

But I wyl make Esau bare, and discouer

couer his secretes, so that he shall not be able to hyde them. Hys sede shall be wasted away ye hys bretheren and his neyghbours, and he him selfe shal not be lefte behynde.

Jere.xxvb, Ezec.xv.b i.Pet.iiii.c

Thou shalt leaue thy fatherles chil dren behynd thee/ and I wyl kepe thē and thy wyddowes shal take theyr com forth in me. For thus hath the Lorde spoken: Behold, they that men thought were vnmeete to drincke of the cuppe, haue dron ken with the fyrst: and thin kest thou then to be free?

No, no: thou shalt nether be quite nor free, but thou must drinck also: For why/ I haue sworne by my selfe (sayth the lorde) that Bozrah shall become a wyldernesse, an open shame, a laughi ge stocke and curssynge: and her cities shalbe a continuall deserte.

D For I am perfectlye informed of the Lorde, that he hath sent a message al redy vnto the heathen. Gather you together/ and go forthe against them: make you redy to the battayle, for lo:

Ibyd.ia Esay.xlvii.b. Jere.xl viiii.d

I wyll make the but smal among the heathen, and lytle regarded amo ung men.

Thy hye stommake and the pryde of thy hert haue deceaued the, because thou wylt dwellin the houles of stony rockes, and haue the hye mountans in possessiō. Neuertheles though thy nest were as hye as the Aegles/ yet wyll I cast the downe, sayth the lorde. Moze ouer Idumea shalbe a wildernes: who so goeth by yt, shalbe abashed. & wōder at all her myser able plages. Lyke as Sodome, Gomoz, and the cities that laye there about, were turned vpsyde downe (sayth the Lord) so shall no bo dy dwell in Idumea/ and no man shal haue his habitacion there. Beholde/ lyke as the lyon commeth vp from the pleasaunt medowes of Jozdane vnto the grene pastures of Etham, so wyl I dryue hym, and make hym runne aga ynst her. But who is the** yong man that I wyl ozdeyne therto? Who is ly ke vnto me? What is he that wyl stry ue wyth me? What shepherd maye stā de in my handes?

Therfore heare the councell of the Lorde/ that he hath taken vpon Idu mea: and hys purpose that he hath de uysed vpon the Citezins of Theman: The least of the flocke shal teare them in peces, and loke what fayre thing they haue, they shall make it waste, and them selues also. At the noyse of theyr fall the earthe shall quake, the crye of theyr voyce shalbe herde vnto the red see. Beholde, the enemye shall come ād fle vp hyther like as it were an Aegle: and spreade his wynges vpon Bozrah. Then shall the hertes of the worthyes in Edom, be as the harte of a woman trauelynge of chylde. Upon Damascus, Hemad and arphad shall come cō fusyon, for they shall heare euell tydin ges: they shalibe tossed to and fro lyke the see that cannot stande styll. Da mascus shal be sore afrayde, and shal fle, trembleyng shal come vpon her. So row and payne shall ouertake her as a woman traueling of chylde. But how shuld so worthyppfull and glorious a cytye bee forsaken? heare therfore: her

f

ponge men shall fall in the stretes, ād al her men of war shal be taken away in that tyme, saieth the Lord of hostes. I wyl kyndle a fyre in the lande of da mascus, which shal consume the palace of Bedhadad.

As for Cedar and the kyngdomme of hazor, whome Nabuchodonosor the kynge of Babylon smote downe/ the Lorde hath spoken thus vpon them: Aryse, and get you vp vnto Cedar, ād destroye the people towarde the easte. Theyr tentes and theyre flockes shall they take away/ yee they? hangynges and theyr vessell. Theyr camels also shal they carry away with them. They shal come about them on euery syde w a fearfull crye.

Fle, get you fone away, crepe into caues, that ye may dwell there: Ye in habitours of hazor, sayth the Lord: for Nabuchodonosor the kinge of Babylon hathe holden a Councell concerning you, & concluded his deuyse against you. Arise, and get you vp against ponder rich and careleese people (saith the Lord) which haue nether gates ner dooze barres, and that dwel not toge ther. Theyr camels shalbe stolen/ād the droues of theyr catel driuē away.

Moreouer

Moreouer, these that be shauen wyll I scatter to warde al the wyndes/ and bringe them to destruction: yee ād that thorow their own kampe..ers, sayeth the Lord. Hazor also shalbe a dwelling for dragons, and an euerlasting wylder nesse: so that no body shal dwel there/ and no man shal haue ther hys habita cion.

These are the wordes/ that the Lord spake to the prophete Jeremy concer nynge Elam, in the begynninge of the reygne of Zedekiah kynge of Juda.

6 Thus saieth the lorde of hoostes: Be holde, I wyll**breake the bow of Elā and take away their strength: and vp on Elam I wyl bringe the foure win des from the foure quarters of heuen and wyl scatre them agaynst the same foure wyndes: And ther shalbe no peo ple, but some of Elam shal fle vnto thē For I wil cause Elam to be afraied of their ennmies, and of thē that seke their lyues: and wil bringe vpon thē the in dignacion of my wrath, saieth the lord/ And I wil persecut them with the swerd so long til I haue brought them to na ught. I wyl set**my stole in Elam/ I wyl destroye both the king and the prin ces from thence, saieth the lord. But in processe of tyme, I wil bring Elam out out of captyuytie agayne, saith the Lord.

The Notes.

a**By this young man do some vnderstand Alex under the greate conqueror, which ouercame al lā des.

b**The Elamites were good bowmen in battel: ād therfore is their bow prophecied to be broken. c**By which is meant that they should be ouercom i ba tel of their enemies scatred abrode vnto the foure coastes of the erth:

c**That is (as some thinke) Alexander the grete conqueror, which wane Elam:

Thee prophesieth the deste uccion of Babilon & deliueraūce of Israel, which was in captiuitie.

The.L.Chapter

3 The wordes that the Lorde spake vnto the prophet Jeremy/ cōcernig Babilon, & the land of the Caldees: pre ach among the Gentils, let youre voice be heard, make a token: cry oute, keape no silence, but saye: Babylon shalbe wonne, Bel shalbe cō founded, and Merodach shalbe ouer come.

Yea their goddes shalbe brought te to shame and their images shal stande in feare. For out of the north ther shal come a people agaynst her, which shal make her lande so waste that no bodye shal dwel therin: nether man nor beast for they shall fle and depart from thence

a** In those dayes and at that tyme sai eth the lord, the children of Israel shal come/ they and thy children of Juda/ weptnge and makinge haste, and shal seke the Lorde their God. They shal aske the way to Sion, thither shal they turne their faces, and come and hange vpon the in a couenaūt that neuer shal be broken.

My people hath bene a lost flocke my shepardes haue disceaued them, & haue made them go astraye vpon the hilles. They haue gone from the mountayne to the lytle hil, and forgot ten their folde. B All they that came vpon them, haue deuoured them: and their enemyes sayde: We haue made no faute against theym, for they haue displeased the Lord, yea euen the lord whiche is the bewtye of their rygh tuousnes, ād that defended ther fathers. Yet shal ye fle from Babylon, and de parte out of the land of the Caldees, & ye shalbe as the rammes that go before the flocke. For lo, I wyl wake vp an hooste of people from the northen land, and bringe them vpon Babylon Jere.l.g. these shal laye syege to it, and wynne it. Their arowes shal not mysse, lyke as a conuyng archar shuteth not wrong.

And the Caldees shal be spoyled, and al they that spoyle them, shalbe sa tysfyed, sayeth the Lorde: Because ye were so chearefull and gladd, to treade downe myne heretage, and fulfylled Esay.xl vii.a poure pleasures, as the calues in the grasse: and trumphed ouer them lyke the bulles/ when yt had gotten the vic tory. Your mothers shalbe soe con founded, and they that bare you, shal come to shame. She shalbe the leaste set by among the nacyons, boyd, wast, and dryed vp. No man shal be able to dwel there, for the feare of the Lorde/ but she shal be whole desolate.

All they that goo by Babylon / shall stand still and be abashed/ & shal wonder at al her plages.

Jere, xlviii, b xlix, b xlix, c

Go forth in your aray against Babilō round about al ye that cā handel bowes: shoute at her, spare no arowes, for she hath synned agaynst the lord. Cry out vpon her, vpon her, agaynste her rounde about: she shal yelde her selfe, her foundacions shal fal, and her walles shal come downe, for it shalbe the

Exodi, xxi, b Leuit, xxiiii d

vengeaunce of the Lord. Yea vengeaunce shall be taken of her / and as she hath done, so shal she be dealt wal

Iohel, iii, b

They shal rote out ỹ lower from Babylon, and hym that handleth the sycle in harueſt. For feare of the sweard of the enemy, euery man shal get hym to his owne people, and euery mā shal flye to his owne lond. Israel is a scatered flocke, the Lyons haue dysperſed them: First the kyng of the Assyrias deuoured them / last of al this Nabuchodonosor kyng of Babilon hath bro ken al their bones.

iiii, Re xviii Esay, x, a iiii, Re, xx b

Therfore thus sayeth the Lorde of hoſtes the God of Israel: Beholde / I wyl viset the king of Babilon and his kyngdome / as I haue vyſeted ỹ king of the Assyrians: and wyl bring Israel againe to his pleasaunt pasture, that he maye fede vpon Charmel and Basan / and be satisfyed vpon the mount of Ephraim and Galad. In those dayes and at the same tyme (sayeth ỹ lord) yf the offence of Israel be sought for / there shal none be found: Yf men enquire for the synne of Iuda / ther shal be none: for I wyl be mercyfull vnto them / whome I suffer to remayne ouer.

D

iiii Re, xix g Esay, xxxvii b.

Go downe (O thou auenger) into the enmyes land / and vyſet them that dwel therin: downe with them / & smite them vpon the backes sayeth the lord: do accordyng to al that I haue commaunded thee. There is gone aboute the lande a crye of a slaughter and greate murther, namelye on thys maner: Howe happeneth it / that the hammerre of the whole worlde is thus broken and broſed in sonder: How chanceth it / that Babylon is become a wildernes among the Heathen on thys maner: I my selfe haue layed wayte for thee, and thou arte taken: vnawarres art thou trapped ād snared: For why / thou hast prouoked ỹ lord vnto anger: The lord hath opened hys house of ordinaunce, and brought forth the weapons of hys wrath. For the thynge that is done in the lande of the Chaldees, it is the Lord of hoſtes worcke.

These thinges shall come vpon her at the last / thet shal breake into her pryup chambre, they shall leaue her as bare as stones, that be layde together in heapes. They shall so destroye her / ỹ nothyng shalbe lefte. They shall slaye al theyr mighti souldiers, and put thē to death. Woo be vnto them, for the dai and time of theyr visitacion is at hande. We thincke I heare already a crye of them that be fled and escaped oute of ỹ lande of babylon, which shewe in Syon the vengeaunce of the Lorde oure God, the vengeaūce of hys temple: yea a voyce of them, that crye agaynste babylon call vp all the archers agaynste Babylon, pytche youre tentes rounde about her that none escape. Recompense her as she hath deſerued: and according as she hath don / so deale with her agayne: for she hath set vp her selfe agaynst the lorde, agaynst the holye one of Israell. Therfore shal her yong mē fall down in the stretes and all her mē of warre shalbe rooted out in that dai sayth the Lorde. Beholde I speake vnto thee (O thou proude) sayth the lord God of hooſtes, for thy daye shall come euen the time of thy visitacion: And ỹ proude shall stomble and fall, and noo man shall helpe hym vp. I wyll burne vp his cities with fyre, and it shal consume all that is round aboute him.

Thus sayth the lorde of hooſtes: The children of Israel and Iuda suffrebt olence together. All they that haue them in captyuitye, keape them faſte, and wyll not let them goo: but theyr aduenger and redemer is mighty, whose name is the lord of hooſtes: he shall maintayne theyr cause / he shall make the lande shake, and iudge them that dwell therein, one with another.

The sweard shal come vpon the Chaldees

dees / sayeth the lorde / vpon them that dwel in Babilon / vpon their princes / and vpon their wise men: The sweard vpō their sothsayers, as for those (thei shal become fooles.) The sweard vpō their worthyes, so that they shal stand in feare: The sweard vpon their horſemen ād charettes / and vpon al ỹ common people that dwel vnder them: so that they shall become b** like wemen: The swerde vp on their treasure, so ỹ it shalbe stollen awaye: The sweard vp on their waters, so that they shalbe dried vp: For the land worshippeth images, and delyteth in straunge wonderful thinges. Therfor shal wild beſtes, Apes, and Estriches dwel therin: for there shal neuer mā dwel there, nether shal eny man haue his habitaciō there for euermore. Lyke as God destroyed Sodome and Gomorre / with the cityes that lie there about, sayeth ỹ lorde: So shall no man dwel there also, neyther shal eny man haue there his habitacion. Behold, ther shal come a peple from the North, with a greate bounde of men and many Kinges shall stande vp from the endes of the earth: They beare bowes & buckelers, cruel ar they & vnmercyfull.

Jere, l, b

Their voyce roareth lyke the ragig see / they ride vpon horſes, and com weponed to fight agaynst thee: O Babylon. As soone as the kyng of Babilon hereth tel of them, his hādes shal waxe feble: Sorow and heupues shal come vpon him, as a womā trauelling wyth child. Behold, Like as the lion cōmeth vp from the pleasaūt medowes of Jordane vnto the grene pastures of Ethan / so wyl I driue them forth / & make them run againſt her. But whom shal I chose out, ād order to such a thinge For who is like me, or who wil stryue with me: or what shepard maye stande āgainst me: Therfore here the cōcell that the lord hath geuen vpon Babylon, ānd the deuice that he hath taken vpon the land of the Caldees. The leest amonge the peple shal tere them in peces / and loke what pleasaunt thing they haue they shal laye it waste.

Jere, xlix, a

Chaldees

The noyse at the wynnynge of Babylon shal moue the earth, & the crye shal be herde among ỹ Gentils.

The notes

a** Here prophecyeth he the comming agayne of ỹ people from the captiuite of Babylon, after ỹ generall sentence geuen them of kyng Cyrus, ii. Esdr. i. a

b** Which crye out in tyme of theyr trauelyng.

¶ How Babilon shuld be ouerthrowen, Jeremy sendeth his boke to Sarayah.

¶ The. li. Chapter.

THus hath the lord sayde: beholde, I wyl rayse vp a perilous wind against Babilon and her citezens, that beare euel wil againste me.

Jerem. xxv, b

I wil sende also into Babilon fanners, a** to fāne her out, and to destroy her lande: for i the daye of her trouble they shalbe a bout her on euery syde: Moreouer, the lorde hath saide vnto ỹ bow men, and to them that clime ouer the wales in brest plates: Ye shal not spare her ponge men, kil downe al her hoost. Thus the slayne shal fal downe in the land of the Caldes, and the wounded i the stretes As for Israel and Iuda, they shall not be forsaken of their God / of the lorde of Hoſtes, of ỹ holy one of Israel: no, though they haue filled al their lande ful of synne. Flye away from Babilon / euery man saue his life. Let no man holde his tunge to her wyckednes, for the tyme of the Lordes vengeaunce is come / yea he shal rewarde her agayne.

Jerem, l, b

Esay xlviii, b

Jerem, xxv, c

Babylon hath byne in the Lordes hande a golden cuppe, that maketh al landes dronken. Of her wine haue al people dronken, therfore are they out of their wittes. But sodenly is Babilon falen, and destroyed. Murne for her, bringe plaſters for her woundes if she maye peraduenture be healed agayne.

We wolde haue made Babilon whole (saye they) but she is not recouered. Therfore wyl we let her alone, and go euery man into his owne contre. For her iudgement ys come into heauen / and is gone vp to the cloudes.

And therefore come one, we wil shew Syon the worcke of the Lorde oure God.

Make

Judicum.vii.c. iii.Reg.xix.c. Make sharpe the arowes, and fyll the quyuers, for the lord shal rayse vp the spyrite of ỹ king of ỹ Medes, which hath alredy a desyre to destroy Babylō.

This shalbe the vengeaunce of the Lorde, and the vengeaunce of his temple.

Set vp tokens vpon the walles of Babylon, make your watch strong, set your watch men in araye, yea, hold pyke vpe watches: and yet for all that shall the lord go furth wt ỹ deuile, which he hath take vpō thē ỹ dwel in Babilō:

O thou that dwellest by the greate waters: O thou that hast so greate treasure and riches, thyne ende is come: & the rekening of thy winninges. The Amos, vi.c. Lord of hoostes hath swoorne by hī self Jerem.xxii.a that he wyl ouer whelm thee with men Jeremy.x.b. lyke grashoppers in numbre, which wt a rorage shall crie: Alarum Alarum against thee. Yea euen the Lord of hostes, that with his power made ỹ earthe wyth his wysdom prepared the rounde worlde, and with his discrecyon spred Psa.cxxxv.b out the heauens. As soone as he letteth his voyce be herd the waters in ỹ ayer ware fierce: He draweth vp the clouddes from the endes of thearth. He turneth the lyghtenynges to rayne, he bringeth the windes out of their secret Esay.xlviii.c places. By ỹ reason of wysdom, al men Baruch vi.a are become fooles. Confounded be all the caruers of ymages, for the thing ỹ they make is but discreate, and hath no breath. Vayne is it and worthy to be laughed at and in the tyme of vysitacyon it shal perish.

Neuertheles, the portion of Jacob is none suche, but he that made al thinges, whose name is ỹ Lord of hoostes, he is the rodde of his enheritaunce.

C Thou breakest my weapons of warre and yet thorow thee I haue scatered ỹ nacyons and kyngdomes: Thorowe thee haue I scatred horse ād horsemē, yea, the charrettes, and such as sate vpon thē, thorowe thee I haue scatred mē and women, olde and yong, bacheler & mayden. Thorow the I haue scatered the shepard and hys flock, the husbād man and hys cattayl, the pyrnces & the rulers.

Therfore wyll I rewarde the cytye of Babylon and al her citesyns the Caldees, wt al ỹ euel which they haue don vnto Sion: yea that yee youre selues shal se it, saieth the Lord. Beholde, I come vpon the (thou mount* nop some hyll) sayeth the Lord thou that destroyest al landes. I wyl stretch out my hande ouer thee, and cast thee downe from ỹ stony rockes ād wyl make thee a brent hyl, so that nether cornerstones, nor pynnacles, nor foundacion stones shall be taken enymore out of thee, but waste & desolate shalte thou lye for euer more, saieth the Lorde.

Set vp a token in the land, blowe the trompettes amonge the Heithen, prouoke the nacyons agaynst her, call the kyngdomes of Ararat, Meny, ād Askanes agaynst her, numbre out Caphtar agaynst her, bringe as greate a sorte of horses agaynst her, as yf they were grashoppers. Prepare agaynste theim the people of the Medes wyth their kinges pryncs & al their chefe rulers, yea and the whole lande that is vnder them. The lande also shal shake and be afrayed, whē the deuise of the lorde shall come forth agaynste Babylon, to make the lande of Babylon so waste, that no man shall dwell any more therin. The Worthyes of Babylon shal leaue ỹ battel, and kepe theym selues in stronge holdes, their strength hath fayled them, they shalbe lyke women. Their dwellynge places shalbe brent vp, their barres shall be broken. One pursuaunt shall mete another, yea one poste shal come by another, to bryng the tydinges that his citte is taken in on euery side, the foordes occupyed, the fennes brēt vp, and the souldiers sore afrayed.

For thus saieth the lord of hoostes the god of Israel: the daughter of Babylon hath ben e in her tyme like as a threshing flooze, but shortely shall her harueste com. Nabuchodonosor ỹ king of Babylon hath deuoured and destroyed me, he hath made me an empty vessel. He swalowed me vp lyke a dragō, and filled hys bely with my delycates, he hath cast me out, he hath taken my sustinaunce awaye, and the thing that was

was left me hath he caryed vnto Babylon, saieth the daughter that dwelleth in Sion: yea and my bloude also vnto the Caldes, saieth Jerusalem. Therfore thus sayeth the Lord: Beholde, I C wyll defend, thy cause, and aueng the: I wyl dryng vp her see, & drye vp her water sprynges.

Babilon shall become an heape of Jerem stones a dwelyng place for dragons, a fearfulnes and wondryng, because no man dwelleth there. They shal roare together lyke lyons, and as thy ponge lyons when they be angrie, so shal ther bende them selues. In their heart I shal set dryncke before them, and they shalbe dronken for ioye: Then shal they slepe an euerlasting slepe, and neuer wake, saieth the Lord: I shal carye thē downe to be slayne like shepe, lyke wethers and gootes. O, how was Sesach wonne: O, how was the glory of the whole land taken: how happeneth it, that Babilon is so wondred at amonge the Heathen: The see is risē ouer Babilō, and hath couered her with his greate waues. Her cyttes are layde wast, the land lieth vnbuilded & void: it is alone where no man dwelleth, ād wher no man traueleth thorow. Moreouer, I wyl visit Bel at Babylon: and Jerem.li.a the thing that he hath swalowed vp, ỹ same shal I plucke out of his mouth. The Gentyls also shal runne no more vnto him, yea and the walles of Babilon shal fal.

O my people, come out of Babilō, that euery man maye saue his lyfe, frō the fearefull wrath of the Lorde. Be not faynte herted, and feare not at euery rumore that shalbe herd in the lād: for euery yere bringeth new tydinges yea straunge wickednes and lordshyp. And so, the tyme commeth that I wyl visit the ymages of Babylon, and the whole land shalbe confounded, ye and her slayne shal lye in ỹ middest of her. Heauen and earth wt al that is therin, shal reioyce ouer Babilon, when the destroyers shal come vpon her from the North, saieth the Lord.

F Jerem.l.c Lyke as Babylon hath beaten downe and slaine many of Israel, so shal there fal many, and be slayne in al her kyngdome. Ye that haue escaped the swearde, haste you, stande not styll, remembre the lord afarre of: and thincke vpon Jerusalem, for we wer ashamed to heare the blasphemies: Oure faces were coucred with shame, because the straunge aleauntes came into the Sanctuary of the Lord. Wherfore beholde (saieth the lorde) the tyme commeth, that I wyl visit the ymages of Babylon, and thorowe the whole lāde they shal mourne and fal. Though Ba- Jerem.xlix.b bylon clyme vp into heauen, and kepte her power an hye: yet shal I sende her destroyers, saieth the Lorde.

A pyteous crye shalbe heard from Babilon, and a grete misery from the lande of the Caldees: when the Lorde destroyeth them, and when he dryueth out the hye stomacke and proude bostyng, wherwith they haue bene as furtious as the waues of greate water flowdes, and made great crakes with their wordes. For the destroyers shal come vpon her (euen vpon Babilon) whiche shal take her worthyes, and breke ther *bowes: for god is disposed to aueng him selfe vpon them, and sufficiently to recompence them. Ye (saieth ỹ lord) I wyl make their Pryncs, their wyse men, their chef rulers and al their worthyes, dronken: so that they shall slepe an euerlasting slepe, and neuer wake: Thus saieth the king, whose name is G the lord of hostes.

Moreouer, thus saieth the lord of hostes: The thycke wal of Babilon shalbe broken, & her proud gates shal be brent vp. And the thing that the gentiles and the people haue wrought with greate trauayle and labour, shal come to naught and be consumed in ỹ fyre.

Thys is the charge that Jeremye gaue vnto Sariah the sonne of Nerias, the sonne of Maasiah, when he went toward Babilō with Zedekiah ỹ king of Juda, in the .iiii. yere of his raigne. Now this Sariah was a peaceable Prince. Jeremy wrote in a boke al the myserye that shuld come vpon Babylon, yea and all these sermones that be wryten agaynste Babylon, and gaue Sariah thys charge: When thou

when thou commest vnto Babilon, se that thou reade these wordes, and saie: O lord, thou art determed to rote out this place, so that nether people ner cattel shal dwel there eny more, but to lie waste for euer: and when thou hast red out the boke, bynde a ston to it, & cast it in the myddeste of Euphrates, and saye: Euen thus shal Babilon syncke, and be thurste downe with the burthē of trouble, that I wyl bringe vpō her: so that she shall neuer come vp agayne. Thus farre are the preachinges of Jeremy.

The Notes.

a ✱ Euen as men fanne corne when it is threshed
b ✱ By this noysom hill is vnderstand Babilon. Why Babylon is called an hyl, is before shewed in Jere. li. a
c ✱ Bowes, for strengthes, as in Oseæ. i. b, Were he called the strengthes of men of warre the bowes of Israel
A Lyre repeteth ỹ taking of zedekiah. Jerusalem is take of ỹ Chaldes. zedekiahs sonnes are kild before his face, & his eyes put out. The cyte is burned. The temple is spoyled & robbed. They ỹ wer left in Jerusalē are caried to babilon: king Ichoiakin is brought forth of prison, & fed like a king.

4. Reg. xxiv. a. Jere. xxxix. a. lii. Reg. xxv. a

The. lii. Chapter.

Zedekiah was. xxi. yere old, when he was made kynge, and he raigned. xi. yeare in Jerusalem. His mothers name was Hamutal, Jeremies daughter of Lobnah. He lyued wickedly before the Lord euen as Iehoiakim dyd. Wherfore the lord was angrye at Jerusalem and Juda, so lōge tyl he had cast them out of his presēce. And zedekiah fel from the king of Babylon. But in the. ix. yere of his raigne In the tenth Moneth, the tenth day of the Moneth it happened, that Nabuchodonosor the kyng of Babilon with al his hoost came before Jerusalem/ and besieged it/ and made them bulwarkes round about it. And this besegig of the cyte endured vnto the. xi. yeare of kyng zedekias.

B Jere. xxxix. b. xxxii. a

And in the fourth Moneth, the. ix daye of the Moneth, there was so grete honger in the cytye: that there wer/ nomore vytayles for the people of the lande. So al the soudyers brake away and fled out of the cytie by nyght thorow the waye of the porte betwene the two walles by the kynges garden.

Nowe the caldes had compassed the cytye rounde aboute/ yet wente these menne their waye toward the wildernesse.

And so the Caldes folowed vpon them, and toke zedekiah the king in ỹ felde of Jerycho/ when his hoost was runne from hym. So they caryed the kynge awaye prysonet to Reblah, vnto the kyng of Babilon in the lande of Hemath/ wher he gaue iudgement vpon him. Jeremias

The kinge of Babylon also caused zedekiahs sonnes to be slayne before his face, ye and put al the princes of Juda to death at Reblath. Moreouer he put out the eyes of zedekiah, caused him to be bound with chaines, to be caryed vnto Babilon & lay him in prison, tyl he dyed. C

Now the tenth daye of the fifth moneth in the. ix. yeare of Nabuchodonosor kyng of Babylon, Nabusaradan the cheke captaine and the kyng of Babylons seruaūts came vnto Jerusalē, and brent vp the house of the Lord. He brent vp also the kynges palace, all ỹ houses and al the gorgeous buildinges in Jerusalem. And the whole hoost of the Caldes that were with the cheke Captayne/ brake downe al the walles of Jerusalem round about.

As for the poore people and suche folke as yet was left in the cytie, which also were fallē to the kyng of Babilō, ye and what people as yet remayned Nabusaradā the Cheke captayne caryed them away prisoners. But the poore people of the countrey, dyd Nabusaradā the cheke Captayne leaue in ỹ lāde, to occupy the vyntardes and feldes. The Caldes also brake the brasen pylers that were in ỹ house of ỹ Lord, ye the seate and the brasen lauer that was in the house of the Lorde: And caryed all the metall of them vnto Babylon. D

They toke awaye also the Cauldrōs, shouels, flesh hokes, spōnes, spōnes & al the brasen vessell ỹ was occupyed in the seruyce: With the basens, colepannes, sprynckers, pottes, candelstyckes, spones and cuppes: wherof

of some were of golde, and some of syluer. E

The cheke Captayne toke also the two pyllers, the lauer ỹ. xii. brasē bullockes that stode vnder the seate/ whych king Salomon made in the house of the Lord: & all the vessell conteyned so much metal/ ỹ it might not be weyed. For euery pyller was xviii. cubites hye and the rope ỹ went about it, was. xii. cubites/ and foure fyngers thicke and rounde. Now vpon the rope were brasen knoppes, and euery knop was fiue cubites hye: and vppon the knoppes were hoopes, and pomgranates roūd about of cleane brasse. 3. Reg. vii. b

After thys maner were both the pilers fashioned with the pomgranates, wherof there were an hundred & .xcvi. which hanged vpon the hoopes round aboute. The cheke Captayne also toke Sartiah the hye preste, and Sophonah that was cheafe norte hym, and the thre kepers of ỹ treasury. He toke out of the cytie a chamberlayn which was a capteyne of the souldiers/ and seuen men that were the kinges seruauntes, which were foūd in the cytie: and Sephera captayne that vsed to mustre ỹ men of warre: with. lx men of the countre ỹ were taken in the citie. These Nabuzaradan the cheke Captayne toke/ & caryed thē to the kinge of Babilon vnto Reblath, and the kynge of Babylō caused them to be put to deathe at Reblath in the lande of Hemath. And thus Juda was ledde awaye captiue, out of his owne land. This is the summe of the people, whome Nabuchodonosor ledde away captiue. F

In the seuenth yere of hys reygne, he caryed awaye of the Iewes / three thousande, and three and twentye. In ỹ. xviii. yere/ Nabuchodonosor caryed away from Jerusalem eyght hundred and xxxii. personnes. In the. xxiii yere of Nabuchodonosor, Nabuzaradan the cheke Captayne/ toke awaye seuen hundred and. xlv. Iewes prysoners. The whole summe of al the prysoners, is foure thousande and syx hundred. G

In the. xxxvii. yeare after that Iehoiakin the kynge of Juda was caried away in ỹ. xxv. day of the. xii. Moneth, Euilmerodach kinge of Babylon (the same yeare that he reygned) gaue Iehoiakin the kyng of Juda hys pardon, and let hym oute of prison, and spake louyngly to hym. And set his trone aboue the trones of the other kynges that were with hym in Babylon. He chaunged also the clothes of his prison, yea, & he did eate with hym al hys lyke longe. And he had a continuall lyuynge geuen hym of the kynge of Babylon, euery day a certeyne thinge allowed him all the dayes of his lyfe, vntyll he dyed.

Fr. ii

The ende of the boke of the Prophete Jeremy.

The lamentacyons of Jeremy.

IT happened/ after Israell was brought into captyuite and Jerusalem destroyed, that Jeremy the Prophet sate wepyng, and sorowfully bewayled Jerusalem: and syghynge and hewlynge with an heuy and wofull hert, sayde:

The Notes

* These wordes are reade in the .lxx. Interpreters, but not in the Hebrue.

The fyrst Chapter.

Aleph.

A Li, Re, iiii, b. iiii, Re, xv, a

ALas, how sytteth the cytye so desolate/ that some tyme was ful of people? How is she become lyke a wedow/ which was ꝑ lady of al nacyons? How is she brought vnder tribute, that ruled al landes.

Beth.

She wepeth sore in the night, so ꝑ the teres rune downe her chekes for amõg al her louers, ther is none ꝑ geueth her any cõfortyge her nexte frendes abhorre her, and are become her enemyes.

Gimel

Juda is take prisõer, because she was defiled: and for seruig so many straũg goddes/ she dwelleth now among the heythen. She fyndeth no rest, all they that persecuted her, toke her, and so she dwelleth among her enemies.

Daleth.

B The stretes of Siõ, mourned because no mã cõmeth more to ꝑ solempne feastes. All her gates ar desolat, her prestes make lamẽtaciõ/ her maides ar careful, & she her self is i greate heuines.

He.

Her enemyes are falle vpon her head/ and haue put her to shame: because ꝑ Lord hath chastened her for her greate wickednes: her chyldre are ledde away captiue before their enemy.

Vau.

All the bewty of the daughter of Sion is away/ her prynces are become lyke wethers that fynde no pasture. They ar dryuen away before their enemie/ so ꝑ they haue no more power.

Zain.

Now doth Jerusalem remembre ꝑ tyme of her misery and disobediẽce, ye the hope and pleasure that she hath had in tymes past: seyng her people is brought doune thorow the power of their enemye, and there is no man for to helpe her: her enemies stand loking at her & laugh her Sabboth dayes to scorne.

Heth.

C Jerusalẽ synned euer more & more/ therfore is she come in decaye. All they that had her in honour, dispise her: for they haue sene her fylthynesse. Yee she syghyth/ and is ashamed of her selfe.

Teth.

Her skyrtes are defyled, she remembred not what wold folow: therfore is her fall so greate, and there ys no man to comforte her. O Lorde, consydre my trouble, for myne enemy hathe the vpperhande.

Jod.

D The enemy hath put his hand to all the precyous thynges that she had, yea euen before her eyes came ꝑ heathen in and out of ꝑ Sanctuary who thou (neuertheles) hast forbidde to com within thy congregacion.

Caph.

All her people seke their bred with heuynes and loke what precyous thyng euery man hath, that geueth he for meate, to saue hys lyfe. Consydre, O Lord, and se, how vyle I am become.

Lamed.

O ye al that go fore by, behold and se, yf ther be any sorow like vnto mine, wherwith the Lord had troubled me/ in the daye of his fearful wrath.

Mem.

From aboue hath he sẽt downe a fyre in to my bones and chastened me: he hath layed a net for my fete, and thrown me wyd open: he hath made me desolate, so that I must euer be mournig.

Nun.

E The yock of my trangressiõ is tõe at the last, with his hand hath he take it vp/ and put it about my neck. My strength is gone: the lord hath delyuered me in to those handes, wherout I can not quyt my selfe.

Samech.

The lord hath destroyed al the myghtiemen/ that were in me. He hath proclaymed a feast/ to slaughter al my best men. The lord hath trodẽ downe ꝑ daughter of Juda, like as it were i a wyne presse.

Ain.

F Therfore do I wepe/ and myne eyes gushe out of water: for the comfort that shulde quycke me, is farre fro me. My chyldren are dryuen awaye, for why? the enemye hath gotten the ouer hande.

Phe.

Sion casteth out her handes/ and there is no man to comforte her. The lord hathe layed the enemyes round about Jacob, & Jerusalem is as it were a menstruous woman / in ꝑ myddest of them.

Zade.

The lord is ryghtuous, for I haue prouoked his *counteaũce vnto anger. O take hede all ye people, and cõsidre my heauines: My maidens & my yonge men are led awaye into captiuitee.

Koph.

I called for my louers (but they begyled me) for my Prestes and counceilers, but they perished: euen while they sought for meate, to saue their lyues.

Res.

Consydre (O lord) how I am troubled, my wombe is disquyeted, my hert turneth about in me, and I am full of heupnes. The swearde hurteth me wout/ & with in I am lyke vnto death.

Sin.

G They heare my mournig, but there is none that wyl comforte me. All myne enemyes haue heard of my trouble, and glad therof, because thou hast done it. But thou shalt bringe forth the tyme, when they also shalbe like vnto me.

Thau.

From thee shal com al their aduersytee: thou shalt pluck them away euẽ as thou hast plucked me, because of al my wickednes. For my sorow is very greate, and my hert is heauy.

The Notes.

* Some reade: commaundement. It is in Hebrew, mouth, that is, saiyng or aduyse

The .ii. Chapter.

Aleph.

A Thren. iiii. b

ALas, how hath the lord darkened the daughter of Sion so sore in his wrath? As for the honoure of Israel, he hath caste it downe from heauen: How happeneth it/ ꝑ he remembred not his owne fote stole when he was angry?

Beth.

The Lord hath cast downe all the glory of Jacob without any fauoure: al the stronge places of the daughter Juda, hath he broken in his wrath, & throwne them downe to the grounde: her kyngdome and her Prynces hath he suspended.

Gimel.

In the wrath of his indignacyon he hath brokẽ al the * horne of Israel he hath wdrawen his ryghte hand frõ the enemy: yea a flame of fyre is kynded in Jacob, and hath cõsumed vp all round about.

Daleth.

B He hath bent his bowe lyke an enemy, he hath fastened his ryght hãde as an aduersary: and euery thyng that was pleasaunt to se, he hath emptẽ it downe. He hath poured out his wrath lyke a fyre, into the tabernacle of the daughter of Sion.

He.

The lord is become lyke as it were an enemy, he hath cast downe Israel & al his places: yea, al his strong holdes hath he destroyed, and fylled the daughter of Juda with muche sorow & heupnes.

Vau.

Her tabernacle (which was lyke a gardene of pleasure) hath he destroyed her hie solẽpne festes hath he put downe. The lord hath brought it so to pas ꝑ the hie solempne festes & sabbothes i Sion, are cleane forgotten. In his heye displeasure hath he made the kynge and prestes to be despysed.

Zain

The lorde hath forsaken hys owne aulter, and is wroth with his owne sanctuary and hath genen the wales of their
C toures into the handes of the enemy. They enemies made a noyse in ỹ house of the Lorde, as it had bene in a solẽ
pne feast daye.

Heth.

The Lorde thought to breake downe the wales of the doughter Sion, b* he spredde out hys lyne, and drewe not in his haude, tyll he hadde destroyed them. Therfore mourne the turrettes and the broken walles together.

Teth.

Her Portes are calle downe to the grounde, her Barres are broken and smyten in sonder: her kinge and Princes/are caryed away to the Gentyles. They haue nether law nor prophetes, ner yet any vision from the Lorde.

Jod.

c* The senatours of the doughter Syon syt vpon the ground in sylence: they haue strowed asshes vpon theyr hedes, and gyrded them selues with sackcloth. The maydens of Jerusalem hãge downe theyr heades to the ground.

Caph.

D Myne eyes begin to kayle me thorow weping/my bodye is disquieted, myne leuer is poure vppon the earth, for the greate hurte of my people / seynge the chylderen and Babes dyd swowne in the stretes of the cytie.

Lamed,

Euen when they spake to theyr mothers: wher is meate and dryncke? for whyle they so sayde, they fell downe in the stretes of the cytie, lyke as they had bene wounded, and some dyed in their mothers bosome.

Mem.

What shall I saye of thee/O thou
E doughter Jerusalem/to whom shal I lyken thee? To whome shall I compare thee, O thou doughter Syon, to comfort thee with all? Thy hurte is lyke a mayne sea/who maye heale thee?

Nun.

Thy Prophetes haue loked oute vayne and folysh thinges for thee, thet haue not shewed thee of thy wickednes to kepe thee from captiuitie; but haue ouerladen thee, and thorow falsched sedused thee abroade.

Samech.

All they that go by thee, clappe theyr handes at thee: hyssinge and wagging theyr heades vpon the dougter Jerusalem, and saye: Is this the citie that men call so fayre, wherin the whole lande reioyceth?

Ain.

All thyne enemyes gape vpon thee, whysperyng and byting theyr teth, sayinge: let vs deuoure, for the tyme that we loked for, is come: wee haue founde and sene it.

Phe.

The Lorde hath fulfylled the thing, that he was purposed to do: and per
F fourmed that he hadde deuised long a goo: he hath destroyed and not spared. He hath caused thyne aduersary to triumphouer the, and set vp the horne of thyne enemye.

Sade

Let thyne herte d* crye vnto the Lorde/O thou citie of the doughter Sion: let thy teares runne downe lyke a ryuer daye and nyght; rest not and let not the apple of thyne eye leaue of.

Koph.

Stande vp and make thy prayer in the first watch of the nigh/pour out thyne herte lyke water before the lord: lyfte vp thyne handes for the lyues of thy yonge chylderen, that dye of hunger in the streates.

Res.

Beholde, O Lorde/and consyder,
G why hast thou gethered me vp so cleane? Shall the wemen then eate their owne fruite, euen chylderen of a spanne longe? shal the prestes then and Prophetes be slayne thus in the sanctuarye of the Lorde.

Sin.

Yonge and old lye behinde the stretes vpon the grounde, my maydens & yonge men are slayne with the swerd.: whom thou in the day of thy wrathful indignacion hast put to death: euen thou hast put them to death, and not spared them.

Thau.

My neybours that ar round about me/hast thou called, as it were to a fest daye, so that in the daye of the Lordes wrath non escaped, nether was eny left behind. Those that I had brought vp & norished, hath mine enemy destroied

The notes.

a* Horne here signifieth strength power nobilites dominiõ: which al the lord by his iust auẽgmẽt toke from the kyng dome of the Iewes & from Jerusalẽ
b* Is carpẽters spred out their lynes to build wales, houses & other things: so had god spred out his lyne to destroy Jerusalem & Iewry, and to bring the to perfect subiection. For ỹ lyne signifieth ỹ spreding out of the lyne, as it is said, ii. Reg. vii. a. It is a dyssymplytude borowed of carpẽters.
c* Whereby Judges of Jerusalẽ were wont to syt honorably & gorgeously vpon goodly seates & geue sẽtence in the gates, nowe lye they vpon the grounde slayne, & in ỹ gates is nothyng but silẽce. & sylines.
d* Of crye we what it signifyeth in the Egyptyane eye haue in Exod. xiiii. d, & in ỹ. xvii. Psal. b

The. iii Chapter.

Aleph.

I Am the man, that (thorow ỹ rod of his wrath) haue experyence of mysery.
He droue me forth, and led me: yea into darkenes, but not in the lyght.
Against me only he turneth his hãd, and layeth it euer vpon me.

Beth.

My flesh & my skyne hath he made olde, and my bones hath he bruised.
He hath builded rounde about me, and closed me in wyth a* gall and trauaile.
He hath set me in darknes/ as they that be deed forever.

Gymel.

He hath so hedged me in, that I cã not get out, and hath layed heuy lynckes vpon me.
B Though I crie and call piteously, yet shereth he not my prayer.
He hath stopped vp my wales with foure squared stones/and made my pathes croked.

Daleth.

He layeth wayte for me like a Bere, and as a lyon in a hole.
He hath mazed my wayes and broken me in peses, he hath laide me waste al together.
He hath bent hys bowe, and made me as it were a marke to shote at.

He.

The arowes of his quyuer hath he shot, euen into my raynes.
I am laughed to scorne for all my people/they make songes vpon me al the daye long.
He hath filled me with bitternesse/ and geuen me wormwod to drynked,

Vau.

He hath smitten my teth in peses, & rolled me in the dust.
He hath put my soule out of rest, I
C forget al good thynges.
I thought in my selfe: I am vndõ, there is no hope for me in the Lord.

Zain.

O remembre yet my misery and my trouble, the wormwod and the gal.
Yea thou shalt remembre them, for my soule melteth awaye in me.
Whyle I consydre these thynges in my hert, I get a hope agayne.

Heth.

Namely, that the mercyes of ỹ lord are not cleane gone/and that his louing kyndnesse ceaseth not.
Hys faythfulnes is greate/and renueth it selfe as the mourning.
The lord is my portyon, sayeth my soule, therfore wyl I hope in him.

Teth.

O how good is the lord vnto them/ that put their trust in hym/ and to the soule that seketh after hyme
O how good is it w̃ stylnes to wayte and tary, for the health of the lord?
O how good is it for a man, to take the yoke vpon him from his youth vp

Jod.

He sitteth alone, he holdeth him stil, and dwelleth quetly by him selfe.
He layeth his face vpon the earth/ if (percase) there happẽ to be any hope.
He offereth his cheke to the smiter, he wyl be content with reproues.

Caph.

For the lord wil not forsake forever.
But though he do cast of, yet accordinge to the multitud of his mercyes) he receaueth to grace againe.
For he doth not plage, and cast out the childzen of men from his hert.

Lamed.

To treade al the preloners of the earth vnder his fete.
To moue the iudgment of manne
be

before the most hyghest.

To condemne a man in his cause: The lord hath no pleasure in suche thinges.

Wem.

a* What is he then that sayeth: there should some thing be done without the lordes commaundement?

Out of the mouth of the most hyghest goeth not euell and good.

Wherefore than murmureth the lyuinge man? let hym murmure at hys owne synne.

Nun.

Let vs loke well vppon oure owne wayes, and remembre oure selues/and turne agayne to the lorde.

Let vs lyft vp our hertes with our handes vnto the lorde that is in heauē

We haue bene dissemblers and haue offended/wyll thou therfore not be intreated?

Samech

Thou hast couered vs in thy wrath, and persecuted vs/thou hast slayne vs without any fauoure,

Thou haste hydde thy self in a cloude: yͤ our prayer should not go thorow.

Thou hast made vs outcastes, and to be dispysed amonge the heathen

Ain

All our enemies gape vpon vs.

Feare and snare is come vpon vs, pea, despyte and destruction.

Whole riuers of water gusshe oute of myne Eyes, for the greate hurte of my people.

Phe.

Myne eyes runne, and cannot ceasse, for there is no rest

O Lord, When wylt yͤ loke downe from heauen and consydre?

Myne eye breaketh my hert: because of all the doughters of my citie.

Zade.

Myne enemyes hunted me out sherpely, lyke a byrde/pea, and that without a cause.

They haue put downe my lyfe into a pytte/ and layed a stone vpon me

They haue poured water vpon my head, then thought I, nowe I am vndone.

Koph.

I called vpō thy name, O lord, out of the depe pytte.

Thou hast heard my voyce, and hast not turned awaye thyne eares frō my syghing and crienge.

Thou hast enclyned thy selfe vnto me: when I called vpon thee and hast sayde: feare not.

Res.

Thou (O Lorde) hast mayntayned the cause of my soule, and hast redemed my lyfe.

O lorde thou hast sene my blasphemers, take thou my cause vpon thee.

Thou haste well consydered howe they goo about to doo me harme/and that all theyr counsels are agaynste me

Sin.

Thou haste herde all theyr despyteful wordes (O Lorde) yea and al theyr Imagynacions agaynste me.

The lyppes of myne enemies, and theire deuises that they take againste me, al the day longe.

Thou seest also theyr syttinge downe and theyr rysynge vppe, they make theyr songes of nothyng, but of me.

Thau

Reward them (O lorde) according to the workes of theyr hādes.

Geue them the thynge, that theyre owne herte is afrayd of/euen thy curse.

Persecute them (O Lord) with thyne indygnation/and rote them out frō vnder the heauen

The notes.

a* Galle, for sorowfulnes: as in the Psal. lxix. they gaue me galle to eate, &c. That is they that should haue conforted me dyd me moch greke, and augmented my sorowes, as if one shuld geue bytter meates to hym that is hungrye. Howbeit that prophecy was also fulfylled in our sauioure Christe, of whom Dauid was therin a figure as sainct Mathew teacheth in the. xxvii. Chapitre

b* By thys it is manifest that al aduersitie (which men call euell) is sent of God, although he sufferre suche euel (as we cal it) but yͤ which he knoweth to be necessarye vnto vs, wherout he sucketh some good thing. That cā he only do, which only is the onely wise & perfecte good. Lyke sayinge is there in Amos, iii. b. Cōmeth there any plage in a citie, &c

The. iiii. Chapter.

Aleph.

How is the gold become so dimme? How is yͤ good ly coloure so sore chaūged and yͤ stones of yͤ sanctuary thus scatred in the corner of every strete?

Beth

Beth.

The chylderen of Sion that were alwayes in honoure/and clothed with the most precious golde: how are they nowe become lyke the earthen vessels which be made with the potters hand

Gymell.

The Lampes geue theyr ponge ones to sucke with bare brestes: but the doughter of my People is cruell, and dwellethe in the wyldernesse: lyke the Estriches.

Daleth

The tonges of the sucking chyldren, cleue to the rouffe of theyr mouthes for very thyrst.

The yong chyldren aske bread, but there is no man that geueth it them.

He.

They that were wont to fare delycately/ perish in the streates: they that afore wer brought vp in purple, make nowe muche of donge.

Uau

The synne of the daughter of my people is become greater then the wickednes of Sodome, that sodeinly was destroyd, and not taken with handes.

Zain.

Her abstayners (or Nazarees) were whyter then the snowe or mylke: theire coloure was freshe read as the Corall, theyr beutie lyke the Saphire.

Heth.

But now theyr faces are very blacke: In so much that thou sholdest not knowe them in the stretes. Theyr skin cleueth to theyr bones, it is withered & become lyke a drye stocke.

Teth.

They that be slayn with the swerd, are happier then suche as dye of hunger, & perysh away for mylking for the frutes of the felde.

Iod

The women whychē of nature are pytefull, haue sodden theyr owne chyldren with theyr owne handes that they might be theyr meat, in yͤ miserable destructiō of yͤ daughter of my people.

Caph

The Lord hath perfourmed hys hye wrath: he hath poured out the furiousnes of hys displeasure. He hathe kyndled a fyre in Sion, whiche hathe consumed the foundacion therof.

Lamed

Nether the kinges of the earth, nor all the inhabytours of the worlde, wolde haue beleued that the ennemye and aduersary should haue come in at the gates of the citie of Hierusalem.

Wem.

Which neuertheles is com to passe for the synnes of her prophetes, and for the wickednes of her prestes that haue shed innocentes bloude within her.

Nun.

So that these blinde men went stō bying in the stretes, and stayned them selues with bloude/ whiche els would touche no bloudy cloth.

Samech.

But they cryed vnto euery man: Ryse thestayning, away, get you hēce/touch it not. Ye (sayde they) ye must be brent ye must dwell amonge the Gentyles, we hyde no lenger here.

Ain.

The countenaunce of the lord hath bannyshed them and shall neuer loke more vpō them: for they them selues neyther reganded the prestes, nor pytied the elders.

Phe.

Wherfore yet our eyes faile vs, whyle we loke for vayne helpe: seing we be euer wayting vpon a people, that can dos no good.

Zade.

They laye so sharpe wayte for vs, that we cannot go sate vpon the streates: for oure ende is come, oure dayes are fulfylled, our ende is here.

Koph.

Oure persecuters are swyfter then the Egles of the ayre, they folowed vpon vs ouer the mountaynes, and layde wayte for vs in the wyldernes.

Res.

The very breth of our mouth: euen the anoynted Lorde hym selfe shall be taken in oure synnes of whom we sayd Under hys shadowe we shalbe preserued among the heythen.

Sin.

And thou (O daughter Edom) that dwellest in the lande of Hus, bee glad

and

& reioyce: for the cuppe shal come vnto thee also, which, whā thou soppest of, ỹ shalt be dronken.

Thau.

Thy sinne is wel punished (O thou daughter Sion) he shal not suffer ỹ to be caryed away any more. But thy wickednes (O daughter Edom) shal he by set ād for thy sinnes sake, he shal leade thee into captiuitee.

The .v. Chapter.

The prayer of Jeremy

a GIue to remembraunce (O Lorde) what we haue suffred, consyder and se oure confusion. Oure enheritaūce is turned to the straungers, and our houses to the aleauntes. We are becom careful and fatherlesse, and our mothers are as the wydowes. We are faine to drink our owne water, for money & our owne wod must we bye w̄ money. Our neckes are vnder persecution, we are wery, and haue no rest.

A fore time we yelded our selues to
b the Egyptians / and now to the Assyrians, onely that we myghte haue bread enough. Our fathers (which are gon) haue sinned, and we must beare their
Jere. xxxi, e. Ezech, viii. wyckednesse. Seruauntes haue ỹ rule of vs / and no man delyuereth vs oute of their handes. We must get our liuing with the perel of our liues, because of the drouth of the wyldernesse.

Oure skinne is as it had bene bȳt in an ouen / for very sore honger. The wyues are rauyshed in Sion, and the maydes in the cyties of Juda. The prynces are hanged vp with the hand of the enempes, they haue not spared ỹ olde sage men / they haue taken yonge mens lyues from them / and the boyes ar hanged vp vpon trees. The elders
c syt no more vnder the gates, and ỹ yōge men vse nomore playyng of Musyke. The ioye of our hert is gone, our mery quere is turned into mourning. The garland of our head is fallen: alas, that euer we sinned so sore.

Therfore our hert is ful of heuynesse, and our eyes dymme: because of the hyl of Sion that is destroyed. Iomuch, that the foxes runne vpon it. But thou, O Lord, that remaynest for euermore, and thy seate, world w̄oute
d ende: wherfor wilt thou stil forget vs, and forsake vs so long? O Lord, turne thou vs vnto thee, and so shal we be turned. Renue our dates as in old tymes, for ỹ haste banyshed vs nowe longe ynoughe, and hast bene sore displeased at vs.

The ende of the Lamentacion of Jeremy.

The boke of the Prophete Ezechiel.

The time wherin Ezechiel prophecied, & in what place. His office & office. The vision of ỹ foure beastes. The visiō of ỹ wheles. The visiō of ỹ throne, & of ỹ Image aboue ỹ throne.

The first Chapter.

IT chaunced in ỹ .xxx. yeare the fyfthe daye of the .iiii. Moneth, ỹ I was among the prisoners by the riuer of Cobar: a* where the heuens opened, and I sawe a vysion of God. Now the fyfth daye of ỹ moneth made out the fifth yeare of kyng Joachins captyuite. At the same tyme came the word of the Lord vnto Ezechiel ỹ sonne of Buzi the Preste, in the lande of the Caldees by the water of Cobar, where the hande of the Lord came vpō hym.

And I loked, and behold a stormy wynd cam out of ỹ North with a great cloud ful of fyre, which with his glister lyghtened al rounnde aboute.

And

And in the middes of the fire it was al cleare, & as it were the lykenes of foure beastes, whiche were fashioned lyke a man: saūing, that euery one had foure faces and foure wynges.

Their legges were streyghte / but their fete were lyke bullockes fete, and they glystred, as ithad bene fayre scoured metal. Under their wynges vpō al the foure corners they had mens handes. Their faces and their wynges were towarde the foure corners: yet were the wynges so, that one neuer touched another. When they went, they turned them not aboute: but echeone went streyght forwarde.

C Upon the right syde of these foure, their faces were like the face of a man, ād the face of a lyon: But vpon the left syde / they had the face of an Oxe / and the face of an Aegle. Their faces also and their wynges were spred out aboue; so that two winges of one touched euer two wynges of another / & with the other they couered their body euerypone when it went it went streyghte forwarde. Where as the spirite led them / thither they went / ād turned not aboute in their goynge.

D The fassiōn and countenaunce of the beastes was lyke hoate coales of fire / euen as though burning cressettes had bene amonge the beastes: and the fyre gaue a glystre, and oute of the fyre there went lightenynge. When the beastes went forward and backward, one would haue thought it had lyghtned. Now when I had well consydered the beastes, I sawe a worke of wheles vpon the earth with foure faces also lyke the beastes.

The fassyon and worck of ỹ wheles was lyke the sea. The four wheles were ioyned and made (to loke vpō) as it had ben one whele in an other. Whē one went forward, they went al foure, and turned them not about in their going. They were large, greate and horyble to loke vpon. Their bodies were
E full of eyes round about them al four.

When the beastes went, the wheles went also wyth them: And whē the beastes lyft thē selues vp from the earth, the wheles were lyft vpalso, whether soeuer the spirite went / thyther went they also, and the wheles were lyft vp / & followed thē: for the spirite of lyfe was in the wheles. When the beastes went forth / stode styl, or lyft thē selues vpfrō the earth: thē the wheles also went, stode styll: and were lyft vp / for the breth of lyfe was in the wheles.

F Aboue ouer the heades of the beastes there was a firmament, which was fashionned as it had ben of the moost pure Christal, and that was spredde oute aboue vpon their heades: vnder the same firmament were their wynges layde abroade, one towarde an other, and two wynges couered the body of euery beast. And whē they wēt forth, I herd the noyse of their wynges, lyke the noyse of great waters, as it had bene the voyce of the great God, and a rushing together as it were of an host of men.
G And when they stode styl, they let downe their winges. Now when they stode styll, and had letten downe their wynges, it thondered in the firmament that was aboue their heades. About ỹ firmament that was ouer their heades / there was the fashion of a seate, as it had bene made of Saphyr. Upon ỹ seate ther sate one lyke a man. I behelde him, and he was lyke a cleare lyghte, as it had bene all of fyre wythin from his loynes vpwarde.

And beneth when I loked vpon hym vnder the loynes, me thought he was lyke a shining fyre, that geueth light on euery syde. Yea the shyne and glystre that lightened round aboute / was lyke a raynebowe, which in a rayny day appeareth in the cloudes. Euē so was the symilitude, wherin the glory of the Lorde appeared. When I sawe it, I fell vppon my face, and herkened vnto the voyce of hym that spake.

The notes.

a* Where the heauens were opened, that is, where there were mistie eyes opened from heauen. Steuen also the first martyr sawe the heauens open and Jesus standing on the right hand. &c. Act. vii. g. So are the heauens open in the faith of the beleuer, that he seith God in hys glorye. The heauens are counted in the scripture to be open when a manyfest vysion, reuelacion, tyme or token is shewed of God vnto man. Math. iii. d. Mar. i. b

b* The holy goost or spyrete of God, after his manyfold gyfts and operations, hath many names, he is called the spyrete of the father, the spyrete of y sunne, the spyrete of lyfe, the spyrete of truth the spyrete of sanctification, of promesse, of counsell, of strēght. &c.

The prophete is sende to cal agayn the people frō theyr errour.

¶ The.ii. Chapter.

A

ND then sayde he vnto me: Stande vp vpon thy fete (O thou sonne of man) āo I wyll talke with thee.

Ezechi.iii.d And as he was comeninge vnto me, the spyret cam into me, and setme vp vpon my fete: so that I marcked y thynge that he sayde vnto me. And he sayde: Beholde, thou sonne of man, I

B wyll sende thee to the chylderen of Israel, to those runnagates and obstinate people: for they haue taken parte agaynst me, and are runne awaye from me: bothe they and theyre forefathers vnto this daye.

Exo.xxxii.a Yea I wyll sende the vnto a people that haue rough visages and styf stomakes: vnto whome thou shalt saye ō this maner: This the Lorde god hym self hath spoken, that whether they be obedient or noo (for it is a frowarde housholde) they maye knowe yet that there hathe bene a Prophete amonge them.

C Therfore (thou sonne of man) fear

Jeremy.i.c re them not, neither be afrayde of their wordes: for they shall rebell againste thee, and despise thee. Yea thou shalt dwel among scorpions: but feat not theyr woordes, be not abashed at theyr lokes/ for it is a frowarde housholde.

So that thou speake my wordes vnto them / whether they be obediente or not, for they are obstinate. Therfore,

D thou son of man, obey thou al things / that I saye vnto thee/ and be not thou stifnecked/ lyke as they ar a stynecked housholde. Open thy mouth and eate that I geue thee.

Apo.v.a So as I was lokinge vp, behold, there was sent vnto me an hande/ wherin was a closed boke: and the hande opened it before me, and it was written within & without, ful of careful mournynges: alas, and wo.

¶ The prophete being fedde wyth the woorde of god, and with the constaunt boldnesse of the spyrete is sent vnto the people that were in captiuite. The punishment of a curate that teacheth not the people theyr synnes.

¶ The.iii. Chapter.

AFter this sayde he vnto me: I Thou sonne of man, eate that what soeuer it be yee eate that closed boke and go thy waye/ and speake vnto the chylderen of Israel so I o

Imm Apert pened my mouthe/ and he gaue me the boke for to eate/ and sayde vnto me: y sonof man, thy bely shal eate/ & thy bowels be fylled with the boke that I geue thee. Then dyd I eate thee boke, ād it was in my mouth swete the hony.

Plin plac Apoth And he sayde vnto me: thou sonne of man, get thee sone vnto the house of Israell, and shewe them the woordes that I commaunde thee: for I send y

Isaye.b not to the People that hathe straunge vnknowen, or harde speache, but vnto the house of Israell: Not to manye nations, which haue diuerse speaches and harde languages, whose woordes

Isaye thou vnderstandest not: Neuertheles, yf I sent the to those people, they wolde folowe thee: But the house of Israel wyll not folowe thee, for they wyll not folow me: yea all the house of Israel haue styf foreheades and harde hartes. Beholde therfore I wyl make thy face pzeuale against theyr faces, & harden thy forehead agaynste theyr forheades: so that thy forehead shalbee harder then an adamant or flinte stone that thou mayest feare them the lesse/ & be lesse afrayde of them, for they are a froward housholde.

C He sayd moreouer vnto me: thou sonne of man, take dilygently heade wyth thyne eares, to the woordes that I speake vnto the/ & fasten them in thyne hert: and goo too the prysoners of the people, speake vnto them, and saye on this maner: Thus the Lorde god hath spoken: whether ye heare, or heare not.

With that the spyrete toke me vp. And I harde the noyse of a greate rushyng and remouinge of the moost blessed glory of the lorde out of hys place.

I herd also the noyse of the wynges of the beastes, y rushed one against another,

another. Yea and the ratlynge of the wheles/ that were by them, wyche rushynge and noyse was very greate.

C Now when the spyrete toke me vp, and caried me awaye/ I went with an heuy and a sorowful mynd/ but y hād of the Lorde comforted me right sone

And so in the beginning of the moneth Abib, I came to the pryseners, that dwelt by y water of Cobar, & remayned in that place, wher they were: And so continued I among thē seuē dayes, being very sorye.

And when the seuen dayes were expyred/ the Lorde sayd vnto me: Thou sonne of mā, I haue made the a** watchman vnto the house of Israell: b* therfore take good hede to these woordes and geue them warning at my cōmaūdement.

If I saye vnto thee, concerninge y vngodly man, that (without doubt) he must dye, ād thou geuest hym not war

D nynge, nor speakest vnto hym, that he maye turne from his euell way/ and so to lyue: Then shall the same vngodly man dye in his owne vnrighteousnes but hys bloude wyll I require of thyne hande. Neuertheles if thou geue warninge vnto the wycked/ and he yet forsake not his vngodlynes: thē shall he dye in hys owne wyckednes, but y hast discharged thy soule.

Now if a righteous man go from hys righteousnes, and do the thinge y is euel: I wyll laye a stombling blocke before hym, and he shall dye, because thou hast not geuen hym warning: yea dye shall he in hys owne synne, so that the vertu, which he did before shal not be thought vpō: but his bloud wil I require of thyne hande.

Neuertheles, yf thou exhortest the righteous, that he synne not, ād so the righteous do not synne: then shall he lyue/ because he hath receaued thy warnynge, and thou haste discharged thy soule. And there came the hande of the

C Lord vpon me/ and he sayde vnto me: Stande vp, and go into the felde/ that I maye talcke there with thee.

So when I had rysen vp, and gon forthe into the felde: Behold/ the glory of the lorde stode there, lyke as I sawe it afore by the water of Cobar.

Then fell I downe vpon my face, and the spyrete came into me, which set me vpon my fete, and sayde thus vnto me: Go thy way, and spaere thy selfe in thine house. Behold, (O thou sonne of man) there shall chaynes be brought for thee, to bynde thee with all, so that thou shalt not escape out of them. And I wyll make thy tonge cleue so to the rofe of thy mouth/ y thou shalt be dōme, and not be as a chyder wyth them: for it is an obstinate housholde.

But when I speake vnto the, then open thy mouth, and saye: Thus saith the Lord God: who so heareth, let him heare: who so wyll not, let hym leaue: for it is an obstinate housholde.

The Notes

a* By this watchman are figured bisshoppes, prestes, and preachers, which must take the occasion of their speaking and exhorting at the mouth of god, and speake not in their owne, but in hys name.
b* Some reade: thou shalt herken vnto the woorde of my mouth, and shalt monysh them frō me.

¶ The beleage of the cytie of Ierusalem is signifyed: The longe continuaūce of the captiuitie of Israell. Inhunger is prophecyed to come in the captiuitie.

¶ The.iiii. Chapter.

THou sonne of man, a** take a tile stone, and laye it before that, & describe vpon it the citie of Ierusalē: how it is beleged, how bulwerkes ād great dikes are graue on euery syde of it: describe also tentes/ and an host of mē rounde about it.

Moreouer/ take an yron panne, ād set it betwyxt thee and the cytie/ in stede of an yron wall. Then set thy face towarde it, belege it, and laye ordinaūce agaynste it, to wynne it. This shall be a token vnto the house of Israell.

But thou shalt slepe vpō the left syde/ and lay the synne of the house of Israell vpon thee. Certayne dayes apointed thou shalt slepe vpon that syde/ & bere theyr sinnes. Neuertheles, I will appoynt thee a time (to put of theyr sinnes (and the numbre of the dayes: Three hundred ād. xc. dayes must thou beare the wickednes of the house of Israell.

When thou hast fulfylled these dayes lye downe agayne, and slepe vpon thy right syde. xl. dayes, and beare the synnes of the house of Juda.

A day for a yeare, a day (I saye) for a yeare, wyll I euer laye vpon thee.

Therfore set now thy face against that beseged Jerusalem and discouer thyne arme, that thou mayest prophecye a gaynst it.

Beholde, I wyll laye chaynes vpō thee, that thou chalt not turne thee frō me, one syde to an other, tyll thou hast ended the dayes of thy syege.

¶ Wherfore/take vnto thee wheate, barley, beanes, growell sede, Millium and fytches: and put these together in a vessel, and make thee loaues of bred therof/accordīg to the numbre of the dayes that thou must lye vpon thy syde: that thou mayest haue bread to eate, for thre hundred and. xc. dayes.

And the meate that thou eatest, shal haue a certen weyght appoynted, namelye twentye sycles euerye daye. Thys appoynted Meate, shalte thou eate daylye, from the beginning to the ende.

Thou shalt drincke also a certayne measure of water: Namelye/the sixte parte of an Hin shalt thou drinke dayly from the beginninge vnto the ende. Barley cakes shalt thou eat/ yet shalt thou fyrst stryke them ouer with mans douge/that they maye see it. And with that sayde the Lorde: Euen thus shall the chylderen of Israell eate theyr defiled bread in the middes of the gentiles, among whome I will scatter thē.

Then sayde I: Oh Lord God: Behold/my soule was yet neuer defiled: for, frō my youth vp vnto thys houre I did neuer eate of a deade carcase/or of that which was slayne of wylde beastes/nether came there euer any vncleane fleash in my mouth

Wher vnto he answered me, ād sayde: Se well than, I wyl graunt thee to take cowes donge, for the donge of a mā and to stryke the bread ouer wyth all, before them.

And he sayde vnto me: Beholde ꝑ sonne of man, I wyll mynysche all the prouision of bread in Jerusalem, so ꝑ they shall weye theyr breade, and eate it with scarcenesse. But as for water/ they shal haue a very lytle measur ther of to drynche. And when they haue no more breade nor water, one shalbe destroyed with an other, and sampshe away for theyr wickednes.

The notes

a ✻ Thys is a prophecy done by an outwarde signe as in Jeremy. xiii. a. When the people are vnwoythy of the worde of God, then are the Prophetes cōmaunded to vse such visible signes as here to paynte out Jerusalem and the besegeng therof in a tyle stone.

¶ The rydle of the heares, by which is sygnified the destruction of the people. The causes of the anger of God towarde the people. The Lorde discloseth the rydele of the hearres

¶ The. v. Chapter.

THou sonne of mā, take ꝑ thē a sherpe knyfe, namely a rasoure. Take that, and shaue the heare of thy hede and beerde: then take ꝑ scoales and the weyght / and diuyde the heare asunder. and burne the. iii. parte therof in the fyre in the myddest of the cyte/ād cut the other thyrd parte in peces with a knyfe. As for the thyrde parte that remayneth cast it in the wynde/and then shewe the bare knife.

Yet afterwarde take a lytle of the same, and binde it in thy cote lappe. Then take a curtesye of it, and cast it in the middest of the fyre, and burne it in the fyre. Out of the same fyre shal there go a flame vppon the whole house of Israel. Moreouer thus sayd the Lorde God: This same is Jerusalem. I set her in the myddest of the hethen and nacion: that arroūd about her/but she hathe despised my iudgementes more then the gentyles them selues: and broken my commaundementes more then the nacions/that lye rounde about her: For they haue cast out myne ordynaunces/ and not walked in my lawes: Therfore, thus sayth the Lord God: for so much as ye with youre wickednes farre exceade ꝑ heathen that dwell rounde about you (For ye haue not walked in my lawes nether haue ye kepte my ordinaunces) Therfore thus sayth the lorde God:

I wyll also come vpon thee, for in the myddt of thee wil I syt in iudgmēt, in

in the syght of the heathen, & wyl hādle thee of suche a fashion, as I neuer did before/ and as I neuer wyll do from ꝑ tyme forth, and that because of al thine abhominacyons.

For euen the fathers shall be fayne to eate their owne sonnes, and the sōnes their owne fathers. Suche a court wyl I kepe in thee/ and the whole remnant wil I scatter into al the wyndes.

Wherfore as truly as I lyue (sayeth the lord God) seyng thou hast defyled my Sanctuary/ wyth al maner of abhominations and wt al thy shamful offences: For thys cause will I also destroie thee. Myne eye shal not ouerle ꝑ, neyther wil I spare thee.

One third parte within the c. shall dye of the pestilence and of honger: Another thirde parte shalbe slaine downe round about the/wt the sweard: The other third part ꝑ remayneth/ wil I scatre abrod toward al the wides/& draw out the swerd after them. Thus I wil perfourme my indignacion and set my wrath against them, & ease my self. So that when I haue fulfylled myne anger against them, they shal knowe ꝑ I am the lord, which with a feruēt gelousy haue spoken it. Moreouer I wil make thee wast and abhorred, before al the Heathen that dwel about thee and in the sight of al them, that go by ther. So that when I punish thee in my wrath/ in mine anger, and wt the plage of my whote displeasure, thou shalt be a very abhominacion, shame, a gasing and wondring stock/ among the Heathen ꝑ lye about thee. Euen I the Lord haue spoken it, and it shal come to pas/ whē I shote among them the perlous dartes of honger, which shalbe but death: Yea therfore shal I shote them, because I wyl destroy you. I wyl encrese hōger & myntsh al the prouision of bred among you.

Plages and misery wil I send you yea and wyld beastes also to destroye you. Pestilence and bloudshedig shal cōe vpon you, & the swaerd wil I bringe ouer you. Euen I the Lord haue saide it.

¶ She sheweth ꝑ the peple shalbe plaged for ꝑ synne of Idolatri. He prophecieth ꝑ repētance of the remnaūte of the people, & their deliueraunce.

The destruction of the sweard is prophesied.

¶ The. vi. Chapter.

AND the word of the Lorde came vnto me, sayig: thou sonne of man, turne thy face to the mountaines of Israel/that thou mayest prophecie vnto them, and saye: Heare the word of the lord god/ Ye mountaynes of Israel: Thus hath the lord god spoken to the mountaynes, hilles, valleys and dales. Ezec. xxxvi. e

Behold/ I wyl bring a sweord ouer you/and destroye your hye places: I wyl cast downe your altars, and breke doune your temples. Your slayne men wyl I laye before youre goddes, and ꝑ deed carcases of the children of Israel wyl I caste before their ymages/ youre boones wyll I destroye rounde aboute youre aulters/ and dwellynge places.

The cyties shalbe desolate, the hil chapels layde waste, youre altars destroyed, and broke, your gods cast downe, and taken awaye, youre Temples laid euen wyth the ground, your owne workes cleane roted out.

Youre slayne men shal lye among you, that ye maye lerne to know, how ꝑ I am the Lord. Those that among you haue escaped the swerd, wyl I lea me among the Gentils, for I wyl scatter you among the nacōs. And they ꝑ escape from you, shal thincke vpon me among the Heathen where they shalbe in captiuitie. Baru. iii. k

As for that whorysshe and vnkaythful herte of theirs, wherewyth they tūne awaye from me, I wyll breake it: yea and put oute those eyes of theyrs/ that commytte fornycation wyth their Idoles.

Then shall they be ashamed, and displeased with their selues, for ꝑ wyckednes and abhominacōs, which they haue done: and shall lerne to knowe/ how that it is not in vayne/ that I the lord spake/ to bringe such misery vpō them.

The Lorde sayde moreouer vnto me: Smyte thyne handes together/ād stampe wyth thy fete/ and saye:

Yy. ii

wo worth al the abhominacions and wicked nesses of the House of Israell, for because of them/they shall perysshe with the swearde, with hunger, and with pestilence. Who so is farre of/shall dye of the pestilence: he that is nie at hand shall perysh with the swearde: and the other that are beseged, shal dye of hunger.

Thus will I satisfy my wrathfull displeasure vpon them: And so shal ye learne to knowe, that I am the Lorde, when your slayn men lye among your goddes, and about your aultars: vpon all hye hylles and toppes of mountaynes, among all grene trees/among al thyck okes: euen in the places / where they did sacrifyce to all theyr Idoles I wil stretch mine hand out vpō thē, and wyl make the land waste so that it shal lye desolate and voyde, from the wyldernesse of Deblathah forth, throughout theyr habitacions: to learne them for to knowe, that I am the Lorde.

¶ The ende of all the lande of Israell shall sodenly come. The cause of the destruction therof: The prophete is commaunded to shewe the ruines of the cities that are at hande.

¶ The. vii. Chapter.

THe worde of the Lord came vnto me on this maner: Thou I cal/O thou son of man. Thus sayeth the lorde god vnto the lande of Israel: The ende commeth/ye verely the ende commeth vppon all the foure corners of the earth.

But now shal the ende come vpon thee: For I will sende my wrath vpon thee, and wil punysh thee: according vnto thy wayes and reward thee after al thy abhominacions.

Myne eye shall not oversee thee, neither wyl I spare the: but reward thee, according to thy wais, & declare thy abhominacions. Then shall ye know, that I am the Lorde.

Thus sayeth the Lord God: Behold, one mysery and plage commeth vpon an other: the ende is here. The ende (I say) that wayteth for thee, is come already/the houre is come against thee/that dwelleth in the lande

The tyme is at hande, the daye of sedicion is hard by, and no glad tidinges vpon the mountaynes. Therfore, I will shortly poure out my sore displeasure ouer thee, and fulfyl my wrath vpon thee. I will iudge thee after thy wayes, and recompense thee all thy abhominacions.

Myne eye shall not oversee thee, neyther will I spare thee: but reward thee after thy wayes, and shewe thy abhominacions, to learne you for to know, how that I am the lorde that smyteth. Beholde, the daye is here, the daye is come, the houre is runne out, a* ỹ rod flourysheth, wylfulnes waxeth greene, malycious violence is growen vp and the vngodlye waxen to a staf. Yet shal there no complaint be made for them, nor for the trouble that shall comme of these thinges.

The tyme commeth/the day draweth nye: Who so byeth, let him not reioyse he that selleth/let him not be sori for why. Trouble shall comme in the middest of al reste: so that the seller shal not come agayne to the byer / for neyther of them both shal lyue. For the vision shall come so greatly ouer all, that it shall not be hyndered: No man al so with his wickednes shall be able to saue his owne lyfe. The trompettes shall ye blowe/and make you all ready/but no man shall go to the battel, for I am wroth with all the whole multitude.

The swearde shalbe without, pestilence and hunger within, so that who so is in thee felde/shalbe slayne with the swearde: and he that is in the cyte, shall perysh with hunger and pestilence.

And such as escape & fle from among them, shalbe vpon the hylles, lyke as the doues in the feld: euery one shal be afrayed, because of his own wyckednes.

All handes shallbe let downe, and all knees shal be weake as the water: They shal gyrde them selues with sackcloth feare shal fall vpon them.

Their faces shalbee confounded, *and their heades balde, their syluer shall lye in the streates, and their gold shall be dispised: *ye theyr syluer and gold make not deliuere the, in the daye of the fearful wrath of the Lorde.

They shall not satisfye their hongry soules/neither fyl their entrayles therwith. For it is become their owne decate through their wickednes: because they made therof not only costly Jewels for their pompe and pryde, but also abominable imags & Idoles.

For thys cause wyll I make them to be abhorred. Moreouer, I wyll geue it into the handes of ỹ straūgers to be spoyled: and to the wycked, for to be robbed, and they shal destroye it. My face wyl I turne from them/ my treasure shalbe defiled. for the theues shal go into it, and suspende it. I wyl make cleane riddaunce, for the lande is whole defyled wt vnrighteous iudgment of innocent bloude, and the cyte is ful of abhominacions. Wherfore, I wyl bryg the most cruel tyrauntes frō among ỹ Heathē, to take their houses in possessiō. I wyl make the pompe of the proude to ceas, and they shal take in their Sanctuary. When this trouble commeth, thei shal seke peace, but they shall haue none. One myschefe and sorow shal followe another, and one rumoure shal come after another; Then shal they seke vysyons in vayne at their Prophetes. The lawe shalbe gone from the prestes, and wysdome from the elders. The kynge shal mourne, the Prynces shalbe clothed with heuynes/and the handes of the people in the lande shal tremble for feare. I wyl do vnto them after their owne wayes, and according vnto their owne iudgmentes wyll I iudge them: to lerne them for to knowe/that I am the Lorde.

The Notes

a* The rode florisheth. This rodde signifieth the kyng of Babilon, which was in his flowers, and in hys chefe pryde: shuld euen now come to destroye Jerusalem.

¶ In apperaunce of ỹ lyuelyhed of god Ezechiel is brought vnto Jerusalē in the spyrite. The Lorde sheweth ỹ Prophete ỹ Idolatryes of the house of Israel, and chefly of the Prestes.

¶ The. viii. Chapter.

IT happened, that in ỹ sixt yeare the fyfth daye of the sixte moneth I set in my house, and the Lordes of the councel of Juda wt me, and the hande of the Lord god fel euē there vpon me. And as I loked vp, I saw as it were a lyckenes of fyre frō his loynes downe warde/and from his loynes vpwarde it shyned meruelous clere. This similitude stretched out an hande, and toke me by the hearye lockes of my head, and the spyrite lift me vp betwixte heauen and earth: and God brought me in a vysion to Jerusalem, into the entry of the a* inner porte that lyeth toward the North: there stod an ymage, with whom he that hath al thynges in his power, was very wroth.

And beholde, the glorye of ỹ God of Israel was in the same place: euē as I had sene it afore in the felde.

And he saide vnto me: Thou sonne of man/O lift vp thine eyes, and loke towarde the north, and beholde: beside the port northward, there was an aulter made vnto ỹ ymage of prouocacō on ỹ very entrig i. And he said further more vnto me: Thou sonne of man/seist thou what thes do? Seist thou the greate abhominacyons ỹ the house of Israel commit in thys place: which ought not to be done in my sanctuary?

But turne the about, and thou shalt se yet greater abhominacions. And with that brought he me to the courte gate: and when I loked/behold, there was a dore. And he sayde vnto me: Go thy waye in, and loke what wycked abhominacyons they do there. So I went in/and sawe: and beholde, there were al maner ymages of wormes & beasts al Idoles and abhomynacyons of the house of Israel paynted euery one rounde about the wall.

There stodde also before the ymages. lxx. Lordes of the councell of the house of Israell: and in the myddest of them stode Jaazanyah the sonne of Saphan:

And euerye one of them had a censoure in hys hande/and out of the incense, there wente a smoke, as yt had bene a cloude.

Then sayde he vnto me: Thou sōne of man, hast thou sene what the Sena tours of the house of Israel on secretly euery one in his chābre? For they saie: Tush the lozd seyeth vs not, the lozde regardeth not the wozlde. And he sayd vnto me: Turne ẏ yet agayne, & thou shalt se the greate abhominaciōs that they do. And wyth that he brought me to the doze of the pozte of the Lozdes house, towarde the nozth. And behold there sate women mournynge foz[b*] Thamus. Then saide he vnto me: hast thou sene thys, thou sonne of mā? Turne the about, and thou shalt se yet greater abhominacyons. And so he brought me into the inwarde court of the lozdes house, betwyxte the foze entrye and the aultar, there were fyue ād twenty men, that turned their backes vpon the temple o ſ the lozd, & their faces toward the east, & these wozshipped the sonne.

And he sayd vnto me: hast ẏ sene this thou sonne of man? Thynketh the house of Israel/that it is but a tryfle, to do these abhominacyons? So ould they fyl the laude ful of wyckednes, ād vndertake to pzouoke me vnto āger? Yea and purposly to cast vp their noses vpon me?

Therfoze wyl I also do somthynge in my wzothful displeasure, so ẏ myne eye shal not ouer se them, nether wyl I spare them. Yea and though they crie in myne eares wt a loud voyce, yet wyl I not heare them.

The notes.

a* The hyll Sion was walled rounde about and that wall wheych compassed it was called the outward de wall: About the temple was there another wall, that was called the in warde wall: wheych although it were out warde from the tẽple, yet was it in warde from the wal wheych compassed the hyl The space betwene the in warde wall and the temple, was called the inner courte. Ther in were many poztes, and in the nozth pozte ther of was Ezechiel ser: foz that place was holy, and ther in dyd they vse to wozshyp God: but with the fylthynes of this hateful ymage of Baal (whiche the Pzophet here calleth the ymage of pzouocaciō be cause it pzouoked the Lozde to vengeaunce) hadde they defyled it: as superstycion doth comōly defile euē the most holiest thinges, and soch as appeare most godlyest

b* That is after S. Hierom, Adonis a Amasius which was Venus fayrest sonne (and which is fayned to haue ryſen from deeth to lyfe) which fable the women of Iewyze dyd celebrate and holde solempne both with mirth and teares. Some saie that it was an Image wheych was made to wepe by cra fte. Before this Image did wmoen also bewayle theyr separacion from their louers, & reioyced when they obtayned them agayne.

¶ The destruccyō of Idolatars, & the conuersacyō of the ryghtwes. They that shalbe saued are marcked. They that are vnmarked are slayne. A cōplaint of the Pzopher foz the destruction of the people

¶ The.xi. Chapter.

HE cryed also wyth a loude voyce in myne eares/saying Come here ye rulers of the cytie, euery man wyth hys wepened hand to ẏ slaughter. Then came there sixe men out of ẏ strete of the vpper pozte towarde the nozth/and euerye man a wepen in hys hande to the slaughter. Ther was one amongest them, that had on hym a lynen rayment & a wzyters pynckhozne by hys syde.

These went in/and stode beſyd the brasen tuler: foz the glozy of the Lozd was gone awaye from the Cherub/ & was come downe to the thzeshold of ẏ house, and he called the man that had the lynen rayment vpon hym/and the wzyters pynck hozne by hys syde/and ẏ Lozde sayde vnto hym: Go thy waye thozow the cytye of Jerusalem/and set this marke. Thau vpon the foreheades of thē that mourn and are sozy foz all the abhomynacyons, that bee done therin.

And to the other, he saide that I might heare: Go ye after hym thozow the citie: slae, ouerse none, spare none: kyll & destroie both olde men and ponge, maydens/chyldren and wyues.

But as foz those, ẏ haue this marke Thau vpon them: se that ye touche thē not/and begynne at my Sanctuary.

Then they beganne at the elders, whiche were in the temple, foz he had sayde vnto them: When ye haue defyled the temple, and filled the court wyth the slayne, then goo youre wāye foꝛth.

So they wente out, & slewe doune thozow the cyte. Now when they had done the slaughter, and I yet escaped I fel doune vpon my face, and cryed/ saiyng O Lozd/wylt thou thē destroy all the reſtud of Israel, in thy soze dysplearure, that thou hast poured vpon Jerusalem.

The

Then saide he vnto me: The wickednes of the house of Israell and Iuda, is very great: so that the land is full of blou de, and the cit ie full of vnfaythfulnesse: Foz they say. Tush, the Lozd regardeth not the earth, he seyth vs not. Therfoze wyll I vppon them, myne eye shall not ouerse them neyther wyll I spare them, but wyll recompense theyr wyckednesse vpon theyr heades. And beholde the mā that had the lynen rayment vpon hym and the wziters pynckhozne by hys syde: tolde all the matter how it happened ād sayde. Lozde/as thou hast commaunded me/so I haue done.

¶ Of the man that toke whote burning coles oute of the mydle of the wheles & of the cherubyns, in token of the burnyng of Jerusalem. A rehersall of the vision of the wheles, of the beastes, and of the cherubyns.

The.x Chapter.

AND as I loked beholde/in the fyrmamente that was aboue the cherubyns there appeared the symilytude of a stole of Saphyr vpon them Then sayde he that sate therein/ to hym that had the lynen rayment vpon hym: crepe in betwene the wheles that are vnder the cherubyns, and take thyne hand full of hoate coles out from betwene the Cherubyns and caste them ouer the cyte And he crepte in that I myght se.

Now the Cherubins stode vpon the ryght syde of the house: when the manne went in and the cloude fylled the vnnermer courte. But the glozye of the Lozde remoued from the cherubyns, and came vpon the threshold of the house, so that the temple was full of cloudes / and the courte was full of the shyne of the Lozdes glozy. Yea and the sounde of the cherubyns wynges was heard into the foze courte, lyke as it had beene the voyce of the almyghtye God/when he speaketh. Now/when he had bydden the man that was clothed in lynen to go and take the hoate coales frō the myddest of the wheles, wheych were vnder the cherubyns. he went and stode beſyde the wheles. Thē the one Cherub reached foꝛth hys hande from vnder the Cherubins vnto the fyr that was betwene the cherubyns, and toke therof, and gaue it vntoo hym that had on the lynen rayment in hys hande: wheych toke it and went out. And vnder the wynges of the Cherubyns, there appeared the lykues of a mans hand: I saw we also four wheles beſyd the Cherubis so that by euery cherub ther stode a whele. And the wheles were (to loke vppon) after the fashyō of the pzecyous stone of Tharsys. yet vnto the syght, were theye fashyoned and lyke as yf one whele had bene in an other.

When they went foꝛthe/they wente all foure together/ not turnynge aboute in theyr goynge: but where the fyrst wente, thether went they after also/ so that they turned not about in theyr goynge. Theyr whole bodyes, theyr backs/theyr handes and wynges, yea and the wheles also were all full of eyes rounde aboute them all foure. And I heard hym call ẏ wheeles Galgall (that is) a rounde boule. Euery one of them had foure faces: so that the one face was the face of a Cherub the seconde of a man, the thyrde of a lyon, the fourth of an Aegle, and they were lyfted vp aboue. Thys is the beaste that I saw at the water of Cobar. Now when the cherubins went, the wheles wēt with them, and when the Cherubyns shoke theyr wynges to lyfte them selues vp warde/ the wheles remayned not behind but were wyth them also. Shortly whē they stode, these stod also. And when they were lyft vp, the wheles wer lyft vp also wyth them/foz the spzete of lyfe was in the wheles.

Then the glozye of the Lozde was lyfte vp from the thzeshoulde of the temple/and remayned vpon the Cherubyns And the Cherubyns flackred with theyr wynges and lyft theym selues vp from the earthe, so that I sawe when they wēt and the wheles wyth them. And they stode at the East syde of the poozte that ys in the house of the Lozde. So the glozy of the Lozd was vpon them.

Thys is the Beast that I sawe vnder the god of Israel/by the water of cobar. And I perceaued, that it was ẏ cherubyns. Euery one had foure faces, and euery one four wynges/and vnder theyr wynges/as it were mens handes.

Now

Now the figure of theyr faces was, euē as I had sene them, by the water of Cobar, and so was the countenaunce of thē: Euery one in hys goinge went streyght forwarde.

¶ Who they were that seduced the people of Israel. Agaynst these he prophecieth, shewinge thē how they shalbe disparpled abroade. The renewinge of the hert cōmeth of God, otherwise can we not walke in his commaundementes. He threateneth them that leane vnto theyr owne counsels.

The.xi. Chapter.

A MOreouer, the spyrete of the Lord lyft me vp and brought me vnto the Easte port of the Lordes house. And beholde there were.xxv. men vnder the dore, amonge whome I sawe Jaazaniah the sonne of Azur, and Pheltiah the sonne of Banaiah, ꝑ rulers of the people. Then sayde the Lorde vnto me: Thou sonne of man: these men ymagyne mischefe, and a wycked counsell take they in thys cytie, sayinge: tush, ther is no destruction at hande, lette vs buylde houses: this Jerusalem is the cauldron and we be the flesh. Therfore shalt thou prophecy vnto them, ye prophecy shaltte thou vnto them, O sonne of man. And with that fell the spyrete of the Lorde vpon me, and sayd vnto me: Speake, thus sayeth the Lorde: On thys maner haue
B ye spoken (O ye house of Israel) and I know the ymaginations of youre hertes. Many one haue ye mutthered in thys cytie, and filled the stretes full of the slayne. Therfore, thus saith the Lorde God: The slayne men that ye haue layde on the ground in thys cytie, are the flesshe, & thys cytie is the cauldron: But I wyll bryng you out of it: ye haue drawen out
Ezec. xxiiii. a Mat. xxvi. e. the swearde, euen so wyll I also bringe a sweard ouer you, sayth the Lord god. I wyll dryue you oute of thys cytie and delyuer you into youre enemies handes, and wyl condempne you. Ye shalbe slayne in all the coastes of Israell: I wylbe auenged of you: to lerne you for to knowe, that I am the Lord. Thys cytie shal not be your cauldron, neyther shall ye be the flesh therin: but in the coastes of Israell wyll I punysshe you, that ye maye
Leui. xviii. a Deuter. xii. d knowe that I am the Lord: in whose cōmaundementes ye haue not walcked, nor kept hys lawes: but haue done after the customes of the Hethen, that lie rounde about you.

Now when I preached, Pheltiah ꝑ C sonne of Banaiah dyed. Then fell I downe vppon my face, and cryed wyth a lowde voyce: O Lord God, wylte thou then vtterlye destroye all the remnaunte in Israel? and so the worde of the Lord came to me in this maner: thou sonne of man: thy brethren, thy kynsfolcke, and the whole house of Juda, which dwel at Jerusalem, saye: they be gone farre frō the Lorde, but the lande is geuen vs in possessyon. Therfore tell them, thus sayeth the Lorde God: I wyll sende you far of among the Gentyles, and scattre you among the nacions, and I wyll hallow you but a lytle, in the landes where you shall come. Tell them also thus sayeth the Lorde God: I wyll gather you agayne oute of the nacions, and bringe you from the countrees wheare you be scattred and wyll gyue you the lande of Israel agayne: thyther shall ye com. And as for al impediments and all youre abominations: I wyll take them awaye.

And I wyll geue you one herte, and D Jere. xxxii. Ezec. xxxvi. I wyll plante a new spyrete within youre bowels. That stonye herte wyll I take out of youre body, and geue you a * fleshly herte: that ye maye walcke in my commaundemets, and kepe myne ordynaunces, and do them: that ye maye be my people, and I your God. But loke whose hertes are dysposed to folowe theyr abhominacyons and wicked lyuynges: those mens dedes wyll I bringe vpon theyre owne heades, sayth the Lord God. After thys dyd the cherubins lyft vp theyr wiges, and the wheles wente with them, ād the glorye of the Lorde was vpon them. So the glory of the Lorde went vp frō the middest of the city, and stode vpon ꝑ mount of the citye toward the Est. But the wynde toke me vp and in a vysyon, (which came by the spyrete of God) it brought me agayne into caldea amonge the prisoners. Then the vision that I hadde sene vanished away from me. So I spake vnto the prysoners all the wordes of the Lorde whych he had shewed me.

The notes.

* That is a mylde, softe, and tractable herte.

¶ The

¶ The parable of ꝑ vessels of the captyuytye. The expolycyon of the parable, by which the taking of Sedekiah is signified. Another parable wherby ꝑ distresse of honger and thyrst is signified.

¶ The.xii. Chapter.

A THe word of the lorde came vnto me, sayinge: Thou sonne of man, thou dwellest in ꝑ middest of a frowarde houshold which haue eyes to se, and yet se not: eares haue they to heare, ād yet heare they not, for they are an obstinate houshold. Therfore (O thou sonne of man) make thy geare redy to flye, ā d go forth by faire daye light, that they maye se.
Yea, euen in their sight shalt thou go from thy place to another place: ꝑ per aduenture they wyl consydre, that they be an vnobedient houshold. Thy
B gear that thou hast made redy to flight with al, shalte thou beare out by fayre daye light, that they maye see: and thou thy selfe shalt go forth also at euē in theyr sight, as a mā doth whē he flitteth. Digge thorow the wal, that they maie se, and beare thorowe it the same thing, ꝑ thou takest vp in their sight. As for thy self thou shalt go forth in ꝑ darcke. Hide thy face that thou se not ꝑ earth, for I haue made the a shewtokē vnto the house of Israel.

Now as the Lord commaunded me so I dyd: there gere that I had made redy, brought I out by daye. At euen I brake downe an hole thorow the wal wt my hand & when it was darcke, I toke the gere vpon my shoulders, and bare them out in their sight.

And in the morning, came ꝑ word of the lord vnto me, sayinge: Thou
C sonne of man, if Israel ꝑ frowarde houshold aske the, and saye: what doest ꝑ there? Then tel them: Thus sayeth the Lord god: This punishment toucheth the chefe rulers at Jerusalem, and all the house of Israell, that dwel amōge them: Tel them I am your shewtoken lyke as I haue done, so shal it happen vnto you: Flyt shal ye also, and go into captiuite. The chefest that is amōg you shall lade his shoulders i ꝑ darke and get him away. He shal breake downe the wal, to carye stuf there thorow: He shall couer his face, that he see not the grounde, with his eyes. My lyne wyl I spread out vpon him, and catch him in my net, and carye him to Babilon, in the lande of the Caldees: which he shal not se, and yet shal he die there. As for al hys helpers, and al his Hostes, that be about him, I wyl scatre thē toward al the wyndes, and drawe out a sword after them. So whē I haue scatred them among the Heathē, and strowed theym in the landes, they shal know, that I am the Lord. But I wyl leaue a lytle numbre of thē frō the sweard, hunger and pestilence: to
D tel al their abhominacions amonge ꝑ heathen, where they come, ꝑ they maye know, how ꝑ I am the lord.

Moreouer, the word of the Lord came vnto me sayinge: Thou sonne of man: wyth a fearful trembling shalt ꝑ eat thy bred, with carefulnes ād sorow shalt thou drynke thy water. And vnto the people of the landa, speake thou on this maner: Thus sayeth the Lord god, to them that dwel in Jerusalem, and to the land of Israel: Ye, shal eate your bred wt sorow, and drynke youre water with heupnesse. Ye the land with the fulnes therof shalbe laid wast for the wyckednes of them that dwell therin. And the cyties that now be wel occupyed, shalbe voyde, and the lande desolate that ye maye know, how ꝑ I am the Lord.

Yet came the word of the Lord vn- E to me, sayinge: Thou sonne of man what maner of by worde is that, which ye vse in the land of Israel, saying: Tush, seyng that the dayes are so slack in commynge, al the vysions ar of none effecte: Tel them therfore thus sayeth the lord god: I wyl make ꝑ by-word to ceasse, so that it shal nomore be cōmonly vsed in Israel.

But say this vnto them: The dayes are at hand, that euery thig which hath ben prophecied, shalbe fulfylled. There shal no vysiō be in vaine, nether any prophecy fayle among the childre of Israel: For it is I ꝑ lord, that spake it ād whatsoeuer I ꝑ lord speake it sybl be performed, and not be slack in commynge.

Yea

Yea euen in youre dayes (O ye froward houshold) wil I deuise somthig, and bringe it to passe, sayeth the lorde God. And the worde of the Lorde cam vnto me, saying: Beholde, thou sonne of man: The house of Israell saye in this maner: Tush as for the vision that he hath sene, it wylbe many a day or it come to passe: Is it farre of yet, ye thynge that he prodicateth. Therfore saye vnto them: Thus sayth the lorde God: All my wordes shall no more be slacke: Loke what I speake, that same shall come to passe, sayth the Lord.

¶ The worde of the lord against false prophetes, which teache the people the counsels of their own hertes.

¶ The.xiiii. Chapter.

THe worde of the Lorde came vnto me saying: Thou sonne of man, Speke prophecye agaynste those prophetes, that preache in Israell: and saye thou vnto them that prophecy out of their owne herte: Heare the worde of the lorde, thus sayeth the Lord God: Wo be vnto those folysshe prophetes, that folowe their owne spyret, and speke wher they se nothing. a* O Israel, thy prophets are lyke the foxes vpon the drye walde: For they stande not in the gappes nether make they an hedge for the house of Israell/ that men myght abyde the parel in the day of the Lorde. Vayne thinges they see/ and tell lyes/ to mayntayne their preachinges with all. The lorde (saye they) hath spoken it/ whan in very deede the Lord hath not sent them. Vayne vysions haue ye sene, and spoken false prophecies/ when ye saye: the Lorde hath spoken it where as I neuer sayde it.

B Therfore/ thus sayth the Lord god: Because youre wordes be vayne/ and ye seke out lyes: Behold, I wyll vpon you, sayeth the Lorde. Myne handes shall come vpon the prophetes that loke out vayne thynges, & preache lyes: they shall not be in the councell of my people/ nor written in the boke of ye house of Israell/ nether shall they come in the lande of Israell: ye maye knowe/ how ye I am the Lorde God. And ye for this cause: they haue deceaued my people/ and tolde them of peace/ where no peace was. One leteth vp a wall, and they dawb it with lowse clay. Therfore tell them which dawbe it with vntempered morter, that it shall fall. For there shall come a great shower of rayne, great stones shall fall vppon it, and a fore storme of wynde shal breake it, so shall the wall come downe. Shall it not then be sayde vnto you: Where is now the morter, that ye dawbed it with all? Therfore thus saith the Lord god: I wyll breake out in my wrothful displeasure with a stormye wynde, so that in myne anger there shall come a myghtye shower of rayne, and hayle stones in my wrath, to destroye with all.

As for the walle that ye haue dawbed withe vntempered morter, I wyll breke it downe, make it euen with the grounde: so that the foundacion there of shall remoue, and it shall fal, yea & ye your selues shall perysh in the middest therof: & so ierne you for to knowe, that I am the Lord. Thus wyll I perfourme my wrath vpon this wall, and vppon them that haue dawbed it with vntempered morter, and then wyll I saye vnto you: The wall is gone, and the dawbers are awaye. These are the prophetes of Israell/ which prophecye vnto the cytie of Jerusalem, and loke out visions of peace for them, whereas no peace is, sayth the Lord God. Wher fore (O thou sonne of man) set thy face against the daughters of thy people, which prophecy out of their owne hertes: and speake thou prophecy against them, and saye: Thus sayth the Lorde God: Wo be vnto you, ye sowe pylows vnder all arme holes, and bolsters vnder the heades both of yonge and olde, to catch soules withall. For when ye haue gotten the soules of my people in your captiuitie/ ye prompte the lyte, and dishonour me to my people, for an hād full of barley, and for a pece of breade: when ye kyl the soules of them, that dye not, and promes lyfe to them/ that lyue not. Thus ye dyssemble with my people, that beleueth your lyes.

Wherfor thus saith the Lord god: Behold, I wyll also vpon the pylowes wherwithe ye catche the soules in flieng: then will I take from youre armes/ and let the soules go/ that ye catch in flieng. Your bolsters also wil I teare in peces/ and delyuer my people out of your handes: so that they shal come no more in your handes to be spoiled/ and ye shal know that I am the Lord.

Seing that with your lyes ye discomfort the hert of the righteous, whom I haue not discomforted. Agayne: For so much as ye corage the hand of the wycked/ so that he maye not turne fro his wicked waye/ and lyue: therfore shall ye loye out nomore vanyte, nor prophecy your owne gestinges: for I wil deliuer my people out of your hand, that ye maie know, how that I am the Lord.

The Notes

O Israel, thy prophetes. &c.

a* These teachers of mens tradicions doth ye prophet compare vnto foxes which feyne a seruyce of God, & encrese ceremonies: & teache a waye to please God, by such workes as they enryche the selues with. & by ye hedge here maye ye vnderstand prayer don in fayth.

¶ The Lord denieth his word to the people for their sinnes sake. The dispysers of ye word of the lorde sometyme deceue by false prophets. A comfort of the that fled vnto Babilon.

¶ The.xiiii. Chapter.

THer resorted vnto me certayne of the elders of Israel/ and sate downe by me. Then came the word of ye lord vnto me, saying: Thou sonne of man, these men beare their Idoles in their hertes, and go purposly vpon the stombling blocke of their owne wickednes: shou dare they then aske counsel at me? Therfore speake vnto them/ and say, thus saith the lord God: Euery man of the house of Israel that beareth his Idoles in hys hert, purposig to stomble in his owne wickednes, and commeth to a Prophet/ to enquete any thinge at me by him: vnto that man wil I the Lord my selfe geue answere, according to the multitude of his Idols: that the house of Israll maye be snared in their owne hertes/ because they be cleane gone fro me/ for their Idols sakes.

Wherfore, tel the house of Israel: thus saieth ye lord god: Be conuerted/ forsake your Idoles, and turne youre faces from al your abhominacions.

For euery man, (whether he be of the house of Israel or a straunger, that sogoerneth in Israel) which departeth fro me, and carieth Idols in his hert, purposing to go stil stombling in hys owne wycked nesse, and commeth to a Prophet, for to aske councel at me thorow him: vnto that man wil I ye lorde geue answere, by myne owne selfe. I wyl set my face against that man, and wyl make him to be an example for other, yea and a comen by worde: & wil rote him out of my people, that he may know how that I am the lord.

And if that prophet be dysceaued/ when he telleth hym a word: then I the lord my selfe haue disceaued that Prophet, and wyl stretch forth mine hand vpō him, to rote him out of my people of Israel: and they both shalbe punished for their wickednes. Accordinge to the synne of him that asketh, shall the Prophete be: ye house of Israel be led no more fro me thorowe errour, and be no more defiled in their wickednes: but that they maie be my people, and I their God, sayeth the lord god. And the word of the lord came vnto me saying: Thou sonne of man, when the lāde sinneth against me, and goeth forth in wickednes: I wil stretch out mine hād vpon it/ and destroye al the prouision of their bred and sende death vpō thē/ to destroye man and beast in the land. And though Noe, Daniell and Job these three men were among them, yet shal theye in their righteousnes delyuer but their owne soules, sayeth ye lord God.

Yf I bringe noysome beastes into the lande, to waste it vp, and it be so desolate/ that no man maie go therin for beastes: Yf these three men also were in the lande/ as truelye as I lyue (sayeth the Lord god) they shal saue neither sonnes nor daughtes, but be only deliuered them selues: and as for the lande, it shalbe wast.

Or, yf I bring a sweard into the lande, and charge it to go thorow the land: so ye, I slaye downe mā & beast i

it,and yf these three men were therin: As truly as I lyue(sayeth the lord God) they shal delyuer nether sonnes nor doughters,but onli beiaued them selues. If I send a pestylence into the lande/ and poure out my sore indignacio vpon it in bloud/ so that I rote out of yt booth man and beast,and yf Noe,Daniel and Job were therin:as truly as I leue(saieth the lorde god)they shall delyuer nether sonnes nor daugethrs, but saue their owne soules in their ryghtousns. Moreouer,thus sayeth the Lord God: Though I send my soure troublous plages vpō Jerusalē: the sweard honger,perolus beastes,ād pestilence/to destroie mā,beast out of it: yet shall there be a remnaunt saued therin,which shal bring forth their sōnes and daughters.

Behold, they shal come forth vnto you/and ye shal se their wase,and what they take in hand, and ye shalbe comforted, as touchyng al the plages that I haue brought vpon Jerusalem. They shal comfort you when ye se ther wase and worckees:and ye shal knowe that it is not wout a cause,that I haue done so against Jerusalem, as I syd/ saieth the lord God.

¶ As the vnprofitable wod of ỹ vyne tre is cast in to ỹ fyre,so sayeth he ỹ Jerusalem shalbe brent.

¶ The.xv.Chapter.

And the word of the lord cam vnto me,saying: Thou sonne of man: What cōmeth of ỹ vyne amōg al other trees? of the vyne stocke amonge all other tymber of the groaue? Do mē take wod of it,to make any worcke wā? Or mate there anaple be made of it, to hang any thing vpon? Behold,it is cast in the fyre to be brent,the fire cōsumeth both the endes of it,ỹ middeste is brēt to asshes. Is it mete thē for any worcke? No.

Seing then,that it was mete for no work/being whole:moch les may ther any thing be made of it,when the fyre hath consumed and brent yt.

And therfore thus saieth ỹ lord god: Lyk as I cast the vyne into ỹ fyre for to be brēt,as other trees of ỹ wod: Euen so wyl I do with them that dwell in Jerusalem,and set my face agaynst thē: they shal go out from the fyre, ād yet ỹ fyre shal consume them.

Then shal ye know/ that I am the Lord/when I set my face agaynst thē, and make the land waste:because they haue so sore offended,saieth the Lorde God.

¶ The prophet entēdyng to speake of ỹ abhominacyons of Jerusalem:doth first shew ỹ benefites of God toward it. Jerusalē is reproued of vnkindnes, for her fornicacyō w Idoles. He tutly eyeth ỹ wyckednes of other people in cōp arysons of the synnes of Jerusalē. The cause of ỹ abhominacyōs inwardly is ỹ Sodomites fylth. Her type is prophesyed to the repentaunce.

¶ The.xvi.Chapter.

Again,the word of ỹ lorde spake vnto me,saig: Thou sonne of man, shew thy cyte of Jerusalē their abhominacyons,and saie: thus saieth the Lord god vnto Jerusalem: Thy progeny and kynred came out of the land of the Canaan/ thy father was an Amorite,thy mother a Cethyte.

In ỹ daye of thy birth whē thou was borne,the string of thy nauell was not cut of:thou waste not bathed in water to make the cleane. Thou wast nether rubbed with salt,nor wed died in cloutes: No man regarded ỹ so much,as to do any of these thinges for the,or to shew ỹ such fauour,but thou wast vtterly cast out vpon the feld,yea delysed waste thou in the daye of thy byrth.

Thē cam I by ỹ/and sawe ỹ trodē doune i thine owne bloudy sayd vnto ỹ: thou shalt be pourged frō thine owne bloud, from thyne owne bloud(I saye) shalt thou be clensed.

So I planted ỹ/as the blossom of the felde: thou art growen vp, and waxen greate: thou hast gotten a meruelous pleasaūt beauty, thy brestes are come vp/ thy heare ys Goodlye growen/ where as thou wast naked and bare afore.

Now when I went by thee,and loked vpon thee: Behold,thy tyme was come,yea euen the tyme to wow the. Then

Then spred I my clothes ouer thee to couer thy dishonestye: yea, I made an othe vnto thee,and maryed my self with thee (sayeth the lorde God) and so thou becamest myne owne. Then washed I thee with water,and pourged thy bloude frō thee. I annoynted thee wyth oyle, I gaue thee the chaunge of rayments, I made thy shues of Tarus lether: I girthed thee aboute with white sylcke, I clothed thee wyth kerchues, I decked thee wyth costly apparell, I put rynges vpon thy fyngers,a chayne about thy necke,spaunges vpon thy forehead,eare ringes vpon thyne eares: and set a beutyfull crowne vpon thyne heade. Thus wast thou decte wyth syluer and golde,and thy raymēt was of fyne whyte sylke,of nedle worck and of dyuerse colloures.

Thou dyddest eate nothing but symnels,honye and oyle: maruelous goodlye wast thou and beutyfull, yea euen a bery Quene wast thou. In so much that thy bewty was spoken of amonge the Heythen,for thou wast excellent in my bewye,whych I put vpon thee sayeth the Lorde God: But thou hast put confidence in thyne owne bewye,and played the harlot when thou haddest gotten thee a name. Thou hast commytted whordom wyth al that wente by thee, and hast fulfylled theyr desyres: yea thou hast taken thy garmentes of dyuers coulloures and decke thyne aultars therwyth,wheare vpon thou myght fulfyl thyne whordom of suche a fashyon, as neuer was doone ner shalbe. The goodly ornamentes and Jewels whych I gaue thee of myne owne gold and syluer,hast thou taken,and made the mens ymages therof, and committed whordome with all.

Thy garmentes of diuers coloures hast thou taken,and dect them therwith myne oyle and icense hast thou set before them. My meate whych I gaue them as symnels oyle and honye: to feade the, for a swete sauour. And this came also to passe,sayth the Lord God: Thou hast taken thyne owne sonnes ād daughters whome thou haddest begotten vnto me, all these hast thou offred vp vnto them, whordom of thyne(thynckest thou?)that thou slayest my chyldren,and geuest the ouer to be brēt vnto thē? And yet in al thy abhominacions and whordomme, thou hast not remēbred the days of thy youth how naked and bare thou waste at that tyme,and troaden downe in thyne owne bloude. After all these thy wickednesses (wo wo vnto thee sayth the Lorde,thou hast buylded thy stewes and brodel houses in euery place ye at the head of euery street hast thou buylded thee an aulter.

Thou haste made thy bewtye to be abhorred/thou haste layed out thy legges to euery one that cameby,and multiplyed thyne whordome. Thou hast committed fornicacyon w the Egiptians thy neyghboures,which had moche flesh and thus hast thou vsed thyne whordome,to anger me.

Behold, I wyll stretche oute myne hande ouer thee,and wyll mynisshe thy stoare of fode,and delyuer thee ouer into the wylles of the phyllystines thyne enemyes whiche are ashamed of thy abhominable waye. Thou haste played the whor also with the Assiryas,whych might not satisfye the. Yea thou hast played the harlot,and not had ynough. Thus hast thou styll committed thy fornicacyon from the Lande of Canaan vnto the Chaldees,and yet thy lust not sanctifyed How shuld I cyrcumcise thyne hert sayeth the Lord God, seyng thou doeste all these thinges,ỹ precious whore-buldyng the stewes at the heade of euery street,ād thy brodell houses in al places? Thou haste not bene as an other whooze, that maketh boast of her wirtyng but as a wife that breaketh wedlocke,and taketh other in steade of her husband. Gyftes are geuen to all other whores,but thou geueste rewardes vnto all thy louers,and offrest them gyftes,to come vnto thee out of all places, and to committe fornicacyon with thee. It is come to passe with thee in thy whordomes contrarye to the vse of other women, yea ther hath no lust the fornicacyon bene cōmytted after thee seyng that thou profredst gyftes vnto other, and no rewarde is geuen thee, thys is a contrary thynge.

Therfore heare the worde of the lorde,O thou harlot: thus sayeth the lorde God. Forso muche as thou haste spente

thy moupe, ād dyscouered thy shame, thorow thy whordome wyth all thy louers, and wyth all the Idoles of thy abominacyons in the bloud of thy childeren whō thou hast geuen them: Beholde therfore I wyl gather together all thy louers, vnto whome ỹ hast made thy self cōmoupe and all them whome thou fauourest and euery one that thou hatest, and wyll discouer thy shame before them, that they al maye se thy fylthynes.

C Moreouer I wyl iudge thee as a breker of wedlocke and a murtherer, and recompense the thyne owne bloud in wrath and gelousy. I wyll geue thee ouer into theyre power that shall breake downe thy stewes, and destroye thy brodell houses: they shal stripp the out of thy clothes all thy fayre and bewtifull Jewels shall they take from thee, and so let the sit naked and bare: yea they shall brynge thee comnen people vpon thee whyche shall stone thee ād stape the downe with theyr swerdes, they shall burn vp theyr houses and punysh the in the syght of many women. Thus wyll I make thy whordome to ceasse, so that thou shalt geue out no mo rewardes.

Should I make my wrath to be stil take my gelouly from thee, be content ād F no more to be displeased: seyng thou remembrest not the dayes of thy youth but thou hast prouoked me to wrath in all these thynges: behold therfor, I wyll brige thyne owne wayes vpon thyne heade sayeth the Lorde God. How be it I neuer dyd vnto thee accordyng to thy wyckednes and all thy abhompnacyons. Beholde, all they that vse cōmon prouerbes shal vse thys prouerbe also agaynst thee: Suche a mother suche a daughter.

Thou arte euen thy mothers owne doughter that hath cast of her husband & her childeren. Yea thou art the syster of thy systers, wbych forsoke theyr husbandes and theyr childeren. Youre mother is a Cethyte, and youre father an Ammorit. Thyne eldest syster is Samaria, she and her doughters that dwell vpon thy left hande.

But thy youngest syster that dwelleth on thy right hande, is Sodoma ād her doughters. Yet haste thou not walked after theyr wayes, nor don after their abhominacions: but in all thy wayes ỹ hast bene more corrupt then they. As truly as I lyue, sayth the Lorde God: Sodoma thy syster wyth her doughteres, hath not done so cruel, as thou and thy doughters. Beholde, the synnes of thy sister Sodoma were these: Pryde, fulnes of meate, abundaūce of idlenes: these thynges had she and her doughters. Besydes that, they reached not theyr hande to the poore and nedye, but were proude and dyd abhominable thynges before me, therfore I toke them awaye, whē I had seue it. Nether hath Samarya done halfe of thy synnes, yea thou hast exceaded the in wyckednes: In so much that in comparison of all the abominacyons wbych thou hast don, thou hast made thy systers good women.

As for theyr captiuitye, Namely the captiuitie of Sodoma and her doughters, the captiuyte of Samaria and her doughters, I wyll brynge them agayne so wyll I also brynge agayne thy captyuitie among them, that thou mayest take thyne owne confusyon vppon thee, and be ashamed of all that thou hast done, ād to comforte them. Thus thy systers namely Sodoma and her doughters, Samaria and her doughters wyth thy selfe and thy daughters, shalbe brought agayne to youre old estate, when thou waste in thy pryde, & before thy wickednes cam to lyght thou wouldest not here spoke of thy syster Sodoma vntyl the tyme that the Sirians with al theyr townes, & the philystines, wyth all that lye rounde about theym brought thee to shame and confusyon that thou mightest bere thine owne fylthynes and abhominacions sayeth the Lorde.

For thus sayth the lord God: I shoul deale wythe thee as thowe haste done, thou haste dispysed the othe and broken the couenaunt. Neuertheles I wyl remembre the couenant that I haue made vnto thee in thy youth, in so much that it shalbe an euerlasting couenaunt so that thou also remembre thy wayes & be ashamed of the: then shalt thou receaue of me thy elder & younger systers whō I wyll make thy doughters and that besyde the couenaunt. And so I wyll re-

Jere.31. Ezech.36. mit my couenaunte wyth thee, that thou mayest knowe that I am the lorde: that ỹ mayest thyncke vpon it, be ashamed, ād accuse thyne owne confusyon no more: when I haue forgeuen thee, alỹ thou hast done, sayth the Lorde God.

The notes.

a* Wherfore he vpbraydeth vnto the Jewes ỹ name of straunge nations is before layde in ỹ. i. cha. of Esa. c

b* Nauel may sygnyfy the desyres ād delectations of man, which ar heled by the word and fere of god: as it is said Pzouer. xii. b, But feare the lord ād depart from euel, so shal thy nauel be whole. &c

The learned expound this whole sentence of the tribulation that Israel suffred in egipte & after amongest the Chaldes. After the deth of Joseph, when Pharao knew them not. Exody. i, were they most abiect and vyle, and no man had compassyon on them. Then was the daye of their birth. And in lyke case after the destruction of Jerusalem and in their imprisonment at Babylon. At both these tymes were they motherles and helpelesse, concerning the rowne strength: but were yet cared for of god and receaued by hys mercy. The prophet bpzoweth his fashion of speaking of the maner of mothers, after the byrth of their childzen: which fyrst dresse ther naueles and wash thē with salt, & thē swedle thē, &c. Such helpe had Israel none in their aduersyties in Egipt and Babilon but lye ouerwhelmed in their fylthynes and myseryes, and were regarded as bastardes and vnmotherly intreated of al men. There was no man but onli god that toke thought for thē or holpe them: & that dyd he only of his mere mezcy, without any of theyr deserupnges.

c* By this bewty are sygnified the gyftes and graces that the Lord had geuen to his people, whiche neuertheles was an Idolatez and worshiped other goddes, or worshypped god after another maner ād waye then he had commaunded them: which thing is signified by theyr fornicatyon, as in Esa. viii. b & after in the. xvii. a

¶ The parable of the twoo Aegles sygnifyeth that Zedekiah which contrari to his oth had forsaken the frendshyp of Nabuchodonosor, turned hym selfe to the kyng of Egypte: and therfore perysshed An expolsyon of the parable. A prophecy of Chryst

The xvii. Chapter.

THe worde of the lorde came vnto me, sayenge. Thou sōne of man put forth a darke speaking and a parable, vnto the house of Israell, and saye. Thus sayeth the Lorde God: There came a great a* Aegle wyth greate wiges, ye wyth myghtie long wynges, and full of fetherz of dyuerse coloures, vpon the mount of Libanus, and toke a braūch from a Cedre tree, and brake of the toppe of hys twygge, and caryed it into the lande of Canaan, and set it in a Cyte of marchauntes.

He toke also the braunch of the lande, and planted it in a frutful ground, he brought it vnto grete waters / and set it as a wyllye tree therby. Then did it growe, and was a greate vyne stocke, but lowe by the grounde: thus there came of it a vyne, and it brought forth blossomes, and spred out braunches. But there was another Aegle, a greate one, which had greate wynges and many fethers: and beholde, the roates of thys vyne had an hunger after him, & spred out his braunches toward hym, to water his frutes: Neuertheles it was planted vpon a good ground beside greate waters: so that (by reason) it shoulde haue brought out braunches and frut, and haue bene a goodly vyne. Speake thou therfore, thus saith ỹ lord god: Shal this vyne prosper: shal not his rotes be plucked out his frut be broken of, his grene braūches wythere and fade awaye: yea wout ether stronge arme or many peple, shal it be pluked vp by the rotes. Beholde, it was planted: shal it prospere therfore? Shal it not be dryed vp and withered, yea euē in the shuting of his blossomes, as soone as the east winde bloweth?

Moreouer, the word of the lord cam vnto me sayng: Speake to that froward household: know ye not, what these thynges do sygnify? Tell thē: Behold, the kyng of Babilon came to Jerusalem, and toke the kynge and hys Prynces, and ledd them to Babilon.

He toke of the kynges sede / & made a couenaūt with hym, and toke an oth of hym: The Prynces of the lande toke he wyth him also, that the land myght be holden in subiectyon / and not to rebelle, but kepe the couenaunt, and fulfyll it. But he fell from him, and sent his Embassadoures into Egipte that he might haue horses and muche people. Shulde that prospere? Should he be kept safe, that doth such thynges? Or should he escape, that breaketh his couenaunt? As truly as I lyue sayeth the Lord god: he shal dye at Babylon, in the place where the king dwelleth, ỹ made hym kynge: whose othe he hathe despysed, and whose couenaūt he hath broken. Nether shal Pharao wyth

hys greate hoost and multitud of peple mayntayne him in the warre: When they cast vp dyches, and set vp bulwarkes to destroy muche people, for lenuge he hath dispysed the othe and broken ỹ couenaunt (where as he yet gaue hys hande ther vpon) and done al those thinges, he shal not escape.

F Therfore thus sayeth the Lorde God: As truly as I lyue, I wyl bring myne othe that he hath despysed, & my couenaunte that he hath broken, vpon hys owne hand. I wyll cast my net aboute hym, and catche hym in my yarne. To Babylon wyl I carry hym, there wyl I punish hym, because of the greate offence that he made me. As for those that fle from him out of ỹ host, they shalbe slayne with the swearde. The residue shalbe scattered toward all the windes: And ye shall knowe/that I the Lorde haue spoken it.

Thus sayeth the lord God: I will G also take* a braunche from an hie Cedre tree, and wyl set it and take the vppermost twygge, that yet is but tender and plant it vpon an hye hyll: Namely vpon the hye hil of Syon wyl I plãt it: that it maye bryuge forth twygges and geue frute, and be a greate Cedre tree: So that all maner of foules maye a byde in yt/and make theyr nestes vnder the shadowe of hys braunches.

And all the trees of the felde shall know that I the Lorde haue brought downe the hye tree, and set the low tree vp: that I haue dried vp the grene tree, and made the drye tree to florysche. Euen I the lord that spake it/haue also brought it to pas.

The notes

a* By this braunche vnderstand our ladye, and by the hye Cedre tree the tribe of Juda, of whyche the same: by the vppermoste twygg is vnderstãd christ: & by the hyl of Sion is figured the church.

¶ She weth that euery man shal beare his owne sonne. To hym that amendeth, is saluacyon promysed. Death is prophecyed to the rightwesse which turneth backe from the right waye

The .xviii. Chapter.

THe worde of the lord came vnto me, on this maner: A what meane yee by this cõmon prouerbe, that yee vse in the lande of Israell saying: The fathers haue eatẽ soure grapes, and the chyldrens tethe are set on edge. As truly as I lyue sayeth the lorde God, ye shall vse this by worde nomore in Israel.

Beholde, all soules are myne. Like B as the father is myne, so is the sonne myne also. The soule that synneth, shal dye. If a man be godly, and do the thynge that is equal and right, he eateth not vpõ the hilles, he lyfteth not hys eyes vp to the Idols of Israel: he defyleth not his neyghbours wife he medleth with no menstruous womã he greueth no body: he geueth his detter his pledge agayne: he taketh none other mans good by violence: he parteth his meate with the hongrie: he clotheth the naked: he lendeth nothig vpon vsury: he taketh nothing ouer: he withdraweth his hande from doinge wrõg he handleth faithfully betwixt man & man: he walketh in my commaundementes and kepeth my lawes, and performeth them faithfully: This is a D righteous man, he shal surely lyue saieth the lorde god.

If he now get a sonne, that is a murtherer, a shedar of blonde: yf he do one of these thinges (though he do not al) he eateth vp the hilles: he defileth his neighbours wife, he greueth the poore and nedy: he robbeth and spoyleth: he geueth not the detter his pledge agayne, he lyfteth vp his eyes vnto Idols, and medleth with abhominable thynges: he lendeth vpon vsurye/and taketh more ouer: Shal thys man lyue? He shal not lyue.

Seynge he hath done al these abhominacions, he shal dye & his blonde shal be vpon him. E Jezechiel. 33.

Nowe yf thys manne get a sonne alsõ/that seyeth all hys fathers sinnes, whyche he hath done: and feareth, neyther doth suche lyke: Namelye, he eteth not vpõ ỹ mountaynes: he lyfteth not hys

eyes vp to the Idoles of Israell: he defyleth not hys neighbours wife: he vexeth no man: he kepeth no mans pledge: he nether spoyleth, nor robbeth eny man, he dealeth hys meate wyth the hungrye: he clotheth the naked: he oppresseth not the poore: he receaueth no vsury, nor any thynge ouer: he kepeth my lawes/ and walketh in my cõmaundementes: Thys man shal not dye in hys fathers synne/but shall lyue wythout fayle. As for hys father: because he oppressed and spoyled hys brother, and dyd wyckedly amonge hys people, lo, he is dede in hys awne synne. And yet saye ye, Wherfore then shoulde not this sonne beare hys fathers synne? Therfor, because the sonne hath done equitie and tyght, & hath kept al my cõmaundementes, and done them, therfore shall he lyue in dede. The same soule that synneth, shall dye. The sonne shal not beare the fathers offence nether shal the father beare the sonnes offence. The righteousnes of ỹ ryghtuous shal be vpon hym, and the wyckednes of the wycked shalbe vpon hym selfe also. But yf the vngodly wyl turne awaye from al hys synnes that he hath done, and kepe all my commaundementes, and do the thynge that is equall and tyght, doutles he shal lyue, and not dye. As for all hys synnes that he dyd before, they* shal not be thought vpon: but in hys tyghtousnes that he hath done, he shal lyue.

For, haue I eny pleasure in the death of a synner, sayth the Lord God: but rather that he conuerte, and lyue? Agayne. Yf the ryghtuous turne away frõ hys tyghtousnes, and do iniquitee, accordyng to all the abhominacyons that the wycked man dothe, shall he lyue? All the tyghtousnes that he hath done, shal not be thought vpon, but in the faulte that he hath offended with al, and in the synne that he hath done, he shall dye.

And yet say ye. Tush the waye of the F Lorde is not in dyfferẽt. Heare therfore ye house of Israel/ Is not my way tyght? Or, are not youre wayes rather wycked? When a ryghtuous man turneth a waye from hys ryghtousnesse, and medleth wyth vngodlynes: He muste dye therin. Yea, for the vnryghtousnesse that he hath done, must he dye. Agayne when the wycked man turneth away frõ his wickednesse that he hath done, & doth the thynge whiche is equall and tyghte, he shal saue hys soule alyue. For in so muche as he remembreth hym selfe and turneth hym from all the vngodlynesse that he hathe vsed, he shall lyue, and not dye.

And yet sayethe the house of Israell: G Tush, the way of the Lord is not equal Are my wayes vnright, o ye house of Israel? Are not youre wayes rather vnequall? As for me, I wyll iudge euery mã according to hys wayes, O ye house of of Israell sayethe the Lorde God. Wherfore be conuerted, and turne you cleane from all youre wyckednesse, so shall there be no synne do to you harme. Cast away from you, all youre vngodlynesse / that ye haue done, make you new hertes, and a newe spyrite. Wherfore wyll ye dye, O ye house of Israell? seynge I haue noo pleasure in the death of hym that dyeth, sayth the Lord Gode? Turne you then and ye shall lyue.

The notes

a* Shall not be thought vpon. The sophysters haue a prayer solucion for thys texte and suche lyke, which testifye that God forgeueth that he will not after calagayn hys forgeuenes and punishe. True it is (say they) God forgeueth the synne, but not the punyshement dewe vnto the synne. Seuen yeares punishementz (as they prate) made we abyde in purgatorye for euery synne, when it is forgeuen. If this be not to mocke wyth God and hys holy worde, I wote not what is mockage. If God can and do (as they affyrme) geue me punyshement due vnto my synne, so that he nether geue me to muche nether to lytle payne therfore. and yet not one thinke on my synne, surelye he hath a wonderfull remẽbraunce. And that he wyll not thynke on it the ordre doth here openly affyrme. By this sophistry might the kynge geue a man hys pardon for theft and after hange hym vp. For he myght saye. Syr I forgaue youre theft but not youre hangynge whyche is due vnto your theft. Such pardon wolde they be lothe to haue that fyrst pmagyned it. If the kynge whiche is but a man, be moare faythfull then to dele so with hys preioners whome he forgeueth: How shold god then whych is our heauenly father, and whych is euen goodnes it selfe, haue suche a subtel fayned and vnperfect forgeuenes, that should after punysh. But thereof wyll I nowe speake no moare, least ye should happely smell, that this solucion were pmagyned to pycke mens purses, thynke ma[n]ye pence, Dirige grotes, Trentales, Yeare myndes, monethy myndes &c. because that although God can and maye forgeue synne, yet must suche thynges obtayn the forgeuenes of the punyshment due thervnto: Or that the prestes benefyces were not sufficient for them to lyue on, without suche pyllage. Or yet that the poore people could by any other meane be myched from that thynge wherwyth they, ther wyfes, theyr household and chyldren should lyue.

The xix. Chapter.

The captiuyte of Jehoahas & of Jehoiacin, is sig nifyed by the lyons whelpes, and by the lyon. He setteth out the prosperitie of the citye of Jerusalē that is paste and the myserye therof that is prese

BUt mourne thou for the prin ces of Jsrael, and saye:
A Wherfore laye thy mother that lyoneesse among the ly ons and norysshed her yong ones amonge the lyons whelpes? One of her whelpes she brought vp, and it be came a lyon: it lerned to spoyle, and to de youre folke. The heathen herde of hym/ and toke hym in theyr nettes, and brought hym in chaynes vnto the lande of Egypte.

Now when the damme sawe, that all her hope and comfourth was awaye, she toke an other of her whelpes, and made a lyon of hym: which wente amonge the lyons/ and became a fyerce lyon: learned to spoyle and to deuour folke: he destroyed theyr palaces, and made their cities waste. In so much that the whole lande, and euery thyng therin wer vtterly desolate, thorow the verye voyce of hys roaB ryng.

Thē came the heathen together on euery syde out of al countres agaynst hym/ layed theyr nettes for hym, and toke hym in their pytte. So they bounde hi with chaynes & brought hi to the kyng of babylon: which put hi in prison, y hys voyce shoulde no more be heard vpon the mountaynes of Jsrael. As for thy Mother she is lyke a vyne in thy blonde, plāted by the waters syde: her frutes and braunches are growen oute of many waters: her stalckes were so strong, that mē myght haue made staues therof for offcers: she grue so hye in her stalckes.

So when men sawe that she exceaded the heyght and multytude of her braunches, she was voted out in displeasure & cast downe to the ground. The East wynde dryed vp her frute, her stronge
C stalckes were broken of/ wythered and brent in the fyre. But now shes planted in the wyldernesse/ in a drye and thurstye grounde.

And ther is a fyer gone out of her stalkes which hath brent vp her braunches and her frute: so that she hathe no moo stronge stalckes, to be staues for offcers. Thys is a pyteous and myserable thinge.

¶ The Lord denieth that he will answere the whe they pray, for y offense of vnkindnes which he here obiecteth. He promiseth y his people shal returne from captyuite. By the wood that should be brent is signified the burning of Jerusalem.

¶ The. xx. Chapter.

IN the .vbii. yeare the .x. daye of the .v. moneth, yt happened/ that certaine of
A the elders of Jsrael came vnto me, for to aske counsel at the Lorde, and late them downe by me. Then came the word of the Lorde vnto me on thys maner: Thou sonne of man: speake vnto the elders of Jsrael, and saye vnto them: Thus sayeth the Lord god: Are ye come hyther to aske any thinge at me? As truly as I lyue (sayeth the lorde) I will geue you no answer.

Wylt thou not reproue them (thou sonne of mā) wylt thou not reproue them? Shewe them the abhominacyons of their forefathers, and tel thē: Thus sayeth the lord god: In the daye when I chose Jsrael, and lyfte vp myne hād vpon the sede of the house of Jacob / and shewed my selfe vnto them in the lande of Egypte: Yea when I lyfte vp myne hande ouer them, and sayde: I am the Lorde youre God, euen in the daye that I lyfte vp myne hande ouer them/ to breake them oute of the land of Egipt, into a lande that
B I had prouided for them/ which floweth with mylcke and honye/ and is a pleasaunte lande amonge all other.

Then sayde I vnto them: Cast awaye euerye Manne the abhominacyones that he hath before hym, and defyle not youre selues wyth the Idoles of Egypte, for I am the lorde youre god.

But they rebelled agaynste me/ and would not folow me: to cast awaie euery

euery man the abhominacyons of hys eyes, and to forsake the Jdoles of Egypte. Then I made me to poure my indignacyon ouer them, and to satisfye my wrath vpon them: yee euen in the myddest of the lande of Egypte. But I wolde not do it/ for my names sake: that it shuld not be vnhalowed before y Hethē amōge whom they dwelt, and amonge whom I shewed my self vnto them that I would bringe them out of the lande of Egypte. Now when I had caryed them out of the lande of Egypte, and brought them in to the wyldernesse: I gaue them my commaundementes, and shewed them my lawes: whych who so kepeth shall lyue in them. I gaue them also my holy dayes (to be a token betwixte me and thē, and ther by to know that I am the Lord, whych halloweth them. And yet the house of Jsracll rebelled agaynst me in the wyldernes. They would not walcke in my commaundements, they haue caste awaye my lawes (whych who so kepeth shoulde lyue in them) and my Sabboth dayes haue they greatlye
C vnhalowed.

Then I made me to poure out my Indignacyon vpon them and to consume them in the wyldernesse. Yet I wolde not do it for my names sake: leaste it shoulde be dishonoured before the heathen from the whych I had caryed them away/ but I swore vnto them in the wildernes, that I wolde not bryng them in to the lande, whych I gaue them: A land that floweth with mylcke and honye, ād is a pleasure of all landes: and that because they refused my lawes, and walked not in my commaundementes, but had vnhalowed my Sabboths, for their hert was gone after theyr Jdoles. Neuerthe
D les myne eye spared them, so that I wolde not vtterlye slaye them and consume them in the wyldernes. Moreouer I sayde vnto theyr sonnes in the wyldernesse walcke not in the statutes of youre forefathers, kepe not theyr ordynaunces ād defyle not your selfes with theyr ydoles. Ke in my statutes, kepe my lawes and do them, halowe my sabbothes: for they are a token betwyxte me and you, y ye maye knowe how that I am the Lord.

Notwythstandynge theyr sonnes rebelled agaynste me also: they walcked not in my statutes they kept not my lawes to fulfyl them (whych he that doth shal lyue in them) neither halowed they my Sabboth dayes. Then I made me agayne to poure out my indygnacion ouer thē and to satisfie my wrathe vppon them in the wyldernesse. Neuertheless I withdrewe my hande for my names sake, lest it shuld be vnhalowed amonge the Heathē before whom I had brought them forth. I lyft vp myne hande ouer them also in the wyldernesse that I wolde scatre thē amonge the Heathen, and strowe them among the nacyons: because they had not kepte my lawes, but cast aside my commaūdemētes, vnhalowed mi Sabbothes and lyft vp theyr eyes to theyr fathers Jdoles. Wherfore I gaue them also commaundemētes not good, and lawes thorow the whych they shulde not lyue, and I vnhalowed them in theyr awne gyftes (when I appointed for my selfe all theyr fyrstborne) to make thē desolate that they myght know, how that I am the Lorde

Therfore (O thou sonne of man) tel E the house of Jsrael, thus sayeth the Lorde God: Beside all thys, youre forefathers haue yet blasphemed me more, and greatly offended agaynst me. For after I had brought them into the lande, that I promysed to geue thē, when they sawe euerye hye hyll and all the thycke trees: they made there theyr Offrynges, and prouoked me wythe theyre oblacyons, makyng swete sauoures there and poured out theyr drinckoffringes. Then I asked them: what haue ye to do wyth all that ye go thyther? And therfore is it called the hye place vnto thys daye.

Wherfore, speake vnto the house of Jsrael: Thus sayeth the Lorde God. Yee are euē as vnclene as youre forefathers and cōmitte whordome also wyth theyr abhominacyons. In all youre ydoles, where vnto ye bringe youre oblacyons, and to whose honour ye burne your chyldren: ye defile your selues euen vnto this daye, how darre ye then come/ and aske any question at me? O ye housholde of Jsrael:

As

As truly as I lyue (saieth the Lord God) ye get no answere of me: and as for the thynge that ye go about, it shal not come to passe, where as ye saye: we wyl be as the Heathē, and do as other people in the lande, wod and stone wil we worshippe.

As truly as I lyue saieth the Lord God, I my selfe wyll rule you wyth a myghtye hand, wt a stretched out arme and with indignaciō poured out ouer you: and wyl bringe you out of the nacyons and landes, wherin ye are scatered: ād gather you together wt a migh tye hande/ with a stretched out arme & with indignacyō poured out vpō you: and wyl bryngе you into the wylder nes of the people, & there I wyl reason with you face to face. Like as I pu nyshed your forefathers i ỹ wildernes so wyll I punishe you also/ saieth the Lorde god. I wyl bringe you vnder my iurysdict yon, and vnder the bonde of the couen aunt. The forsakers also and the transgressours wyll I take from among you, and bring them out of the lande of your habitacion: as for the lande of Israel, they shal not come in it/ that they maye knowe, how that I am the Lord.

Go to now the (saith the Lord god) ye house of Israel, cast awaye, and de stroye euerye manne his Idoles: then shal ye here me, and nomore blaspheme my hole name with your offrynges and Idoles. But vpon my holy hill, euen vpon the hye hyl of Israel shall all the house of Israell and al that is in the lande, worshyppe me: and in the same place wyl I fauour thē and there wyl I requyre your heauy of fryinges/ and the fyrst fynages of your oblacyons, wyth al youre holye thynges.

I wyl accepte your swet sauoure when I bring you from the nacyons/ and gather you to gether out of the lā des, wherin ye be scatered: that I mate be halowed in you before the Heathen and that ye maye know, that I am the Lorde, whiche hath brought you into the lande of Israell: yea into the same land, ỹ I swore to geue vnto your fore fathers. There shal ye call to remembraunce your owne wayes and al your ymaginacions, wherein ye haue bene defyled: and ye shalbe displeased wyth your owne selues, for al your wicked nes, that ye haue done. And ye shall know that I am the Lord: when I en trete you after my name, not after your wicked wayes, nor accordinge to youre corrupt workes: O ye house of Israell saieth the lord.

Moreouer, the word of the lord cām vnto me, saynge, thou sonne of man/ set thy face toward the south, and speke to the south wynd and saye to the wod toward the south: Heare the word of ỹ Lord, thus saith the lord god: Behold I wyl kindle a fyre in thee that shal cō sume thee *greene trees withe ỹ Drye No mā shalbe able to quēch his flame but al that loketh *from the southe to the north, shalbe dzent therein: and all flesh shal se that I the Lord haue kyn led it, so that no man maye quenche it. Then sayde I: O Lord/ they wyl saie of me. Tush, they are but fables/ that he telleth.

The notes.

a* By the grene trees vnderstand the sayntes ād holy ones, and by the dri, synners: so that the godly shal by death escape captiuite, and ỹ wicked be sēd vnto euerlasting payne.

b *From the southe to the north, that is, from Jerusalem to babylon.

Ezech.xxv.d Ezec.xliii.u

Deuter.xii.a xiii.b

F

G

Ezechiel.xxi.

The.xxi. Chapter.

The word of the Lord cām vnto me/ saynge: Thou sonne of man, set thy face towarde Jerusalem, spеke agaynst the Sanctuary, & prophecy ag aynst the land of Israel: saye to the lande of Israel: Thus saieth the Lord God: Beholde/ I wyl vp on thee/ and wyl drawe my sword out of the sheth, and rote out of the both ỹ ryghtuous and the wycked/ therefore shal my swearde go out of his sheathe agaynst al flesche from the north to the south that al flesh maye know, howe ỹ I the Lorde haue drawen my swearde out of the sheath, and it shal not be put in agayne.

Moreouer

Mourne therfore (O thou sonne of man) that thy loynes crack with al, ye mourne bytterly for them: And yf they saye, wher fore mournest thou, Then tell them, for the tydynges that cōmeth, at the whych all hertes shall melt, all handes shallbe letten downe/ all stomackes shal fayne, and all knees shall waxe feble. Beholde, it cōmeth and shalbe fulfylled, saieth the Lorde God.

Agayne the worde of the Lorde came vnto me, saynge: Thou sonne of man, prophecye, and speake: Thus saieth the Lorde God: speake, the swearde is sharpened and well scoured. Sharpened is it for the slaughter, and scoured that it maye be bryght. a* O, the destroyege staf of my sonne, shall bringe downe all wodde. He hath put hys swearde to the dyghtynge, that good holde maye be taken of it. Thys swearde is sharpened and dyght, that it maye be geuē in to the hande of the man slayer. Cry (O thou sonne of man) and howle, for thys swearde shall smyte my people, and all the rulers in Israel/ whych wyth my people shall be slayne downe to the grounde tho gether thys swearde. Smyte thou vpon thy thyghe, for wherfore shuld not the plage and staf of iudgmēt come? Saieth the Lorde God. Prophecye thou sonne of man, and smyte thi ne handes together: make the swearde two edged, yea make it three edged, that manslayers swearde, that swearde of the grate slaughter, whych shal smyte them, euen in theyr preuye chambres: to make them abasshed and fayne at the hertes, and in all gates to make sō of them fall. O how bryght and sherpe is it, how wel dyght and mete for the slaughter: Sette thee to some place alone, eyther vpon ỹ the ryght hande, or on the lefte, whether soeuer thy face turneth. I wyl smyte my hādes together also ād satisfy my wroth full indignacyon. Euen I the Lorde ha ue sayd it.

The worde of the Lord came yet vn to me agayne sayenge: Thou sonne of manne, make thee twoo streates, that the swearde of the KYNGE of Babylone maye come. Bothe these streates shall goo oute of one Lande. Hee shall sette hym vp a Place, at the heade of the streate shall hee chose hym oute a corner.

Make the a streate, that the swerde may come toward Rabah of the Ammonytes and to the strong Cytie of Jerusalem. for the kynge of Babylon shall stande in the turnynge of the way, at the heade of these two stretes: to aske councell at the sothsayers, castinge the lottes wythe hys arowes, to aske counsell at the Idoles/ and to loke in the lyuer. But the so the saiynge shall poynte to the ryghte syde vpon Jerusalem, that he maye set mē of warre, to smyte it with a greate noyse to crye oute Alarum/ to set batell Ram mes agaynste the geates, to graue vp dytches, and to make thee bulwerckes.

Neuertheles/ as for the sothsaying/ they shall holde it but for vanytye/ euen as though a tell were told them: yea and they them selues remembre theyr wicked nes, so that by ryght they muste be taken and wonne. Therfore saieth the Lorde God. For so muche as ye youre selues shewe youre offence, and haue opened youre wickednes, so that in all your wor kes men maye se youre synnes: yea in so muche (I saye) that ye youre selues haue made mencion therof ye shalbe taken by violence.

O thou shamefull wycked gyde of Israell whose daye is come: euen the ty me that wickednesse shall haue an ende: Thus saieth the Lorde God: take away the myzze/ and put of the crowne, and so is it awaye: the humble is exalted, and ỹ proude brought lowe. Vnpyth, punyth ye punyth them wyl I, and destroy thē and that shall not be fulfylled vntyll hee come, to whome the iudgemente belon gethe, and to whoome I haue geuen it. And thou (O sonne of manne) prophecy, and speake.

Thus saieth the Lorde GOD to the Chylderen of Ammon and to theyr blas phemye, speake thou: The swearde, the swerd, is drawē forth already to ỹ slaugh ter and scoured that it glystreth (because thou haste looked thee oute vanytyes, and Prophecyed lyes) that it may come vppon thy Necke/ lyke as vppon the o ther Ungoddlye, whyche bee Slayne

E Leuit.xix.f and xx.a Deu.xviii.b

F

Jerem.xlix.c Eseech.xxi.a Amos.i.c.

G

whose

whose day came, when their wickednesse was full.

Though it were putty agayne into the sheake: yet wyll I pumysshe thee/ in the lande where thou wast norysshed and borne, and poure my indignatiō vpon thee & wyl blow vpon thee in the fyre of my wrath, and delyuer the vnto cruell people, which are lerned to destroye. Thou shalte fede the fyre and the bloude shall be shedde in the Lande/ that thou mayest be putte oute of remembraunce. Euen I the Lorde haue spoken it.

The notes

a* Some reade: shall we destroyse our selues: the despi seth the staffe of my sonne, and al wod. The caldee readeth, the trybe of my sonne: that is to saye: the tri be of Juda. Or shall the staffe of my sonne despyse all wood: That is, shall the tryb of Juda despyse all the other.

¶ The worde of the Lorde agaynst Jerusalem for man slaughter, and geuynge due honour vnto their fathers & mothers, and other wickednes, Of the wic kede doctryne of the false prophetes and prestes, & of their vnsatisfiable couetousnes. The tyranny of rulers. The wyckednes of the people.

The.xxii. Chapter.

A MOreouer, the worde of the Lord came vnto me/ and sayd: Thou Sonne of man/ wylte thou not reproue thys bloudthyrsty cyte? Shew them their abhominacyons, and tell the: Thus sayth the Lorde God, O thou cyte/ that shedest bloude in the myddeste of thee, that thy tyme maye come also: and makest thee Idoles to defyle thee wythe all. Thou haste made thy selfe gylty, in the bloude that thou hast shed: and defyled thee in the Idoles whiche thou haste made. Thou hast caused thy dayes to drawe nye, & made the tyme of thy yeares to come. Therfore wyl I make thee to be B confounded among the heathen, and too be despysed in al the lādes whether they be nye or farre from the, they shall laugh thee to scorne, thou that haste gotten thee so foule a name/ and art full of myschef. Behold/ the rulers of Israel haue brought euery man hys power, to shed bloude in thee. In the haue they dispysed father and Mother/ in thee haue they oppressed the straunger/ in thee haue they vexed the wi- Deu. xvi dowe and the fatherles. Thou hast despi sed my sanctuary and vnhallowed my Sa boths. Murtherers are ther in thee/ that shede bloude/ and eate vpon the hylles, and in thee they vse vnhappynesse.

In thee haue they dyscouered their fathe res shame, in the haue they vexed wome C in their syckenesse. Euery man hath dealte shamfully wyth hys neyghbours wyfe, and abhominably defyled hys da ughter in lawe. In thee hath euery man forced hys awne syster, euen hys fathers daughter: yea gyftes haue bene receaued in thee, to shede bloud. Thou hast taken vsury and encrease, thou hast oppressed thy neighbours by extorcion, and forgot ten me, sayeth the Lorde God. Beholde/ I haue smytten* my handes vpon thy couetousnesse, that thou hast vsed, and vpon the bloude whych hath bene shed i thee. Is thy herte able to endure it, or may thy handes defende them selues in the tyme that I shall bryng vpon thee? Euen I the Lorde that speake it, wyll bryng it also to passe. I wyll scatre thee among the Heathē, and strow the about in the Landes and wyll cause thy fylthynesse to ceasse out of thee: yea, and I wyll haue the in possessyon in the syght of the Heathen, that thou mayest knowe, that I am the Lorde.

And the worde of the Lorde came vn D to me, sayenge. Thou sonne of man, the house of Israel is turned to drosse. All they that should be brasse, tynne, yron, & leade, are in the fyre becom drosse. Ther fore thus sayeth the Lorde God: For so moche as ye all are turned in to drosse, beholde: I wyll bryng you together vn to Jerusalem, lyke as syluer, brasse, yrō, tynne and leade are put together in the fournace, and the fyre blowe there vnder to melt them: Euen so wil I gather you put you in together, and melt you in my wrath and indygnacyon. I wyll bryng you together, and kyndle the fyre of my cruell displeasure vnder you, that ye ma ye be melted therin.

Lyke as the syluer is melted in the fyre so shal ye also be melted therin: that yee maye knowe, how that I the Lorde: ha ue poured my wrath vpon you.

And the worde of the Lorde came vn to me sayenge: Thou sonne of man, tell her

her: Thou art an vncleane lād, which is not rayned vpon in the daye of the cruel wrath: the Prophetes that are in it, are sworne together to deuoure soules, lyke as a roaryng Lyon, that lyeth by hys praye. They receaue rychesse and good, and make manye widdowes in thee. Thy prestes breake my law, & defile my Sanctuary. They put no difference betwene ỳ holy & vnholy, neyther discerne betwen the clean & vncleane: they turne their eyes fro my sabbothes, & I am vnhalowed amōg them. Thy rulers in thee are like rauy shyng wolues, to shede bloude, and to destroy soules, for ther owne couetous lucre.

As for thy Prophtes, they dawbe with vntempred clyme/ they se vanityes, & prophecy lyes vnto them/ saynge: the Lorde god sayeth so/ where as ỳ Lord hath not spoken. The people in ỳ land vseth wicked extorcyon and robbery. They vexe the poore and nedy and op presse the straunger agaynst ryght. And I sought in the lande for a man/ that wolde make vp the hedge/ and set hym selfe in the gappe before me in the landes behalfe, that I shoulde not vt terly destroy it: but I could find none. Therfore wyl I poure oute my cruell displeasure vpon them, and burne thē in ỳ fyre of my wrath: their owne ways wil I recompense vpon their hedes saieth the lord god.

The notes.

* That is to wyt in token of greate wofulnes.
¶ Of the fornicatiō, that is to saye, of ỳ Idolatry of Samaria & Jerusalē, vnder ỳ names of Oholah & Oholibah. In comperision of Samaria he shew eth that ỳ fornicatiō of Jerusalē is ỳ filthier. The destruction of Jerusalē is prophesied: The aduou tery of both the whores is founde out. Their de- struction.

¶ The.xxiii. Chapter.

A THe worde of the Lorde came vnto me/ saynge: Thou sōne of mā, there were two wemē, that had one mother (These (whē they were yōge begynne to playe the harlottes in Egipt. There were their breastes broused and the pappes of their maydenheade destroyed. The eldest of them was cal leda* Oholah and her yongeste syster b* Oholibah. These two were mine, & bare sonnes and daughters. Their na mes were, Samaria, and that was Oholah: and Jerusalē, & that was Oholibah. As for Oholah she begane to go a whoring, when I had take her to me. She was set on fyre vpon her louers the Assirians, whiche had to do B wt her, euen the prynces & lordes, that were decke in costly arayre: faire yong men, lusty ryders of horses.

Thus thorow her whordome, she cleued vnto al the yonge men of Assyria: Yea she was madde vpon them, and defyled her selfe with al their Idoles. Neyther ceassed she from the fornycacyon, that she vsed with the Egipcyans: for in her youth they lay wyth her they broused the breastes of her maydēhead/ and poured their whordom vpō her. Wherfore, I delyuered her into ỳ handes of her louers/ euen the Assiryans, whom she so loued. These discouered her shame, toke her sōnes & daughters, and slew her with the sweard: In euel name gat she of al people, ād they punyshed her.

Her syster Oholibah sawe this, & dest royed her selfe wt inordynate loue, more then she/ and exceaded her syster i whordome: she loued the Assirians (whiche also laye with her) namely, the prynces & greate lordes, that were clothed wt all maner of gorgeous apparrel, all lusty horsmen and fayre yong personnes. Then I sawe, that they both were defi C led alyke.

But she increased styl in whordōe For when she sawe men painted vpon the wall, the ymages of the Chaldees set forth with fresh coloures, wyth fai re gyrdles aboute them, and goodlye bonettes vpon their heades, lokynge al lyke Princes (after the maner of the Babylonyans and Caldees in their owne lande, where they be borne) im- mediatly, as soone as she sawe them, she brent in loue vpō thē/ and sent mes saungers for them into the lande of ỳ Caldees.

Nowe whē ỳ Babylonyans came to her, they laye wyth her/ and defyled her with their whordome, and so was she polluted wyth them.

And

And when her lust was abated frō thē, her whordome and shame was discouered and sene: then my herte forsoke her like as my herte was gone from her syster also. Neuertheles she vsed her whordome euer the lenger the more/ & remembred ȳ dayes of her youth/ wher in she had played the harlot in the lād of Egipt: she brent in lust vpon them, whose flesh was like the flesh of Asses, and theirs lead lyke the syde of horses.

Thus thou haste renued the fylthy nesse of thy youth/ when thy louers bresed thy pappes, and marred thy breastes in Egypt.

Therfore (O Oholibah (thus saieth the Lorde god) I will rayse vp my louers (with whom thou hast satisfiedthi lust) agaynste the, and gather them together rounde about the: namely, the Babilonians, and al the caldees: Pecod/ Schoa and Coa, with al the Assyrians: al yonge and fayre louers: princes and lordes, knyghtes and gentylmen, which be al good horsemē: These shal come vpon the with horses, chartettes, and a greate multitude of peple which shalbe harnessed aboute the on euery side/ with brest plates, sheldes & helmettes. I will punishe thee before them, yea they them selues shal punish thee, according to their owne iudgmēt I wyl put my gelosy vpō thee/ so that they shal deale cruelly with thee. They shal cut of thy nose and thyne eares, & the remnaūt shal fal thorow the swerd They shal cary awaye thy sonnes and daughters, & the residue shalbe brent in the fyre. They shal stryp the oute of thy clothes/ & cary thy costly Jewels awaye with them.

Thus wyl I make an ende of thy filthynes and whordome/ which ȳ hast brought out of the lande of Egypt: so that thou shalte turne thyne eyes no more after them/ and caste thy mynde nomore vpon Egipt.

For thus sayth the Lord: behold/ I wyl delyuer thee into the hādes of thē whō thou hatest: yea euen in the handes of them/ with whome thou hast fulfylled thy lust, which shal deale cruelly with the. Al thy labour shal they take with them that leaue the naked and bare, & thus the shame of thy filthy whordom shal come to lyght. All these thynges shall happen vnto thee, because of thy whordome, wich thou hast vsed amōg the Gentyls, with whose Idoles thou hast defyled thy selfe. Thou haste walked in the waye of thy syster/ ther fore wyll I geue thee her cuppe in thy hande.

Thus sayeth the lorde God: Thou shalt dryncke of thy systers cuppe, how depe and far soeuer it be to the bottom Thou shalt be laughed to scorne & had as gretely i derisiō, as is possible: thou shalt be ful of dronkēes & sorow, for ȳ cuppe of thy sister Samaria is a cup of destruccion and wastynge: the same shalt thou drincke, and suppe it out euen to ȳ dragges, yea ȳ shalt eate vp ȳ broke peces of it, & so teare thyne owne brests: For euen I haue spoken it, sayeth the lorde god.

Therfore thus sayeth the Lorde god: For so much as thou hast forgotten me/ and cast me a syd, so beare now thyne owne filthynes and whordome. The Lorde sayde moreouer vnto me: Thou sonne of man wylt thou not reproue Oholah and Oholibah? Shew them their abominacyons: namely, ȳ they haue broken their wedlock, & stayned their handes with blood: yea euen wt their Idoles haue they committed aduoutry, and offred them their owne children (to be deuoured) whome they had borne vnto me.

Yea and this haue they done vnto me also they haue defyled my Sanctuary in that same daye, and haue vnhalowed my sabboth. For when they had slayne their children for their Idoles, they came the same daye into my Sanctuary to defyle it.

Lo, thys haue they done in my house Besyde al this/ thou sent thy messaungers for men oute of farre countrees/ and when they came hast bathed, trimmed and set forthe thy selfe of the best fashion: Thou settest vpon a goodly bed, and a table spred before the: where vpon thou hast set myne incense and myne oyle.

Then was there greate cheare w̄ yandes vpon theyr handes, & set glorious crownes vpon theyr heades: then thoughte I no doubte, these men wyll vse theyr harlotry also wyth yonder olde whore. And they, wente into her: as vnto a common harlot: Euen so wente they also to Oholah and Oholibah those fylthye women.

Iudge and punish.

O ye all that loue vertue and righteousnes/ iudg them, punysh them, as aduouterers and Murtherers ought to be iudged and punished. For they are breakers of wedlocke/ & the bloude is in their handes. Wherfore thus sayeth the Lord God: bringe a great multitude of people vpon them, and make them be scattered and spoyled: These shall stone them, and goare them wyth theyr swordes. They shall slaye theyre sonnes and doughters, and burne vp theyr houses wyth fyre.

Thus wyll I destroye all suche fylthynes oute of the lande: that all women may lerne, not todo after your vnclenes. And so they shall laye youre fylthynesse vpon your owne selues, and ye shalbe punished for the synnes, that ye haue committed with youre Idoles: and ye shall knowe that I am the Lorde.

The prouerb the tyring of Jerusalem by a parable of a sethynge pote etc. The parable of Ezechyels wife beynge deade, whych he after expounderth.

The. xxiiii. Chapter.

IN the. ix. yeare, in the. x. moneth, the. x. daye of the Moneth, came the woorde of the Lorde vnto me, sayinge:

O thou sonne of man, wryte vp the name of thys day, yea euen ȳ hour of thys presente daye: when the kynge of Babylon set him self agaynst Jerusalem Shewe that obstinate household a parable, and speake vnto them: Thus sayeth the Lorde God: Set thee a potte, set it on and poure water into it: put all the peces togethe in it, al the good peces: the loyne and the shoulder, and fyll it wyth the best bones. Take one of the beste sheape, and an heap of bones withall let it boyle well and let the bones sethe well therin.

Wyth that sayde the Lorde God on thys maner: Wo be vnto the bloudy cyty of the potte, wherupon the rustynes hangeth, and ys not yet scoured away. Take oute the peaces that are in it, one after an other: there neade not lottes to be caste therfore, for the bloude is yet in it. Upon a playne drye stone hath she poured it, & not vpon the ground, that it myght be couered wyth dust. And therfore haue I letten her poure her bloude, vpon a playne dryye stonye rocke, because it shoulde not be hyd, āt that I myght bryng my wrath full indygnacyon and vengeaunce vpon her.

Wherfor/ thus sayth the Lord god: O, wo be vnto that bloudthyrstye cyty/ for whom I wyll prepare a heape of wod beare thou the bones to gether/ kyndle ȳ the fyre, sethe the flesshe, let al be well sodden, that the bones maye be sucte oute. Moreouer/ set the pot emptye vppon the coales, that it may be warme, and the metell hote: that the fylth and rustynes may be consumed. But it wyll not go of, there is so muche of it/ ȳ rustynes must be brēt oute. Thy fylthynes is abhominable, for I would haue clensed thee/ but thou wolde st not be clensed. Thou canst not be purged from thyne vnclennesse, tyll I haue poured my wratfull indignacion vpon ȳ Euen I the Lorde haue so deuised: Yea, it is come therto alreadye, that I wyll do it. I wyll not go backe, I wyll not spare, I wyll not bee intreated, but accordynge to thy wayes and Imaginacyons, thou shalt be punished, sayth the Lorde God.

And the woorde of the Lorde cam vnto me sayinge: Thou sonne of man, beholde I wyll take awaye* the pleasure of thyne eyes with a plage: yet shalt thou neyther mourne, nor weape/ nor water thi chekes therfore: thou mayest mourne by thy selfe alone/ but vse no deadly lamentacyon. Holde on thy bonet/ and put on thi shues vpon thi fete couer not thy face/ and eate no mourners bred. So I spake vnto the people by tymes in the morninge, and at euē mit wyfe dyed, then vpon the next morow, I dyd as I was commaunded.

And the people sayde vnto me: wylt thou not tell vs/ what that signifieth, which thou doeste? I answered them, the woorde of the Lorde came vnto me, sayinge. Tell the house of Israel, thus sayeth the Lorde god: beholde I wyll suspende my sanctuary, euen the glory

of your power, the pleasure of your eyes, and the thinge that ye loue: your sonnes and daughters whom ye haue left/ shal fal thorow the swerde.

Like as I haue done/ so shal ye do also. Ye shal not hid your faces, ye shal eate no mourners bred: your bonnettes shal ye haue vpon your heades, and shues vpon your fete. Ye shall nether mourne ner wepe, but in your sinnes ye shalbe sorowful, and one repent with another. Thus Ezechiel is your shewtoken. For loke as he hath done, so, when this commeth ye shal do also: that ye may lerne to know that I am the Lord God.

But beholde, O thou sonne of manne In the daye when I take from them their power, their ioye and honoure) ẏ lust of their eyes, the burthen of their bodyes: namely/ their sonnes and daughters: Then shal there one escape ād come vnto thee, for to shew thee. In that daye shal thy mouth be opened/ to them why che is escapped that thou mayest speake, and be no more dome me: Yea and thou shalt be their shew token, that they maye know, how that I am the Lord.

¶ The word of ẏ Lord vpon the sonnes of Ammō which reioyced at the fal of Jerusalē. Against Moab: Sier. Against Idumea. Against ẏ Philistines

¶ The .xxv. Chapter.

The worde of the lord came vnto me, saiyng: Thou sōne of man/ set thy face agaynst the Amonites, prophecye vpon them, and say vnto the amonites: heare the word of the Lord god. Thus saieth the Lord god: For so much as thou speakest ouer my Sanctuary. Aha/ I trow it be nowe suspended: and ouer the lande of Israel, I trow it be now desolate: yea ād ouer the house of Juda/ I trow they be now led awaye preseners: Behold, I wyl delyuer the to the people of the east, that they maye haue in possession these shal set their castels and houses i the. They shal eate thy frute, and drincke vp thy milcke. As for *Rabath, I wil make of it a stal for camels, and of Ammon a shepfolde: and ye shal know, that I am the lord.

For thus saieth the Lord god: In so muche as thou hast clapped wyth thine handes, and stamped with ẏ fete, yee reioyced in thyne herte ouer ẏ land of Israel with despyte: beholde, I wil stretch out myne hande ouer thee also, & delyuer thee, to be spoyled of ẏ Heathē, and rote thee out from among the people, and cause thee to be destroyed oute of al landes: yea I wyl make thee to be layde waste, that thou mayest know, ẏ I am the Lord.

Thus saieth the lord god: For so much as Moab and Seir do saye: As for the house of Juda, it is but like as al other Gentiles be; Therfore behold I wyl make the cityes of Moab weaponlesse, and taken awaie their strēgth their cyties and theke coastes of their land, which are the pleasures of the cōtre: As namely. Bethiesimoth, Baalmeon and Cariathaim: these wyll I open vnto them of the easte, ẏ they mate fall vpon the Ammonites: & wyll geue it them in possession: so that the Ammonites shal nomore be hadin remembraunce among the Heathen. Suē thus wyl I punish Moab also, ẏ they maye knowe, how ẏ I am ẏ lord.

Moreouer, thus saieth the Lorde god: Because that Edom hath auēged and eased hym selfe vpon the house of Juda, therfore thus saieth the Lorde: I wyl reach out mine hand vpon Edō and take awaye man and beast out of it. From Theman vnto Dedan wyl I make it desolat, they shalbe slayn wyth swerd. Thorow my peple of Israel will I auenge me again vpon Edom: they shal hāole hym, accordeig to my wrath & indignacion, so that they shal know my vengeaunce, saieth the lord god.

Thus saieth the Lord god: For as much as the Philistines haue done this namely taken vengaunce with despitful stomackes, and of an olde euel wil sett them selues to destroie: Therfore thus saieth the Lorde god: Beholde, I wyl stretche out myne hand ouer the Philistines, and destroye the destroier, and cause al the remnaunt of the sea coaste to perysh. A greate vengeauce wyll I take vpon them, and punish them cruelly that they maye knowe, how that I am the lord, which haue auenged me of them.

¶ The prophecyeth that tyrus shalbe ouerthrowen because it reioyced at ẏ destruction of Jerusalem. The wondring and astonishment of the marchauntes, for the desolation of Tyrus.

The .xxvi. Chapter.

It happened/ ẏ in the .xi. yeare the fyrst daye of the Moneth, the word of the Lord came vnto me, saiynge: thou sonne of man, because that Tyre hath spoken vpon Jerusalem: Aha/ nowe I trow the portes of the people be broke/ and the turned vnto me, for I haue destroyed my help ful. Yea therfore saieth the Lorde God: Beholde O Tyre I wyll vpon thee, I wyl bryng e agreate multytude of people against thee, lyke as when the sea aryseth with his waues: These shal breake the walles of Tyre / and caste downe her towres: I wil scrape the grounde from her and make her a bare stone: yea as the dyenge place where the fyshers hang vp their nettes by the seaside. Euen I haue spoken it, saieth the lord God. The gentels shal spoyle her: her daughters vpon the felde shall perish wyth the swearde, that they maye know howe ẏ I am the lord.

For thus saieth the Lord god: Behold, I wyl bringe hither Nabuchodonosor (which is the Kyng of Babylō/ & a kyng of Kynges) from the north vpon Tyre, with horses, charetes, horsmē and wyth a grete multitude of people. The daughters that are in the lande/ shal be slaye with the swearde: but against thee, he shal make bulwarkes and graue vp dyches about thee, and lyfte vp hys shylde against thee.

Hys slynges and batelrammes shal he prepare for thy walles, ād wyth his weapens breake downe thy towres. The dust of his horses shal couer thee they shalbe so many: thy walles shall shake at the noyse of the horsemen chariettes and wheles: when he commeth to thy portes, as men do in to an open cytie. With the hoffes of hys horsse fete, shal he treede doune al thy stretes. He shall slaye thy people with the swearde/ and breake downe the pyllers of thy strength. They shal walt awaie thy ryches, and spoyle thy marchaundyse. Thy walles shal they breake downe, and destroye thy houses of pleasure. Thy stones, thy tymbre and foū dacyons shal they cast in to the water.

Thus wyl I bryng the melody of thy songes/ and ẏ voyce of thy mynstrelcy to an end: / so that they shall nomore be herd. I wil make a bare stone of the/ yea a dryng place for nettes/ & shalt neuer be buylded agayne. For euen I the Lord haue spoken it/ saieth the Lord God: thus hath the lord god spoken concerning Tyre. The Iles shall be moued at the noyse of thy fal/ and at the crye of the slayne/ that shal be murthered in thee: Al kinges of the sea shal come downe from their seates regal: they shal laye awaye their robes and put of their costly clothing. Yea with tremblig shal they be clothed, they shal syt vpon the grounde: they shalbe afraied at thy soden fal, and be abaysshed at the.

They shal mourne for thee, and say vnto thee: O thou noble cite, that hast bene so greately occupied of olde, thou that hast bene the strongest vpon ẏ sea wt thine inhabitours, of whome al mē stode in feare: How art thou now so vtterly destroyed? Now at the tyme of thy fal the inhabitours of the Iles/ ye and the Iles them selues, shal stand in feare at thine ende. For thus saieth ẏ Lord god: when I make thee a desolat cite (as other cities be that noma dwel in) & when I bringe the depe vpon ẏ that greate waters mate couer thee, the wil I cast the doune vnto them, that de sende into the pitte vnto a people that hath bene longe dead, and set thee in a lande that is beneth, lyke the olde wilderneses wt the which go doune to their graues, so that no man shal dwel more i the. And I wil make the to be no more in honoure in the land of the liuynge I wyll make an ende of thee/ and thou shalt be gone. Though thou be sought for, yet shalt thou not be found forever more, saieth the Lord god.

¶ The Prophet is moued to bewaile the desolacyō of Tyrus. He seeteth out the praise of Tirus for ẏ hauntyng of marchauntes therto.

The .xxvii. Chapter.

THe worde of the Lord came vnto me, sayyng O thou sonn of man, make a lamentable cō playnte vpon Tire, and saye vpon Tyre, whych is a porte of the see, that occuppeth wyth moch people, and many Iles: thus speaketh the Lorde God: O Tyre, thou hast sayd: what? I am a noble cytye, thy borders are in the myddest of the see, and thy buylders haue made the maruelous goodly. All thy tables haue they made of Cypre trees of the mount Sanyr. From Lybanus haue they taken Cedre trees, to make the maste: and the Okes of Basan to make the rowers.

Thy boordes haue they made of puery, and of costly wod out of the Ile of Cethym. Thy sayle was of whyte small nedle wozcke out of the lande of Egypt, to hange vpon thy mast: and thy hangynges of yolow sylke e purple, out of the Iles of Elysah. They of Sydon and Arnad were thy matiners, and the wisest in Tyre were thy shyppmasters. The eldest and wysest at Gebal were they, that mended and stopped thi shyppes. All shyppes of the see wyth their shipmen occuppyed their marchaūdyes in the. The Perses, Lydians and Lybies were in thyne hoost, and helped the to fyght: these hanged vp theyr shyldes and helmettes wyth the, these set forth thy bewty. They of Arnad were wyth thyne hoost rounde about thy walles, and were thy watchmen vpon thy towres, these hāged vp theyr shyldes round about thy walles, and made thee maruelous goodly. Tharsys occuppyed wyth the i all maner of wares, in syluer, yron, tynne and lead, and made thy market greate: Iauan, Tubal and Meschech were thy marchaūtes, whych brought the men, and ozuain cutes of metal for thy occuppenge. They of the house of Thogarma brought vnto the at the tyme of thy matte, horse horsmen & mules. They of Dedan were thy marchauntes: and many other Iles that occuppyed wyth the, brought the wethers, elephant bones and Paiocockes for a present. The Syryans occuppyed with the, because of thy dyuerse wozckes, and encreased thy marchaundyes, wyth Smaragdes, wyth scarlet, wyth nedle wozke with white lynen cloth, with sylcke āde with Chrystal.

Juda and the lande of Israel occupied with the, and brought vnto thy makettes, wheate, balme, hony oyle & triacle. Damascus vsed also marcaūdises with the, in the best wine and whyte wol because thy occuppenge was so greate and thy wares so many. Dan, Iauan, and Meusall haue brought vnto thy marketes, yron redy made wt *Casia and Calamus accozding to thyoccuppenge. Dedan occupied with the, in coyze tapestry wozcke and quishyns: Arabiah & all the princes of Cedar haue occupied wyth the, in shepe, wetters and goates.

The marchauntes of Seba and Regma haue occupied also with the, in all costly spices, in al precyous stones & golde wyych they brought vnto thy mare kettes.

Haran, Chene and Eden, the marchaūtes of Saba, Assiria and Chelmad were all doers wyth thee. In costly raymēt of yelow sylcke and nedle wozcke (very precyous, and therfoze packe and bounde together wyth roopes) Yee and in cedre wood, at the time of thy marckettes. The shyppes of tharsis were the chefe of thy occupieng.

Thus thou art ful and in great wozshyppe/euen in the myddest of the sea. Thy mariners were euer bringing vn to thee out of mani waters. But the east wynde shal ouerbeare the into the middest of the se so that thy wares/thy marchauudyes, thy rytchers thy mariners thy shypmasters, thy helpers, thy occuppyers (that brought the thynges necessarye) the men of warre that are in thee, ye and all thy commons shall perysshe in te myddeste of the sea, in the daye of thy fall. Thy suburbes shall shake at the loude crye of thy shypmen. All whyrry men, and all mariners vpō the see, shall leape out of their boates, & set themselues vpon the lande. They shall lyfe vp theyr voyce because of the, and make a lamentable crye. They shall cast dust vpon theyr heades, and lye downe in the asshes. They shall shaue thē selues, and put sacke cloth vpon them for thy sake.

They shal mourne for thee wyth hertfull sorowe and heuy lamentacions yea they? chylderen also shall weape for thee. Alas what cyty hath so ben destroyed in the sea as Tyre is? When thy wares and marchaundyes came frō the seas thou gauest all people ynough. The kynges of the earth hast thou made ryche/ throw the multitude of thy wares and occupying: But thou art now cast down into the depe of the sea, all thy resorte of people is perysshed wyth thee.

All they that dwell in the Iles are abashed at thee, all theyr kinges are afrayd yea theyr faces haue chaunged colour.

The marchauntes of the nacyons wondre at thee: In that thou arte so cleane broughte to naughte / and commest noo more vp.

¶ The worde of God agaynste the kynge of Tyrus for hys pryde. Daniel. The prophete is moued to bewayle the kynge of Tyrus. The worde of the Lorde agaynst Sydon: The lord prouyseth that he wyll gather together the chyldren of Israell.

¶ The .xxviii. Chapter.

THe worde of the Lorde came vnto me, sayynge Thou sonne of man, tell the Prynce of Tyre: Thus sayth the Lord god: because thou hast a proude herte and haste sayde I am a God, I haue my seat in the myddest of the Sea lyke a God, where as thou art but a mā and not God and yet standeste in thyne owne conceyt, that thou art God: Behold de thou thynckest thy self wyser then daniell, that there is no secretes hyd from thee.

Wyth thy wysdome and thy vnderstandyng, thou hast gotten thee great welthines, and gathered treasure of syluer and golde. Wyth thy greate wysdomme and occuppenge, hast thou encreased thy power/ and because of thy gret ryches, thy hert is proude.

Therfoze thus sayethe the Lorde god For so much as thou haste lyft vp thyne herte, as though thou were God: Behold I wyll bryng enemyes vppon thee euē the tyrauntes of the heathen: these shall drawe out theyr swerdes vpon thy bewty/ and wysdome and shal defyle thy glozy They shall cast thee downe to the pytte so that thou shalt dye in the myddeste of the sea as they that be slayne. Let se, if yō wylt say then (before them that sley thee, I am God: where as thou art but a man and not God) in the handes of them that slaye the, Dye shalte thou, euen.* as the vncyrcumcysed in the handes of the enemyes: for I my selfe haue spoken it, sayeth the Lorde God.

Moreouer, the worde of the Lord came vnto me, sayynge: Thou sonne of man/ make a lamentable complaynt ouer the kynge of Tyre/ and tell him: Thus sayeth the Lorde God: Thou art a seale of a lyckenesse, ful of wysdome and excellent beuty. Thou haste bene in the pleasaunt gardē of God/ thou art decte wyth all maner of precyous stones: wyth Ruby, Topas, Chrystal, Jacynete Onyx, Jaspys, Saphyr, Smaragde, Carbuncle, and golde. Thy bewty and the holes that be in thee were set forth in the daye of thy creacyon. Thou art a fayre Cherub, stretched wyde out for to couer.

I haue sett thee vpon the holy mount of God: there hast thou bene and walked monge the fayre glysterynge stones. From the time of thy creacyon thou hast bene ryght excellent, tyl wyckednesse was found in thee. Because of thi greate marchaundyse, thy hert is full of wycke duesse, and thou hast offended. Therfoze wyl I cast the from the mount of God/ O thou couerynge Cherub) and destroy thee among the glysterynge stones.

Thy hert was proude in thi fayre beuty and throw thy beuty thou hast destroyed thy wysdome. I wyll cast the downe to the grounde and treat in the syght of kynges. Thou hast defiled thy Sanctuary, with the great wickednesse of thy vnryghtuous occuppenge. I wyl bryng a fyre from the myddest of thee, to consume the, and wyll make the to asshes/ in the syght of al them that loke vpon the. All they that haue bene acquaynted wt the among the Heathen shalbe abashed at thee: seyng thou art so clene brought to naught, and commest no more vp.

And the word of the Lord cam vnto me sayeng: Thou sonne of man, set thy face agaynst Sydon. Prophecye vpō it and speake: Thus sayeth the Lorde God: Beholde o Sydon, I wyll vpon ȳ, & get me honoure in the: that it may be knowē howe that I am the LORDE.

when I punysh her, and get me honoure in her. For I wyl send pestilence and bloud chedoyng into her stretes so that those whych be slayne wyth the swerde/shall lye rounde aboute in the myddest of her: and they shall knowe, that I am the Lorde. She shall no more be a pricking thorne, and an hurteng breer vnto the house of Israell, nor vnto them that lye rounde about her and hate her: and they shal knowe, that I am the Lord. Thus sayeth the Lorde God: whan I gather the houl holde of Israell together agayne frō the nacions amōge whom they be scatered: then shal I be sanctifyed in them in the syght of the Gentyles/and they shall dwel in ỹ land, that I gyue to my seruaūt Jacob. They shal dwell safely therin, buylde houses/and plant vynepardes: yea safely shal they dwel therin, whē I haue punyshed all those that despyle them rounde aboute: and then shall they knowe, that I am the Lord e their God.

The.xxix.Chapter.

The prophecyeth agaynst Pharao. He prophecyeth the desolacyō of Egypte, and ỹ sparpigne abrode of the Egyptiās. The Lorde promiseth ỹ he wyll restoare Egypt agayne after, xl. yeares, Egipt is the reward of kyng Nabuchodonosor for the labour wherch he toke agaynst Tyrus.

IN the.x. yeare vpon the.xii. daye of the.x. moneth/ the worde of the lord cam vnto me/sayenge: O thou sonne of man, set now thy face againste pharao. the kyng of egipt Prophecye agaynst him and agaynst the whole lande of Egypte: Speake, and tell hym, thus sayeth the Lorde god: beholde, O Pharao thou kynge of Egypt, I wyl vpon thee, thou great a*dragon, that lyest in ỹ waters: thou that sayest: the water is myne. I haue made it my selfe. I wyll put an hoke in thy chawes, and hange all the fysh i thy waters vpon the skales: after that I wyl draw thee out of thy waters, ye and al the fysh of thy waters ỹ hange vpō thy skales. I wyl cast thee out vpon the dyre lande wyth the fysh of thy waters, so that ỹ shalt lye vpō the felde Thou shalte not be gathered nor take vp: but shalt be meate for the beastes of the felde, and for the foules of the ayre: that al they which dwel i Egipte maye knowe/that I am the Lorde: Because thou hast bene a staf of rede to the house of Israel. When they toke hold of ỹ with their hand thou brakest and pyrchest them on euery syde, and B yf they leande vpon thee, thou brakest and hurtest the reines of their backes. Therfore/thus sayeth the Lord god: beholde/I wyl bryngе a swearde vpō thee, and rote out of thee both man and beast. Yee the lande of Egypte shalbe desolate & waste: and then shal knowe, that I am the Lord: Because he sayde: ỹ water is myne, I my selfe haue made it. Beholde therfore, I wyll vpon thee, and vpō thy waters: I wil make the land of Egipt waste and desolate: from the towre of Sienes vnto ỹ borders of the Morians land: so that xl yeares there shal no fote of mā wacke ther, nether fote of catel go ther nether shall it be inha byted. C I wyll make the land of Egypt to be desolate, amonge other wast countrees, and her cytyes to lye voyde. xl. yeares, amonge other voyde cytyes: And I wyll scatre the Egyptians amongē the Heathen and nacions.

Agayne/thus sayeth the Lord god: When the xl. yeares are expyred I wyll gather the Egipcyans togethen agayne/out of the nacyons/ amonge whom they were scatred, and wyl bryngе the prisoners of Egypt agayne into the londe of Pathures their awne natyue cōtre, that they maye be there D a lowly smallkyngdome: yea they shal be the smallest amonge other kyngdomes, lest they exalte them selues aboue the Heathem: for I wyll so monish them that they shall no more rule the Heathen. They shall no more be an hope vnto the house of Israel, neyther prouoke thē any more to wyckednesse, to cause them turne backe, and to folowe them: and they shall knowe that I am the lorde God.

In the.xxvii.yeare, the fyrst daye of the fyrst moneth, came the worde of the lorde vnto me, saiynge. Thou son of man, Nabuchodonosor the kyng of Babylon hath made hys hoost/ wyth great trauayle & laboure to com before Tyre, that euery head maye be balde, and euery shoulder bare. Yet hath Tyre Geuen neither hym nor hys hooste any Reward, for the greate Trauaile that he hath taken there. Therfore thus sayeth the Lorde God: Beholde, I wyll Geue the lande of Egypte vnto Nabuchodonosor the kynge of Babylon, that he may take a waye all her substaunce/robbe her robberyes, and spoyle her spoyles, to pape hys hoost theyr wages wythall. I wyll geue hym the lande of Egypt for hys labour, that he toke for me before Tyre. At the same tyme wyll I cause the b* horne of the house of Israell to growe forth, and open thy mouth agayne among them that they may knowe, how that I am the Lorde.

Esay. xix. & xx. & Jere. xlvi. & Ezechie. xxv. & xxix. & xxxii.

Jerem.

Ezechie. xxxii.

The notes.

a*The propertie of dragons is to haunte where aboundaunce of waters ar. Therfore is ỹ kyng of egipt here called a dragon, because of the aboundaunce of water that are in Egypte, where he raygned. So is Jerusalem called a stues, because of her hauntynge of Idolatry: as before in the xvi. c. d.

b*Horne for glorye and power

The destructiō of egypte and of hys cytyes is bewayled.

The.xxx.Chapter.

THe worde of the Lorde came moreouer vnto me, saiynge: Thou sonne of man prophecy & speake: Thus sayeth the Lorde God: Mourne wo worth thys daye, for the daye is here/ the daye of the Lorde is come: the darcke daye of the heathen, the houre is at hand, the sweard commeth vpon Egipte. Whē the wounded men fall downe in Egypte, when her People are taken awaye and when her foundacions are destroyed, the Morians lande shall be afrayde, yea the Morians lande/Libia and Lidya / all theyr common people, and Chub and all that be confederate vnto them, shall fall wyth them thorow the swearde.

Thus sayth the Lorde: The mainteyners of the Lande of Egypte shall fall, the Pryde of her Power shall comme downe; euen vnto the Towere of Syenes shall they be slayne downe wyth the swearde sayeth the Lorde God among other Desolate Countrees they shalbe made desolate and amonge other waste cytyes they shalbe wasted. And they shal knowe, that I am the Lorde, When I kyndle a fyre in Egypte/and when all her helpers are destroyed. At that tyme, shall theyr messaungers go forth fro me in shyppes, to make the careleste Morians a frayed, and sorowe shall come vp on them in the day of Egypte, for doubtles it shall come.

Thus sayeth the Lorde God: I wil make an ende of the people of Egypte thorow the hande of Nabuchodonosor Kynge of Babylon. He and hys people wyth hym, yea and the cruell tyraunes of the Heathen shalbe brought to destroye the lande. They shall drawe out theyr swordes vpon Egypte and fyll the lande ful of slayne men. I wyll dryve vp theyr floudes of water/and sell the lande into the handes of wycked people. The lande and al that is therin, wyll I destroy thorow the enemyes. Euen I the Lorde haue sayde it.

And thus sayeth the Lorde God: I wyll destroye the Idols and bryngе the ymages of a* Noph to an ende. There shal nomore be a prince of Egypte, and a fearfulnes wyl I sende into the Egyptyans Lande. As for Pathures I wyll make it desolate, and kyndle a fyre in C b* Zoan. Alexandria wyl I punish & powre my wroth fulle Indygnacyon vpon c* Syn whych is the strength of Egypte. All the substaunce of Alexandrya wyl I destroye and kyndle a fyre in Egypte.

Syn shalbe in greate heuynesse/Alexandrya shalbe rooted out, & Noph shall haue daylye sorowe. The best men of Helyopolys and Bubasto shalbe slayne wyth the sweard/and caryed awaye captyue. At Taphnis the day shalbe darcke when I breake there the Scepter of the land of Egipte, and when the pompe of her power shall haue an ende. A cloud shal couer her, and her daughters shalbe led awaye into captyuytee. Thus wyll I punysh Egypte, that they maye knowe how that I am the Lorde.

It happened in the xi. yeare, vpon the

It happened in the xi. yeare, vpon the seuenth daye of the first Moneth/ that the Lordes worde came vnto me, sayeng: Beholde thou sonne of man/ I wyl breake the arme of Pharao kig of Egipt: and lo it shal not be bounde vpto be healed, nether shal any plaistre be layd vpō it, for to ease it, or to make it so strong as to holde a swerde. Therfore, thus sayeth the Lord god: Behold I wyl vpon Pharao ỹ king of Egipt and bruse his strōg arme (yet is it but a broken one) and wyl smyte the swerd
G out of hys hande.

As for the Egyptyans I wyl scatre them among the Heathen/ & strow them in the landes aboute. Agayne, I wyl strength the arme of the kynge of Babilō, & geue hym my sweard in hys hād: but I wyl breake Pharaos arme so ỹ he shal holde it before hi piteously like a wounded man.

Yea I wyl stablish the king of Babylons arme, and ỹ armes of Pharao shal fal downe: that it may be knowne that I am the Lorde, whych gaue the kynge of Babylon my sweard in hys hande, that he maye drawe it out vpō the land of Egipt: and when I scatre ỹ Egyptians amonge the Gentyls, and strowe them in the landes about, they maye know, that I am the lord.

¶ A comparison of ỹ prosperitie of Pharao with the prosperite of the Assiriās. He prophecieth alike destruction vpon them bothe.

The .xxxi. Chapter.

MOreouer, it happened in the xi yeare the fyrst date of the third Moneth that the worde of the Lord came vnto me (sayinge: Thou sonne of man speake vnto Pharao the king of Egipt, and to al his people: Whom art thou lyke in thy greatnes? Behold Assur was lyke a Cedre tre vpon the mount of Lybanus with fayre braunches: & thycke, that he gaue shadowes and shot out very hygh. Hys toppe reached vnto the cloudes. The waters made hym greate, and the depe set hym vpon hye. Round about the rotes of hym rāne there floudes of water, he sent out hys lytle ryuers vnto al the trees of the felde.

ezechy xxix. xxxi. xxxii.

Therfore was he hier then al the trees of the felde, and thorow the multitude of waters that he sent from hym, he obtained manye longe braunches. Al foules of the ayre made their nestes in hys braūches, vnder his bowes gedred B al these beastes of the felde and vnder his shadow dwelt al people. Fayre ād beutiful was he in his greatnes and in the length of his braūches, for his rote stode beside greate waters. No Cedre tre might hide him. In the pleasaunte garden of god, there was no fayre tree lyke hys braunches/ the playne trees were not like the bowes of him. Al the trees in the garden of god might not be compared vnto him in his beuty, so fayre and goodly had I made hym vi the multitude of his braunches: Inso much that al the trees in the pleasaunt garden of God/ had enuie at him.

Therfore, thus sayeth the Lorde god: for so much as he hath lift vp him self so hye, and stretched his toppe into the cloudes/ and seing his hert is proude C his highnes: I wyl deliuer him into the handes of the *myghtiest amonge the Heathen, which shal rote him oute Accordyng to hys wyckednes wyll I cast him away, the enemies shal destroye hym, and the myghtye men of the Heathen shall so scater him, that hys braunches shall lye vpon al mountaynes and in al valleyes: his bowes shal be broken downe to the grounde thorow out the lande. Then al the people of the lande shal go from his shadowe and forsake him. When he is fallen, al the foules of the ayre shal syt vpon hi, and al wilde bestes of the feld shal go about amonge his braunches: so ỹ frō henseforth, no tree in the water shal at D tayne to his hyghnesse, nor reache hys toppe vnto the cloudes, nether shall any tre of the water stande so hye, as he hath done. For vnto death shal they al be deliuered vnder the earthe, and goo downe to the graue, lyke other men.

Moreouer thus saith the lord god In the daye when he goeth downe to the graue I wyl cause a lamentacion to be made. I wyl couer the depe vpon him. I wyl staunche his floudes, and the greate waters shalbe restrayned.

I shall cause lybanus to be sorowfull for hys sake, and all the trees of the feld shal be smytten. I wyll make the heathen shake at the sounde of hys fall when I caste hym downe to hel, wyth them that descende into the pytte. All the trees of Eden. vi all the chosen and best trees of Lybanus pe and all they that are planted vpon the waters shall mourne wyth hym, also in ỹ lower habytations: for they shall go downe to Hell wythe hym, vnto them ỹ at beeslayn wi ỹ swerd, whych dwelt afor vnder ỹ shadow of hys arme mong the hethen. To whom shalt thou be lykned that art so glorious and great amon the trees of Eden? Yet arte thou caste downe vnder the Earthe (amounge thee Trees of Eden) where thou must lye among the vncyrcumcised: wyth them that be slayne wi the sweard. Euen thus is it wyth Pharao.

¶ The prophet is commaūded to bewayle Pharao the kynge of egypte. He prophesyeth that destructiō shall come vnto egipte thorow the kyng of Babylo.

The .xxxii. Chapter.

IN the .xii. yeare/ the fyrst day of the .xii. Moneth the worde of the Lorde came vnto me, sayinge: Thou sonne of man take vpp a lamentacyon vpon Pharao the kynge of Egypt, and saye vnto hym. Thou art reputed as a lyon of the Heathen, and as a whalfysh in the sea. Thou castest thy waters about thee/ thou troublest the waters wi thy fete and stampest in theyr floudes. Thus sayeth the Lorde God I wyll spreade my net ouer thee namely, a greate multitude of people, these shall dryue the into my yarne for I wyll caste thee vppon the lande and let the lye vpon the feld, that all the foules of the ayre may sitt vpon thee: I wyll geue all the beastes of the fealde ynough of the. Thy flesh wyll I cast vpon the hylles and fyll the valleyes wyth thy hyghnesse. I wyll water the land wyth the aboundaunce of B thy bloude, euen to the mountaynes and the valleyes shalbe full of thee. When thou arte put oute, I wyll couer the heauen, and make hys starres dymme. I wil spreade a cloude ouer the Sunne, and ỹ Moone shall not geue her lyghte. Al the lightes of heaue wil I put out ouerthe, and bring darckenes vpon thy lande/ sayeth the Lord God. I wyl trouble the hertes of many people, whē I bringe thy destruccion amonge the Heathen/ & countrees, whō thou knowest not.

Yea I wyl make many people wyth their kinges so afrayed thorowe thee ỹ C theis hearte shal stand vp, whē I shake my swearde at their faces. Sodenly shal they be astonied, euery man i him selfe at the daye of thy fall.

For thus sayeth the lorde god: the kynge of Babylons swearde shal com vpon thee/ wi the swardes of the worthies wyl I smite downe the people. Al they that be mightie among ỹ Gentyls, shal waste the proud pompe of Egipt, and brenge downe al her people. Al the cattel also of Egipte will I destroy/ that they shal commonore vpon ỹ waters: so that nether mans fote nor beastes clawe, shall sterre theym anye more.

Then wyl I make their waters clere, and cause their floudes to runne lyke oyle/ sayeth the Lorde god: When I make the lande of Egipt desolate/ & when the countre, with al that is therin shalbe layde waste: and when I smite al them which dwell in it/ that they mate know that I am the lord. This is the mourninge, that the daughters of the Heathē shal make: Yea a sorow and lamentaciō shal they take vp/ vpD on Egypt and al her people, sayeth ỹ lord god.

In the .xii. yeare, the xv. daye of ỹ Moneth/ cam ỹ word of the lord vnto me/ sayinge: Thou sonne of man. Take vp a lamentacion vpon the people of Egipt, and cast them downe, yee and the mightye people of the Heathē also, euen wyth them that dwel beneth and with them that go downe in to the graue. Downe (how fayre so euer thou be) and late thee with the vncircumcised Amonge those that be slayne with the sweard, shall they lye.

The swearde ys geuen all ready, he shall be drawen forthe and all hys people.

The

The mighthe worthyes and hys helpers that be gone downe and lye with the vncyrcumcysed and wyth them that be slayn wyth the swerde shall speake to hy mouth of the hell.

Assur is there also wyth hys company, and theyr graues rounde about e, which were slayne and fell all wyth the swerde/whose graues lye beside hym in ꝑ low pytte. Hys commons are buryed rounde about e hys grauecal together wounded and slayne wythe the swerde, whych men aforetyme brought feare into the land of the lyuing.

There is Elam also wyth al hys people, and theyr graues rounde about: which all beynge wounded and slayne wythe the swearde are goone downe vncyrcumcysed vnder the earth, whych neuertheles sometyme brought feare into the lande of the lyuing: for, the which they beare their shame, wyth the other that begone downe to the graue.

Theyr buryall is geuen them and al theyr people amonge them that be slayne Theyr graues ar rouñ about al the which be vncyrcumcised, and wyth them that be slayne with the swerde: for seynge that in tymes paste they made the lande of the lyuyng afrayed, they must nowe beare their owne shame wyth them that goo downe to the pytte/ and lye among them that be slayne.

There is Mesech also and Tubal, & theyr people, and theyr graues rounde about. These al ar amõg al vncyrcũcysed, & them that be slayn with the swerd, because afore tyme they made the lande of the lyuynge afrayed.

D Should not they then ly also amonge the worthyes, and vncyrcumcysed Grautes: whych wyth theyr weapons are gone downe to hell: whose swerdes are layd vnder theyr heades, whose wyckednesse is vpon theyr bones: because that as worthyes they haue brought feare into the lande of the lyuynge: yea among the vncyrcumcysed shalt thou be destroyed, and sleape wythe them, that perysshed thorowe the swearde

There is the lande of Edom, wyth her kynges and Pryuces also, whyche wyth theyre strenght are layde by them that were slayne wyth the swerde, ye amonge the vncyrcumcysed and them whyche are gone downe into the pytte. Moreouer there be al the prynces of the northe, wyth all ꝑ Sidonyans whyche are gone downe to the slayne.

Wyth theyr feare and strenght they are come to confusyon: and lye there vncyrcũcised, amonge those that be slayne wyth ꝑ swearde: and beare theyr owne shame wt them that be gone down to the pyt. Now when Pharao seyth hys, he shalbe comforted ouer all hys people, that is slayne wyth the swearde. Both Pharao and all hys hooste, sayth the Lorde God. For I haue geuen my feare in the Lande of the lyuyng: But Pharao and all hys people shall lye amonge the vncyrcumcysed, and among them that be slayn wyth the swerde, sayth the Lord God.

The setteth out the office of a curat that preacheth the Gospell, he strengtheneth them that dyspayre, and boldneth them wyth the promes of mercy. Also ꝑ former ryghtuousnes helpeth not the ryghtuous, ye he geue hym selfe agayne to synne: so the synnes done before are not imputed to the wycked that amendeth. The worde of the Lord agaynst the remnaunte of the people. Agaynste the mockers of the wordes of the prophete.

The.xxxiii. Chapter.

Gayne, the worde of the lord cam vnto me, saiyng: Thou sonne of man, Speke to the chylderen of thy people, and tell them: When I sende a swearde vpon a land yf the people of the lande take a man of theyre countree and set hym to be theyr watchman, that same man/ when he seeth the swerde come vpõ the lande shall blowe the trompet, & warne the people.

If a man nowe heare the noyse of the trompet and wyll not be warned, and the swearde come and take hym awaye: hys bloude shall be vpon hys owne head: for he herde the sounde of the trompet, & wold not take heade, therfore hys bloude be vpon hym. But yf he wyll receaue warnyng he shall saue hys lyfe. Agayn, yf the watchman se the swearde come and blow it not wyth the trompet so that the peple is not warned: yf the swearde come then, and take any man from amonge them/ ꝑ same shalbe taken awaye in hys owne sinne, but hys bloude wyll I requyre of the watchmans hande.

And

And nowe (O thou sonne of man) I haue made thee a watchmã vnto the house of Israell, that where as thou hearest any thyng out of my mouthe, thou mayst warne them on my behalfe. If I saye vnto the wycked, thou wycked, thou shalte surely dye: and thou geuest hym not warnyng/ that he may beware of hys vngodly waye: then shall the wycked dye in his owne synne/ but hys bloude wyl I requyre of thy hand. Neuertheles yf thou warne the wycked of hys waye, to turne from it, where as he yet wyll not be turned from it, then shall he dye because of hys synne, but thou hast delyuered thy soule.

Therfore (O thou sonne of man) speke vnto the house of Israel. Ye say thus: Our offences & synnes lay vpõ vs/ & we be corrupt in them: how shold we then be restored vnto lyfe? Tell them: As truly as I lyue, sayeth the Lord God, I haue no pleasure in the death of a wycked/ but much rather that the wycked turne from hys waye ād lyue. Turne you/ turne you from youre vngodly wayes. O ye of the house of Israell. Oh, wherfore wyll ye dye?

Thou sonne of man, tell the chylderen of thy people: The ryghtousnes of the righteous shall not saue hym, whan soeuer he turneth his waye vnfaithfully. Agaī the wykednes of the wyked shal not hurt hym, whan soeuer he conuerteth from his vngodlynes.

And the righteousnes of the ryghteous shall not saue hys lyfe, whan soeuer he synneth.

If I saye vnto the ryghteous, that he shall surely lyue, and so he trust to hys owne ryghteousnesse, and do synne, then shall hys righteousnesse be no more thought vpon/ but in the wykednes that he hath done he shall dye. Agayne yf I saye vnto the wycked, thou shalte surelye dye, and so he turne from hys synnes/ ād do the thynge that is lawful and ryghte/ in so much that the same wycked man geueth the pledge agayn restoreth that he had taken away by robbery, walketh in the commaundementes of lyfe, and dothe no wrounge/ he shall surelye lyue and not dye. Yea the Sinnes that he hathe donne, ** shall neuer bee thought vpon, for in so muche as he doth now the thyng that is lawful and ryght, he shall lyue. And yet the chylderen of the people saye: Tush, the waye of the Lord is not ryght, where as theyr owne way is rather vnryght.

When the ryghteous turneth from hys ryghteousnes, and dothe the thynge that is wycked, he shall dye therfore. But yf the wycked turne from his wyckednes, doynge the thynge that is lawefull and ryghte, he shall lyue therfore. Yet ye saye: the waye of the Lorde is not equall. O ye house of Israell/ I wyll iudge euery one of you after hys wayes.

In the.xii. yeare the.v. daye of the.x. moneth of our captyuitye, it happened that one which was fled out of Jerusalem, came vnto me, and sayde: the cytye is destroyed.

Now the hande of the Lorde had bene vpon me the euenyng afore thys mā (whych was escaped) came vnto me, and had opened mi mouth, vntyl the morning that he cam to me: ye he opned my mouth, so that I was nomore domme. Then came the worde of the Lorde vnto mee and sayde:

Thou Sonne of manne, these that dwell in the wasted Lande of Israel, say: Abraham was but one manne, and he had the lande in possessyon: now we are we many, and the lande is geuen vs to possesse also. And therfore tell them. Thus sayth the Lord: In the bloude haue ye eaten, youre eyes haue ye lyfte vp to Idoles, & haue shed bloude: shal ye then haue thelãde in possessyon.

Ye leane vpon the sweardes, ye worke abhomynacyons, euerye one defyleth hys neyghbours wyfe: and shall ye then possesse the lande?

Saye thou these woordes vnto them. Thus sayeth the Lorde god: ** As truly as I lyue, al ye that dwell in thys wildernes, shalbe slayne wythe the swearde: what soeuer is vpon the feld wyl I geue vnto the beastes to be deuoured, those that be in stronge holdes and dennes/ shall dye of the pestylence. For I wyll make the lande so desolate and waste, ād the Pompe of her strenght shall comme to an ende.

The

The mountaynes in Israel shal be so waste that noman shall trauayle therby.

G Ezec.xxv.c. Then shall they lerne to know, that I am the Lozd, when I make the lād waste and desolate, because of all their abhominacyons, that they haue wzaught. And thou sonne of mā, the childzē of the peope that talketh of thee, by ȳ waies & ȳ dozes of their houses, sayig one to another: Come, let vs heare, what wozde is gone fozth from ȳ lozd: These come vnto thee, after the maner of a greate people: yea my people syt downe befoze thee, & heare the wozdes, but they do not therafter: foz in their mouthes they shewe theym selues/ as though they were feruent / but their hert goeth after their owne couetouse lucre. And as a balet that hath a swete tune, and is pleasaunt to syng, so shalt thou be vnto the: thy wozdes shal they heare, but they wyl not do therafter.

Whan thys cometh to passe (foz lo, it commeth in dede) thē shal they knowe, that there hath bene apzophet amōge them.

The notes

a ✱ How the Sophesters and ȳ vngodly mock this text, loke before in ȳ .xviii. Chapter,

b ✱ Is truly as I liue, is an othe which the Lozde commenly vseth, when he pzomiseth any thing. Nume. xiiii, d

C Against Wyshoppes and curates that dispise ȳ flock of Chzist, & seake their owne. The Lozd saith that he wyl vysyt his dispurpled flock, & gather thē to gether. He pzouoketh the malice of certen of the flock. He pzomiseth ȳ true shepard Chzist, and with him peace.

C The.xxxiiii. Chapter.

A Ezech. viii. a. Ieze. xliii. b. Zzch. xiii. a

AND the wozde of the Lozde cam vnto me, sayig: Thou sonne of manne, pzophcy against the shepardes of Israel, pzophecye and speake vnto them: Thus saieth the lozd god: Wo be vnto the shepardes of Israell, that fede them selues. Should not the shepardes fede the flockes?

Luc. xiii. b, Ye haue eaten vp my fatt/ ye haue clothed you wt the wol: the best fedde haue ye slayne, but the flocke haue yee not nozished. The weake haue ye not holden vp, the sicke haue ye not healed: Tee broken haue yee not bounde to gether/ the oute castes haue yee not bzoughte agayne: the losse haue ye not sought, but churyshly ād cruelly haue ye ruled them. Thus are they scatered here and there with out a shepard: ye al the beastes of the felde deuoure thē and they go astraye.

My shepe go wandzing vpon al b mouneaynes and vpon euery hye hyl. Ye they be scatered abzode in al feldes, and there is no mā, that careth foz thē, oz seketh after them. Therfoze O ye shepardes, heare the wozde of the lozd. Thus sayeth the Lozd god: As truly as I liue, foz so much as my shepe are robbed, and deuoured of all the wylde beastes of the feld, hauing no shepard: and seing that my shepardes take no regarde of my shepe, but fede theim selues only, and not my shepe: Therfoze heare the wozd of the lozd O ye shepardes: Thus saith the lozd god: Behold, I my selfe will vpon the shepardes, ād requyze my shepe from their handes, & make them ceasse from defedinge of my shepe: yea the shepardes shal fede them selues no moze: Foz I wyll delyuer my shepe out of their mouthes, so that they shal not deuoure them after thys. Foz thus sayeth the Lozde god: Behold, I wyl loke to my shepe my selfe, and seke them. G

Like as the shepard amonge the flock seketh after the shepe that are scatered abzade, euen so wyll I seke after my shepe, and gather them together oute of al places, here they haue bene scatered in the cloudy and darke daye.

I wyl bzyng them out from al people, and gather them together out of all landes.

I wyl bzynge them into their owne laude and fede theym vpon the mountaynes of Israel, by the ryuers, and in al the places of the countre. I wil fede them in right good pastures and vpō the hye mountaynes of Israell shall there foldes be. There shal they lye in good folde, and in a fat pasture shall they fede: euen vpon the monntaynes of Israel.

I wyll fede my shepe my self, and bzynge them to their rest, sayeth ȳ lozd god. Suche as be lost, wyl I seke: such as go astraye, wyll I bzynge agayne suche

suche as be wounded, wyll I bynde vp/ such as be weake, wyll I make stronge: soch as be fat and wel lykyng, those wil I preserue, and fede thē wyth the thinge that is laufull. And as foz you(O my shepe, sayeth the Lozde God/ I wyll put a dyfference amonge the shepe, amonge the wethers and the goates. Was it not ynough foz you, to eate vp the good pasture, but ye must treade downe the rely du of your pasture wyth your fete also? Was it not ynough foz you to dzynke cleare water but ye must trou ble the resydue also wyth youre fete? Thus my shepe must be fayne to eate the thinge, that ye haue troden downe wyth youre fete, and to dzincke it that ye with youre fete haue defyled. Therfoze thus sayeth C the Lozde God vnto them: Beholde, I wyll seuer the fatt shepe from the leane: foz so moch as ye haue shot the weake shepe vpon the sydes and shoulders and tunne vpon them wyth youre hoznes, so longe tyll ye haue vtterly scatted thē abzode. I wyll helpe my shepe, so that they shal nomoze be spoyled: yea I wyll dysserne one shepe from another. I wyll rayse vp vnto them one only shepherde: euen my seruaunt a ✱ Dauid, he shal fede them, and he shal be theyr shepherde. I the Lozde wyl be theyr God/ and my seruaunte Dauyd shallbe there pzynce: Euen I the Lozde haue spoken it.

Moze ouer, I wyl make a couenaunt of peace wythe theym, and dzyue all euel beastes out of the lande: so that they may dwel safely in the wyldernesse, and slepe in the woddes. Good foztune and prosperyte wyl I geue them, and vnto all that be rounde aboute my hyl. A prosperous showe rand rayne wyll I sende them in due season, that the trees in the wodde maye bzyng fozth theyr frutes, and the grounde her increase. they shall be safe in theyr land and shal knowe, D that I am the Lozd, whych haue broken theyr yocke, and delyuered them oute of the handes of those, that helde them in subiectyon.

They shal no moze be spoyled of the Heathen, noz deuoured wyth the beastes of the lande: but safely shall they dwell, and no man shall fraye them. I wyll set vp an excellent plante foz thē so that they shall suffre no moze hunger in the lande, nether beare repzofe of the heathen any moze. Thus shall they vnderstande/ that I the lozd theyr God am wyth them and that they(euen the house of Israel) are my people sayth the lozd God. Ye men are my flocke, ye are the shepe of my pasture/ and I am your god sayth the Lozde God.

The notes.

a ✱ Chzyst here and in many other places is called Dauid, because he was loked foz of the Iewes to sit in the seate of Dauid, after in the .xxxvii C The destruction that shal come on the hyll Seir that is, on the Idumeans because they troubled the people of the Lozd.

The.xxxv. Chapteh.

MOzeouer, the wozd of the Lozd B came vnto me, sayng: Thou sonne of man, turne thy face toward the mount Seir, pzopheey vp on it: and saye vnto it: Thus sayth the lozde god. Beholde O thou mount Seir) I wyll vpon thee, I will reache out my ne hand ouer thee, yea wast and desolate wyll I make thee. Thy cytyes wyll I breake downe, and thou shalte lye voyde that thou mayest knowe how that I am the Lozde. Foz so moch as thou beareste an olde enemytye agaynst the chylderen of Isral & wt a cruel hand hast made thē afrayd, what tyme as they were troubled and punished foz theyr synne (Therfoze, a ✱ as truly as I liue, sayeth the Lozde God I wyll pzepare thee vnto bloude/ yea bloude shall folowe vpon thee: seing thou layest wayte foz bloude, therfore shall bloude persecute thee. Thus wil I make the mounte Seir desolate and waste and b ynge to passe, that ther shal no man goo thether noz come from thence. Hys mountaygnes wyll I fyll wythe hys slayne men: thy hylles, dales and ba leyes shal ly ful/ of thē that are slayne wt the sweatde. I wyll make thee a perpetu all wyldernes/ so that no man shall dwel in thy cytes that ye maye knowe howe that I am the Lozde. B

And because thou hast sayd what/ b ✱ both these nacyons and bothe these landes must be myne, and I wyll haue them in posse ssy n, where as the Lozde was

CC there

there. Therfoze, thus saieth the Lozde god: As truly as I lyue, I wyl handle thee accozdynge to thy wzath and gelously, lyke as thou hast dealt cruelly wt them, that I maye be knowen among them/how I haue punished thee. Yea and that thou also mayest be sure, ỹ I the Lozd haue hearde al thy despitefull wozdes, which thou hast spoken against the mountaynes of Israel, saiyng: lo, they ar made waste, & geuen vs to deuoure. Thus wt youre mouthes ye haue made youre boost agaynste me, yea and multyplied youre pzoud wozdes against me, which I haue heardе altogether. Wherevnto, thus saieth the lozd god, when the whole wozlde is in wealthe, then wil I make thee waste. And lyke as thou (O mount Seyr) wast glad, because the heritage of the house of Israel was destroyed: euen so wyl I do vnto thee also/that thou and whole Edō shalbe destroyed, and know that I am the lozd.

The notes.

a* As before in the .xxxvi. Chap. f
b* That is to wete, Juda and Israel.
¶ Ye promiseth deliueraūce from ỹ Gentiles vnto Israel. The benefites done vnto the Jewes are to be ascribed to the mercy of God, not vnto theyr deseruinges. God reuueth our hertes ỹ we may walke in his commaundementes.

The xxxvi. Chapter.

a THou sonne of man, pzophecye vpon the Mountaynes of Israel/& speauke: Heare the wozde of the Lozd/ O ye mountaynes of Israel: Thus saieth the Lozd God: Because youre enemye hathe sayde vpon you: Aha, ỹ hie euerlastige places are now become ours: Pzophecy therfoze, and speake: Thus saieth the Lozde God: Seynge yee be wasted and troaden downe on euery side, and become a possessyon vnto the residue of the Gentiles, whyche haue bzoughte you in to mens mouthes and vnto an euil name amonge the people. Therfoze heare the wozde of the Lozde god, O ye mountaynes of Israel: Thus saieth the Lozde God vnto the mountaynes ād hylles, vallepes and dales, to the void wyldernes and desolate cytyes, which are spoyled and had in deryssion on euery side, amonge the residue of the Heathen. Yea, euen thus saieth the Lozde God: In ỹ fyze of my gelously haue I taken a deupse/against ỹ residue of ỹ Gentyles/and agaynst al Edom: whiche haue taken in my lande vnto them selfes foz a possession: wiche also reioyced from their whole herte with a dyspytefull stomacke, to waste it, and to spoyle it.

Pzophecy therfoz vpon the lande of Israel, speake vnto the mountaines and hylles, to vallepes and dales, thus saieth the lozd god: Behold (this haue I deupsed in my gelowsye and terrible wzath): Foz so muche as ye suffred repzof of the Heathen/therfoz thus saieth the Lozde God: I haue swozne, ỹ the Gentyles which lye about you/shal beare youre confusyon them selfes. And as foz you (O mountaynes of Israel) ye shal shut out youre braunches and bzyng foyth your frute to my people of Israel/foz it is harde by, that ye wyl come. Beholde, I come vnto you and vnto you wyll I turne me, that ye maie be tylled and sowen.

I wyl send you muche people/which shalbe al of the house of Israel: the cytyes shalbe inhabited/and the decayed places shalbe repayred agayne. I wyl pzoupde you wyth muche people and catell, which shall increase and bzynge frute. I wil restoore you also to your old estate & shewe you moze kyndnesse then euer ye had before: wherby ye shal knowe, that I am the Lozd.

Yea/ people wyll I sende vnto you/ (O my folk of Israel) which shal haue thee in possessyon, & thou shalt be their inheritaunce so that thou shalt nomoze be without them. Agayne, thus saieth the lozde God: Foz so muche as they saye vnto you: thou art an eater vp of men, and a waster of thy people: therfoz thou shalt eate no men, neither destroie thy people any moze, saieth the Lozde God. And I wyl not suffre thee, foz to beare thine owne confusion amonge ỹ Gentiles from henceforth. Thou shalte not beare the repzofe of the nacions, noz caste out thyne owne people any moze, saieth the Lozde God.

Moreouer the wozde of the Lozde came vnto me, saiyng: O thou sonne of man when then house of Israel dwelt vpon theyr awne ground they defiled them selues wyth their awne wayes and ymagynacyons: so ỹ in my syght theyr wayes was lyke the vnclennesse of a menstruous woman. Wherfoze I poured my wrothful displeasure vpon thē, because of the bloude that they had shed in the lande/and because of theyr Idols, wher wyth they had defyled thē selues. I scatered them also among the Heathen, so that they were strowed about in the landes. Accozdyng to theyr wayes and after theyr awne inuencyons, so dyd I punyshe them.

Now when they were gone vnto the Heathen, and came in amonge them, their a*dyshonoured my holy name: so that it was sayde of them: Are these the people of God, and must go out of theyr awne lande? Then spared I my holy name, wheych the house of Israel had dyshonoured amonge the Gentyles, to whom they came. Therfoze tell the house of Israel: Thus saieth the Lozde God: I do not thys foz your sakes (O house of Israel) but foz my holy names sake, whyche ye dyshonoured among the Heathen, when ye came to them. Therfoze, I wyll hallow my grete name agayne/whych amōge the Gentyles is euell spoken of: foz ye youre selues haue dyshonoured it among thē. And the Gentyles shal know that I am the Lozde, whan I am honoured in you before theyr eyes/ saieth the Lozde God.

As foz you, I wyll take you from among the Heathen, and gather you together out of all countres, and bzyng you agayne in to your awne land. Then wil I poure cleare water vpon you, and ye shalbe clene: Yea from all youre vnclennesse and frō all your Idols shal I clense you. A new herte also wyl I geue you, and a new spzete wyll I put in to you. As foz that stonye hart/ I wyll take it out of your body, and geue you a fleshly herte. I wyl geue my spzete amōg you and cause you to walcke in my commaūdementes, to keepe my lawes, and to fulfyll them.

And so ye shal dwell in the lande/ that I gaue to your fozefathers, and ye shal be my people, and I wyl be your god. I wyl helpe you out of al vnclennesse. I wyl cal foz the cozne and wyl encrese it, and I wyl let you haue no hunger. I wyl multyply the frutes of the trees and the increase of the felde foz you, so that ye shall beare no moze repzofe of honger among the heathē. Then shal ye remembze your owne wicked waies and your vnmagnacions, which were not good so that ye shal take displeasure at youre owne selues, by reasō of your synnes and abhompnacyons.

But I wyl not do this foz your sakes (saieth the Lozd god) be ye sure of it. Therfoze, O ye house of Israel, be ashamed of youre synnes. Moreouer, thus saieth the Lozde God: what tyme as I shal clense you from al youre offences, then wyl I make the cytyes to be occupyed againe and wyl repayze ỹ places that be decayed. The desolate lande shal be buylded agayn, which a foze tyme layd waste in the syght of al them that went by. Then shal it be sayde: this waste lande is become lyke a garden of pleasur, and the vopde, desolate and bzoken downe cytyes, are now stronge, and fensed againe. Then the residue of the Heathen ỹ lie round about you/ shal know that I am ỹ lozd which repayze that was bzoken doune & plante agayne, that was made wast Euē I the Lozd haue spoken it/ and wyl do it in dede.

Thus saieth the Lozd God: I wyl yet once be found agayne of the house of Israel, and do this foz them: I shall encrease them as a flocke of men.

Lyke as the holye flocke and the flocke of Jerusalem are in the hye solempne feastes: so shal also the wylde wasted cytyes be filled with flockes of men: and they shal know that I am ỹ Lozd.

¶ Ye pzophecyeth the bzinging againe of the peple being in captiuitee. He sheweth the vnyon of ỹ ten tribes with the two. Christ is the kyng of ỹ Christen people alone, and the only euerlasting shepard therof.

¶ The. xxxvii. Chapter.

The prophecye

THe hande of the Lorde came vpon me, and caryed me out in the spyrite of the Lorde/ād let me doune in a playne feld that laye full of boones/ and he ledde me rounde aboute by them: and beholde, the bones that laye vpō the feld were verye manye, and maruelous drye also. Then sayd he vnto me: Thou sonne of man: thynckest thou these bones maye lyue agayne? He answered: O Lord god thou knowest. And he sayde vnto me: prophecy thou vpon these bones, ād speake vnto the: Ye drye bones, heare the word of the Lorde. Thus sayeth the Lord God vnto these bones: Beholde I wyll putt breath into you, that ye may lyue: I wyl geue you synowes, and make flesh grow vppon you / and couer yow ouer wythe skynne: and so geue you breathe/ that ye maye lyue, and knowe, that I am the Lorde.

Genesi. ii. d.

So I prophecyed, as he had cōmaunded me. And as I was prophecying ther came a noyse ād a great moeyon, so that the bones ranne euery one to an other. Now whē I had loked, behold, they had synowes/ and flesh grewe vpon them: ād aboue they were couered wyth skynne, but there was no breath in them. Then sayde he vnto me: Thou sonne of man/ prophecy thou towarde the wynde: prophecy, and speake to the wynde. Thus sayth the Lord God: Come O thou ayer from the foure wyndes, and blowe vpon these slayne, that they may be restored to lyfe. So I prophecyed, as he had commaunded me: then came the breathe into them/ and they receaued lyfe, and stoode vp vpon theyr fete a maruelous great sort.

1. Reg. xv. a.

Moreouer he sayde vnto me: Thou sonne of man, these bones are the whole house of Israell. Beholde they saye: Our bones are dryed vp, our hope is gone, we are cleane cut of. Therfor prophecy thou and speake vnto them: Thus sayeth the Lorde God. Beholde, I wyll open your graues (O my people) and take you out of youre sepulchres, and bryng you into the lande of Israell agayne. So shall ye knowe that I am the Lorde, when I opē youre graues and bryngе you out of thē. My spyrite also wyll I put in you and ye shall lyue: I wyll set you agayne in

Ezec. xxxii. b

youre owne lande, and ye shall knowe, ꝙ I am the lorde wyrch haue sayde it, and fulfylled it in dede.

The worde of the Lord came vnto me/ saynge: Thou sonne of man take a sticke and wryte vpon it Vnto Juda, and to the chylderen of Israell hys cōpanyons. Then take another sticke, & wryte vpon it Vnto Joseph the stocke of Ephraym, and to all the houshold of Israell hys compantons. And than, take both these together in thyne hād, so shall there be one sticke therof. Now yf the chylderen of thy people saye vnto thee: wylt thou shewe vs, what thou meanest by these? Then geue them this answer: thus sayeth the lorde God: Beholde, I will take the stocke of Joseph which is in the hande of Ephraim and of the trybes of Israel his felowes, ād will put them to the stocke of Juda, ād make thē one stocke, & they shallbe one in my hand. And the two sticks wher vpon thou wryteste, shalte thou haue in thyne hande that they maye se, and saye vnto them.

Ose. i.

Thus sayth the lorde God, beholde, I wyll take awaye the Children of Israel frō among the Heathē/ vnto whō they be gone, & wil gather thē together on euery syde/ & bring thē againe into their owne lande: yea, I will make one people of thē in the land/ vpon ꝯ mountaines of Israel, ād they shal haue but one kig. They shal no moꝛe be two peoples from hense forth, nether be dyuyded into two kyngdoms: they shal also defile thē selues nomoꝛe wt their abhominations, Idoles ād al their wycked doinges. I wyl help thē out of all their dwelling places, wherī they haue sinned: & wil so clense thē, that they shal be my people, and I their God.

Dauid my seruaūt shalbe their kig & they al shal haue one shepard only. They shal walcke in my lawes, & my commaundementes shall they bothe keape and fulfyll. They shall dwel in the lād, ꝯ I gaue vnto Jacob my seruaūt, where as your fathers also haue dwelt. Yea euē i the same lād shal they, their children/ & their childers childrē dwel for euer more: and my seruaunt Dauid shalbe their euerlasting pryce.

Ezechiel. xxxvii. Joan. x.

Moreouer

Of Ezechiel

Moreouer I wyl make a bond of peace wyth them, whyche shalbe vnto them an euerlastinge couenaunt. I wyl satle them also/ and multiply them, my sanctuary wyll I set among them for euermore. My dwellyng shalbe wyth them yea I wylbe their God/ and they shall be my people. Thus the Heathen also shall knowe/ that I the Lorde am the holy maker of Israell: when my sanctuary shal be amonge them for euermore

The prophecyeth that Gog and Magog shall come with an appoynted hoste into the lande of promes They entent. He rehearseth that the comming of gog was before prophecyed of the prophetes. The destruction of hym.

The xxxviii. Chapter.

ANd the worde of the Lord came vnto me, saying: thou sonne of man, turne thy face towarde Gog in the Lande of Magog whyche is the chefe prynce at Mesech and Tubal: prophecy agaynste hym, and saye: Thus sayeth the Lord god: O Gog thou chefe Prynce Mesech and Tuball: Beholde I wyll vpon thee and wyl turne thee aboute/ and put a hyt in thy chawes: I wyll bryngе thee forth & al thyne hoost both horse and horsmen, whyche be all weaponed of the best fashyon: A great people, that handle altogether speares shyldes and swerdes: the Perses, Moryans and wythe them the Lybians, whyche all beare shyldes and helmettes Gomer and all his hostes: the houle of Thogorma out of the north quarters and al hys hoostes/ yea and muche people wyth thee.

Therfor prepare thee, sett thy selfe in araye with all thy people, that ar cōe vnto thee by heapes, and be thou their defence. After many dayes thou shalte be visited, and in the latter yeres thou shalte come into the lande that hath ben destroyed with the swearde, and nowe is replenished agayne wyth dyuerse people vpon the Mountaynes of Israell, which haue longe lyen waste. Yea, they be brought out of the nations, ād dwel all safe. Thou shalt com vp lyke a storme wyndes, to couer the lande, and as it were a darcke cloude: thou withe all thyne hostes, and a great multitude of people with thee.

Moreouer, thus sayeth the Lorde God: At the same tyme shal manye thynges come into thy mynde, so that thou shalt ymagyne myscheife, & saye: I wyl vp to yonder playne lande, seig they syt at ease, and dwel so safely (for they dwel all without any walles, they haue neither barres nor dores) to spoile them to robbe them, to laye hande vpō their so wel inhabited wyldernesses: agaynst that people, that is gathered together from amonge the Heathen, whiche haue gotten cattaill and good, and dwel in the myddest of the lande. Thē shal Saba, and Dedan/ and the merchauntes of Tharsis with al their worthyes saye vnto thee: Art thou come to robbe? Hast thou gathered thy people together, because thou wilt spoile? to take syluer and gold: to cary awaye cattell and good: and to haue a greate preye?

Therfore/ O thou sonne of man, ꝯ shalt prophecy and saye vnto Gog: Thus sayeth the lorde god: In that daye thou shalt know, that my people of Israel dwelleth safe: and shalt com from thy place out of the north partes thou and muche people with thee/ whiche ryde vpon horses, whereof there is a grete multitude ād an innumerable sorte: yea thou shalt come vpon my people of Israel, as a cloude to couer the lande. This shal come to passe in ꝯ * latter dayes. I wyll bryngе thee vp into my lande, that the Heathen maye knowe me, when I get me honour vpon thee O Gog, before their eyes.

Thus saieth the lord God: Thou art he, of whome I haue spoken afore tyme, by my seruauntes the prophetes of Israel, whyche prophecyed in those dayes and yeares, that I shoulde bryng thee vpon them.

At the same tyme, when Gog commeth vp into the lande of Israel (sayeth the Lorde God) shal my indygnacyon go forth in my wyath. For in my gelowsye and hote displeasure I haue deuysed, that there shal be a greate trouble in the lande of Israel at that tyme The very fyshes in the sea, the foules of the ayre, the beastes of the feld/ and al the men that are vpō the earth, shal tremble for feare of me.

The hylles also shalbe turned vp syde downe, the stayres of stone shall fall, and al walles shall syncke to the grounde. I wyll call for a swearde vpon them in all my mountaynes, sayeth the Lorde God: so that euery mans swerde shall be vpon another. With pestilence and bloud wyl I prouyde hym: slowme rayne and hayle stones, fyre and brymstone, wyll I cause to rayne vpon hym and all hys heape, ye and vpon al that great people that is wyth hym. Thus wyll I be magnyfyed, honored and knowen among the heathē: that they maye be sure, howe that I am the Lorde.

He shewyth the destruction of Gog and Magog. The graue of gog and of hys host. He prophecyeth that gog and hys company shalbe deuoured of byrdes and beastes. Wherfore the house of Israell is wasted. They bryngynge agayne from captyuitee is promysed.

The.xxxix. Chapter.

¶ Therfor O thou sonne of mā prophecy agaynst Gog, and speake: Thus sayth the lord God: Behold O Gog: thou chefe prince at Mesech and Tuball, I wyll vpon thee, & turne thee aboute, and carye thee forth, & leade thee from the northy partes, and bryng thee vp to the mountaynes of Israell. As for thy bowe I wyll smyte it out of thy left hād and cast thyne arowes out of thy ryghte hand. Thou wythall thyne heape, and al the people that is wyth thee, must fal vpon the mountaynes of Israel. Then wil I geue thee vnto the foules and wylde beastes of the felde, to be deuoured: there must thou lye vpon the felde: for euen I the Lorde haue spoken it, sayeth the Lord God.

Into Magog and amonge those that syt so carelesse in the Iles: wyll I sende a fyre, and they shall know, that I am the lorde. I wyll make also the name of my holynes to be knowen among my people of Israell: and I wyl not let my holy name be euell spoken of any more: but the very heathen also shall knowe, that I am the Lorde, the holy one of Israel. Behold it commeth and shalbe fulfylled in dede sayeth the Lorde God. Thys is the daye wherof I haue spoken.

They that dwell in the cytyes of Israell shal go forthe and set fyre vpon the weapons, and burne them: shyldes/bowes and arowes/hylles and clubbes: seuen yeares shall they be burnynge therof, so that they shall fis bryngе no stickes frō the feld, nether haue nede to hew downe, eny out of the wodde: For they shal haue weapons enow to burne. They shall robbe those that robbed them, and spoile those that spoyled them sayeth the Lord God.

At the same tyme wyll I geue vnto Gog a place to be buryed in, in Israell: euen the valley where thorow men go from the east to ȳ sea ward. Those that trauayle therby/shall abhorre it. There shall Gog and al hys people be buryed: ād it shalbe called the valley of the people of Gog. Seuen monethes long shal the house of Israell be burynge of them that they maye clense the lande. Yea all the people of the lande shall bury them. O, it shall be a glorious daye, when I gett me that honoure, sayeth the Lorde God. They shall ordene men also to be dede buryers, euer goynge thorowe the land/and appoynt them certayn places to bury those in, whych remayne vpon ȳ felde, that the lande maye be clensed. From ende to ende shal they seke, and ȳ vii monethes longe. Now those that go thorow the land where they se a mās bone they shall set vp a token by it/ tyll the dede buryers haue buryed it also, in the valley of the people of Gog. And the name of the cytye shalbe called, Hamonah: Thus shal they make ȳ lande clene

And thou sonne of man: thus sayeth ȳ lord God: Speake vnto al the foules and euery byrd, yea and to all the wylde beastes of the felde: heape you, together and come, gather you rounde aboute vpon my slaughter that I haue slayne for you: euen a greate slaughter vpon the mountaynes of Israell: eate flesh, and dryncke bloude. Ye shall eate the flesh of the worthyes, and dryncke the bloude of the prynces of the lande: of the wethers, of the lambes, of the goates, and of the oxen that be all slayne at Basan. Eate the fat your belyfull, and dryncke bloud, tyll ye be dronckē of the slaughter, whiche I haue slayn vnto you.

Fyll

Fyll you at my table, wyth hozses and strong hozsemen: with captaynes and all men of warre, sayeth the lozde god.

I wyl bynge my glozy also amōg the Gentiles, that al the Heathen maye se my iudgement, that I haue kepte, & my hande whyche I haue layde vpon them: ȳ the house of Israel may know, how that I am the Lozde theyr God/ from that daye forth. And the Heathen shal knowe, that wher as the house of Israel were led into captiuitee: it was for their wickednes sake/ because they offended me.

For the which cause I hyd my face from them, and delyuered them into ȳ handes of their enemyes ȳ they might al be slayne with the swearde. Accordig to their vncleneſſe and vnfaithfyl dealynges, so haue I entreated them/and hyd my face from them. Therfore thus sayeth the Lozde God: Now wyl I bynge agayne the captyues of Jacob and haue mercye vpon the whole house of Israel, and be gelous for my holy names sake. All theyr consulyon and offence that they haue done against me/shal be taken awaye: and so safely shall they dwel in their lande, that no man shal make them afrayed. And when I haue brought them againe frō among the people, when I haue gathered them together out of their enemies landes, and am prayſed in them before many Heathen: then shal they knowe, that I am the Lozde their god, whiche suffred them to be led into captiuytee among ȳ heathē, but now haue brought them agayne into their owne lād, & not left one of them ponder.

After that, wyl I hyd my face no more from them/but wyl poure out my spyte vpon the house of Israel, saieth the Lozde God.

¶ The restooring of the cytye & of the temple that was to come, is shewed vnto the Prophete

¶ The xl. Chapter.

In the. xxv. yeare of oure captyuitee, in the beginig of the yeare, the.x. daye of the moneth: that is ȳ xiiii. yeare, after that ȳ cite was smitten downe: the same daye came the hand of the Lozd vpon me, & caried me forth: euē in ȳ lād of Israell brought he me in the Vysyones of God and set me downe vpon a maruelous hye mountayne, wherupon there was a buyldyng (as it had bene of a Cytie) toward the nozth.

Thether he caryed me, and beheld there was a manne/whose symilytude was lyke brasse whyche had a threde of flaxe in hys hande, and a meterodde also. He stode in the doze, ād sayd vnto me: marke wel wyth thyne eyes, herke to wyth thine eares, ād fasten it in thine herte, what soeuer I shall shewe thee: for to thintēt that they might be shewed thee, therefore arte thou brought hether. And what soeuer thou seest/thou shalt certify the house of Israell therof.

Beholde there was a wall on the outsyde round about the house: the meterodde that he hadd in hys hande was sixe cubites longe and a spanne. So he measured the breadthe of the buyldyng, which was a meterodde/and the heyght also a meterod. Then came he vnto the east doze, and went vp the stayres and measured the postes of the doze wherof euery one was a meterod thick. Euery chamber was a meterod longe and brode: betwene the chambers were fyue cubites. The post of the doze within the porche, was one meterodde. He measured also the porche of the vtter doze, which contayned a meterod. Then measured he the entry of the doze that contayned eyght cubytes, and his pyllers two cubytes: & this entry stode inwarde.

The chambers of the doze east ward were thre on euery side: all like brode ād lōge. The pyllers also ȳ stode of both the sides/were of one measure. After this he measured ȳ widnes of ȳ doze which was.x. cubites & ȳ heyth of ȳ doze xiii cubites. The edge before ȳ chambers was one cubite brode vpō both ȳ sides and the chābers six cubytes wid of eyther syde. He measured the doze frō the rigge of one chābre to another, whose wydnes was xxv. cubytes, & one doze stod agaīg another. He made pillers also lx cubytes hye, roūd about ȳ courte doze. Before ȳ inward part vnto ȳ forer entry of ȳ innermar doze, were L. cubites. The chambers & their pillers wer round

round about vnto ỹ doze, had syde wyndowes: So had ỹ foze entres also, whose wyndowes wente rounde aboute wythe in. And vpon the pyllers there stode date trees.

Then brought he me in to the foze courte, where as were chambres and paued wozckes, made in the foze Courte round about. xxx. chambres vpon one paued wozcke. Now the paued wozcke was a longe beside the dozes/ and that was the lower paued wozcke. After this he measured the breadth from the lower doze, vnto the ynnermer courte of the out syde, whych had an. C. cubytes vpon the east and the nozth parte. And the doze in the vttermost courte towarde the nozth measured he after the lenght and bredth: hys thze chambres also on ether syde/ wt hys pyllers and foze entryes: whych had euen the measure of the fyrst doze. Hys heygth was fifti cubytes, the bredth xxv cubytes: hys wyndowes and pozches wt hys date tres, had euen lyke measure as the doze towarde the east: there were. viii steppes to go vp vpon, and theyr pozche be foze them. Now the doze of the ynnermer court stode strevght ouer agaynst ỹ doze, that was towarde the nozth east. From one doze to another, he measured, C. cubytes.

After that he brought me to the south syde, where there stoode a doze towarde the south: whose pyllers and pozches he measured/ these had the fyrst measure: and wyth theire pozches they had wyndowes round aboute, lyke the fyrst wyndowes. The heygth was. l. cubytes, the bredth. xxv. wyth steppes to go vp vpõ: hys pozche stode before hym, wyth hys pyllers and date tres on eyther syde. And the doze of the innermer courte stode towarde the southe/ and he measured from one dooze to another an Hundred Cubytes. So he brought me in to the ynnermer courte thozowe the Dooze of the south syde: whych he measured, & it had the measure a foze sayde. In lyke maner hys Chambres pyllers, and foze entryes, had euen the foze sayde measure also.

And he had wyth hys pozches rounde aboute, wyndowes of. L. cubytes heyght & xxv. cubytes brode. The pozches round about were. xxv. cubytes long, & .v. cubytes brode. And hys pozche reached vnto the vttermost courte: vpon hys pyllers ther were date trees, and. viii. steppes to go vp vpon.

He brought me also into the inmost court vpon the east syde and measured the doze acozdyng to the measure afoze sayde. His chambers/ pyllers, and pozches had euen the same measure as the fyrst had: ād wyth hys pozches he had windowes rounde aboute. The heygth was. l. cubites, the bredth xxv. cubites: hys pozches reached vnto the vttermost courte: hys pyllers also had date trees on eyther syde/ and viii steppes to goo vp vpon. And he brought me to the nozthe dooze, and measured it whych also had the foze sayd measure. Hys chambers/ pyllers and pozches had wyndowes rounde aboute: whose heygth was L. cubites/ and the bredth xxv. hys pillers stode towarde the vttermost court and. vpon them both were date trees ād viii steppes to go vp vpon. Ther stode a chambze also, whose intraunce was at the doze pyllers/ and ther the burnt offrynges were washed.

In the doze pozche, there stode on either syde two tables foz the slaughtynges: To kepe the burntofferinges/ synneofferinges and trespaceoffringes therupon. And on the out syde as men go fozthe to the nozth doze, there stode two tables. Foure tables stod on ether syde of the doze. viii. tables wher vpon they slaughted. Foure tables were of hewen stone foz the burntoffringes a cubyte and a halfe longe and brode/ and one cubite hie wherupon were laid the vessels and ornamentes, whych were vsed to be the burnte and slayne offringes, when they were slaughted. And within, there were hokes foure fingers brode/ fastened rounde about/ to hange flesh vpon, and vpon the tables was layed the offringe flesh. On the outside of the innermer doze/ were the singers chambers in the inward court besyde the nozth doze ouer against the South. There stode one also, besyde ỹ east doze nozthwarde.

And he saide vnto me: This chãbre on the nozth syde belõgeth to ỹ preistes that kepe the habytatyon: And thys toward

toward the nozth, is the Preistes that wayte vpon the aultar whiche be the sonnes of Sadoch, that do serupce before the Lozd in steade of the childzen of Leui. So he mesured the foze court which had in length an. C cubytes, ād as much in bredth by the foure cozners Now the aulter stode before the house And he brought me to the foze entre of ỹ house & mesured ỹ walls by the entre doze which were fyue cubites long on ether syde. The thickes also of the doze on either syde, was thze cubytes. The length of the pozche was. xx. cubytes, the bredth. xi. cubites, and vpon steppes wente men vp to yt: By the walles also wer Pillers/ on either syde one.

¶ The dispozycion and deuyse of buyldig again the temple, & of the other thinges ther to belõging

¶ The. xli. Chapter.

After thys he brought me to the temple, and mesured the postes: which were of bothe the sides. vi cubites thicke, accozding to ỹ wydnesse of the tabernacle. The bredth of the doze was. x cubytes and the walles of the doze on eyther syde fiue cubytes. He measured the length therof, which conteyned. xl cubytes/ and the bredth. xx. Then went he in, and measured the doze postes, whiche were two cubytes thicke: but the doze it self was syxe cubytes and the bredthe of ỹ doze was. vii. cubytes. He measured the lengthe and bredth therof, whych were euery one. xx. cubytes, before the tẽple

And he sayde vnto me: this is the holyest of al. He measured also the wal of the house, which was syxe cubytes. The chambres that stode round about the house, wer euery one foure cubytes wyde, and one stode hanged vpõ another wherof there were. xxxiii. And there stode postes beneth by the walles rouid about the house, to beare them thẽ vp: but in the wall of the house they were not fastened. The syde chambres were the hier, the wyder / and hadd steppes thozow theym round about the house Thus was ỹ wyder aboue, that from the lowest, men myght go to the hyeste and myddle chambres.

I sawe also that the house was very hie rounde aboute. The foundacyon of the syxe chambres was a metteroddc (that is syxe cubytes) brode. The thyckuesse of ỹ syde wall wythout, contened fiue cubites, and so dyd the out wall of the chambres in the house.

Betwene the chambers, was the wideues xx. cubytes rounde about the house. The chambze dozes stode ouer agaynst the outwall the one doze was towarde the nozth, the other towarde the South: and the thyckuesse of the outwall was. v. cubytes rounde about. Now the buyldynge that was separated towarde the west/ was. lxx. cubytes wyde: the wall of the buyldyng was. v. cubytes thycke round about, and the length foure score cubytes and ten. So he measured the house whych was an. C. cubytes long & the separated buyldyng wt the wal were an. c. cubytes long also. The wydnes before the house & of it that was separated towarde the East was an. C. cubytes.

And he measured the length of the buyldynge before and behynde wyth ỹ chambers vpon both the sydes: & it conteyned ā. C. cubytes. The ynnermer temple, the pozche of the foze court, the syde postes, these thze had syde wyndowes, & pyllers rounde aboute ouer agaynst the postes, from the grounde vp to the windowes. The wyndowes thẽ selues were syled ouer wyth bozdes: and thus was it about the doze, vnto the ynmost house and wyth out also. Ye the whole wall on euery syde both wythin and wythout was syled ouer wyth greate bozdes.

There were Cherubyns and date trees made also, so that one date tre stode euer betwyxte two Cherubyns. One Cherub had two faces/ the face of a man loking aside towarde the date tre, and a lyons face on the other syde. Thus was it made rounde aboute in al the house. Ye the Cherubyns and date trees were made from the ground vp about the doze, and so stode they also vpon the wall of the temple.

The bypostes of the temple were foure squared, and the fashyon of the Sanctuary was euē as it appared vnto

me

me a foze in the vpspon. The table was of wodde, thze cubytes hye and two cubytes longe: hys cozneꝛs/the lengthe and the walles were of wodde.
And he sayd vnto me: Thys is the table that shall stande befoze the Lozde. The temple and the holyest of al had either of them two dozes and euery doze had two lytle wyckettes whyche were folden in one vpon another, on euery syde two.
And vpon the dozes of the temple there were mad Cherubyns & date trees, lykeas vpon the walles: a greate thycke balke of wodde was befoze on the out syde of the pozch. Upon both the sydes of the walles of the pozche, theare were made deape wyndowes and date trees, hauyng beames and balkes/lyke as the house had.

¶ Of the chambres of the temple foz the Preestes & the holy thynges.

The.xlti.Chapter.

A Then caryed he me out in to the foze court towarde the nozth, and bzought me into the chambze that stode ouer agaynst þ backe buyldyng nozth warde, which had the length of an C. cubytes, whose doze turned towarde the nozth. The wideneſſe cõteyned. L. cubytes ouer agaynſt the. xx. cubytes of the ynnermer courte, & agaynſte the paued wozk that was in the foze court. Beside al these thze, there stode pyllers, one ouer agaynst another. And befoze thys chambze there was a place of x. cubytes wyde, and wyth in was awaye of one cubyte wyde, and theyr dozes towarde the nozth. Thus the hyest chambzes were alwaye narower then the lowest and myddelmost of the buyldyng: foz they bare chambze vpon chambze, and stode thze togethet one vpon another not hauyng pyllers lyke the foze court: therfoz were they smaller then those beneth and in the myddest, to reeken from the ground vpwarde.

B The wall wyth out that stode by þ chambzes towarde the vttermoſt court vpon the foze syde of the chambzes, was L. cubytes long: foz the length of þ vttermoſt chambzes in the foze court was L. cubytes also: but the length therof befoze the temple was an C. cubytes,

These chambzes had vnder them an intraunce of the eaſte syde, whreby a man myght go into thẽ out of the foze court, thozow the thycke wall of the foze court towarde the east vyght ouer agaynst the separated buyldynge. Befoze the same buylding vpon this syde ther were chambers also whych had awaye vnto them, lyke as the chambers on the nozth side of the same length and wydeneſſe.

Theyr intraunce/fashyon and dozes were also of the same maner. Yea euen C lyke as the other chamberdozes were, so were those also of the south syde. And befoze the way toward the syngers steppes on the east syde there stode a doze to go in at. Their sayde he vnto me: the chambers towarde the Nozthe and the southe whych stande befoze the backe buyldyng those be holye habitations, wherein the pzyestes that do seruice befoze the Lozde must eate the moost holy offrynges: and there must they laye the moost holy offrynges: meatoffrynges, synneoffrynges & trespaſſe offrynges/foz it is an holy place. When the pzestes come therin, they shall not go oute into the foze courte: but (seyng they be holye) they shall leaue the clothes of theyr mynistration, and put ō other garmẽts, when they haue any thig to do wyth the people. D

Now when he had measured all the ynnemer house, he bzought me fozth thozowe the east pozte, and measured the same rounde aboute. He measured the east syde wyth the meterodde, whych rounde about conteyned v. C. meteroddes. And þ nozth syde measured he whych cõtayned rounde aboute euen so muche. The other two sydes also towarde, the southe and þ west (whych he also mesured) conteyned eyther of them. v. C meteroddes. So he mesured all the foure sydes where there went a wal round about. v. C meterods long, & as bzoade also/whych separated the holye from the vnholy.

He seyth the glozye of God goynge into the temple, from whence it had befoze departed. He menyoneth the Idolatreye of the chylderen of Israell, foz which they were consumed and bzoughte to nought. He is commaunded to tell them agayne to repentaunce.

The

The.xliii.Chapter.

A So he bzought me to the doze, that turneth towarde the east. Beholde then came the glozy of the God of Israell from oute of the east, whose voyce was lyke a great noyse of waters/ and the earth was lyghtened wythe hys glozye. Hys sight to loke vpon/was lyke the fyzst that I sawe, when I wente in, what tyme as the tytye should haue ben destroyed: and lyke the vysion that I saw by the water of Cobar. Then fel I vpon my face, but the glozye of the Lozde came into the house thozow the east dooze. So a wynd toke me vp, and bzought me into the ynnermer court, and behold the house was full of the glozye of the Lozde.

I herde one speakinge vnto me out of B the house, and there stode one by me, that sayde vnto me: O thou sonne of man/ thys rowme is my sete, & the place of my fotesteppes, whet as I wyl dwel amõg þ chylderen of Israel foz euermoze, so that the house of Israell shall noo moze defyle my holye name, neyther they noz theyr kynges thozowe theyze whozdome, thozow theyr hye places & thozow þ dead bodys of theyr kynges: whych haue buylded theyr thresholdes in maner herdvpon my thresholdes/and theyze postes almooste at my postes/so that there is but a bare wall betwyxte me and them. Thus haue they defyled my holy name wyth their abhominacions, that they haue committed wherfoze I haue destroyed them in my wrath. But now they shal put away their whozdome and the dead bodyes of theyr kynges oute of my syghte, that I maye dwell among them foz euermoze. Therfoze O thou sonne of man) shewe thou the houshoulde of Israell a temple, that they maye be ashamed of theyr wyckednes, and measure the selues an example thereat.

And when they bee ashamed of all C theyr wozckes then shew them the fozme & fashyon of the temple: the cõmyng in, þ goyng oute, al the maner and descryptiõ thereof. yea al the vses and ozdynaunces of it, that they maye keepe and fulfyll all the facyons and customes therof.

Thys is the descryption of the house, Aboue vppon the Mounte roundea, boute all the cozners/ it shalbe the holyest of all. Beholde, that is the descryptyon and fashyon of the house. Thys is the measure of the aultar (after the true cubyte/whych is a spanne longer then another cubyte) hys bottome in the myddest was a cubyte longe and wyde, and the ledge that wente rounde about it, was a spanne bzoade. This is the height of the aultar: from the grounde to the lower steppes to þ lenght is two cubites and the bzedth one cubite, and from þ lower steppes of the hyghest are foure cubites, and the bzedth but one cubite.

The aultar was foure cubytes hye and from the Aultar vpwarde stoode foure hoznes/ād it was xii. cubites lõg and. xii. cubites bzode vppon the foure cozners. The couerinye of the aultars was xiiii. cubites long and bzoade vpon the foure cozners, and the ledge þ wente rounde about/had halfe a cubyte: and the bottom therof round about one cubyte/hys steppes stode towarde the easte. And he sayde vnto me. D

Thou son of man, thus sayth the lozde GOD: These ar the ozdinaunces and lawes of the Aultar, in the day when it is made to offre burntoffrynges/ and to syzyncle bloude therupon. To the pzestes, to the Leuites that be of the sede of Sadoch/and treade befoze me to do me seruice, sayth the lozde God: Unto thele geue thou a yong bullock/foz a synne offrynge: and take the bloude of hym and syzyncle hys four hoznes wythal and the four cozners of the aulter couerynge: with the ledge that goeth round aboute, here wyth shalt thou cleanse it, and reconcyle it. Thou shalt take the bullocke also of the Synneoffrynge/and burne hym in a sczoneful place without the sanctuary.

The nexte daye, take a goot bucke wythout blemmyshe foz a sinneoffring to reconcyle the Aulter withe all, lyke as it was reconcyled wyth the bullock Now when thou hast made it cleane, then offre a yong bullock without blemysh and a ramme out of the flocke without blemish also. Offer them befoze the lozde, and let the pzest cast salt therupon and geue them so vnto the lozde foz a burnt offring. E

Seuen

Seuen dayes shalt thou bringe, euery daye a goot buck. A yonge bullocke & a ramme of the flocke (bothe without blemysh) shal they offer. Seuen dates shal they reconcile & cleanse the alter, & offer vpon it. When these dayes are expyred/then vpon ỹ. viii. daye and so forth, the prestes shal offer their burnt offrynges and healthe offrynges vpon the aulter: So will I be mercyfull vnto you/sayeth the Lorde god.

¶ He sheweth what doze of the temple is shut. Ezech. 8. & commaunded to vpbraide the people with their offence. The vncircumcysed in hert & in the flesh. Who are to be admitted to the seruice of Prestes, and who to be refused. He sheweth what prests he wold haue admitted into the holy place, and also their offices.

The xliiii. Chapter.

A Fter this, he brought me a gayne to the outward doze of the Sanctuarye on the East syde, and that was shut. Then sayde the Lorde vnto me: This doze shalbe styl shut, & not opened for eny mã to go thorowe it but only for the lorde God of Israel: yea he shal go thorow it, els shall it be shut still. The prince hi selfe shal cõe thorow it/that he maye eate breade before the Lord. At the porche shal he come in, & there shal he go out agayne. Then brought he me to the doze, vpõ ỹ north syde of ỹ house. And as I loked about me, beholde, the glorye of the lord fylled ỹ house: and I fel down vpon my face. So the Lord spake vnto me: O ỹ sonne of mã, a* faste this to thyne hert beholde, and take dyligent heade to all that I wyl saye vnto thee/ concerning al the ordinaunces of the lorde and al his lawes: ponder wel with thine hert the cõmyng in of ỹ house & the goinge forth of ỹ sanctuary: & tel ỹ obstinat house of Israel: Thus sayeth ỹ lorde god: O house of Israell/ye haue now done ynough, with al youre abhominacyons, seynge that ye haue brought in to my Sanctuary straungers, hauynge vncyrcumcysed Hearres and flesche, where thorowe my Sanctuarye is defyled, when ye offre me brd, fat/& blode.

Thus with al youre abhominacions ye haue broken my couenaunt/ & not kept the holy ordinaunces of my sanctuary: but set kepers of my Sanctuary, euen after your owne minde. Therfor thus saieth the lord god: Of al the straungers that dwel among the chyldren of Israel/no straũger (whose hert and flesh is not circumcised) shal come within my Sanctuary: No nor the Leuites that be gone back fro me, & haue disceaued the people of Israel with al errours/going after their ydoles: their fore shall they beare their owne wyckednes. Yhilde they be set and ordened to my syght vnder the dores of the house of my sanctuary: And to do seruice in ỹ house, to slaye burntofferings and sacrifices for the people: to stande before them, and to serue them: seynge the seruyce ỹ they do them, is before myne Idols, and cause the house of Israel to stomble thorow the wickednes: For ỹ which cause I haue pluckte out myne hand ouer them (saieth the Lord) for ỹ now they muste beare their owne iniquitye, and not to come nye me, to serue me with their prestlhod, in my Sanctuary, and moost holyest of al: ỹ they make bere their owne shame and abhominacyons, whiche they haue donne. Shoulde I vse them to be porters of the house, and to all the seruyce that is done therin: but the prestes the Leuites the sonnes of Sadoch, that kepte thee holy ordynaunces of my Sanctuarye when the chylderen of Israeli were gone fro me shall come to me to do me seruyce, to stande before me, and to offre me the fat ãd the bloud/saieth the lord God.

They shal go into my sanctuarye and treade before my table/to doo me seruice, and to wayte vpon myne ordynaunces Now when they go in at thee dores of the vtter court, they shal put on lynen clothes. so that no wollyne come vpon them, whyle they do seruice vnder the dores of the vtter court & within. They shal haue fayre linen bonettes vpon their heade and lynen breches vpon their loynes/which in their labor they shal not put about them: And when they go forthe to the People into the outwarde courte: they shall put of the clothes / wherein they haue ministred and laye them in the

habytacion of the Sanctuarye and put on other apparell, leaste they vnhalowe the people with their clothes.

They shall not shaue their heades, nor nourysshe the bushe of their hearte but rounde their heades onely. All the prestes that go into the vtmost courte shall dryncke no wyne. They shal mary no wyddow, nether one that is put from her husbande: but a mayde of the sede of the house of Israell, or a wyddowe, that hath had a prest before.

They shall shewe my people the dyfference betwene the holy and vnholy, betwyxte the cleane and vncleane. If anye dyscorde aryse, they shal discerne it/and geue sentence after my iudgementes. My solepne feastes, my lawes and ordynaunces shal they keape/and halowe my Sabbothes. They shal come at no dead person to defyle them selues, excepte it be father or mother, sonne or daughter, brother or syster that hathe had yet no Husband) in suche they maye be defyled.

And when he is cleansed there shal be reckened vnto hym seuen Dayes: and yf he go into the sanctuarye agayne to do seruice, he shall brynge a synne offryng sayeth the Lorde God. They shal haue a heritage: yea I my selfe wylbe their heritage/els shal ye geue them no possession in Israel, for I am their possessiõ. The meateofferyng, synneofferynge ãd trespasse offrynge shal they eate: and euery Dedicate thynge in Israell shall be theirs. The fyrst fruytes of al the fyrst frutes, and all ire wyll offerynges shalbe the Prestes.

Ye shall geue vnto the Prest also the fyrstfrynges of youre dowe, that GOD may prospere the residue. But noo deade carcon shall the preste eate / nor suche as is deuoured of wyld bestes foules or catell.

The Notes.

a* That is: consydre or pondre thys in thyne herte.

¶ Out of all the land of promes are there separate iii. portions of whych the fyrst is geuen to the prestes and to the temple, the second to the leuytes, the thyrde to the cytye, the fourth to the prynce. An exhortacion to the heades of Israell. Of iust weyght and measures. Of fyrst frutes. &c.

* The. xlv. Chapter.

When ye deuyde the lande by the lot, ye shal put aside one parte for the Lord to be holy from otheyr landes: namely xxv. M. meteroddes longe, & x. M. brode. This shalbe holy, as wide as it is rounde about. Of thys parte there shall belonge vnto ỹ Sanctuary v. C. meteroddes in all the foure corners and. l. cubytes wyde rounde about to ỹ suburbes. And frõ this measure/namely of xxv. M meteroddes longe, and x. M brode, thou shalt measure, wherin the Sanctuary and the holyest of all maye stande. A Exo. xxviii. b

The residue of that holy grounde shall be the prestes, whych do seruyce in the Sanctuary of the Lorde, and goo in before the Lorde to serue hym/that they maye haue rowme to dwell in.

As for the Sanctuary, it shall stande for it self: and to the Leuytes that serue in the house, there shalbe geuen xx. habytacyons, of the xxv. M. length and x. M breadth: ye shal geue also vnto the cytie a possessyon of. v. M, meteroddes brode and xxv. M. longe, besyde the parte of the Sãctuary: that shal be for the whole house of Israel. Upon both the sydes of the Sanctuaryes part/and by the cytye there shalbe geuen vnto the prynce what soeuer lyeth ouer against the cytye, as farre as reacheth westward & eastwarde whych shalbe as long as one parte, from the west vnto the east. B C

This shalbe his awne lande in Israel/that my prynces be no more charge able vnto my people. And such as remayneth yet ouer in the lande shalbe geuen to ỹ house of Israel accordynge to their trybes. Thus sayeth the Lorde God: O ye prynces, ye haue now oppressed and destroyed ynough: now leaue of, handle now accordyng to the thynge, that is equall ãd lawful: and thrust out my people no more sayeth the Lorde God. Ye shal haue a true weyght, a true a* Ephah and a true b* Bath. The Ephah and the Bath shalbe alyke. One Bath shall cõteyne the tenth parte of an Homer and so shall one Ephah do. Their measure shall be after the Homer. One Sycle maketh. xx. Gras. c* So. xx. Sycles, ãd. xxv and. xv. Sycles make a pounde. D

This is the heaueoffrige/that ye shal geue to be heaued,namely,ỹ .xvi parte of an Ephah,out of an Homer of water and the .xvi. parte of an Ephah, out of an Homer of barley . The oyle shalbe measured with the Bath:euen the tent parte of one Bath out of a *Coz.

Ten Bathes make one Homer:for one Homer fylleth ten Bathes, And one lambe from two hondreth shep out of the pasture of Israel,for a meatoffering,burnt offering and healthoffering to reconcyle them/sayeth the lorde god.

All the people of the lande shall geue this heaue offeryng with a fre wyl.

Agayne,it shalbe the princes part to offer burntoffrynges,meat offeringes and drinckeofferinges vnto the Lorde in the holydayes,new Mones/Sabothes,and in al the fastesof the house of Israel. The synoffering,meateoffrynge burntoffering and healthoffering shall he geue/ to reconcyle the house of Israel. Thus sayeth the Lord God: The fyrst day of the first moneth thou shalt take a yong bullock without blemish, and clense the sanctuary. So the preste shall take of the bloude of the synofferyng,and sprincle it vpon the postes of the houle,and vpō the foure corners of the aultar,with the dorepostes of the vnnermer courte. And thus shalt thou do also the seuenth date of the moneth (for suche as haue sinned of ignorance or beynge dysceaued) to reconcyle the house w al. Upon the .xiiii. daye of the moneth ye shal kepe Easter. Seuen dayes shal the feast contynue,wherein there shal no sower nor leuened bread be eaten.

Upon the same date shall the prince geue for him self and for al his people of the lande,a bullock for a synofferyng And in the feaste of the seuen dayes he shal offre euery date a bullocke & a ram, that are without blemish,for a burntofferyng vnto the lorde: and an he goote dayly for a synofferyng. For the meate offrynges/he shal geue euer an Ephah to a bullocke,an Ephah to a ram, & an Hen of oyle to an Ephah. Upon the xv daye of the seuenthe Moneth,he shall kepe the seuen dayes holy one after another,euen as the other seuen dayes: wyth the synne offring/ burntoffring: meate offryng,and wyth the oyle.

The Notes.

a *Ephah is a measure of dorye thinges.
b *Bath is a measure of moyste thynges.
c *So .xx. sycles,and .xv. and .xv, make a pounde That is.xl. sycles make a pounde. Howbeit euery one of these numbers was wonte to haue hys proper name alone,
d *Coz and Homer are both one.

¶ The sacrifice of the Sabboth and of the newe moone. Thorow whych dores they must go in,or out of the temple, &c.

¶ The.xlvi.Chapter.

THus sayeth the lorde God: A the dooze of the vnnermer courte toward the east,shal be shut the vi worck dayes but in the sabboth & in the day of the newe Woone, it shalbe opened. The shal the prynce cōe vnder the dore porche,and stande stil wout by the doze cheke. So ỹ prestes shall offre vp hys burnte and healthe offerynges. And he shal worshippe at the doze poste,and go hys ware forthe agayne, but the doze shall no moze bee shut tyll the euening.

On the same maner shal the people of the lād also do theyr worshyp before the Lorde, without thys doze vpon the Sabbothes and new mones. This is now the burntofferynge,that ỹ prince shall bryng vnto the Lord vpon ỹ sab both:syxe lambes without blemysh, & a ram without blemish,and an Ephah for a meateoffering,with ỹ ram. As for the lābes,he maie geue as many meteotferinges to them,as he wil,& an hen of oyle to an Ephah. In the daye of the newe monethe,it shalbe a yong bullocke without blemyshe, syxe lambes & a ram also without blemysh. With ỹ bullocke he shal geue an Ephah,and with the ram an Epah also for a meteofferig:but to the lābes,what he maie come by. And euer an hen of oile to an Ephah. When the prince commeth he shal go vnder the doze porche, and euen there departe forth agayne. But whē the people of the lād come before the Lord in the hye solempne fest,as many as come in by the north doze to do worship, shal go out agayne at the south doze. And they ỹ com in at ỹ south doze, shall goo forth agayne at the North doze.

There

There shal none go oute at the doze where he cam in,but shal go forth ryght ouer on the other syde, and the prynce shal go in and out amonge them.

Upon the solempne and hye feaste dayes, thys shalbe the meatoffryng: An Ephah to a bullock & an Ephah to a ram/and to the lambes:as many as he wil,but euer an hin of oile to an Ephah. Now when the prynce bryngeth a burnt offerynge or an healthe offerynge wyth a fre wyll vnto the Lorde, the east doze shalbe opened vnto hym,that he may do wyth hys burnt and healthofferynges/ as he doth vpō the Sabboth,and when he goeth forth,ỹ doze shal be shutt after hym agayne. He shal daylye brynge vnto the Lord a lambe of a yere old wout blemysh for a burnt offryng: thys shall he do euery morynge. And for a meateofferynge he shal geue the syxte parte of an Epha/and the thirde parte of an Hin of oyle(to myngle wyth the cakes) euery mornyng. Yet hys shal be a daylye meatofferynge vnto the Lorde for an euerlastynge ordynaunce:and thus shall the lambe,the meatofferynge & oyle be geuē euery morynge,for a daylye burntoffe tynge.

Moreouer,thus saithe the Lord god: If the prynce geue a gyfte vnto eny of hys sōes,then shal it be hys sōnes herytage perpetuall/that he maye possesse it. But If he wil geue one of hys seruaun tes some of hys heretage,it shal be hys to the fre yeare, & thē to returne agayne vnto the prynce: for his heretage shalbe hys sonnes only. The prynce also shall take none of the peoples enheryptaunce/ ner put them from theyr possessyon:but to hys owne sonnes shal he geue his possessyon,that my people be not scatred abrode,but that euer man maie haue his owne.

And he brought me thorow the entraunce at the side of the doze to the habytacion of the Sanctuari,that belongeth to the prestes & stode towarde the north, and beholde,there was a place vpon the West syde,then sayde he vnto me:This is ỹ place,where the prestes shal dyght ỹ trespase and synoffrynges,and bake the meatofferings:that thei nede not beare them in to the out warde courte,and so to vnhalow the people.

So he brought me into the vttermost courte,rounde aboute all the foure corners. Behold in euery corner of the fore courte/theare was yet a lytle courte. Ye in al the fourecorners of the court, there was made a lytle courte of xl. cubites longe/and .xxx. cubites broade:

These foure lytle Courtes were of one lyke measure,and there went a rygge wall round about them al foure vnder the whyche there were harthes made rounde aboute. Then sayde he vnto me: Thys is the kytchyn/where ỹ mynisters of the house shall dyght the slayne offrynges of the people.

¶ The vysions of the water that come oute of the temple: The coastes of the lande of promes,and ỹ dyuision therof by tribes.

The.xlvii. Chapter.

AFter thys he brought me agayne before the doze of the house: & behold/ther gushed oute waters from vnder the posts of the house eastward (for the house stode towarde the easte) ỹ ranne downe vpon the right syde of the house,which lyeth to the aultar South warde. Then carryed he me oute of ỹ north doze,and brought me forth theare rounde about by the vttermost doze that turneth eastward. Behold, there came forth the water [illegible] syde.

Nowe whan [illegible] and the mete rod in hys hand [illegible] the east doze, he measured a [illegible] cubytes and then he brought me thorow ỹ water euē to the ā cles: so he measured yet a thousand,and brought me thorow the water vnto the knees:yeat measured he a thousande,and brought me thorow the water vnto the lopnes. After thys he measured a thousand agayne / then was it suche a ryuer,that I might not wade thorow it: The water was so depe,that it was nede full to haue swymmed,for it myght not be waded ouer. And he sayde vnto me: hast thou sene thys/O thou sonne of mā ād wyth that,he brought me to the ryuer banck agayne.

Now when I came there/there stode many trees vpon ether syde of the ryuer bancke. Then sayde he vnto me: Thys water that floweth out toward the east and runneth downe into the playne felde

commeth into the Sea: and from the Sea it runneth oute, and maketh the waters whole. Yea al that lyue and moue, whervnto thys ryuer commeth/ shall recouer. And where thys water cōmeth/ theare shalbe muche fysh. For all that cōmeth to thys water, shalbe lusty and whole. By thys ryuer shall the fyshers stande from Engaddi, vnto En Eglaim, and there spreade out theyr nettes: for theare shall be greate heapes of fysh, lyke as in the mayne sea. As for hys clape and pyttes/ they shall not be whole, for whyle it shalbe occupyed for salt.

By thys ryuer vpon both the sydes of the shore/ there shall growe all maner of frutefull trees, whose leaues shal not fall of, nether shall theyr frute perysshe: but euer be rype at theyr monethes, for theyr water runneth out of theyr sanctuarye. Hys frute is good to eate and his leafe profitable for medicine. Thus sayth the Lorde God: Let thys be the border, wherin ye shall diuyde the land vnto the xii. tribes of Israell/ wyth the lyne. Part it indifferently vnto one as vnto another of the which lād I swore vnto youre fathers, that it shoulde fall to youre enheritaunce.

Thys is the border of the land vpō the north syde/ from the mayn sea, as me go to Zadada: namely Hemath, Berotha Sabarim: from the borders of Damascus and Hemath vnto Hazar Tichon, and there lieth vpon the coastes of Hauran. Thus the borders from the sea forthe, shalbe Hazar/ euen the border of Damascus the north, and the borders of Hemath, that is the north parte.

The east syde shall ye measure from Hauran and Damascus, from Galaad and the Lande of Israell by Jordane and so forth: frō the sea coste/ that lyeth east warde: and thys is the east part.

The southsyde is, from Thamar forth to ỹ waters of strife vnto Cades, the ryuer, to the mayne sea: and that is the south parte.

The west parte: namely the greatte sea from the borders therof tyll a man come vnto Hemath: Thys is the Weste parte.

Thys lande shall ye haue amonge you, accordinge to the tribes of Israell: and deuide it to be an heritage for you, and for the straūgers that dwell amōg you/ and begette children. For ye shal take them amonge the children of Israell/ lyke as though they were of your owne housholde and countrey: and they shal haue heritage wyth you amōg the children of Israell.

Loke in what tribe the straunger dwelleth, in the same tribe shall ye geue hi hys heritage, sayeth the Lord God.

¶ The lottes of the xii. tribes. The partes of the possession of the prestes and of the temple, of the Leuites, of the cittie, of the prynce, are rehersed. The lottes of the other tribes. The gates of the cytie.

✲ The.xlviii. Chapter

These are the Names of the Tribes that lye vppon the northesyde, by the waye of Hetlon, tyll thou comme vnto hemath and Hazar Enam, the borders of Damascus tower the north beside Hemath: Dan shall haue hys portion frō the east quarters vnto the west. Upon the borders of Dā from the east syde vnto the weste, shall Asser haue hys portion. Upon the borders of Asser from the easte parte vnto the west shal nepthali haue his portiō.

Upon the bordes of Nephthali frō the East quarter vnto the West/ shall Manasses haue his portion Upō the borders of Manasses from the east sīde vnto the west, shal Ephraim haue hys portiō. Upon the borders of Ephraim from the east parte vnto the west, shall Ruben haue his portion. Upon the borders of Ruben from the east quarter vnto the west shal Juda haue his portion: Upon the borders of Juda from ỹ east parte vnto the west, ye shal set alyde one portion .xxv. M. metroddes long & brode (lyke as another portion from the east syde vnto the west) wherin the sanctuary shall stande.

As for the portion, that ye shal separate out for the lord, it shalbe xxv. M longe and x. M brode. Which seperated holy portion shal belong vnto these: namely to the prestes, toward the north xxv. M and toward the west x M brode, toward the east x M brode also/ & toward the south xxv. M long, wherin the Sanctuary of ỹ lord shall stande. Yee this same place shalbe the prestes

prestes, that are of the children of Sadoch, ād haue kept my holy ordinaūce which went not astraye in the erroure of the children of Israel, lyke as ỹ Leuites are gone astraye: and this separated pece that they haue of the land shal be the moste holy, harde vpon the borders of the leuites. And nexte vnto ỹ prestes, shal the Leuites haue. xxv M long & x M brode. This shalbe on euery syde. xxv M longe, and x M brode. Of this portion they shal sel nothyng nor make any permutatiō therof, lest the chefe of the land fal vnto other, for it is halowed vnto the Lord.

The other. v M after the bredeth ỹ lyeth by ỹ xxv M. shalbe cōmō: it shal belong to the cytee ād to the suburbes for habitatyons/ and the cytte shal stād in the middeste therof. Let this be the measure toward the north parte. v C & xiiii M toward the south parte v C ād xiiii M toward the east parte v C & xiiii M toward the west part v C and. xiiii. thousand.

The suburbes hard vpon the citte shal haue toward the north L. and ỹ C toward the south. L. and. ii. C. toward ỹ east L and ii C, toward the west also L and two C. As for the relydue of the length, that lyeth hard vpon the separated holy groūd: namely x thousand toward the east, and x M towarde the west, nexte vnto the holy portion: it & the increase therof shal serue for their meat, that laboure in the cytye. They that laboure for the welth of the cytye, shal maintayne thys also, out of what tribe so euer they be in Israel.

All ỹ is spoken of the xxv M longe and xxv M brode on the foure partes, ỹ shall ye put alyde for the separated portyon of the cytye. The relydue vpon both ỹ sydes of the Sanctuary, ād for the possessyon of the cytye. The relydue vpon both the sydes of the Sāctuarye and possession of the cytye shal belong to the prince, before the place of the xxv M vnto the east ende/ and before the place of the .xxv. M west ward vnto the borders of the cytte: this shal be the princes portion. This shalbe ỹ holy place/ and the house of the Sanctuary shal stande in the middest.

Moreouer from ỹ Leuytes and the cyttes possession that lye in the middes of the princes parte: loke what remayneth betwyxt the borders of Juda and the border of Ben Jamyn, it shalbe the Princes.

Now of the other tribes

From the east parte vnto the weste shall Ben Jamyn haue hys portyon. Upon the borders of Ben Jamyn from the east syde vnto the west/ shall symeō haue his portyon. Upon the borders of Simeon frō ỹ east parte vnto the west shall Issakar haue hys portion. Upon the borders of Issakar from the Easte syde vnto the west/ shall zabulon haue hys portyon. Upon the borders of zabulon from the east part vnto the west shall Gad haue hys portion. Upon ỹ borders of Gad southward, the coastes shall reach from Thamar forth vnto ỹ Waters of strife to Cades, and to the floude, euen vnto the mayne sea

Thys is the lande wyth hys portions wherin ye shall distrybute vnto ỹ tribes of Israell sayth the Lorde God Thus wyde shall the eyre reache: vpon the north parte. v C. ād. xiiii. M. measures. The portes of the cytte shall haue ỹ names of the trybes of Israell. The portes of the northe syde: one Ruben/ another Juda, the thyrde Leui.

Upon the east syde, v. C. and. xiiii. M. measures wyth thre portes: ỹ one Joseph another ben Jamin, the thyrde Dan. Upon the southsyde. v. C. and. xiiii. M. measures wyth the thre portes, the one Simeon, another Issakar, the thyrde Sabulon. And vpō the west syde. v. C and. xiiii. M. measures, wyth three portes also, the one Gad, another Asser, the thyrde Nephtaly. Thus shall it haue xxiiii. M. measures round aboute.

And from that tyme forth, the name of the Cityе shall be: the Lorde is there.

The ende of the prophecye of Ezechyell.

✲

¶ The Boke of

The Prophete Daniel.

The prophete sheweth the captiuitie of Jehoakym kyng of Juda. Of the sonnes that were in captiuitee the kyng commaundeth to chose wt yche of thē shuld be taught the learnyng and language of the Caldees They are allowed the kynges feding. Daniel abstei neth from the meate of the kyng of Babylon, The sciences & instruction of these Chyldren.

The fyrst Chapter.

A.cliii. Re. 24. a. ii. Ba. xxv. vi

IN the thyrde yeare of the raygne of Jehoakim kyng of Juda/came Nabuchodonosor kynge of Babylō vnto Jerusalem, and besieged it: & ỹ lord delyuered Jeoakim ỹ king of Juda into hys hande wythe certayne ornamentes of the house of god whiche he caryed awaye vnto the lande of Sēnar, to the house of hys god, and there brought them into hys goddes treasurey. And the kyng spake vnto Aphanas ỹ chefe chamberlayne, that he should bring hym certayne of the chyldren of Israel that were come of the kynges sede, and of princes, yong syrygnalles wythout any blemysh, but fayre and welfauored instruct in all wysdome, connynge and vnderstanding, which were able to stād in the kynges palace, to rede & to learne for to speake Caldeish.

B Unto these the kynge appoynted a certayne porcyon of hys owne meate, & of the wyne whych he drancke hym selfe so to norysshe them thre yeare, that afterwarde they might stande before the king. Amonge these nowe were certaine of the childeren of Juda: namely Daniel, Ananias, Misael ād Azarias. Unto these ỹ chefe chamberlayn gaue other names, and called Daniel, Balthasar: Ananias Sidrach: Misael, Misach, and Azarias Abdenago. But daniel was at apointe wyth hym selfe, that he wolde not be defyled, thorow the kynges meate/nor the wyne which he dronke. And thys he desyred of the chefe chamberlayn/least he shoulde defyle hym selfe. So God gaue Daniell fauoure and grace before the cheefe Chamberlayne that he saide vnto him. I am afrayed of my Lord the kyng, which haue appoynted you your meate and drinke: lest he spie your faces to be worse lykig thē ỹ other Syrygnalles of youre age, and so yee shal make me lose my headde vnto the kynge.

Then Daniel answered Melassar, whom the cheefe champerlayne had set ouer Daniel, Ananias, Misael and Azarias, and sayde: O proue but ten dates with thy seruauntes, and let vs haue potage to eate/ & water to drinck then loke vpon oure faces, and theirs/ that eate of the kynges meate. And as thou seist, so deale with thy seruaūtes. So he consented to them in this matter and proued them .x. dayes. And after ỹ ten dates, their faces were better lykig and fatter, then al the yong syrygnalles which eate of the kinges meate.

Thus Melassar toke awaye theire meate and wyne, and gaue thē potage therfor. God gaue now these foure syrigalles conning and lernig in al scripture and wysdome: But vnto Daniel specially, he gaue vnderstanding of all vysions and dreames. Now when the time was expired, that the king had apornted to bring in these yong syrygnalles vnto him: the cheefe chāberlaine brought them before Nabuchodonosor, and the kyng communed with thē. But amōg al thē were found none suche as Daniel, Ananias, Misael, and Azarias. Therfore stod they before the king which, in all wysdome and matters of vnderstanding, that he enquired of thē founde them ten tymes better, then al the sothsayers and charmers, that were in all his realme. And Daniel abode stil, vnto the fyrst yeare of king Cyrus

¶ The dreame of Nabuchodonosor. He calleth vnto hym sothsayers, and requyreth of them both the dreame and the interpretatiō therof. They answere that they can not shew it. The kyng commaundeth al the wyse mē of Babylon to be slayne. Daniel requyreth tyme to solute the question. The lord openeth ỹ mysterye vnto Daniel. Daniel is brought vnto ỹ king, & sheweth him his dreame & the interpretacion therof. Of the euerlastinge kyngdom of Christ. The stone, Christ. Daniel is exalted & promoted of the kyng.

¶ The .ii. Chapter.

Jer. xlix. Daniel. xxiii

IN the second yere of ỹ raigne of Nabuchodonosor, hadde Nabuchodonosor a dreame, where thorow his spyryte was vexed, & his slepe brake frō hi

Then

Then the kynge commaunded to call together al the sothsayers, charmers, wytches & Caldees, for to shewe ỹ kyng hys dreame. So they came/ and stode before the kyng. And the kyng sayd vnto them. I haue dreamed a dreame, and my spryte was so troubled ther wyth, that I haue clene forgotten, what I dreamed. Upon thys the Caldees answered the kynge in the Syryans speach: :* O kynge, God saue thy lyfe for euer. Shew thy seruaūtes the dreame, and we shall shewe thee/ what it meaneth. The kynge gaue the Caldees theyr answere/ and sayd: It is gone fro me Yf ye wyl not make me vnderstande the dreame wyth the interpretacyon therof, ye shal die, & youre houses shalbe pylled But yf ye tell the dreame and the meaning therof, ye shall haue of me giftes, rewardes and greate honoure only shew me the dreame and the syrygnyfycacyon of it. They answered agayne, and sayde: the kynge must shewe hys seruauntes the dreame, and so shall we declare what it meaneth. Then the kynge answerd sayinge: I perceaue of a trueth that ye do but prolonge the tyme: for so muche as ye se the thyng is gone fro me. Therfore ye wyl not tel me the dreame al ye shal haue al one iudgement. But ye fayne and dyssemble wyth vayne wordes whyche ye speake before me, to put of the tyme. Therfore tell me the dreame/ & so shal I know yf ye can shewe me what it meaneth. Upō thys the caldees gaue answere before the kyng/ and sayd, there is no man vpon earth that can tel the thig, whych the kyng speaketh of, yea, ther is neyther kyng/ Pryncc nor Lorde, that euer asked suche thinges at a sothsayer charmer or Caldeer: for it is a very harde matter, that the kyng requyreth Neither is there any, that can certifye the kynge therof, except the Goddes, whose dwelling is not among the creatures.

For the whych cause the kyng was wroth wyth greate indygnacyon, and commaunded to destroye all the wyse men at Babylon: and the proclamacyō went forth, that the wyse men shoulde be slayne. They sought also to slaye Daniel with hys companyons

Then daniel enquired Aryoch ỹ kinges Stewarde, of the iudgement & sentence that was gone forth alredy to kyll suche as were wyse at Babylon. He answered and sayde vnto Aryoch beynge then the kynges debytee: Why hath the kyng proclamed so cruell a sentence? So Aryoch tolde Daniel the matter. Upon thys, wente Daniel vp, and desyred the kynge, that he myght haue leysoure, to shew the kynge the interpretacyon: and then came he home agayne and shewed the thynge vnto Ananyas, Mysael and Asaryas hys companyōs: ỹ they should beseche the God of heauen for grace in thys secret, that Daniell & hys felowes wyth other suche as wer wyse in Babylō perysshed not. Then was the mystery shewed vnto Daniel in a vysyon by nyght. And Daniel praysed the god of heauen. Daniel also cryed loude, & sayed O that ỹ name of God might be praised for euer & euer/ for wysdome & strength are hys owne: he chaungeth the tymes and ages: he putteth downe kynges, he setteth vp kynges: he geueth wysdome vnto the wyse, and vnderstandynge to those that vnderstande, he openeth the depe secretes/ he knoweth the thynge ỹ lyeth in darcknesse, for ỹ lyght dwelleth wyth him. I thanke thee, and prayse thee (O thou God of my fathers) that thou hast lent me wysdome and strength, and hast shewed me the thynge, that we desyred of thee/ for thou hast opened the kynges matter vnto me.

Upon thys went Daniel in vnto Aryoch, whom the kinge had ordened to destroye the wyse at Babylon: He went vnto hym, and sayd: destroye not suche as are wyse in Babylon, but brynge me in vnto the kynge, and I shal shewe the kynge the interpretatyon. Then Arioch brought Daniel in to the king in al the haste, and sayd vnto him: I haue found a man amonge the prysoners of Juda that shall shewe the kynge the interpretacyon. Then answered the kynge and sayde vnto Daniel whose name was Balthasar: Art thou he that canst shew me the dreame whych I haue seen and the interpretacyō therof? Daniel answered the kynge to hys face and sayde: As for thys secrete for the whych the kynge maketh inquisycion: yt is nether the wyse

wyse, the sorcerer, the charmer or the de-
uell coniurer, that can certyfye the kyng
of it. Only God in heauen can open se-
cretes, & he it is, that sheweth the kynge
Nabu chodonosor, what is for to com in
the latt er dayes.

C Thy dreame/and that whych thou
hast sene in thyne head vpon thy bed is
thys: O kynge, thou dydest cast in thy
mynde, what shulde come herafter: So
he that is the opener of misteries, telleth
thee/what is for to come. As for me, this
secrete is not shewed me, for anye wysdom that I haue, more the eny other ly-
uyng; but only that I myght shewe the
kynge the interpretacyon. and that he
myght know the thoughtes of his awne
harte. Thou kynge sawest, and beholde:
there stode before the a greate Image,
whose fygure was maruelous greate &
hys vysage bryinme. The Image head
was of fyne gold, hys breast and armes
of syluer, hys body and loynes were of
copper, hys legges were of yron, hys fete
were parte of yron/and parte of earth.

Matth. xxi. c
Luke xx. b

Thys thou sawest: tyll the tyme that
(wyth out eny handes) there was hewen
of a stone whych smote the Image vpon
the fete, that were both of yron & earthe
and brake them to pouldr: then was the
yron, the earth/the copper, the siluer and
golde broken altogether in peaces: and
be came like the chaffe of corne, that the
wynde bloweth away from the somer
flouzes that they can no more be found.
But the stone that smote the Image, be-
came a greate mountayne/whych fulfyl
leth the whole earth. This is the dream e
And now wyl we shewe before the kyng,
what it meaneth.

F Daniel. v. d

O kynge, thou art a kynge of
kynges. For the god of heaue hath geue
thee a kyngdom e, ryches/ strength and
maiestye: & hath delyuered the al thynges
that are amonge the chyldren of men, ye
beastes of the feld/& the foules vnder the
heaue/& geue thee dompynō ouer thē al.
Thou art that golden head. After thee
there shal aryse another kyngdom, which
shall be lesse then thyne. The thyrde
kyngdom shalbe lyke copper. and haue
dompnacyon in all landes. The fourth
kyngdome shall be as stronge as yron.
For lyke as yron breaketh and breaketh
all thynges: Yea, euen as yron beateth
euerye thynge downe, so shall it beate
downe and destroye.

Where as thou sawest the fete and
toes/parte of earth and parte of yron:
that is a dyuyded kyngdome, whych
neuertheles shall haue some of the yron
grounde myxte with it, for so moch as
thou hast sene the yron myxte wyth the
claye.

The toes of the fete that were parte
of yron and parte of claye, sygnyfyeth:
that it shalbe a kyngdome, partely strōg
and partely weake. And where as thou
sawest yron myxte wyth claye: they shal
myngle the selues wyth the sede of sym-
ple people / and yet not contynue one
wyth another lyke as yron wyll not be
souldered wyth a potsherde.

In the dayes of these kynges, shall
the God of heaue set vp an euerlastyng
kyngdome whych shall not perysh, and
hys kyngdome shall not be geuen ouer
to a nother people: yea it same shal breake
and destroye all these kyngdomes, but
it shal endure for euer.

And where as thou sawest, that wi-
out any handes there was cut out of ye
mount a stone which brake the yron, ye
copper, the earth/the syluer and golde
in peaces: by that hath the greate god
shewed the kynge, what wyll come af
ter this. This is a trew dreame, and ye
interpretacion of it is sure.

Then the kyng Nabuchodonosor
fel downe vpon his face, and bowed
him selfe vnto Daniel, and commaun
ded ye they should offer meatoffrynges
and swete odoures vnto hym. The
kyng answeared Daniell and sayde:
yea of a truth your god, is a god aboue
all goddes, a Lorde aboue al kynges
and an opener of secretes, seinge that
thou cāst discouer thys mystery. So ye
king made Danyell a greate man, and
gaue hym many and great gyftes.
He made hym ruler of al the countrees
of Babylon, and lord of al the nobles ye
were at Babylon: Now Danyel entreā
ted ye king for Sydrach Mysach & Ab-
denago, so ye he made them rulers ouer
all ye offices in the lande of Babylon.
But Daniell him selfe remayned styll
in the courte by the kyng.

The

C The kyng setteth vp a goulden Image, which he cōmaundeth to be worshiped. Sydrach, Mysach ād Abdenago ar accused, because they disobeyed ye kings cōmaundement. They are brought vnto ye kinge, & commaunded to worshipe the Image. They refuse to do it, and are put into a burnyng ouē. By beleue in god they ar delyuered from the fyre. Nabuchodonosor confesseth the power of god after, ye sight of the myracle.

The. iii. Chapter.

A NAbuchodonosor the kyng caused a golden Image to be made, which was. lx cubytes hye, and syxe cubytes thycke. This he made to be set vp in the felde of *Dura, in ye lande of Babylon, and sent oute to gather together ye dukes, lordes & nobles, ye iudges & officers/debtyes and shryes, with al the rulers of the land: that they might come to the dedycatyon of the Image which Nabuchodonosor ye kyng had set vp. So the dukes, lordes and nobles, the iudges and officers/debtyes and shreues with all the rulers of the land, gathered them toge ther, and came vnto the ded ycatig of ye Image/that Nabuchodonosor the king had set vp.

Now when they stode before the B ymage, which Nabuchodonosor set vp, ye bedel cryed out with al hys myght: O ye people, kinredes and tonges, to you be it sayde: that when ye heare ye noyse of the trompetes/which shalbe blowen with the harpes, shawmes, Psalteries, Symphonies and all maner of Musick: ye fal downe and worshyp ye golden Image, that Nabuchodonosor the kyng hath set vp. Whoso then falleth not downe and beweth hym selfe, shall euen ye same houre be cast into an hote burnyng ouen. Therfore, when all the folckes herde the noyse of the trompets that were blowen, wythe the harpes, shawmes/Psalteries, Symphonies & all kynd of Melody: then al the people, kynredes and nacyons fel downe, ād bowed them selues vnto the goulden Image, ye Nabuchodonosor the kyng had set vp.

Now were there certayne men of the C Caldees/that went euen then and accused the Jewes, and sayde vnto the kyng Nabuchodonosor: O king/god saue thy lyfe for euer.

Thou beyng kyng hast geuen a com maundemente/that all men when they heare ye noyse of the trompettes, harpes, shawmes, psalteries/symphonyes & al ye other melodyes: shall fall downe and bowe them selues towarde the golden Image: who so then fall not downe and worshyppe not, that he shulde be cast in to an hote burning ouen. Now are there certeyne Jewes, whome thou hast set ouer the officers of the land of Babylon namely, Sidrach, Mysaech ād Abdenago. These men (O kynge) regarde not thy commaundemente/yea they wyl not serue thy goddes nor bowe them selues to the golden Image, that thou hast set vp.

D Then Nabuchodonosor in a cruell wrath and displeasure, cōmaunded, that Sydrach, Mysach & Abdenago should be brought vnto hym. So these men were brought before the kynge. Then Nabuchodonosor spake vnto them and sayd: what? O Sydrach Mysach and Abdenago, wyl not ye serue my goddes: nor bowe youre selues to the golden Image that I haue set vp: wel be redy hereafter, whē ye heare the noyse of the Trompettes Blowe wythe the Harpes, shawmes, psalteries, symphonyes & al ye other melodyes: that ye fall downe/ and worshyppe the Image whych I haue made. But if ye worshyppe it not, ye shal be cast immediatly into ā hote burnyng ouen. Let se, what God is there, ye maye deliuer you out of my handes. Sidrach Mysaech and Abdenago answered the kyng, & sayde: O Nabuchodonosor we ought not to consente vnto thee in thys matter/for why: our God whom we serue, is able to kepe vs from the hote burnyng ouen. O kyng and can ryght wel deliuer vs out of thi hādes. And though he wyll not yet shalt thou knowe (O kyng) that we wyl not serue thi goddes nor do re uerence to the Image, whyche thou hast set vp. Thē was Nabuchodonosor full of indygnacyon, so that the countenaunce of his face chaunged vpon Sydrach, Mysach, and Abdenago.

Therfore he charged and commaun ded, that the ouen should be made seuen tymes hoter thē it was wonte to be. and spake vnto the Strongest Worthyes that were in hys Hoost for to bynde

Sydrach

Sidrach, Misach and Abdenago, and to caste theym into the hote burnynge ouen.

So these men wer bounde in their cotes, hose, hewes with their other garmentis / and cast into the hote burnig ouen: for the kynges commaundemēt was so strate, and the ouen was exceadyng hote. As for the men that put in Sydrach, Mysach and Abdenago the flame of the fyre destroyed them. And these three mē Sydrah/Misah and Abdenago, fel downe in the hote burnig ouen, being fast bounde. Then Nabuchodonosor the kyng marueled, & stod vp in al haist: he spake vnto hys counsel, and sayde: dyd not ye caste these three men bound into the fyre? They answered, and sayde vnto the kyng: Yea O kyng. He answered and sayde: lo for al that, yet do I se foure mē goyng lowse in the myddest of the fyre, and nothig corrupte: & the fourth is lyke an angel to loke vpō. Upō this went Nabuchodonosor vnto ỹ mouth of the hote burnyng ouen: he spake also/and sayd: O Sydrach/Mysach and Abdenago, ye seruauntes of the hye God: go forth, & come hyther. And so Sidrach, Misach, and Abdenago went out of the fyre.

Then the dukes lordes and nobles, ād the kinges councel came together to se these men/vpon whom the fyre had no maner of power in their bodyes: In so much that the very heare of their head was not burnte, and their clothes vnchaunged: Yea there was no smel of fyre fell vpon them. Then spake Nabuchodonosor, and sayd: Blessed be the god of Sidrach, Misach and Abdenago: which hath sent hys angell, and delended his seruauntes, that put their trust in him: that haue altered the kynges commaundemēt: And ieopарde their bodyes therby on: rather thē they wolde serue or worshyp any other god, excepte their owne god only. Therfore I wil commaund, that al people & kynredes and tunges/whyche speake any blasphemy against the god of Sidrach, Misach, and Abdenago, shal dye, and their houses shalbe pylled: Because, there is no god that maie saue, as this. So the kyng promoted Sidrach, Misach, and Abdenago, in the Lande of Babilon.

¶ Nabuchodonosor dreameth againe, Daniel interpretethit. Nabuchodonosor is put out of his reime and eateth with beastes. He confesseth the power of god and is restored into his kyngdome.

¶ The iiii. Chaptre.

NAbuchodonosor kyng vnto al people, kinreddes and tunges that dwel vpō the whole erth: peace be multiplied amōg you. I thought it good to shew the tokens and meruelous worckes, that the hye God hathe wrought vpon me. O how greate are his tokens/and howe myghty are hys wonders: His kingdome is an euerlastynge kyngdome, and hys power lasteth for euer and euer.

I Nabuchodnosor being at rest in mine house, & flowrishing in my palace, sawe a dreame, which made me afrated; and the thoughtes that I had vpon my bed with the visions of mine head, troubled me. Therfore I out a cōmyssion/that al they which were of wildō at Babilō shuld be brought before me, to tel me ỹ interpretacīō of the dreame: so ther came the southsayers, charmers Caldees & conturers of deuels to whō I told ỹ dreame but what it betokened, they could not shewe me: tyl at ỹ laste, there came one Daniel (otherwyse called Balthasary, according to the name of my god) whych hath ỹ spyrite of the holy Goddes/in hym; to whome I told the dreame, saiyng: O Balthasar, thou Prince of the southsayers: For so muche as I knowe, that thou haste the spyrite of the holy Goddes and no Secretes hyd from thee: tell me therfor, what the vysion of my dreame (that I haue sene maye signify. I saw a visiō in my head vpon my bed: and beholde, there stode a tree vpon the grounde, whych was be yhye greate and myghtye: the heyght reached vnto the heauen, & the breadth extended to all the endes of the earthe: hys leaues wer faier, he had very much frute, so that euery man had enoughto eate therin,

The beastes of the felde had shadowes vnder it and ỹ foules of the ayre dwelt in the bowes therof. Shortly al creatures fed of it. I sawe in my heade a vysyon vpon my bed: and behold, *a watcher cam downe from heauen, and cried myghtely/saiyng. Hewe downe the tree, breake of hys braunches shake of hys leaues and scattre his Fruyte abroade: that all the beastes maye gett them awaye from vnder hym, and the foules from hys braunches. Neuerthe les leaue the grounde of hys rote styll in the earth, and bynde him vppon the plaine felde/with chaynes of yron and stele. With the dewe of heauen shal he be wette, and he shall haue his parte in the herbes of the grounde with other wylde beastes.

That mans herte of hys shalbe taken frō hi, & a beastes hert shalbe geuē him, tyll seuen yeares be come and gon vpon hym.

Thys erand of the watcher, is a cō maundement grounded ād sought out in the councel of him that is moost holy: to lerne men for to vnderstand, that the hyghest hath power ouer the kyngdoms of men, and geueth them, to whō it lyketh hym, and bryngeth the verye outcastes of men ouer them. Thys is the dreame, that I kynge Nabuchodonosor haue sene. Therfore O Balthazar, tell thou me what it signifyeth: for so moche as all the wyse men of my kingdome are not able to shewe me/what it meaneth. But thou canst do it, for the spyrite of the holy Goddes is in thee.

Then Daniell (whose name was Balthasar) held hys peace by the space of an houre & hys thoughtes troubled hym, so the kinge spake and sayde: O Balthasar, let nether the dreame nor ỹ interpretacyō therof feare thee. Baltha sar answered saiyng. O my Lorde this dreame happen to thyne ennemyes, and the interpretacyon to thyne aduersartes, As for the tree that ỹ sawest whych was so greate and myghti, whose heigh reached vnto the heauen & hys breadth into all the worlde whose leaues were fayre, and the frute muche: vnder the whych the beastes of the feld had theyr habitation and vpon whose braunches the foules of the ayer dyd syt.

Euen thou (O Kynge) art the tre/greate and stronge. Thy greatnesse increaseth, ād reacheth vnto the heauen, so doth thy power to the endes of the earth. But where as the kynge sawe a watcher euen an holye aungell/that came downe from heauen, and sayde: hew downe the tre/ād destroye it: yet leaue the ground of the rote in the earth: and bynde hym vpon ỹ playne feld wyth chaynes of yron & stele: He shall be wet wyth the dew of heauen, and hys parte shal be wyth the bestes of the feld, tyll seuen yeares be come and gone vpon hym: thys (O kynge) is the interpretacyon, yea it is the very decyde of hym, that is hyest of all, & it toucheth my lorde the kynge.

Thou shalt be cast oute fro men, and thy dwellynge shalbe wyth the beastes of the felde: *wyth grasse shalt thou be fed lyke an oxe. Thou must be wet wyth the dew of the heauen: yea seuen yeares shall come, & go vpō thee, tyl thou know that the hyest hath power vpon the kingdomes of men, and geueth thē to whom he lyst. Moreouer, where as it was sayde that the rote of the tree shulde be left stil in the grounde: it betokeneth, that thy kyngdom shal remaine whole vnto thee after thou hast lerned to know, that the power commeth from heauen. Wherfor O kyng/be content wyth my counsell, that thou mayest lowse thy synnes with ryghteousnesse, and thine offences with mercy to poze people: for suche thynges shal prolonge thy peace.

Iob. xliiii. b. Dunie. v. a.

Daniell. ii. c. Iere. xxvii. a

All these thynges touche the kynge Nabuchodonosor.

So after xii monethes, the kyng walked vp and downe in the palace of ỹ kyngdom of Babylon, and sayde: This is the greate cyte of Babylon, whych I my self (wyth my power & strength) haue made a kynges courte, for the honour of my maiestye. Whyle these wordes were yet in ỹ kynges mouth there fel a voice from heauen saiynge. O kyng Nabuchodonosor to thee be it spoken: Thy kyngdome shal departe from thee/ thou shalt be cast out of mens company: thy dwellyng shalbe wyth the beastes of the felde/so that thou shalt eate grasse lyke as an oxe tyll seuen yeares be come and gone ouer thee.

Euen

The prophecye

euen vntyl thou knowest, that the hiest hath power vpō the kingdomes of mē and that he mate geue them, vnto whō it pleaseth him. The very same houre was this matter fulfylled vpon Nabuchodonosor: so that he was cast out of mens company, and eate grasse lyke an oxe. Hys body was wet with the dewe of heauen, tyll his heares were as greate as Aegles fethers, & his nayles lyke vnto dores clawes.

G When this tyme was past, I Nabuchodonosor lyfte vp myne eyes vnto heauen, and myne vnderstandynge was restoared vnto me agayne. Then gaue I thankes vnto the hyghest. I magnyfied and praysed hym that liueth for euermore, whose power endureth alwaye, and his kyngdome me frō one generacyon to another: in comparyson of whome all theye that dwell vpon the earthe, are to be reprooued as Dante. iii, f. nothing.

He handleth accordyng to his wil among the powers of heaue, and amōg Psal. cxxxv the inhabytours of the earth: and ther is none that maye resyst hys hande/or saye what dost thou? At the same tyme Job, xlii, b. was myne vnderstandyng geuen me agayne, and I was restoared to the honoure of my kyngdom, to my dygnitee and to myne owne shappe agayne. My greate estates and Princes sought vnto me, and I was set in my kyngdō agayne, so that I had yet greate worshyppe.

Then dyd I Nabuchodonosor/ loue, magnyfie and prayse the kyng of heauen: for all hys worckes are trew, and hys wayes right. As for those that go on proudly, he is able to bryng the downe.

Balthazar king of Babylon, abusyng the vessels of the tēple, seeth an hande wryting in the wall The sothe sayers called of the king, can not expoūd the wryting Daniel is called, which redeth it, and interpreteth it also. Balthasar beis slayne, Darius succedeth in his rowme.

The. v. Chapter.

KYnge Balthasar made a greate bācket to his thousand Lordes: wyth al these thousande he made greate chere, and when he was drōken with wyne, he cōmaunded to bryng hym the golden and syluer vesselles/ whyche hys father Nabuchodonosor had taken oute of the temple at Ierusalem: that the kyng and hys lordes wyues ād cōcubines might drynke therout. 4. Reg. xxv

So they brought the golden vessel, that was taken out of the temple of the Lordes house at Ierusalem. Then the kyng ād his lordes with his quene and concubynes droncke out of them: They droncke wyne, and praysed their Idoles of gold syluer, copper/ston, wod B and stone.

In the very same houre there apered fyngers/as it hadde bene a mans hand wrytyng, tyght ouer agaynst the candelstyck vpon the playne wall in ꝑ kynges palace: and the kyng sawe the palme of the hand that wrote. Then chaunged the kyng his countenaunce Iremy. li and his thoughtes troubled hym, so ꝑ ꝑ ioyntes of hys body shoke, and hys knes smote one agaynst another: Wherfore the kyng cried mightely, that Daniel. v they should bryng hym the chamers, Caldees and conuters of deuels. The kynge spake also to the wise men of Babylon and sayd: who so can rede thys wrytynge, & shewe me the playne meanynge therof, shalbe clothed with purple, haue a chayne of golde about hys neck and rule the thyrd part of my kyngdome.

Upon thys, came all the kynges wyse men: but they coulde neyther reade the writinge, nor shew the kyng what it signified. Then was ꝑ King sore afraid in so muche, that hys colour chaūged, & his Lordes were sore vexed. So by reason of thys matter, that had happened to the Kinge and hys Lords, the quene C went vp her self into the bancket house and spake vnto the kinge, sayinge, O kinge/ God saue thy life for euer: Let not the thoughtes trouble thee, and let not thy countenaunce be chaunged. For why: there is a man in thy kingdō that hath the holye spirite of the holye goddes within hym/ as it was seene in thy fathers dayes. He hath vnderstandynge and wysdōe lyke the Goddes. Yea the kyng Nabuchodonosor thy father made thys man chefe

chefe of the sothsayers, charmers / Caldees and deuelconjurers: Because that such an aboundaunt spryte, knowledge, and wysdome, to expounde dreames, to open secretes, to declare harde doubtes) was founde in hym, yea euen in Daniel whom the kyng named Balthazar. Let thys same Daniel be sente for/ and he shall tell, what it meaneth.

Then was Daniel brought before the Kynge. So the Kynge spake vnto Daniel, & sayde: Art thou that Daniel, C one of the prysoners of Juda, whom my father the kinge brought out of Jewry? I haue heard speake of thee, that thou hast the spryte of the holy goddes, experyence and vnderstandyng, and that there hath bene greate wysdome founde in thee. Now haue ther bene brought me wyse and cōnynge charmers/ to reade thys wrytyng and to shew me the meanynge therof: But they coulde not tell me, what hys matter signyfied. Then heard I saye, that thou canst expounde darcke thynges & declare hard doubtes. Well than, yf thou canst reade thys wrytynge, and shew me the meanynge therof: thou shalt be clothed with purple haue a chayne of golde about thy necke and rule the thyrde parte of my kyngdō

D Daniell answered, and sayde before the kyng: As for thy rewardes, kepe thē to thy self/ or geue thy ryche gyftes to another, yet not the lesse I wyl rede the wryting vnto the king/ & shew him the interpretacion therof. O Kynge, God the highest gaue vnto Nabuchodonosor thy father, the dignitee of a king, ye worshyp and honor: so that all people, kynreddes and tonges stode in awe and feare of hi by reason of the hygh estate, ꝑ he had set hym. For whye, he slewe whome he wold, he smote whome it pleased hym. Again whome he wolde he set vp: and whoom he lust, he put downe. But because hys hart was so proude and hys stomack set so fast vnto wylfulnesse he was deposed C from hys kyngly trone/ and hys maiestye wast aken from hym.

He was shut out from amonge men, hys harte was lyke a beastes herte, and hys dwellyng was wyth the wylde asses, he was faine to eate grasse like an oxe, and hys body was wet wyth the dewe of the Heauen tyll he knewe, that the hyghest had power vpō ꝑ kyngdomes of men, and setteth ouer them/ whome he lyst.

And thou his sonne (O Balthasar) for all thys / hast not submytted thyne hart, though ꝑ knewest al these thīges but haste Magnyfyed thy selfe aboue the Lorde of heauen, so that the vessels of hys house were brought before thee that thou, and thy Lordes, wyth thy quene and concubines myghte drincke wyne therout: And hast praysed the Idoles of syluer and golde/ copper and F pyron, of woodde and stone. As for the God in whose hād consisteth thy breath and all thy wayes, thou hast not loued hym.

Therfore is the palme of thys hād sent hether from hym, to token vp this writing. And this is the scrypture that is wryte vpō it: Mane, Thetel, phares Now the interpretacyon of the thyng is thys: Mane/ God hath numbred the kyngdome, and brought it to an ende: Thetel, thou art weyed in the balaūce, and arte founde to lyght. Phares/ thy kindome is dealte in partes/ and geue vnto the Medes and perses.

Then commaunded Balthasar, to clothe Daniell wyth purple / to hange G a cheyne of golde about his necke, and to make a Proclamation concerninge him: that he shoulde be the ruler of the thyrd parte of his kingdom. The very same night was Balthazar the Kinge of the Caldees slayne, and Darius out of Medea toke in the kingdome, being lxii. yeares of age.

Daniell is made ruler ouer the Lordes. The Imagination of an acte agaynst Daniell. The proclamacion of the acte wherof Daniel is accused vnto the kig as a transgressoure. He is put into a denne of lyons by the commaundement of the kynge. He is delyuered by fayth in God. Daniels accusers are put vnto the lyons to be torne in sonder. Darius by the proclamation of a decree, magnifyeth the god of Daniell

The. vi. Chapter.

A It pleased Darius to set ouer
hys kyngdome an C. and .xx.
Lordes/which should be in al
hys kyngdõe about.Aboue
Eze.xviii.b these he set thre Princes(of
whom Daniel was one/that the Lordes
Jere.xiii. myght geue accomptes vnto thẽ, and the
kyng to be vndysceased.

But Daniel exceded al these Princes
and Lordes,for the spyrte of God was
plenteous in hym/so that the kyng was
mynded to set hi ouer the whole realme.
Wherfore the Princes & lordes sought
to pycke out in Daniell some quarell
agaynst the kyngdome: yet coulde they
fynde none occasyon nor fawte vpõ hym
For why he was so faythfull,that there
was no blame nor dyshonesty founde in
hym.

Then sayde these men: we wyl get
B no quarel agaynst thys Daniel excepte
it be in the lawe of hys God.Upon this
wente the princes and lordes together
vnto the kynge/ and sayde thus vnto
hym:kyng Darius, God saue thy lyfe
for euer.All the great estates of ỹ realme
as the Pryntes, Dukes, Senatours
& Judges,are determedte pur out a com
maundement of the kyng,and to make a
sure statute:namely that who so demyth
any petycyon either of any god or man
wyth in thys .xxx. dates excepte it be ỹt
of thee, O kyng the same person may be
cast in to the lyons denne. Wherfore, O
kyng/confyrme thou thys statute. and
make a wrytynge:that the thyng which
the Medes and Perses haue ordened be
not altered nether broken.

So Darius made the wrytynge, and
confyrmed it. Now whe Daniel vnder
stode that the wrytynge was made, he
wente in to hys house:and the wyndo-
wes of hys hal toward Jerusalem stod
open. There kneled he downe vpon his
knees,thre tymes a daye: there he made
his petycyon,and praysed hys God like
as hys maner was to do a fore tyme.

C Then these men made serche and
founde Daniel makynge hys petycyon
and prayynge vnto hys God So they
came to the kyng/and spake before him
concernyng hys commaũdemẽt saying:
O kyng/hast thou not subscrybed the
statute,that wyth in .xxx. dayes who
so requireth thys petition of any god
or man but onely of thy selfe, O kyng
he shalbe cast into the denne of the lõs
The kynge answered/and sayde: yea
it is true.It muste be as a lawe of the
Medes and Perses,that maye not be
broken.

Then answered they,and sayde vn-
to the kynge:Daniell one of the pry-
soners of Jude, O kynge/regardeth
neyther thee nor thy statute, that thou
hast made,but maketh hys petycyon
thre tymes a day. Wherfore the kyng herd
these wordes/he was sore greued, and
wold haue excused Daniel to delyuer
hym and putte of the matter vnto the
sũne went downe to the intent that he
might saue him.

These men perceauing the kinges
mynde, sayde vnto hym:knowe this O D
kyng,that the lawe of the Medes and
Perses is,that the commaundement &
statute whiche the kyng maketh,may
not be altered. Then the kynge bad
them bringe Daniel/and they cast hi
into the lions denne

The kynge also spake vnto Daniell
and sayde:thy God O Daniel whome thou al-
ware seruest,euen he shall defende the
And there was brought a stone,& laid
vpon the hole of the denne. Thys
the kynge sealed with hys owne ryng,
and wyth the signet of hys Princes:
that the Kinges Commaundements
concernynge Daniel should not be bro
ked,

So the kynge wente into his
palace,and kepte him sober all night/
so that there was no table spred before
hym,nether could he take any slepe.
But betimes in the mourninge,at the
breake of the day,the king arose, and C
wente in all haste vnto the denne of ỹ
lyons.

Now as he came nygh vnto ỹ denne
he cried wythe a pitifull voice vnto
Daniel,yea the kyng spake,ãd said vn
to Daniell: O Daniell thou seruaunt
of the lyuing god/is not thy god(whõ
thou alwayes seruest) able to delyuer
thee from the lions? Daniell sayed
vnto the kinge: O Kinge/God saue
thy lyfe for euer. My God hath sente
hys aungels,which hath shut the lõs
mouthes

mouthes,so that they myght not hurt
me. For why:myne vnryghtines is found
out before hym. And as for thee/O kig
I neuer offended thee.

Then was the kyng exceadyng glad,
and commaunded to take Daniel out
of the denne. So Daniel was brought
out of the denne,and no maner of hurt
was founde vpon him. For he put his
trust in his God. And as for those men
which had accused Daniel,the kynge
commaunded to bring thẽ/and to cast
them in the lions denne:them,their chil
dren and their wiues. Or the Lyons
had the maistry of them, and brake all
their bones a sunder/or euer they came
at the grounde.

After this,wrote king Darius vnto
al people,kynreddes,and tounges that
dwelt i all lãdes: Peace be multiplied vn
you. My cõmaũdemẽt is,in al my do-
mynyon & kingdome, ỹ men feare ãd
stand in awe of Daniels God.
Ecclus.xliii.

For he is the lyuyng god,which a-
bideth euer:his kingdom shal not fall
Dan.vii.f and his power is euerlastyng. He is
he that delyuereth,and saueth;he doth
wonders and maruelous workes,in hea-
uen and in earth:he hath preserued Da
niel from the power of the Lyons.
Dan.vii.f, Thys Daniel prospered in the reygne
ix.i of Darius and Cyrus of Perlya.

Chapitlõ of,viii. beastes is shewed vnto Daniel. The
wyshõ is interpreted of viii. kigdomes of ỹ worlde.
Of the power & increase of Antichrist. Of the euer
lastynge kyngdome of Christe.

The.viii. Chapter.

A In the fyrste yeare of Balthe-
zar kyng of Babylõ, saw Da
niel a dreame,& a vysyon was
in hys head vpon hys bedde.
Which dreame he wrot,and ỹ
summe of the matter is thys: Daniell
spake and sayd: I sawe in my visyõ by
nyght,and beholde: the foure windes
of the heauẽ stroue vpõ the sea/ & foure
great beastes cam vp from the sea one
vnlyke another.

B The first was a lyon,and yet had
the Aegles wynges. I sawe, that
hys wynges were pluckte from him/
and he taken awaye from the earth:ỹ
he stod vpon his fete as a mã,and ther
was geuẽ him a mans hart.

Beholde/the seconde beaste was lyke a
beer/and stode vpon the one syde.
Amonge hys teeth in hys mouth he had
iii. greate longe teeth,and it was sayde
vnto hym: Aryse,eate vp,muche flesshe.
Then I loked,and behold,there was an
other lyke vnto a leoparde: thys had
wynges as a foule,euen foure vpõ the
backe. Thys beast had foure heades,&
there was power geuen him. After
thys I sawe in a visyon by night,and
behold,the fourth beast was grymme
and horrible,and maruelous stronge.
It hadd greate yron teeth,it deuoured
and destroted,and stamped the residue
vnder his fete. It was farre vnlyke ỹ
other beastes that were before it: for yt
had ten hornes, whereof I toke good C
hede.

And beholde,there came vp among
them another like horne, before whom
there wer thre of ỹ first hornes pluckte
awaye. Beholde this horne had eyes
lyke a man,and a mouth speaking pre
sumtuous thinges I loked tyl the seates
were prepared, and tyll the olde aged
sat hi downe. His clothig was as white
as snow, & the heares of his head lyke
the pure wolle. His trone was lyke the
fyrye flãme,and his wheles as the bur
nyng fyre. There drewe forth a fyrye
streame ãd went out from him. A thou-
sande tymes a thousand serued him.x
M. times ten thousand stode before hi
The iudgment was set,and the bokes
opened. Then toke I heed therunto,be-
cause of the voyce of the proude wor- D
des/which that horne spake. I beheld
tyl the beast was slaine, and hys body
destroyed,and geuen ouer to be brent i
the fire.

As for the power of the other beastes
also,it was taken awaye,but their liues
were prolonged for a tyme and season.
I sawe in a visyon by nyght, and be-
hold there cam one in the cloudes of hea
uen lyke the sonne of a mã/which went
vnto the olde aged before, whom they
brought him. Then gaue he him pow-
er and dygnytee regall that all people
tribes & tonges should serue hym. His
power is an euerlastyng power, which
shal neuer be put downe: and hys kig-
dom endureth vncorrupt.

My herte was vexed/ and I Danyell had a troubled spirite with in me, and ỹ vysyone of my head made me afrayed, tyl I gat me vnto one of thē that stode by, to know ỹ trueth, concernig all these thynges. So he tolde me, and made me vnderstand ỹ interpretacō of these thynges.

D These foure greate beastes, are foure kynges, whyche shall aryse oute of the earth. These shal take in the kyngdom of the sayntes of the most hyest/ & possesse it styll moze and moze for a longe sealō. After thys I requyzed dylygently to knowe the truth, concernig ỹ fourth beast wych was so farre vnlyke the other beastes/ and so horryble; whose teeth were of Yron, and his nayles of brasse: whych deuoured and destroyed, and stamped the residue vnder his fete I desyred also to knowe the trueth, as touchyng the ten hornes that he had vpon his head/ and this other whyche came vp afterwarde, before whose face there fel downe thre: which horne had eyes and a mouth that spake presumptuous thynges, and loked with a grimmer visage then his felowes. I beheld and the same horne made battel against the sayntes, ye and gat the victory of them: vntyl the tyme that the old aged cam: that the iudgement was geuen to the chyefeste Sayntes and tyll the tyme, that the saintes had the kyngdō in possession. He gaue me this answere That fourthbeaste shalbe the fourth kingdome vpon earth: it shalbe more then all other kingdomes / it shall deuoure, treade downe, and destroye all other landes.

The ten hornes, are ten kinges, ỹ shal aryse out of that kyngdome after whō there shal stād vp another whych shalbe greater then the fyrst. He shall subdue thre kiges, and shal speake worldes against the hyest of al: he shal destroy the sayntes of the mōst hiest and thynke, that he may chaung times ond lawes. They shalbe geuen vnder hys power, vntyll a time, two tymes, and half a tyme.

But the iudgment shalbe kept, so that his power shalbe taken from him for he shal be destroyed/ and perysh at the last. As for the kyngdom: power and all mighte that is vnder the heauen: it shalbe geuen to the holy people of the moost hyest/ whose kingdom is euerlasting, yea al powers shall serue and obeye him. Thus farre extend the wordes. Nevertheles I Daniel was so vexed in my thoughtes, that my countenaunce chaunged, but the wordes I kepte styl in my hart.

¶ A vysyon of a sterke betwene a rāme and hegoat The vnderstanding of the vysiō is of the battel betwene the king of Persia and the kynge of the Grecyans. Of the shameles kyng Antichist.

¶ The. viii. Chapter.

3 IN the thyrde yeare of the raygne of king Balthazar there appered a vysyō vnto me Daniel, after that I had seane the fyrste I sawe in a vision (and when I sawe it, I was at Sulis in the chefe cytee/ which lyeth in the land of Elam) and in the vysiō, me thought I was by the ryuer of Ulai.

Then I loked vp, and sawe: and beholde there stode before the ryuer/ a rāme, whyche hadde hornes: And these hornes were hyghe, but one was hier thē another, and the hyest cāe vp last. I sawe ỹ this rāme pushed with hys hornes, against the west, against the north, and against the south so that no beastes might stand before him, nor defende them from his power but he dyd as him lysted, & waxed greatly. I toke hede vnto this, and then cāe there an he goate from the weste ouer the whole earthe / and touched not the grounde.

This goate had a maruelous goodly horne betwyxte his eyes/ and came vnto the rāme, that had the two hornes (whom I had sene a fore by the ryuer side) and ranne fearcely vpō him with his myght. I sawe hym drawe neygh vnto the rāme being very fearce vpon hym: yea he gaue hī such a stroke that he brake his two hornes: Neither had the rāme so much strength as to stand before him: but he cast him doune troden him vnder hys fete: and no man was able to delyuer the rāme out of his power.

The

The goate waxed exceadynge great and when he was at the strongest hys greate horne was broken also. Then grewe ther other four suche lyke in the stede/ towarde the. iiii. wyndes of the heauen. Yea, out of one of the least of these hornes, there cam vp yet another horne, which waxed maruelous great: towarde the south/ towarde the east, & towarde the farre pleasaunt lande. It grewe vp to the hoost of heauen where of it dyd caste some downe to ỹ ground and of the starres also, and trode them vnder fete.

Yea, it grewe vp vnto the prynce of the host/ frō whō the dayly offeryng was taken, and the place of hys Sanctuary casten downe. And a certayn season was geuen vnto it agaynste the dayly offeryng (because of wyckednes) ỹ it myght cast downe the veryte to the grounde, and so to prospere in all thynges, that it wente aboute.

Upon this, I herd one of the saintes D speakynge, whych sayncte sayde vnto one that asked this questyon: How longe shall this vysyon of the dayly sacrifice and of the waskyng abhominacyon endure: that the Sanctuary & the power shal so be troden vnder fete, And he answered him: Vnto the euenynge and the morynynge, euen two thousande and thre Hundreth dayes: Then shall the Sanctuarye be clensed agayne.

Now when I Daniell had sene this vysyon/ and sought for the vnderstandynge of it: beholde, there stode before me a thynge lyke vnto a man. And I heard a mans voyce in the ryuer of Ulay, whych cryed/ and sayde: O Gabryel, make this man vnderstande the vysyon. So he came, and stode by me. But I was afrayed at his commynge and fell downe vpo: my face.

E Then sayd he vnto me: O thou sōne of man, marcke well, for in the last time shall this vysyon be fulfylled.

Now as he was speakynge vnto me/ I waxed sayntes so that I stuncke downe to the grounde: But he toke hold vpō me, and set me vp agayne, sayynge: Beholde, I wyll shew thee, what shal happen in the last wrath: for in ỹ time appoynted it shalbe fulfylled

The rāmme whiche thou sawest w the two hornes, is the kyng of the Medes ād Perses: but the goote is ỹ king of Greke land: the greate horne ỹ stode betwyxt his eyes/ that is the principal kynge. But where as it brake, 4 foure other roose vp in the stead: it sygnyfieth/ that out of this people shal stande vp foure kyngdoms/ but not so mighty as it.

After these kyngdomes (whyle vn F godlynes is a growing) ther shal aryse a kyng of an vnshamefast face, whiche shalbe wise in darck speakynges.

He shalbe myghtie and strong, but not in his owne strength. He shal destroye aboue measure, and al that he goeth about shal prospere: he shal slaie the strong and holy people. And thorow his craftynes, falshed shall prospere in his hand: his hart shalbe proud and many one shall he put to death in his welthynes. He shal stād vp against the Prynce of prynces, but he shall be destroyed without hande. And thys vysiō that is shewed vnto thee, is as sure as the euening and the morning. Therfore wrpte thou vp thys syghte/ for it is wilbe longe, or it come to passe.

Upō thys was I Daniel very faint so that I laye sicke certayne dayes: but when I rose vp, I went about the kinges busynes, and maruyled at ỹ visiō neuerthelelle no man knew of it.

¶ Daniell despyreth to haue that perfourmed of God whych he had promysed concernynge the returne of the people from their bannyshement in Babilon. A true confession. Daniels prayer is herde. Gabriell Jungel expoundeth vnto hym the vysion of the. 70. weakes. The anoynting of Christ. The buyldinge againe of Jerusalem vnder Nehemiah. The death of Christ. The castyng out of the wycked Jewes

¶ The. ix. Chapter.

1 IN the fyrste yeare of Darius the sonne of Assuerus which was of the sede of ỹ Medes, & was made king ouer the realme of the Caldees: yet euen in the fyrste yeare of his raigne, I Danyel desyred to knowe ỹ yeasyre numbre out of the bokes, wher of the Lorde spake vnto Jeremye the Prophete: that Jerusalem shoulde

lye waste.lxx.yeares: and I turned me vnto God the Lorde/for to praye and make myne intercessyon/with fastig, sack clothe and ashes. I prayed before the Lorde my God,and knowledged, sayinge:

O Lorde,thou greate and fearfull god thou that kepeste couenaunt and mercy with them,whych loue thee,and do thy commaundementes: We haue synned,we haue offended,we haue ben vngodly and gone back/ye we haue departed from all thy preceptes & iudgmentes.

We wolde neuer folow thy seruauntes the prophetes, ¶ spake in thy name to oure kynges and prynces, to oure forefathers/and to al the people of the lande. O Lorde,righteousnes belongeth vnto thee,vnto vs pertayneth nothig but open shame: as it is come to passe thys daye vnto euery man of Juda/& to them that dwel at Jerusalem: Yea vnto al Israell, whether they be farre or nye:throughout al landes:wherin ¶ hast strawed them,because of the offences that they had done agaynste thee. Yea O Lorde/vnto vs, to our kinges and prynces, to oure forefathers: euen to vs al, that haue offended thee, belongeth vpon shame. But vnto the O Lorde our God,pertayneth mercy & forgeuenes. As for vs,we are gone backe from him, and haue not obeyed the voice of the Lorde our god/to walk in his lawes,which he layde before vs by his seruauntes the prophetes/ye al Israell haue transgressed, and gone backe from the lawe,so that they haue not herkened vnto thy voyce.

Wherfore the curse and othe that is wryten in the law of Moyses the seruaunt of god(agaynst whom we haue offended)is poured vpon vs. And he hath performed his wordes, which he spake agaynste vs,and agaynste oure iudges that iudged vs:to bringe vpon vs suche a greate plage, as neuer was vnder heauen, lyke as it is nowe come to passe in Jerusalem. Yea, al this plage,as it is wryten in the lawe of Moyses/is come vpon vs.
Yet made we not oure prayer before the Lorde oure God, that we myght turne agayne from oure wyckednesse, and to be lerned in thy veryte. Therfore hath ¶ Lorde made haste,to bringe thys plage vpon vs:for the Lord oure God is righteous,in al hys workes whych he doth: for why,we would not hercken vnto his voyce.

And now O Lorde oure God,thou that with a mighty hande hast brought thy people oute of Egypte, to get thy selfe a name, whych remayneth thys day/ we haue synned. O Lord/and done wyckedly agaynst all thy righteousnes: pea let thy worthiull displeasure be turned away(I beseech ¶) fro thy cite Jerusalem thy holy hyll. And why:for oure synnes sake,and for the wickednesse of oure forefathers is Jerusalē & thy people abhorred/of al them that are aboute vs. Now therfore, O oure God,heare the prayer of thy seruaunt,and hys intercessyon. O let thy Face shyne ouer thy Sanctuary, that lyeth waste.

O myGod,enclyne thine eare,and herken(at the leest for thyne owne sake) ope thyne eyes:beholde how we be desolated ye & the cytye also,whych is called after thy name:for we do not cast our prayers before thee in our owne righteousnes no but only in thy greate mercyes. O Lord heare. O forgeue Lord: O Lord consyder. Tarye not ouer long:but for thine owne sake do it. O my God , for thy cytee and thy people is called after thy name.

As I was yet speakynge at my prayers,knowledging myne owne sines and the synnes of my people,makyng so myne intercessyon before the Lorde my God for the holy hilles sake of my God

Yea,whyle I was yet speakyng in my prayer,beholde,the man Gabryel(whom I had sene afore in the vysiō) came flyig to me and touched me aboute ¶ offerige tyme in the euenynge. He informed me and spake vnto me: O Daniel(sayd he) I am now come to make the vnderstand it: For as soone as thou begannest to make thy prayer,it was so deuysed, and therfore am I come to shew thee. And why: For thou art a man greatly beloued.

Wherfore ponder the matter well; that

that thou mayest learne,to vnderstande the vysyon. lxx. *wekes are determined ouer thy people,and ouer the holy citie: that the wickednes may be consumed, that the synne maye haue an ende,that the offence maye be reconcyled, and to bring in euerlasting ryghteousnes/to fulfyl the vysions and the Prophetes, and to anoint the moost holy one. Vnderstande this then, and marke it wel: that from the time it shalbe concluded to go & repayre Jerusalē agayne/vnto Christ(or the anoynted) prynce: there shalbe seuen wekes. Then shal the stretes and walles be buylded agayne in.lxii. wekes,but with harde troublous tyme. After these.lxii. wekes,shal christ be slayne,and they shall haue no pleasure in hym. Then shal there come a people with the Prince,and destroye ¶ cytie and the Sanctuary:and his end shal come as the water flood. But the desolatyon shal contynue tyl the ende of the battayl.

He shall make a strong bond with many,for the space of a weke:and whe ¶ weke is half gone,he shal put doune the slayne and meateoffrynge.
And in the temple there shalbe an abhominable desolacyon/tyll it haue destroyed all. And it is concluded, that thys wastyng shall contynue vnto the ende.

The notes.

*A weke is here taken for seuen yeare,as in Leuitis xxv. Wherfore the lxx.wekes are foure.C. and.xx. yeares.

¶ There appeareth vnto Daniell,a man clothed in lynen which sheweth hym wherfore he is sente.

¶ The.x. Chapter.

IN the thyrde yeare of kynge Cirus of Perlia,there was shewed vnto Daniell (otherwyse called Balthasar)a matter,ye a true matter , but it is yet a long tyme vnto it. He vnderstoode the matter wel ,and perceaued what the vysyon was. At the same tyme, I Daniel mourned for the space of thre weakes, so that I had no luste to eate bread:as for flesh and wyne there came none in my mouth: No, I dyd not ones annoynt my self,til the whole three wekes were out.

Upon the xxiiii. day of the fyrst moneth , I was by the great flood called Tigrys. I lyfte vp myne eyes , and loked/and beholde a man clothed in lynen /whose loynes were gyrded vp with fyne gold of Araby/his body was like the Chrysolyte ston,hys face(to loke vpon)was lyke lyghtenynge ,hys eyes as the flame of fyre ,hys armes and feate were lyke fayre glysterynge metal, but the voyce of hys wordes was lyke the voyce of a multitude.

I Daniel alone sawe thys vysyon, the men that were with me,sawe it not: but a greate fearefulnesse fel vpon the so that they fled away & hyd the selues. I was left there my selfe alone/& sawe thys greate vysyon so longe tyll there remayned no more strength wythin me yea I lost my colour cleane. I wasted awaye and my strength was gone. Yet herde I the voyce of hys wordes: and as sone as I hearde it, sleepinesse came vpon me/ and I fell downe flat to the ground vpon my face.
And behold an hand touched me,which set me vp vpon my knees and vpon the palmes of my handes saying vnto me O Daniel,thou wel beloued man:take good hed of the wordes that I shal say vnto thee, and stand vpright vp/for vnto thee am I now sente. And when he had said these wordes, I stode vp tremblig Then sayde he vnto me:feare not Daniell:for why,sence the fyrst daye that thou set thyne herte to vnderstand,and dyddest chasten thy selfe before thy god thy wordes haue bene heard.

And I had come vnto thee when thou begānest to speake had not the Prynce ouer the kyngdome of the Perses withstande me xxi dayes. But lo Michael one of the chefe Prynces, came to helpe me,hym haue I left by the kyng of Persya/and am comme to shew thee what shall happen vnto thy people in the latter dayes. For it will be longe yet or the vysyon be fulfilled.

Now when he hadde spoken these wordes vnto me/I cast down my head to:the ground and held my tong. Behold there touched my lyppes one very lyke vnto a man. Then opened I my mouth: And sayde vnto hym that stoode before me: O my lorde,my ioyntes are loused

The Prophecy

in the vysion, & ther is no moze stregth wythin me. How maye my Lordes seruaunt then talke wyth my Lorde? Seyng there is no strenght in me/ so ỹ I cannot take my breath. Vppon thys ther touched me againe one muche like a man, and comforted me sayeng: O thou man so well beloued/ feare not: be content, take a good heart vnto thee/ād be stronge. So when he hadde spoken vnto me, I recouered and sayde: speake on my Lorde, for thou hast refreshed me Then sayde he: Knowest thou wherfore I am come vnto thee? Now wyll I go agayne to fyght wyth the prynce of the Perses. As sone as I goo forthe/ lo, the Prynce of Grekelande shall come. Neuertheles, I wyll shewe thee the thynge that is fast noted in ỹ scripture of truth And as for all ponder Matters, there is none that helpeth me in thē, But Michaell youre prynce.

¶ Prophecy of the kynges of Persia. Of the kingdome of Grece. Of the kyngdom of Egypt; and of the bonde therof, and of the battell wyth the kingdome of Syria. Of the Jewes that flye vnto the kynge of Egipte, whome Antiochus the kyng of Siria persecuteth, which figureth vnto vs Antichryste. The pryde of Antiochus.

✠ The .xi. Chapter

A Nd in the fyrst yeare of Darius of Medea, I stode by hym to comfort hym, and to strength hym, and now wyl I shewe thee the truethe.

Beholde, there shall stande vp yet three kynges in Persia, but the fourth shalbe farre rycher then they all. And when he is in the cheafest power of hys ryches/ he shall prouoke euery man agaynst the realme of Grekeland. Than shal there aryse yet a myghtye kyng that shal rule wyth great dominion and do what him lyst, and as sone as hys kyngdome commeth vp, yt shalbe destroyed and diuyded toward the foure wyndes of the heauen. They that come after hym shal not haue suche power and dompynon as he but hys kyngdome shalbe scattered, yea euen amonge other then those. And the kynge of the south e shalbe myghtyer, then hys other Prynces. Agaynste hym there shall one make hym selfe stronge & shal rule hys dominiō wt great power But after certayne yeares, they shalbe ioyned together, ād the kynges daughter of the south shal come to the kyng of the Northe, for to make frendshyppe, but she shall not obtayne the power of that arme, neither shal she be able to endure thorow hys myght: but she, and such as brought her (yea ād he that begat her, and cōforted her for his tyme) shalbe delyuered vp. Out of the braunches of her roote, there shall one stande vp in hys steade: whyche wyth power of armes shall go thorow the kynges land of the north/ and handle hym accordyng to his strength. As for their Idols ād prynces, wt their costly Jewels of gould and syluer, he shal cary thē awaye captiues into Egypte, and he shall preuayle agaynst the kyng of thenorth certayne yeares. And whē he is come into the kynges realme of ỹ south/ he shalbe fayne to turne againe into hys awne lande. Wherfore hys sonnes shalbe displeased, & shal gather together a mighty greate hoost of people: and one of them shal come/ and go thorow lyke a water flowd: then shal he returne, and go forth with defynge and hoastynge vnto his awne lande.

Then the kyng of the south shalbe angry, and shall come forth to fight agaynst the kyng of the north: yea he shal bringe a greate multytude of people together, and a greate heape shalbe geuen into his hande: these shal he cary away with greate pryd, for so muche as he hath cast downe so many thousādes, neuertheles he shal not preuaile. For the kynge of ỹ north shall gather (of the new) a greater heape of people then afore, and cō forth (after a certayne tyme and yeares) with a mighty hoste and exceadynge greate good.

At the same tyme ther shal many stande vp agaynste the kynge of the south, so that the wicked chyldrē of thy people also shall exalte them selues (to fulfyll the vysyon) and then fall. So ỹ king of the north shal come to late lege and to take the strong fenced cytyes.

And the power of them of the south, shall not be able to abide him, and the best men of the people shal not be so strong as to resist hi. Shortly, whenhe cōmeth he shal hādle hi as he lyst & no mā shalbe so hardi as to stād against hi

He

Of Daniel

He shall stande in the pleasaunt cōtrye, whych thorow hym shalbe destroyed He shall set hys face wythall hys power to obtayne hys kyngdom, and to be lyke it. Yea that shal he do, and geue hym vn to the daughters among women, to destroye hym. But he shal fayle, neither shal he obteyne hys purpose. After thys shal he set hys face vnto the Iles, & take many of them. A prynce shall stoppe hym, to do hym a shame, besyde the confusion ỹ els shall come vnto hym. Thus shall he turne agayne to hys owne lande, shōble and fall / and be no more founde: so he that came vpon hym, and dyd hym vyolence, shall stande in hys place, and haue a pleasaunt kyngdome, and after fewe dayes he shalbe destroyed, & that neyther in wrath nor in battail. In hys steade there shall aryse a vyle person, not holdē worthy of a kynges dygnyty: thys shal come in craftely/ and obtayne the kyngdome wyth fayre wordes: he shall fyght agaynste the armes of the myghtye (and destroy them) yea & agaynst the prynce of the couenaunt,

So after that he hath taken truce wt hym, he shall handle deceatfully: that he maye get vp, and ouercome hym wyth a small flocke: and so wyth craftines to get hym to the fattest place of the lande and to deale otherwyse then ether hys fathers or grandfathers dyd For he shal destroye the thyng/ that they had robbed and spoyled/ yea and all theyr substaūce Imaginynge & thoughtes agaynste the stronge holdes/ and that for a tyme.

Hys power and herte shalbe styrred vp wyth a great armye a gaynste the kynge of the south, where thorow the kynge of the south shalbe moued then vnto battell wyth a greate and myghtye hooste also Neuertheles he shal not be able to stand for they shall conspyre agaynst hym. Ye they that eate of hys meate shal hurte hi so that hys hoost shall fall/ and many be slayne downe.

These two kynges shalbe mynded to do mischefe and talke of dysceyte at one table but they shal not prosper: for why the ende shal not come yet vnto the tyme appoynted. Then shall he go hom agayn vnto hys owne lande wyth greate good. and set hys harte agaynst the holy couenaunt, he shalbe busy agaynste it/ and then returne home. At the tyme appoynted he shal come agayne and go towarde the south. So shal it happen otherwyse then at the fyrste yet ones agayne

And whye the shyppes of Cythym shall come vpon hym: that he maye be smitten and turne againe that he maye take idignation againſt the cōuenaunt of holynes to medle agaynste yt. Yea he shall turne hym and drawe suche vnto hym/ as leaue the holy couenaunt.

He shall set myghty men to vnhalow the sanctuary of strengthe, to put downe the dayly offeryng, and to set vppe the abhominable desolation. And suche as breake the couenaunt shall he flatter wt fayre wordes. But the peple ỹ wyl know theyr God, shall haue the ouerhande ād prosper. Those also that haue vnderstāding amonge the people shall enfourme ỹ multitude and for a long season, they shalbe persecuted wythe swearde, wythe fyer, wyth captyuitye and wythe the takyng away of theyr Goodes. Now whē they fall they shalbe set vp wyth a lytell helpe: but many shall cleue vnto theym fayneely.

Yea some of those whych haue vnderstandyng shallbe persecuted also ỹ they maye be tryed, purifyed and clensed, tyl the tyme be out: for there is yet another tyme appoynted. The kynge shall doo what hym lyst [he shall] exalte and magnifye hym selfe agaynst al, that is God Yea, he shal speake maruelous thynges agaynst the God of all goddes, wherin he shall prospeare/ so long tyl the wrath be fulfylled/ for the conclusyon is decreed already. He shal not regarde the god of hys fathers, but hys lust shalbe vpon women: Yea, he shal not care for any god for he shall magnifye hym selfe aboue all. In hys place shal he worshyp the mighty Idoles and the god wdom hys fathers knewe not/ shall he honor wyth golde and syluer, with precious stones and pleasaunt Jewels.

This shall he do, seking helpe and succour at the mighty Idols & straūge goddes. Suche as will receaue him, and take him for god he shal geue the great

reate wooꝛſhyppe and powe ꝛ ꝛpea and make them Looꝛdes of the mulꝛytude, & geue them the lande wꝑth rewardes.

In the latter tyme, ſhall the kynge of the Southe ſtꝛyue wꝑthe hym: and the kynge of the Nooꝛthe in lyke maner ſhal comme agaynſte hym wꝑth Charettes, hooꝛſmen & wᵗ a greate naup of ſhyppes He ſhall come into the Landes, deſtꝛoye and go thooꝛowe: he ſhall entre alſo into the fayre pleaſaunt lande. Many cytees and coũtres ſhal decaye, excepte Edom/ Moab/and the beſt of the Chylderen of Ammon, wꝑche ſhall eſcape from hys hande. He ſhall ſtretch fooꝛth hys handes Apocal,xii.c vpon the countries & the land of Egypt ſhal not eſcape hym. Fooꝛ thooꝛow hys goyng in, he ſhall haue dompnion ouer the treaſures of ſylucr and golde, and ouer all the pꝛecious Jewels of Egypte. Lybia and Ethiopya. Neuertheleſſe the ꝛpdynges out of the eaſt ād the nooꝛth ſhall trouble hym: fooꝛ the wꝑch cauſe he ſhal go fooꝛthe to deſtꝛoye and cutte a greate multytude. The tẽ ſ of his palace ſhal be pytcht betwitte the two ſeas, vppon ꝯ hyll of the noble ſanctuarye, & he ſhall Apocalꝛc come to the ende of it, and then ſhall no man helpe hym.

¶ He pꝛophecieth the reſurrection of ꝯ dead. The darckenes of the pꝛopecy of Daniell.

¶ The.xii. Chapter.

Job,v ℒ (Lozꝛ:vbi

AT tyme wyl come alſo, that the great pꝛynce Mychael, wꝑch ſtandeth on thy peoples ſyde, ſhal aryſe vp: fooꝛ there ſhall come a tyme of trouble, ſuche as neuer was: ſens there be ganne to be any people, vnto that ſame tyme. Then ſhall thy people be delyuered, yea al thoſe that be founde wꝛytte in the boke. Many of them that ſlepe in the duſt of the earth ſhall awake: ſome to the euerlaſting lyfe, ſome to perpetual ſhame and rep, ofe. The wyſe (ſuche as haue taught other) ſhall glyſter as ꝯ ſhynyng of heauen and/thoſe that haue Inſtructe the Multytude vnto Godlyneſſe, ſhalbe as the ſtarres, wozlde wꝑthout ende.

B And thou O Danyel/ſhutte vp theſe wozdes and ſeale the boke tyll the laſte tyme. Many ſhal go about here & there and then ſhal knowledge encreaſe. So I Danyell loked, & beholde, there ſtode other two one vpon this ſhoze of the water, the other vppon yonder ſyde.

And one of them ſayde vnto him wꝑych was clothed in lynen/ and ſtodde aboue vpon the waters of the floude: How lõg ſhal it be to the ende of theſe wonderous wozckes?

C Then herde I the man wꝑth the lyne clothes wꝑych ſtode aboue vpon the waters of the floude: when he helde vp hys Apocal, ryght and lefte hande vnto Heauen, and ſware by hi wꝑych lyueth fooꝛ euer: that it ſhall tary fooꝛ a tyme two tymes and halfe a tyme, and when the power of the holy people is cleane ſcattered abꝛoade, then ſhall all theſe thynges be fulfylled. Apocal,x.c

I hearde it well, but I vnderſtode it not. Then ſayde I: O my Lozde what ſhal happen after that? He anſwered: go thy waye Daniell/ fooꝛ theſe wozdes ſhal be cloſed vp. and ſealed tyll the laſte tyme: and many ſhalbe purꝛyfied, clenſed and tryed. But the vngodlye ſhall lyue wyckedlye, and thoſe wycked as manye Ecclyaſti. of them as they be) ſhall haue no vnderſtandynge. As fooꝛ ſuche as haue vnderſtandyng, they ſhall regard it. And from the tyme fooꝛthe that the daylye offꝛinge ſhalbe put downe, and the abhominable deſolatiõ ſet vp, ther ſhalbe a thouſandet two hundred & xc. dayes.

O well is hym/
that wayteth
and comꝛ
meth.
to the thouſand. iii:
C, and xxxv. dayes. Go
thou thy way now,
tyll yt be ended,
take thy reſt
and byde
in
thy lot/tyll the dayes haue an ende.

¶ The ende of the Pꝛophecy of Danyel.

¶ The Boke of the Pꝛophete Oseas.

¶ The tyme wherin Oseas pꝛophecyed. Oseas by taking an harlot to his wife, ſignifieth ꝯ Idolatry of the people. The deſtꝛuctiõ of ꝯ offꝛyng of Jehu, and of the Iſraelytes, is pꝛophecyed.

¶ The fyꝛſt Chapter.

A THis is the wozd of the Lozd, that came vnto Oseas the ſonne of Beery, in ꝯ dayes of Oseas, Joathan / Ahas & Jezekiah kynges of Juda: and in ꝯ tyme of Jeroboam the ſonne of Joas kyng of Iſrael.

Fyꝛſt, when the Lozd ſpake vnto Oseas he ſayde vnto hym: Go thy waye, take an harlot to thy wyfe / and get chyldꝛen by her: fooꝛ the lande hath committed greate whoꝛdome agaynſt the Lozde. So he wente, and tokeb* Gomer the Daughter ofb** Deblaim: wꝑch conceaued/and bꝛought fooꝛth a ſonne. And the Lozd ſayde vnto hi: cal hys name c* Iſrael, fooꝛ I wyll thooꝛlye auenge the bloude of Iſrael vpon the houſe of Jehu, and wyl bꝛing the kyngdome of the houſe of Iſrael to an end. Then wyl I bꝛeake the bow of Iſrael, B in the valleye of Iſrael.

She conceaued yet agayne/ and bare a daughter. And he ſaide vnto hi: Cal her named* Lozuhamah (that ys/ not obtayning mercy) fooꝛ I wyll haue no ꝑyte vpon the houſe of Iſrael, but fooꝛget them, and put them cleane out of remembꝛaunce. Neuertheleſs I wyll haue mercy vpon the houſe of Juda, & wyl ſaue them, euen thõꝛow the Lozde their god. But I wyll not delyuer thẽ thooꝛow any bowe, ſwearde, batel, hooꝛſe oꝛ hooꝛſmen.

Now when ſhe had weaned Lozuhamah/ſhe conceaued againe, ād bare a ſonne. Then ſaide he: cal his name. c** Loamy. Fooꝛ why: e are not my people, therfooꝛe wyl not I be yours. And thoughe the numbꝛe of the chyldꝛen of Iſrael be as the ſande of the ſea, wꝑch can nether be meaſured noꝛ tolde: yet i the place wheꝛe it is ſayde vnto thẽ, ye be not my people: euen there ſhal ye be thus repoꝛted of them: they be ꝯ childꝛe of the lyuing god. Then ſhal the chyldꝛen of Juda and the childꝛẽ of Iſrael be gatheꝛed together againe/ ād chooſe thẽ ſelues one head, and then departe out of the lande: fooꝛ greate ſhalbe the date of Iſrael.

The notes.
a* That is, cõſummacion because the kyngdom of Iſrael and Juda ſhould thooꝛly be conſumed.
b* That is, grayle offygges: because of the greate delyceouſnes and voluptuouſnes ꝯ Juda and Iſrael wer in.
c* That is the lead of God.
d* That is, hauyng no mercy.
e* That is, not my people.
¶ The people is called to repentaunce.

¶ The.ii. Chapter.

TEl your bꝛethꝛen, that they A are my people: & your ſiſtꝛẽ ꝯ they haue optained mercy As fooꝛ youre a* mother, ye ſhal chyd wꝑh her/ & tꝛeꝛoue her: fooꝛ ſhe is not my wyfe, nether am I hur huſbande, vnleſſe ſhe put away her whoꝛdome out of my ſyght/ād her aduoutry from her bꝛeſtes.

If no I ſhall ſtrype her naked, and ſet her euen as ſhe came into the wozlde: yea I ſhal lay her waſte, and make her lyke a wyldernelle, & ſlay her fooꝛ thirſt. I ſhal haue no ꝑyte alſo vpõ her chyldꝛen/ fooꝛ they be the chyldꝛeren of fooꝛnycacion.

Theyꝛ mother hath bꝛoken her wedlocke, and ſhee that bare them, is come B to confuſyon. Fooꝛ ſhe ſayde: I wyll go after my louers/ that geue me my water and my bꝛead, my wolle and flaxe, my oyle and my dꝛynche. But I will hedg her away wꝑth thoꝛnes, and ſtop it, that ſhe ſhall not fynde her fotteſtepꝛes: and though ſhe runne after her louers, yet ſhall ſhe not get thẽ, ſhe ſhall ſeke thẽ/ but not find them. Then ſhal ſhe ſaye: well, I will go turne againe to my fiꝛſte huſbande, fooꝛ at that time was I better at eaſe, then now. But this wolde ſhe not knowe/ where as I yet gaue her coꝛne, wine, oyle, ſylucr and golde, wꝑch ſhe hath hanged vpon Baall.

Wherfooꝛe now wil I go take my coꝛne and wyne again in their ſeaſon, and ta againe my woll and my flaxe wꝑche I gaue her, to couer her ſhame.

And

And now wyll I discouer her foolyshnesse, euen in the syght of her louers/ and no mã shall delyuer her out of my handes. Moreouer/ I wyl take awaye al her myrth, her holy dayes/ her newemones, her Sabbothes and al her solempne feastes. I wyl destroye her vynyardes ãd figge trees, though she sayeth: lo, here are my rewardes that my louers haue geuen me. I wyl make yt a wodde / and the wylde beastes shall eate it vp. I wyl punysh her also for ỹ dayes of Baal, wherin she censed him decking him with her earinges & cheynes: when she folowed her louers/ and forgat me, sayeth the Lord.

Wherfore behold I wyll cal her a gaine, bring her into a wyldernes, and speake frendely vnto her. There wyl I geue her her vynyardes agayne, yea & the valley of Achor also to shewe her hope and comfort. Then shal she singe there as in the tyme of her youth/ and lyke as in the daye when she came out of the land of Egypt. Then (sayeth the Lord) she shal saye vnto me: O my husband and shal cal me nomore Baal: for I wil take away those names of Baal from her mouth, yea she shal neuer remembre their names any more. Then wyl I make a couenaunt with them, with the wilde beastes, with the foules of the ayre/ and with euery thing ỹ creepeth vpon the earth.

Is for bowe, sweard, and batell/ I wyl destroy suche out of the land, and wyl make them to slepe safely. Thus wyl I marry thee vnto myne owne selfe for euermore: yea euen to my selfe wil I marry thee, in rightuousnes, in equytee/ in louyng kyndnesse and mercy. In fayth also wyll I marry thee vnto my self, and thou shalt know the Lord. At the same time wyl I shew my selfe frendly and gracious vnto the heaues, sayeth the Lord: and the heauens shall helpe the earth / and the earthe shall helpe the corne, wine and oyle/ ãd they shal helpe Israell. I will sowe them vpon earthe, for a sede to myne owne selfe, and will haue mercy vpon her, that was without mercy.

And to them whyche were not my people, I wyll saye: Thou arte my people. And he shal saye: thou arte my God.

The notes.

a* Mother here sygnifyeth the Synagoge of the Iewes, or the church or congregation of the people as in Esay. l. a

Of the loue of god toward the people.

The. iii. Chapter.

Then saide the Lorde to me: Go yet thy waye and bow an aduouterous woman, whom thy neighboure loueth, as the Lord doth the children of Israel: how be it they haue respect to straunge goddes, and loue ỹ wine kannes. So I gat her for xv siluerlinges, and for an Homer and an half of barlie, & saide vnto her: Thou shalt bide with me a longe season, but se that thou playest not the harlot, and Loke thou medle wyth none other man, and then wyll I kepe my selfe for thee.

Thus the children of Israel shal sit a greate while without kig & prince without offering and aultar, without prest and reuelation. But afterwarde shal the children of Israel conuerte & seke the Lorde their God, and Dauid their king: & in ỹ latter dayes they shal worshyp the Lorde, and his louing kyndnes.

A cõplaint against ỹ people & ỹ prestes of Israell

The. iiii. Chapter

Heare the word of the Lord O ye children of Israel: for the Lord must punish the that dwel in the lãd. And why? ther is no faithfulnes there is no mercy/ ther is no knowledg of God in the lande: but swearynge, lyeng, man slaughter, theft, and aduoutry haue gotten the ouer hand, and one bloudgiltines foloweth an other. Therfor shal ỹ lãde in amiserable case and all they that dwell therein, shall mourne. The beastes in the felde, the foules in the ayre, and the fysshes in ỹ sea shal dye. Yet is there none that will chasten nor reproue another de prestes which shoulde reforme other men, are become lyke the people.

Therfore stomblest thou in the day tyme and the prophet with thee i the night. I wyll bring thy mother to sylence, ãd why? my people perysshe/ because they haue no knowledge. Seyng then that thou hast refused vnderstanding therfore wyl I refuse thee also: so that thou shalt no more be my prest. And for so muche as thou hast forgotten the lawe of thy God, I wyll also forget thy children. The more they increased in the multytude, the more they synned agaynst me, therfore wyl I change their honoure into shame. They eate vp the synnes of my people, and forage them in their wyckednesse. Thus the prest is become lyke the people. Wherfore I wyl punysh them for their wycked wayes, ãd reward them accordynge to their awne ymaginacyons. They shall eate/ ãd not haue ynough: They haue* vsed whordome/ therfor shall they not prosper: ãd why? they haue forsaken the Lorde/ and not regarded him.

Whordom, wyne and dronckennesse take the harte awaye. My people aske counsayl at their stockes, their staf must tell them. For an whoorysh mynde hath deceaued them/ so that they cõmytte fornycacyon agaynst their God. They make sacrifyces vpon the hye mountaynes, and burne theyr incense vpon the hylles, yea amonge the okes, groues ãd bushes, for there are good shadowes. Therfore youre daughters are become harlottes, and youre spouses haue broke theyr wedlocke. I wyll not punysh your daughters for beynge defyled, and your brydes that be come whores: seyng the fathers them selues haue medled wyth harlottes/ and offered wyth vnthryftes: but the people that wyl not vnderstande must be punyshed.

Though thou* Israel art disposed to playe the harlot, yet shuldest not thou haue offended, O Iuda: thou shuldest not haue runne to Galgal, nor haue gone vp to Bethauen nor haue sworne, ỹ lord lyueth. For Israel is gone backe lyke a wanton cowe. The Lord therfore shal make her fede, as the lambe that goeth a straye. And where as Ephraim is becõe partaker of Idols/ wel, let hi go. Theyr Dronckennes hath putt them backe, and brought them to whordom.

Their rulers loue rewardes, bring (say they) to their owne shame. A winde shal take hold of their fethers, ãd they shall be confounded in their offringes.

The notes.

a* To vse whordom or fornicatyon thorow out ỹ prophetes, is, to take another god thẽ the true god and to serue images or to beleue in them.

b* Israell and Ephraim, for the moost part in the prophetes are taken for the .x. trybes, Psal lxxviii. b. Ye reade in the .iii. of the kynges .xii. of that .x. trybes folowed Ieroboam, where as only Iudas Beniamin abode by Rehoboam, Those .x. trybes are cõmonly called Israel in the Prophetes: as Beniamin is tokened with Iuda.

Against the Prestes & rulers of Israel. The helpe of man can do nothyng against god.

The. v. Chapter.

Ye prestes: heare this/ take hede, O thou housholde of Israel: geue eare/ O thou kynglye house: for this punishment wyl come vpon you/ that are become a snare vnto Mizphah, and a syzed net vnto the mounte of Tabhor. They kyll sacryfices by hepes, *to begyle the people therwith: therfore wyll I punysh them all. I know Ephraim wel ynough, and Israel is not hid fro me: for Ephraim is become an harlot: and Israel is defiled. They are not mynded to turne vnto their God, for they haue an whorysh hearte, so that they can not knowe the Lorde.

But the pryde of Israell wyll be rewarded him in hys face, yea both Israel and Ephraim shal fall for their wickednes, and Iuda with them also. They shal come with their shepe and bullockes to seke the Lorde, but they shal not fynd him, for he is gone from them. As for the lord, they haue refused him and brought vp bastard children: moneth therfore shal deuoure them with their portions. Blowe wyth the shawmes at Gabaa/ and with the trõpet i Ramah. Cry out at Bethauẽ vpõ yõder syde of Ben Iamyn. In the tyme of the plage shal Ephraim be layde waste therfore dyd I faithfully warne the trybes of Israel. Yet are the princes of Iuda become lyke them, that remoue the lãdemarkes, therfore wyl I poure out my wrath vpon them lyke water. Ephraim is oppressed, and can haue no ryght of the lawe: for why? they fo-

lowe the doctrynes of men. Therfore wyl I be vnto Ephraim as a moth, and to the house of Juda as a caterpiller.

D
Hill.Re.vbi.b
Deu,xpviiib

When Ephraim sawe his sycknes and Juda his dysease: Ephraim went vnto Assur, and sent vnto kyng Jareb: yet could not he help you, nor ease you of your payne. I am vnto Ephraym as a lyon, and as a lyons whelpe to the house of Juda. Euē I/ I wyl spoile thē and go my wate. I wyll take them wt me, and no man shal rescue them. I wil go/ & returne to my place, til they ware fayne, and seke me.

¶ Affliccyō causeth a man to resourne to god. The wyckednes of the Prestes.

¶ The.vi. Chapter.

A
Job.v.b

IN theire aduersytee they shal seke me/ and saie: come let vs turne agayne to the Lord: for he hath smytten vs, and he shall heale vs: he hath wounded vs/ and he shal bid vs vp agayne: a *after two dayes shal he quicken vs, in the thyrd daye he shal rayse vs vp, so that we shal lyue in hys syght. Then shal we haue vnderstandyng & endeuoure oure selues to know the Lorde. He shal go forth as the spryng of the day/ & come vnto vs as ȳ euenyng and mornyng rayne vpon ȳ earthe.

O Ephraim/ what shal I do vnto thee? O Juda, how shal I entreate thee? seynge your loue is lyke a morning cloud B and lyke a dewe that goeth early away Therfore haue I cut downe the Prophetes, and let them be slayne for my wordes sake: so that thy punishmente shal come to lyght. For I haue pleasure in louyng kyndnes/ and not in offeryng: yea in the knowledge of God, more then in burnt sacrifice. But euen lyke as Adam dyd, so haue they broken my couenaunt, and set me at naught.

Galaad is a citie of wycked doers, of malycious People and bloudshedders. The multytude of the Prestes is lyke C an heape of theues, murtherers & blod thurstye: for they haue wrought abhomynacyon. Horrible thinges haue I sene in the house of Israel, there playeth Ephraim the harlot, and Israell is defyled: but Juda shall haue an harueste for him self/ whē I returne the cap tyuytye of my people.

The notes:

a* After two dayes shall he quicken vs, and in the thyrd daye shall he rayse vs vp, &c. That is, for a certen space wyll he afflict and trouble vs but he wyll heale vs agayne and restoare vs to soundnes The thyrde daye that is wythoute longe delaye or long taryaunce.

¶ Of the vyces and wantonnes of the people.

¶ The.vii. Chapter

WHen I vndertake to make Israell whole, then the vn- I
gracyousnesse of Ephraim and the wickednes of Samaria commeth to lyghte, then go they aboute wyth lyes. At home they be theues, and wythout they fall to robbyng, they consyder not in theyr hertes that I remembre all theyr wyckednes. They go about wyth theyr owne inuencions/ but I se them wel ynough. They make the kyng and the princes to haue pleasure in theyr wyckednesse and lyes. All theis burne in aduoutery, as it were an ouen that the baker heateth/ whē he hath lefte kneadynge/ tyll the dowe be- B leuened: Euē so goeth it thys day with oure Kynges and Rulers, for they be gyn to be wod dronke through wyne: they vse familyaritye wyth suche as deceiue them. They, wyth the ymaginacyon of theyr herte are lyke an ouen: theyr sleape is all the nyght lyke the slepe of a baker, in the morning is he as hote as ȳ flame of fyre: they at altogether as hote as an ouen.

They haue deuoured theyr owne iud- C ges: all theyre Kynges are fallen: yet is ther none of them that calleth vpon me Therfor must Ephraim be myxte amōg the Heathen. Ephraim is become lyke a cake, that no Man turneth: straungers haue deuoured hys strēght: yet he regar deth it not: he waxeth full of gray heares, yet wyl he not know it: and the pryde of Israel is cast down before theyr face, Oseæ.4
yet wyll they not turne to the Lord their God, nor seke hym for all thys.

Ephraym is lyke a doue, that is begy- Hilarius
led, and hath no harte. Now call they vp on the Egyptians, nowe goo they to the Assyryans: but whyle they be going here and there, I shall spreade my nette ouer them & draw them downe as the foules of the ayre, and accordynge as they haue bene warned/ so wyll I punysh them.

Woo

woe be vnto them, for they haue forsaken me. They must be destroyed, for they haue set me at naught. I am he that haue redemed them and yet they dissemble wyth me. They call not vpon me wt theyr hertes/ but lye houlynge vpō theyr beddes/ where as they come together, it is but for meate and drynke, and me wyll they not obey. I haue taght thē, & defended their arme, yet do they ymagyn mischefe agaynst me. They turne them selues but not a tyght, and are become as a broken bowe. Theyr princes shal be slaine with the swerde for the malyce of theyr tunges suche blasphemyes haue they lerned i the lande of Egypte.

¶ The destruccyon of Juda and Israel, be cause of their Idolatrye.

¶ The.viii. Chapter.

SEt the horne to thy mouth/ I
and blowe: set the swyftlye as an Aegle, vnto the house of the Lorde, for they haue broken my couenaunt, and transgresed my lawe. Israell can saye vn to me: thou art my god, we knowe thee: but he hath refused the thynge that is good, therfor shall the enemy folowe vp on hym. They haue ordened kynges, but not throw me: they haue made princes and I must not knowe of it. Of theyr syluer and golde haue they made them Images, to bringe them selues to destructyon. Thy calf, O Samarya, shalbe taken awaye, for my wroth ful indygnacō is gone forth against thee. How long will it be, or they can be clensed? For the calfe came from Israel, the worcke man made it/ therfor can it be no God, but euen to a spyders webbe shall the Calfe of Samarya be turned. a* They haue sowne wynde/ therfor shall they reape a storme

Theyr sede shall beare no corne, there B
shall no mele be made of theyr increase: though they reape yet shall straungers deuoure it vp. Israell shal perysh, the Gentyles shall intreate hym as a foule vessell. Synce they went vp to the Assyryans, they are become lyke a wilde asse in the deserte.

Ephraym geueth rewardes to get louers, therfor are they scatred amōg the heathen there wil I gather them vp They shall soone be weerye of the bur then of kynges and Princes. Ephraim hath made many aultars to do wycked nes: therfore shall the aultars turne to hys synne. Though I shewe them my lawe neuer so much, they counte it but straunge doctryne. Where as they doo sacrifice/ offeryng the flesh and eating C it: the lorde wyll haue no pleasure there in but wyll remembre theyr wickednes ād punysh their synnes: Israel turneth againe into Egipte they haue forgotten him that made thē they build churches, ād Juda maketh many stroōg cities; therfore wyll I sende a fyre into their cyties and it shall consume theyre places.

The Notes.

a* That is, They haue geuen them selues to vayne and tryflynge thynges, therfore shall they falle into great trouble and ieopardy. To sowe wynde is as much to say among the Hebrues, as to labour in vayne and to lese the labour.

¶ Of the hunger and captiuitie of Israel

The.ix. Chapter.

DO not thou trumphe, O Israell, make no bostinge more then the Heathen, for A
thou hast committed aduoutry agaynst thy God: of raūg rewardes hast thou loued more thē al the corne flo wres. Therfore shal they no more enioye the corne flo wres & wynepressels, and their swete wyne shal fayle them. They wyl not dwel in the Lordes lande, but Ephraim turneth a gayne into Egypt, and eateth vncleane thynges amonge the Assirians. They powre out no wyne for a drinckoffering vnto the Lord nether geue they hi their slayne offeringes: but they be vnto thē as mourners meates, wherein all they that eate them, are defyled. For ȳ bred that they haue suche lust vnto, shal not come into the house of the lord. What wyll ye do then in the a* solempne dayes/ and in the feast of the lorde? lo, they shal get them away for the destrucciō; Egypte shall receaue them, and Noph B
shal bury them.

The nettels shall ouergrowe their pleasaunt goodes, and bushes shalbe i their tabernacles. Be ye sure (O Israel)

FF.ii. the

the tyme of visytatiō is com/the dates of recompensyng are at hande. As for the Prophete,ye holde him for a foole: and hym that is riche in the spyrite,for a mad man: so greate is your wickednes and malyce. Ephraim hath made hym self a watchman of my god,a Prophet that is becom a snare to do hurt in euery strete,and abhominacyō in the house of hys God; They be gone to farre, ād haue destroied them selues,like as they did afore time at Gabaa. Therfore ther wickednes shalbe remembred, ād their sinnes punyshed.

I foūde Israel lyke grapes in the wyldernes/and sawe their fathers as the fyrst fygges in the top of the fyg tre But they are gone to Baalpeor/and rūne awaie fro me to that shameful Idoll, and are become as abhominable as their louers. Ephraim[b]*flyeth like a byrde,so shal their glory also. In so much,that they shall neyther begette) conceaue nor beare childzen. And though they bynge vp anye,yet wil I make[thē childles among me. Yea wo shal come to them, when I departe frō them. Ephraim(as me thinke)is planted in welthynes,lyke as Tyrus, but now must she bynge her owne childzē forth to the manslayer.

O Lorde ÿ shalt geue them: what shalt thou geue them:geue them an vntruthful wombe ād drye breastes. All their wyckednes is done at Galgall, there do I abhorre them. For the vngracyousnes of their owne inuencyons, I wyl dryue them out of my house. I wyl loue thē nomore,for all their princes are vnfaythful. Ephraim is hewen doune their rote is dryed vp so that they shal brynge nomore frute:yea and though they bring forth any,yet wyll I slaye/ euē the best beloued frute of their body My god shal cast them awaye,for they haue not bene obediēt vnto hi,therfore shall they go astraye among ÿ Heathē.

The Notes.

a* The scripture here calleth the collempne daye of the feast of the Lord, the tyme,of the lordes vēgaūce because that therin the power of god shewed it self in that he suffered the Aegyptians to take his people prisoners. Like thyng pe haue Sophony.i.b

¶ Agaynst Israel and his Idoles.

¶ The.x. Chapter.

Israel was a goodly vyne but he hath brought forth vnprofitable frute: yea,ÿ more frute he had,the more aultars he made,the more good I dyd to theyr lande/ the more frendshyp shewed they to their ymages Their herte is dyuided, therfore wyll they be destroyed. The lord shal breake downe theyr Images: he shall destroye theyr aultars. Then shall they saye:we haue no kynge,for whye? we haue not feared the Lorde. And what shall then the kyng do to vs? They cōmune together,and sweare vayne othes: they bee confederate together,therfore groweth theyr punishement as the wedes in the forowes of the lande.

They that dwel in Samaria haue worshyped the calfe of Bethauen:therfore shal the people mourne ouer them yea and the preastes also,that in theyre wealthynesse reioyced wyth thē: for whyle it shall passe away from them. It shal be brought to the Assirias for a Present vnto kynge Jareb. Ephraim shall receaue full punishemente: Israell shall be confounded for hys owne ymmagynacions. Samaryа wyth hys king shal vanych awaye/as the scōme in the water. The high places of Aue wher Israel do sine/shalbe cast doune thyselfe & thornes shal grow vpō their aultars. Then shal they say to the moūtaynes: couer vs, & to the hylles: fal vpon vs.

O Israell thou hast synned as Gabaa dyd afore tyme/where they remayned: shoulde not the battayll then come vpon the wycked chylderen:as wel as vpon the Gabaonites? I wyll challen them,euen after myne owne desyre,the people shalbe gathered together ouer them/when I punysh them for theyre greate wyckednes. Ephraim was vnto me,as a Cowe that is vsed to goo to plowe,therfore I loued hym/ and fell vpon hys fayre necke: I dyoue Ephrai, Juda plowed,and Jacob played the husbandman,that they might lowe vnto ryghteousnes/and reape the frutes of weldoynge that they myght plowe vp theyr fresh land, & seke ÿ Lorde,til he came and lerned thē ryghteousnes.

But nowa* they haue plowed them wyckednesse, therfore shall they reape synne,and eate the frute of lyes. Seig thou puttest thy confydence in thyne owne wayes,and leanest to the multytude of thy worthyes: there shal grow a sedycyon amonge the people. All my stronge cyties shalbe layde wast/ euen as Salmana was destroyed wyth his kynsmen of Arbel,in the date of battel,wher the mother perished with her chyldren Euen so shal it go with you(O Bethel) because of your malycious wickednes. Lyke as the morowyng goeth awaye,so shal the kynge of Israel passe.

The Notes.

a* That is. They haue geuen to them selues all ÿ naught is.

¶ Agaynst the vnkyndnes of Israel

¶ The.xi. Chapter.

When Israel was yonge, I loued hym:and called him my sonne out of the lād of Egypt. But the more they were called, the more they went backe, offeryng vnto Idoles,and censinge Images. I lerned Ephraime to go,and bare thē in myne armes,but they regarded not me, that wold haue helped them I led them with cordes of frendshyppe,and with bandes of loue. I was euen he that layed the yock vpō their neckes. I gaue them their fodder my selfe,that they should not go againe into Egypt. And now is Assur their kynge. For they wolde not turne vnto me. Therfore shal the sweard be gynne in their cyties, the store that they haue laied vp,shalbe destroied and eaten:ād that because of their owne ymaginacyons. My people hath no lust to turne vnto me/their prophetes laye the yock vpon them,but they ease theym not of their burthen.

What greate thynges haue I gone thee,O Ephraim: how faithfully haue I defended thee, O Israel: haue I delt with thee as with Adama: or haue I entreated thee lyke Seboim: No/my hart is otherwyse minded. Yea my mercy is to feruēt,therfore haue I not turned me to destroy Ephrai in my wrothful displeasure. For I am god & no mā/ I am euen that holy one i the middest of thee,though I came not vnto ÿ citee

The Lorde roareth like a lyon,that they maye folowe hym: yea as a Lyon roareth he:that they may be afrayd lyke the childeren of the sea that they may be scattered away from Egipt,as me scarre byrdes, and frayed awaye(as doues vse to be)from the Assirians lande:and that because I wolde haue them taty at home sayeth the Lorde. But Ephraim goeth about me wyth lyes,and the houle of Israell dyssembleth. Onely Juda holdeth hym with God, and wyth the true holye thynges.

¶ Agaynst the vayne trust of the people.

¶ The.xii. Chapter.

Ephraym kepeth the ayre ād foloweth after ÿ east wynde: he is euer encreasynge lyes and destruction. They be confederate wyth the Assiryans,theyr oyle is caryed into Egypt: the Lorde hath a courte to hold wyth Juda ād wyl punysh Jacob. After theyr owne wayes,and accordyng to theyr owne inuencyons shall he recompense them. He toke his brother by the hele when he was yet in hys mothers wombe,and in hys strength he wrestled with God. He stroue wyth the Aungel, and gatt the victorye so that he prayed and desyred hym. He founde hym at Bethell,& there he talked wt vs. Yea the lord god of hoostes,euen ÿ Lorde hym selfe remembred hym. Then turne to thy god,kepe mercy and equitie and hope styll in thy God. But the marchaunt hath a false weyght in hys hande he hath a pleasure to occuppye extortyon.

Ephraym thynketh thus: Tush, I am ryche, I haue good ynough: In all my worckes shall not one faute be founde/ that I haue offended. Yet am I the lord thy GOD,euen as when I brought thee out of the land of Egypte/ and set thee in thy tentes,and as in the hygh feest dayes.

I haue spoken thorowe the Prophetes/and shewed dyuerse bysions,and declared my selfe by the mynistracyon of ÿ Prophets,but at Galaad is the abhominacyon/they are fallen to vanitye. At Galgal they haue slayne Oxen: and as manye heapes of stonnes as they had in their land forowes: so many aultars haue

Samaria they made. Jacob fled into the land of Syria/and Israel serued for a wife, and for a wyfe he kepte shepe.

By a prophet the Lord brought the out of Egipt and by a Prophet he pre serued the. But Ephraim hath prouoked him todisplearsure thorow his abhominacions, therfore shal his bloude be poured vpon him selfe/and the lord hys God shall rewarde hym hys blasphemyes.

¶ Of the abhominations of Israel.

¶ The.xiii. Chapter.

A Esay.xlvi.a Ezech.xvi.b Ose.ii.b. Ose.viii.a.

THe abhominatiō of Ephraī is come also into Israel. He is gone backe to Baal/ therfore must he dye. And nowe they synne more and more: of their syluer/ they make them molten Immages/lyke the Idols of ỹ Heathen/and yet al is nothyng but the worcke of the craftesman. Notwithstāding they preache of the same: who so wyl kysse the calues, offreth to men.

Therfore they shal be as the morning cloud, & as the dew that early passeth away, & like as dust ỹ ỹ wynd taketh away from the floze, & as smoke ỹ goeth out of the chymney.

B

I am the lord thy god: which brought thee out of the land of Egipt: that thou shuldest know no God but me onely, & that thou shuldest haue no Sauioure but only me. I take diligent hede of ỹ in the wildernes that dreye lande. But when they were welfed & had ynough they waxed proude, & forgat me. Therfore wyl I be vnto them as a lyon, and as a Leopard in the waye to the Assyryans. I wyl come vpō thē as a she beer that is robbed of her welpes, and I wil breake that stubburne harte of theirs.

Exo.xx.a

Esay.xliii.a Deute.x.ii.b

There wyll I deuoure theym as a lyon: Yea the wylde Beastes shall teare them.

O Israel, thou doest but destroye thy selfe. In me only is thy helpe. Where are thy kynges now, that should helpe thee in al thy cyties? Yea and thy iudges of whom thou saydest: geue me a king ād princes. wel, I gaue thee a king in my wrathe, and in my displeasure wyll I take him from thee agayne.

C

The wickednesse of Ephraim is bounde together, and his synne lyeth hyd. Therfore shall sorowes come vpon hym as vpon a woman that trauayleth. In vnpyscrete sone is he: for he consydreth not, that he shuld not haue bene able to haue endured in the tyme of hys byrth, had not I defended hym from the graue/ and delyuered hym from death.

O death, I wil be thy death: O hell I will be thy stynge. Yet can I se no cōforte: for when he is now the goodlyest amonge the brethren, the East wynde (euen the wynde of the Lord) shall come downe from the wyldernesse/ and dryue vp hys condytes, and dryncke vp hys welles: he shall spoyle the treasure of all pleasaunt vessels.

D

As for Samarya, they shalbe made waste, and why? they are dysobedient vnto theyr God. They shall perysh wyth ỹ swerde, theyr chyldren shalbe slayne/ād theyr wemen great wyth chylde shalbe rypte vp.

¶ The destruction of Samaria.

¶ The.xiiii. Chapter.

A Iere.viii Ezech.xx. Amos.v. Hose.xiii.

ISrael/turne thee now vnto the Lorde thy God, for thou hast taken a greate fall thorow thy wyckednesse. Take these wordes with you, whē ye turne to the Lord and saye vnto hi: O forgeue vs all oure synes, receaue vs graciously, and then wyl we offre the * bullockes of our lippes vnto thee. Assur shalbe nomore oure helper, neither wyl we ryde vpon horses eny more. As for ỹ B worckes of oure handes, we wyl nomore call vpon them: For it is thou that art oure God, thou shewest euer mercy vnto the fatherlesse.

(yf they wold do this) I should heale theyr sores: yea, wyth all my herte wolde I loue theym: so that my wrath shoulde cleane be turned awaye from thē. Yea, I wold be vnto Israel as the dewe/and he shulde growe as the lylye, and hys rote shoulde breake oute as Lybanus. Hys braunches should spredc out abrode, ād be as fayre as the olyue tre, and smell as Lybanus. They that dwel vnder hys shadowe, shuld come agayne, and growe vp as the corne, ād flowryth as the vyne: he

C

D

E

F

G

he shoulde haue as good a name/as the wyne of Lybanus.

O Ephraym, what haue I to do wᵗ Idols anye more? I wyll graciously heare hym, and leade hym forth. I wyll be vnto thee as a greane fyrre tre, vpon me shalt thou fynde thy frute. Who so is wyse, shall vnderstande thys: and he that is ryght instructed, wyl regarde it. For the wayes of the Lorde are ryghtuous, suche as be godly wyl walke in thē. As for the wycked/ they wyll stomble therin.

✻ The ende of the prophecye of Oseas.

The Boke of Joell the prophete.

¶ A prophecy against the Iewes. He exhorteth ỹ prestes to prayer and fastyng for the myserye that was commynge at hande.

¶ The.i. Chapter.

A

THys is the worde of the Lord that came vnto Joel the sonne of Phatuel: Heare O ye elders: ponder thys well, all ye that dwell in the lande, if euer there happened suche a thyng in youre dayes, or in the dayes of youre fathers. Tell your chyldren of it/ & let them shewe it vnto theyr Chylderen, and so they to Certifye theyr posteryte therof. Loke what the Caterpiller hath left, that hath the grashopper eaten vp: what the grashopper left, that hath the locust eaten vp: and what the locust hath left, ỹ hath the blastyng consumed. Wake vp ye Dronckardes, and wepe: mourne all ye Wyne suppers, because of youre swete wyne for it shalbee taken away from youre mouthe. Yea, a myghtie ād an innumerable people shal come vp into my lande/ these haue teeth lyke the teeth of lyons, and chaft bones lyke the lyonesses. They shall make my vyneyarde waste, they shal pyl of the barkes of my fygge trees/ stryppe them bare, cast them awaye/ and make the braun-

B Prouer.xxiii.b

ches whyte.

Wake thy mone as a vyrgin doth that gyrdeth her selfe with sack, because of her byrde grome. For the meate and dryncke offryng shalbe taken away frō ỹ house of ỹ Lord: & the prestes the lordes ministers shall mourne. The feld shal be wasted, the land shalbe in a miserable case: for ỹ corne shalbe destroyed, ỹ swete wyne shal come to confusyon, & the oyle vtterly desolate. The housbande men and the wyne gardeners shall loke pytously and make lamentacyon for the wheate, wyne and barcly/ and because ỹ harueste vpō the feld is so clene destroyed. The grape gatheters shall make greate mone, when the vyneyard and fygettees be so vtterly wasted. Yea, all the pomgarnettes/ palmetrees, apletres, and the other trees of the felde shall wyther awaye. Thus the mery cheare of ỹ chyldren of menne shall come to confusyon.

C

Gyrde you, and make your mone/ Ye prestes: mourne ye mynystres of the aultar: goo, poure waye in, and slepe in sack cloth, O ye officers of my God: for the meate and drinke offeryng shalbe taken awaye from the house of your god. Proclayme a fastynge, call the congregacyon, gather the elders and all the inhabyters of the land together in the house of the Lord your God, and crye vnto ỹ Lorde: alas, alas, for thys daye. And why? the day of the Lorde is at hande, and commeth as a destruccyon from the almyghtye. Shal not the meates be take awaye before oure Eyes, the myrth also and ioye from the house of our God? The sede shall perysh in the grounde ỹ graners shal lye waste/ ỹ floores shalbe broke doune, for ỹ corne shalbe destroyed O what a lyghynge make the catel? ỹ bullockes are very euel lykig, because they haue no pasture: and the shepe are sampyshed awaye.

D Joel.ii.d

E

O Lord, to thee wyll I crye: for the fyre hath cōsumed the goodly pastures of the wildernesse/ and the flame hath brent vp al the trees of the felde. Yea, ỹ wylde beastes crye also vnto thee: for the water ryuers are dryed vp and the fire hath consumed the pastures of the wilderness.

the

The notes.

** S. Hierome sayth in the prologe of Osee, that these prophetes whych shewe not the tyme of their prophecy dyd prophecye in the tyme of the prophete that standeth next before them, whych declareth the tyme of hys prophecy.

The prophecyeth the commynge and ernestye of theyr enemyes. An exhortacion to moue them to cōuerte.

The.ii. Chapter

A BLow out the trompet in Sion/and cry out vpō my holy hyll that al suche as dwel in the lande maie tremble at it: for the daye of the Lord cōmethe, and is harde at hande, a darcke daye, a gloumyng daye, a cloudy daye, yea and a stormy daye, lyke as the morning spreadeth out vpon the hylles: Namely, a great ād myghty people: suche as haue not bene sens the begynnynge, neither shall be after them for euermore. Before hym shall be a consumynge fyre, and behynde hym a burnyng flāme. The lande shalbe as a garden of pleasure before hi, but behynde hym shal it be a very waste wylderneſſe and there is no mā, that shal scape hym. They are to loke vpon/ lyke barded horses/and runne lyke horse mē. They skippe vp vpon the hylles, as it were the sound of charettes: as the flāme of fire that consumeth the strawe, and as a mighty people redy to the battayll.

The folke shalbe afrayed of hym: all faces shall be as blacke as a pot. These shall runne lyke gyaunttes, and leape ouer the walles lyke mē of warre. Euery man in hys goyng shall kepe his araye, and not goo out of hys Path. There shall not one dryue another/ but eche shall kepe hys owne waye. They shal breake in at the wyndowes, and not be hurte. They shal come in to the cytye, and runne vpon the walles. They shall clyme vp vpon the houses and styppe in at the wyndowes lyke a theſe. The earth shall quake before hym, yea, the heauens shalbe moued: The Sunne and Moone shal be darckened and the starres shal wythdrawe theyr shyne.

The Lorde shall shewe hys voyce before hys hoaste for, his hoaste is greate, stronge and myghtye to fulfyll hys commaundement. Thys is that greate and marueilous fearfull day of the lord. And who is able to abyde it?

Now therfore sayeth the Lorde: Turne you vnto me with al youre hartes wyth fastyng, weppyng and mournynge, rente your hertes, and not your clothes. Turne you vnto the Lorde youre God, for he is gracyous and mercyfull/long sufferyng and of greate compassyon: ād redy to pardone wyckednes. Then (no doute) he also shall turne, and forgyue: after hys chastenyng/ he shal let your increase remayne/ for Meate and dryncke offeryinges vnto the Lorde youre God. Blowe out wyth the Trompet in Sion proclayme a fastyng, cal the congregation/ād gather the people together, warne the congregacion, gather the elders, brig the chyldren/and sucklynges together. Let the bryde goem go forth of hys chāber/and the bryde out of her closet. Let the preestes serue the lorde, betwixte the porch and the aultar/ weppyng and saying: be fauourable, O lorde be fauourable vnto thy people: let not thine heritage be brought to suche confusyon, lest the Heathē be lordes therof. Wher fore should they say amōge the Heathē, where is now their God?

Then shal the lord be gelous ouer his land, and spare his people: yea the lorde shall answere/and saye vnto hys people: Behold/ I wyl sende you corne wyne, and oyle, so that ye shal haue plēty of them: and I wyll nomore geue you ouer to be a reproſe among ỹ Heathen. Agayn/as for hī of the North/ I shal dryue him far from you: ād shutte him out in to a dry le and wast land/his face toward the east sea/and his hinder partes towarde the vttermost sea. The stynche of him shal go vp, and his fylthy corrupcyon shal fal vpon him self because he hath dealt so proudly. Feare not (O land) but be glad ād reioyce, for the lorde wyll do greate thynges. Be not ye afrayed neither (O ye beastes of the felde) for ỹ pastures shalbe grene and the trees shal beare their fruite: the fyg-

fygge trees & vineyardes shall geue theyr increase.

Be glad then (O ye chyldren of Sion) and reioyce in the Lorde youre God, for he hath geuen you a teacher of ryghteousnes./ and he it is that shal sende you downe showers of rayne/ early and late in the fyrst moneth: so that the graners shalbe full of corne and the preſſes plenteous in wyne and oyle. And as for the yeares that the grasshopper, locuste, blastynge and caterpyller (my greate hoaste whych I sent amonge you) haue eaten vp, I shal restore them to you againe: so that ye shall haue ynough to eate, and be satisfyed: and prayse the Name of the Lorde youre God that so marueilously hath dealte wyth you.

And my people shall neuer be confounded any more. Ye shall knowe/that I am in the myddest of Israel, and that I am your God: yea, and that there is none other, and my people shall no more be brought to confusyon.

After thys, wyl I poure out my spryte vpon all flesh: and your sonnes ād your daughters shall prophecy: your olde mē shall dreame *dreames, and youre yōge men shall se vysyons: yea in those dayes I wil poure out my spryte vpon seruaunts and maydens. I wyll shewe wonders in heauen aboue, and tokēs in the earth beneth, bloude and fyre, ād the vapoure of smoke. The sunne shalbe turned into darcknesse/ and the moone into bloude: before the greate and notable daye of the Lorde come. And the tyme shal come: that whosoeuer calleth on the name of ỹ Lorde, shalbe saued. For vpon the mount Syon and at Jerusalem, there shalbe a saluacyon/ lyke as the lord hath promysed: yea and amonge the other remnaūt, whom the Lorde shall call.

The notes.

*Vnderstand, true, as did Daniel and other. This prophecye ye haue also. Act. ii. c.

The of the iudgement of God agaynst the enemyes of his people.

The iii. Chapter.

A FOr take hede: in those dayes and at the same tyme/ when I turne agayne the captyuitee of Juda and Jerusalē I shall gather all people to gether/and bryng thē in the valley of Josaphat, & there wyll I reason wyth them because of my people and heritage of Israel: whoome they haue scattered about in the nations and parted my lād yea they haue cast lottes for my people, the yonge men haue they set in the borde house and sold the dāsels for wine that they myght haue to drynke. Thou Tirus and Sydon and all ye borders of the Philistins, What haue ye to do with me? Will ye dekye me? wel/ yf ye wyll nedes de kye me? I shall recompence you euen vpon youre heade and that ryght shortely, for ye haue taken away my siluer and gold, my fayre and goodly Jewels, and brought them into your goddes houses. The chyldrē also of Juda and Jerusalem haue ye solde vnto the Grecians, that ye might bringe them farre from the borders of their owne contrees.

Beholde therfore, I will raise them out of the place, where ye haue sold thē & will reward you euē vpon your head. Your sonnes & youre doughters wyll I sel thorow the handes of the childrē of Juda & so they shal geue thē forth to sel vnto thē of Saba a people of a far cōtre, for the Lord him selfe hath sayde it.

Crye out the le thinges among the Gētyles/proclayme warre, wake vp the gyauntes, let them drawe nye, let thē come vp al the lusty warryours of thē, make you swerdes of youre plowshares, and spades of your sycles and sythes. Let the weake man saye, I am stronge. Muster you/and come all ye Heathen roūde about: gather you together, thet thal the lord laye al the gyauntes to ỹ grounde. Let the people aryse, and get thē to the valley of Josaphat: for there will I set, and iudge al Heathen, roūd about. Laie to your sythes, for the harueſt is rype: come, get you doune, the wynepresse is ful, yea the wine preſſes rūne ouer, for their wickednes is waxen greate. In ỹ valley appointed, there shall be many/many people: for the daye of the Lorde is nye in the valleye appointed. The sunne and moone shalbe darckened, and the starres shall withdrawe their lyght. The Lord shal rooze out of Syon/and crye out of Jerusalem, that the heauens and the erth shall quake withall.

But

But the Lozde shall be a defence vnto
his owne people, & a refuge for the chyl
dren of Israell. Thus shal ye knowe,
that I the Lozd your God dwell vpon
my holy mount of Syon. Then shal
Jerusalē be holy, & there shal no straū
gers go thorow her any more. The shal
the mountaynes droppe swete wyne, āde
the hylles shal flowe with mylcke. All
the ryuers of Juda shall haue water
ynoughe, and out of the Lozdes house
there shal flow a spryng, to water the
broke of Sittim: but Egipt shalbe laid
waste: and Edom shalbe desolate: be-
cause they haue dealte so cruelly with
the children of Juda/and shed innocēt
bloud in their lande. Agayne, Juda
shalbe inhabited for euermore, and Je
rusalem from generacyon to genera-
cyon: for I wyll not leaue theyr bloude
vnauenged. And the Lozde shal dwell
in Sion.

¶ The ende of the pzophecy of Joel.

¶ The Boke of

the Pzophet Amos.

¶ The tyme of the Pzophecy of Amos. The word of the Lozd agaynst Azah, Agaynst Tyre, agaynste Edom, and agaynst the sonne of Ammon.

¶ The fyrst Chapter.

A Hese are the sermons
that wer shewed vn
to Amos (whyche
was one of the she-
pardes at Thecua)
vpon Israell/ in the
tyme of Oziah kyng
of Juda, and in the
tyme of Jeroboam the sonne of Joas
kynge of Israell/two yeare before the
earth quake. And he sayd: The Lozde
shal roote out of Sion, and shewe hys
voyce from Jerusalem: so that the pa-
stures of the shepardes shall be in a
mysserable case, and the tope of Thar-
mel dryed vp. Thus sayeth the Lozde:
For thre and foure wickednesses of Da
mascus, I wyll not spare her: because
they haue throshed Galaad with yron
flailes: But I wyl send a fyre into the
house of Hazael, the same shal consume
the palaces of Benadab.

B Thus wyl I breake the barres of Da
mascus, and rote out the inhabiters frō
the felde of Auen, and him that holdeth
the sceptre out of the pleasaunte house,
so that the people shalbe dryuen out of
fayre Syria, sayeth the Lozde, Thus
sayeth the Lozde: for thre and foure wic
kednesses of Gaza I wyl not spare her Deus.
because they make prysoners yet more
captyue and haue dryuen them into
the lande of Edom. Therfore wyll
I sende a fyre into the walles of Gaza
whych shall deuoure her houses. I wyl
rote out them that dwell at Asdod and
hym that holdeth the sceptre of Ascalon
and stretche out myne hande ouer Ecca
ron that the remnaunte of the phylysti
nes, shall perysh, sayth the Lozde.

Thus sayth the Lozde: For thre and
foure wickednesses of the citie of Tire
I wyll not spare her: because they haue
encreased the captiuitee of the Edomy
tes āde haue not remembred the brother
ly conuenaunte. Therfore wyll I sende
a fyre into the walles of Tyre that shal
consume her palaces.

Thus sayth the Lozd, for thre and foure C
wickednesses of Edom I wyl not spare
hym / because he persecuted hys bro-
ther wyth the swerde, destroyed hys mo
thers wombe, bare hatred very longe,
and so kepte indignacion alwaye by hi
Therfore wyl I sende a fyre into The-
man/whych shall deuoure the palaces
of Bosra.

Thus sayth the Lozde: For thre āde
foure wyckednesses of the chylderen of
Ammon I wyl not spare them: because
they rypte vp the wemen greate wythe
chylde in Galaad, to make the borders
of theyr landes the wyder. Therfore I
wyll kyndle a fyre in the walles of Rab
bath that shall consume her palaces w
a great crye in the day of Battel, in tē-
pest and in the day of stozme so that theyr
kynge shall go into captiuitye he and
hys pryntes together, sayeth the Lozde.

¶ Agaynst Moab Juda, and Israell.

¶ The.ii. Chapter.

THus sayth the Lozde: For
three and foure wyckednes-
ses of Moab I wil not spare
hym: because he brent the
bones of the kynge of Edom to asshes
Therfore wyl I send a fyre into Moab
whych

The Notes.

a * To lye beside euery hyl aulter vpon clothes ta-
ken to pledge, is, to serue their Idoles of goodes ta
ken by extorcyon from the poore.
¶ He reproueth the house of Israel of wickednes.

¶ The.iii. Chapter.

HEare, what the Lozd spea-
keth vnto you (O ye chyl-
dren of Israel) namely, vn A
to all the trybes, whome I
brought out of Egypt, and
sayd: you only haue I excepted from al
the generacyons of the earth: therfore
wil I visit you in al your wickednesses
May twayne walcke together except
they be agreed amonge them selues?
Doth a lyon roate in the wodde, except
he haue a pray? Or crieth a lyōs whelp
out of his denne, except he haue gotte
somthyng? doth a byrde fall in a snare
vpon the earth, where no fouler is?
Taketh a man hys snare vp from the
grounde, afore he catch somwhat? Cry
they out Alarum with the trompet in
cytye, and the people not afrayed? Com
meth there anye plage in a cytte wyth-
out it be the Lozdes doynge?
Now dothe the Lozde God no maner of
thynge, but he telleth hys secretes before
vnto hys seruauntes the pzophetes. B
When a lyon roareth, who wyll not be a
frayed? Seyng then that the Lozde God
hym selfe speaketh/who wyll not * Pzo * or, reckaue
pheсye? Pzophet

Pzeache in the palaces at Asdod/and
in the palaces of the lande of Egypte
and saye: gather you together vppon the
mountaynes of Samarya, so shall ye see
greate murther and vyolent oppressyon
amonge them, for why? they regarde not
the thynge that is ryght, sayth the Lozd:
they gather together euel gotten goodds
and laye vp robbery in theyr Houses.

Therfore thus sayth the Lozde God:
This lande shalbe troubled and besyeged
rounde aboute: thy strengt shalbe plucte
from thee: and thy palaces robed. Thus
sayeth the Lozde: lyke as an hyrdeman ta
keth two legges or a pece of an eare out C
of the lyons mouth: Euen so the children
of Israell (that dwell in Samarya/ ha-
uing theyr couches in the corner āde their
beddes at Damascus) shalbe plucked a-
way.

Heare

xiii.Re,xvi, xvii.

Heare, and beare recorde in the house of Iacob(sayeth the Lorde God of hostes) that when I begyn to vysyt the wickednesse of Israel/ I will vysyt the aultars at Bethell also: so that the hornes of the aultar shalbe broken of/ and fall to the grounde.

As for the wynter house and sōmer house, I will smyte them downe: and the houses of Iuory, yea, & many other houses shall perysh, and be destroyed, sayeth the Lorde.

¶ Agaynst the gouernors of Samarya.

¶ The.iiii.Chapter

A HEare this worde** ye fat kine/ that be vpon the hyl of Samarya: Ye that doo poore men wronge, and oppresse the nedy: ye that saye to youre Lordes: bringe hyther, let vs dryncke. Therfore the Lorde hath sworne by his holynesse: The dates shal come vpon you, that ye shal be lyfte vp vpon speares/ and youre posterytye caryed awaye in fyschers panyers. Ye shall gett you oute at the gappes one after another, and in Armon shal ye be cast awaye, sayeth the Lorde.

Iosue.xvi.& xii.Reg.xii.c Ose.iiii.c. Ose.ix.c,xii. B

Ye came to Bethel for to worke vngracyousnes/ and haue increased your synnes at Galgall: ye brought your sacrifyces in the morninge, and youre tythes vnto the thyrd daye. Ye made a thanck offeryng of leuen/ ye promysed free wyl offeringes, and proclaymed them. Suche lust had ye, O ye Chyldren of Israell, sayth the Lord God. Therfore haue I geuen you vdle teth in al youre cyties and scarsenes of breed in al your places, yet wyll ye not turne vnto me sayeth the Lorde. When there were but thre monethes vnto the harueste/ I withelde the rayne from you, yea I rayned vpon one cytie and not vpon an other, one pece of C grounde was moystened wythe Rayne and the grounde that I rayned not vpō, was dryc. Wherfore two, yea/thre cytyes came vnto one to dryncke water: but they were not satysfyed, yet wyll ye not turne vnto me sayeth the Lord.

I haue smytten you wyth drouthe ād blastyng, and loke how many orchardes, vyne yardes, fygge trees & olyuetrees ye had: the caterpyller hath eaten them vp. But yet wyll ye not turne vnto me, sayth the Lord. Pestylence haue I sent amōg you: as I dyd in Egypte: your yong men haue I slayne wyth the swerde, & caused your horses to be taken captyue. I made the stynckynge sauoure of youre tentes to come vp into your nosthrels: Yet wyl ye not turne vnto me, sayeth the Lord. Exodus

Some of you haue I ouerthrowe, as I ouerthrew Sodō & Gomor: so ỹ ye were as a brande plucked out of the fyre. Yet wyl ye not turn vnto me, sayth the Lord. Therfore thus wyl I handle thee again (O Israel) yea euen thus wyll I handle thee. Make thee readye then to mete thy God, O Israell. For lo, he maketh ỹ mountaynes, he ordeneth the wynde, he sheweth man what he is aboute to doo: he maketh the morninge and the darcknes, he treadeth vppon the hygh places of the earth: the Lorde God of hoostes is hys name. Genesis ii. Psalme. D

The Notes.

a** By these fat kyne are vnderstande the rych rulers of the worlde. Psalm.xxii.b.

¶ A complaynte of the captiuytie of Israel.

¶ The.v.Chapter.

HEare thys woorde O ye house of Israel, and why: I muste make thys moone for you: The Vyrgyn Israell shall fall, and neuer ryse vp agayne. She shalbe cast downe vppon her owne grounde/ and no man shall healpe her vp. For thus sayeth the Lorde God: Where as ther dwelt a thousand in one cytie, there shalbe left scarse an hundred therein: and wher there dwelt an C. ther shall scarse ten be left for the house of Israell. Neuertheles thus sayeth the Lord vnto the house of Israel: Seke after me and ye shall lyue, but seke not after Bethell. Come not at Galgal, and go not to Berseba: for Galgal shalbe caryed awaye captiue, and Bethel shal com to naught. Seke the Lorde that ye maye lyue: least the house of Ioseph be brente wyth fyre and consumed, and least there be none to quenche Bethel. A B

Ye turne the lawe to wormwood, and cast downe ryghtuousnes vnto ỹ ground.

The

ad and ra.

The Lorde maketh the vii. starres ād the Ayons, he turneth the nyght into daye, and of the daye he maketh darcknesse. He calleth the waters of the sea, and poureth them out vpon the playne grounde. The Lord is his name. He ratseth destruccyon vpon the myghty people, and bryngeth downe the stronge holde: but they owe him euel wyll, that C reproueth them openly: and who so telleth them ỹ playne trueth, they abhorre hym. For so muche then as ye oppresse ỹ poore, ād robbe hym of his best substaunce: therfor/ wher as ye haue buyl ded houses of square stone/ ye shal not dwell in them. Marueilous pleasaunt vyneyardes shall ye plante, but the wyne of them shal ye not dryncke: and why: as for ỹ multitude of youre wyckednesses and your stout synnes, I knowe them right well. Enemyes ar ye of the ryghtous/ ye take rewardes, ye oppresse the poore in iudgement. Therfor the wyse muste now be fayne to holde his tounge, so wycked a tyme is it.

Seke after the thynge that is good & not euell, so shall ye lyue: yea the Lord God of hostes shall be wyth you, accordyng to your own desier. Hate the euel and loue the good, set vp right agayn in the poore: & (no doubte) the Lorde GOD of Hoostes shall be Mercyfull vnto ỹ remnaue of Ioseph. Iff not (sayth the Lorde God/ the God of hostes) ther shal be mournyng in al stretes yea they shall saye in euery strete: alas alas. They shall call ỹ husbandman to lamentacyon, & such as can mourne to mournynge. In al vyneyardes ther shall be heuinesse, for I wyll comme a monge you, sayeth the Lord. Woo be vnto them that desyre the daye of the Lorde. Wherfor wolde ye haue it? As for the daye of the Lorde, it shalbe darcke and not cleare: Yea lyke as when a mā runneth from a Lion and a Beere meeteth with him: or when he cōmeth into the house/ and leaneth his hand vpon the wall, a serpent byteth hym. Shall not the daye of the Lorde be darcke, ād not cleare? shall it not be cloudy, ād no thyne in it? B

I hate ād abhorre your holydayes and where as ye cense me when ye come together/ I wyl not accepte it. And though ye offre me brentofferyngs & meatoffryngs, yet haue I no pleasure therin. As for your fat thackoffrynges I wyll not loke vppon them. Away wyth that noyse of thy songes, I wyll not heare thy plates of musicke: but so that equyte flow as ỹ water, and rygh tuousnesse as a myghtye streame. O ye house of Israel/ gaue ye me offrynges and sacrifyces those. xl. Yeares longe in the wyldernesse/ yet haue ye caryed vp tabernacles to youre Moloch and Images of your Idoles, yea and the star of your God Rempha/ fygures whych ye made to worshyppe them. Therfore wyll I cause you be caryed awaye beyonde Damascus, sayth the LORD/ whose name is the God of hostes.

Agaynst the prynces of Israel lyuing in pleasures.

¶ The.vi.Chapter.

WOo be to the proude welthy In Syon to suche as thynke them so sure vpon ỹ mount of Samaria: which holde thymselues for the best of the worlde and rule the house of Israel, euen as they list. Go vnto Calne and fetch frō thence get you to Hemath the greate cytie, ād so go downe to Gath of the Philistines: be they better at ease then these kyngdomes, or the border of their lande wyder then yours? Ye are taken out for the euel daye: euen ye that sit in the stole of wyckednes. Ye that lye vpon beddes of Iuery, and dyne vpon your couches: ye that eate best lambes of the flocks, and the fattest calues of the drouet: ye that synge to the lute, and in playnge of instrumentes cōpare youre selues vntoo Dauid ye that drinke wine out of gobletes, and anoint youre selues wyth the beste oyle, but no man is sory for Iosephes hurte. Therfor nowe shal ye be the fyrste of them, ỹ shal be led awaye Captyue/ and the Lustye Chere of the wylfull shall come to an ende. A B

The Lorde God hath sworne euen by hym selfe (sayeth the Lorde God of GG. hostes)

hooses) I hate the pride of Jacob/ and I abhore his palaces: and I wyl geue ouer the citie, wyth al that is therin: so that though there remayne ten men in one house, they shall dye. So they next kynsfolckes and the dead burners shal take them, and cary awaye they bones and saye vnto hym that is in the vnnermer house: is there yet eny mo by thee? And he shal answere: they ar al gone, holde thy tunge (shall he saye) for they woulde not remembre the name of the Lorde.

Beholde the Lorde is mynded to smyte the greate houses, so that they G shall decaye, and the lytle houses, that they shal cleue a sunder. Who can rune with horses, or plowe with oxen vpon the herde rockes of stone? For why? ye haue *turned true iudgment in to bitternesse, and the frute of ryghtuousnesse into wormwod: Yea euen ye, that reioyse in vayne thynges: ye that saye: haue not we obtayned hornes in oure awne strength? wel, take hede/ O ye house of Israel, sayeth the Lord God of hostes: I wyll bringe a people vpō you, which shall troubl e you, from the waye that goeth toward Hemath/ vnto the broke in the medowe.

Of the captyuytie of Israel and Juda

¶ The. vii. Chapter.

THe Lorde God shewed me suche a vysion: behold, there stod on that made grashoppers/ euen when the corne was shutynge forth/ after the kyng had clypth his shepe. Now when they vnderto eate vp all the grene thynges in the lande, I sayde: O Lorde God, be mercyful, I beseche thee: who shoulde els helpe vp Jacob? that is brought so lowe? So the lorde was gracyous therein, and the Lorde sayde: wel/ it shal not be.

Agayne, the Lorde shewed me thys vision: beholde, the Lorde God called the fyre to punysh withall, and it deuoured the great depe: yea it consumed a parte all redy. Then sayde I: O Lorde God holde thyne hande: for who shulde els helpe vp Jacob that is brought so lowe? So the Lord was mercyful therin, and the Lord god sayd: well, it shall not be.

Moreouer, he shewed me this vp- B
spon: beholde, the Lorde stode vpon a plastered wal and a * malons trowel in hys hande: And the Lorde sayde vn to me Amos, what seyst thou? I answered a malōs trowel. Then sayd the lorde vnholde/ I wyll laye the trowell amonge my people of Israell, and wyl nomore ouer see them, but the hye hylchapels of Isaac must be layed waste and the churches of Israell made desolate. and as for the house of Jeroboam, I wyll stande vp agaynst it with the swerde. Vpon thys sent Amasyah the preest to Bethel vnto Jeroboam the kynge of Israel, saynge: Amos maketh the house of Israel to rebel agaynst thee/ the lande can not awaye with hys wordes. For Amos saieth, Jeroboam shal dye wyth the swerde, and Israell shall be led awaye captiue out of theyr owne lande. And Amasyah said vnto Amos Gett thee hence (thou that canst se so well) and fle in to the lande of Juda: gett thee there thy lyuing, and prophecy there, and prophecy nomore at Bethel for it is the kynges chapell, and the kynges courte.

Amos answered and sayde to Amasiah C
As for me I am neyther prophete, nor prophetes sonne, but a keper of Catell Now as I was breakyng downe molbe eyes and goyng after the catel, the lord toke me, and sayd vnto me: Go thy way and prophecy vnto my people of Israell And therfore, heare thou now the word of the Lord: Thou saiest: prophecy not a gaynst Israell, and speake nothynge a gaynst the house of Isaac.

Wherfore thus sayeth the Lorde: Thy wife shalbe defiled in the cytie, thy sonnes and daughters shalbe slayne with the swerde, and thy lande shalbe measured out with the lyne. Thou thy selfe shalte dye in an vnclene land, and Israel shal be driuen out of his owne countre.

¶ The. viii. Chapter.

¶ Agaynst the rulers of Israel. The Lorde sweareth that he wyl fulfill the thynges whiche he hath determined agaynst Israel

The

THe Lorde God shewed me A
thys vysyon: and beholde/ there was a maunde wyth sommer frute. And he sayde: Amos, what seyst thou? I answered: a maunde wyth sommer frute Then sayde the Lorde vnto me: the ende commeth vpon my people of Israel, I wyll nomore ouerse them. In that daye shall the songes of the temple be turned into sorow, sayth the Lord God. Many dead bodyes shall lye in euery place, and be cast forth secretly. Heare thys, O yee that oppresse the poore, and destroye the nedy in the lande, sayinge: When wyll the new moneth be gone, that we maye sell vytale, and the Sabboth, that we maye haue scarcenesse of corne: to make the bushel lesse, and the Sycle greater? We shall set vp false wayghtes/ that we maye get the poore vnder vs wyth their money, and the nedy also for shues: ye let vs sell the chaffe for corne.

The Lorde hath sworne agaynst the B
pryde of Jacob: these workes of theyrs wyl I neuer forget. Shall not the land tremble/ and all they that dwell therin/ mourne for this? Shal not their destruc tyon com vpon the lyke a water streame and flowe ouer them/ as the floude of Egypte? At the same tyme (sayeth the lord god) I shal cause the Sunne to go downe at none, and the lande to be darcke in the cleare daye. Your high feastes wyl I turne to sorowe, and youre songes to mournynge: I wyll bringe sacke clothe vpon all backes, and baldenes vpon euery heade: yea/ suche a mournynge wyll I sende them, as is made vpon an only begotten sonne/ and they shall haue a mi serable Ende.

Beholde, the tyme cōmeth (sayeth the C
Lorde God) that I shall send an hūger into the earth: not the hūger of breade, nor the thyrste of water: but an hunger to heare the woorde of the Lorde. So that they shal go from the one Sea to the other/ yea, from the north vnto the easte, runnynge aboute to seke the woorde of the Lorde, and shall not finde it. In that tyme, shall the fayre Virgins and The yonge men perysshe for thyrste. Yea, euen they that sweare in the offence of Samaria, and saye: as truly as thy God liueth at Dā, and as truly as thy God liueth at Berseba, These shal fall, and neuer ryse vp agayne.

¶ Chreatenynges agaynst Israel. No man can escape the hande of God.

¶ The. ix. Chapter.

I Sawe the Lord standyng A
vpō the aulter, and he sayd smyte the dore cheke/ that the postes maye shake withall. For their couetousnesse shall fall vpon all their heades, and the posteritee shalbe slayn with the swerd. They shal not fle awaye, there shal not one of them escape, nor be delyuered. Though they were buryed in the hell/ my hande shal fetch them from thence: though they clymme vp to heauen, yet shall I cast them downe: though they hyde them selues vpō the toppe of Carmel, yet shall I seke them out/ and bringe them from thence: Though they crepe downe fro my syght in to the depe of the sea/ I shall commaunde the serpente/ euen ther to byte them.

If they go awaye before their enemies into captiuitee, then shall I commaūd the swerde there to slaye them.

Thus wyll I set myne eyes vppon them, for their harme and not for their welth. For whē the Lord God of hostes B
toucheth a lande/ it consumeth awaye/ and all they that dwell therin/ must ne des mourn. And why? their destructiō shall aryse as euerye streame and rūne ouer them, as the floude in Egypt. He that hath hys dwellyng in heaue/ and groundeth hys tabernacle in the erth he that calleth the waters of the sea and poureth them oute vpon the plat ne grounde: his name is the Lorde. O ye children of Israell, are ye not vnto me, euē as the Moryans, saith the lord/ haue not I brought Israel out of the lande of Egypte, the Philistines, from Capthor/ and the cyrians from Cyre? Beholde, the eyes of the Lord are vpō the

The prophecy

the realme that synneth, to rote it clene out of the earth: Neuertheles, I wyll not vterly destroye ỹ house of Iacob, sayeth the Lorde.

For lo, this I promyse: though I shykte the house of Israel amonge all nacyons (lyke as they vse to shykt in a syue) yet shall not the smallest grauell stones fall vpon the earth: But al the wycked doers of my people, that saye: Tush, the plage is not so nye, to come so hastely vpon vs: those shall perysh wyth the swerde. At that tyme wyll I buyld agayn the tabernacle of Dauid that is fallen downe, and hedg vp his gappes: ād loke what is brokē, I shal repayre it: Yea, I shal buylde it agaie/ as it was a fore tyme, that they maye possesse the remnant of Edom/yea and al suche people as call vpon my name wyth them, sayeth the Lorde, whych doth these thynges.

Beholde, the tyme commeth (sayeth the Lorde) that the plowman shal ouer take the mower, & the treader of grapes him that soweth sede. The mountaines shall droppe swete wyne, and the hilles shall be frutefull, and I wyll turne the captiuyte of my people of Israel: they shal repayre the waste cytyes, and haue them in possessyon: they shal plant vine yardes/ād drynke the wyne therof: they shall make gardens, and enioye the frutes of them.

And I wyll plante them vpon theyr owne grounde, so that I wyll neuer rote them out agayne from theyr lande whych I haue geuen them, sayeth the Lorde thy God.

¶ The ende of the prophecy of Amos.

¶ The boke of

The Prophete Abdy.

Agaynst Edom, ād the trust that they had in riches.

Thys is the vysyon that was shewed vnto Abdy: Thus hath the Lord god spoke vpō Edom: We haue herde of the Lord that there is an Embassage sent amonge the Heathen: Vp, let vs arise, & fyght against them. Beholde, I wyl make thee small amonge the Heathen, so that thou shalt be vtterly despised. The pryde of thyne herte hath lyft thee vp/ thou that dwellest in the strong holdes of stones, and hast made the an hye seate: Thou sayeste in thyne herte: who shall cast me downe to the grounde? But though thou wentest vp as hye as the Aegle, and madest thy nest aboue amonge the starres: yet wolde I pluck thee downe from thence Yf the theues and robbers com to thee by nyght, thou takyng thy rest, should they not steale tyl they had ynough? Yf the grape gatherers com vpon thee wold they not leaue thee some grapes? But how shal they rype Esau, and seke out his treasures?

Yea, the men that were swozne vnto ther, shal dryue thee out of the bordersof thyne owne lande. They that be now at one wyth thee shal dysceaue thee and ouercome thee: Euē they ỹ eate thy bred shall betray thee/ or euer thou perceaue it. Shal not I at the same tyme destroy the wyse Men of Edome / and those that haue vnderstandyng frō the mount of Esau? Thy gyauntes (O Theman) shalbe afrayed, for thozow ỹ slaughter they shalbe all ouerthrowne vpon the mount of Esau. Shame shall come vpon thee, for ỹ malice that thou shewedst to thy brother Iacob: yea, for euermore shalt thou perysh, and that because of the tyme / when thou dyddest set thy selfe agaynste HYM: Euen when

when the enemyes carryed awaye hys hoost/ and when the aleaunts came in at hys portes, and cast lottes vpon Ierusalem, and thou thy selfe wast as one of them.

Thou shalt nomore se the daye of thy brother, thou shalt nomore beholde the tyme of his captiuyte: thou shalt no more reproue ouer the chyldren of Iuda in the daye of theyr destruccyon, thou shalt tryumphe nomore in the tyme of theyr trouble. Thou shalt no more com in at the gates of my people in the tyme of theyr decaye: thou shalt not se theyr myserye in the daye of theyr fall.

Thou shalt sende out noman agaīst they, hoste, in ỹ daye of theyr aduersytee neyther shalte thou stand waytynge any more at the corners of the stretes, to murther suche as are fled, or to take them prysoners, that remayne in the daye of their trouble. For the day of the Lord is hard by vpon all the Heathen. Lyke as thou hast done, so shalt thou be dealte wythal, yea, ỹ shalt be rewarded euen vpō thyne head. For lyke wyse as ye haue dronckē vpon myne holy hyll, so shall al Heathen dyncke contynually: yea dryncke shall they, and swalowe vp, so that ye shalbe/ as though ye had neuer bene.

But vpon the mount Syon, there shal a remnaūt escape: these shalbe holy and the house of Jacob shal possesse euē those, that had them selues afore in possessyon. Moreouer, the house of Jacob shalbe a fyre, ỹ house of Joseph a flāme, and the house of Esau shalbe the stra we: which they shal kyndle and consume, so that nothynge shalbe left of the house of Esau, for the Lorde hym selfe hath sayde it. They of ỹ South shal haue the mōst of Esau in possessyon: & loke what lyeth vpon the grounde, that shal the Philistines haue: the playne feldes shal Ephrai and Samarya possesse: and the mountaines of Galaad shal Ben Jami haue. And this hoost shalbe the chyldren of Israels prysoners. Now, what so lyeth frō a* Canaan vnto b* Zarcptah and the* Sepharad, that shalbe vnder the subiectyō of Jerusalem: and the cytyes of ỹ south shal enheret it. Thus they that escape vppon the hyll of Syon, shal goo vp to punysh the mount of Esau/ and the kyngdome shalbe the Lordes.

The Notes.

a* Almany after the Hebr.
b* That is fraunce.
c* That is spayne.

GG.iii.

¶ The ende of the booke of the Prophecy of abdy

The Prologe
¶ The Prophete Jonas with

An introduccyon before, teachinge to vnderstande hym and the ryghte vse also of all the scrypture, and why it was wrytten, and what is therin to be sought: and shewynge where wyth the scrypture is locked vp, that he which readeth it can not vnderstande it, though he study therin neuer so muche: and ageine with what keyes it is so opened, that the reader can be stopped out with no subtelte or false doctryne of man, from the true sence and vnderstandinge therof.

W. T. vnto the Christen reader.

As the envyous philistines stopped the welles of Abraham and filled them vp with earth, to put the remembrall out of mynde, to the entente that they myght chalenge the grounde: euen so the fleshlye minded pocrytes stoppe vp the wayes of lyfe whiche are in the scrypture, with the earth of their tradicyons, false similitudes and lienge allegoryes: and that of lyke zeale to make the scripture their owne possession and marchaundise: and so shutt vp the kyngdome of heauen which is gods worde, neither entrynge in them selues nor sufferyng them that wolde.

¶ The scripture hath a body without, and with in a soule, spryte and lyfe. It hath without, a barcke, a shel, and as it were an hard bone for the fleshly minded to gnaw vpon. And within it hath pith, cornel, mary and al swetenes for gods electe whiche he hath chosen, to geue them his spirite, and to wryte hys lawe and the fayth of his sonne in their hertes.

¶ The scripture conteyneth .iii. thinges in it: fyrst the lawe to condempne al flesshe: secondarely the gospel, that is to saye, promises of mercye for all that repente and knowledge their synne at the preachynge of the lawe, and consente in their hertes that the lawe is good, and submyt them selues to be scolers to learne to kepe ye lawe and to lerne to beleue the mercy that is promysed them: and thyrdly the storyes and lyues of those scolers, bothe what chaunces for tuned theym, and also by what meanes their scolemaster taught them and made them perfecte, and howe he tryed the true from the falce.

¶ When the pocrites came to the lawe, they put gloses to, and make nomore of it then of a worldly lawe which is satisfyed with the outward worke and which a turke maye also fulfyl. When yet Gods lawe neuer ceaseth to condempne a man vntyll it be wrytten in hys harte and vntyll he kepe it naturally without compulsion and al other respecte, saue onely of pure loue to god and hys neighboure as he naturally eateth when he is an hongred, without compulsion and all other respect, saue to slake hys honger only.

¶ And when they came to the Gospel, there they mingle their leuen, and say, god now receaueth vs no more to mercye, but of mercye receaueth vs to penaunce, ye is to wete, holy dedes that make them fatt belies and vs their captiues, both i soules body. And yet they faine their Idole the pope so merciful ye if ye make a litle money glister i hys Baalames eyes ther is nether penaunce nor purgatory nor any fastig at al but to fle to Heaue as swifte as a thought and at the twinklinge of an eye.

¶ And the liues storyes and gestes of men which are contayned in the bible, they reade as thinges nomore pertaynyng vnto them, then a tale of Robyn hode, and as thinges they wot not wherto they serue, saue, to faine false descat and iuggling allegoryes, to stablish their kyngdome withal. And on of ye chefest and fleshliest study they haue, is to magnifye ye sayntes aboue measure and aboue ye truth and wt they poetry to make the greter the euer god made the. And if they fide any ifirmite or sine ascrybed vnto sayntes ye they excuse wt al diligece, diminishyng ye glory of the mercye of God and robbyng wretched synners of all their comfort, and thyncke therby to flatter

ter the sayntes/ and to obteyne their fauour, and to make soreyall aduocates of the euen as a man would obteyne the fauour of worldly tyrauntes as they also fynde the sayntes muche more cruell then euer was any heathen man and more wreke full and vengeable, then the poetes fayne their goddes or their furyes ye torment the soules in hell, yf their euens be not fasted and ther Images visited and saluted wt apater noster (whiche prayer only our lyppes be acquaynted wt, our hertes vnderstandinge none at all) and worshipped with a candel/ and that offeryng of our deuocion in the place which they haue chosen to heare the supplications and mekepetitions of their eyenes theryn

But thou reader thinke of the law of God how that it is altogether spirituall and so spirituall that it is neuer fulfylled wyth dedes or worckes, vntyl they flow out of thyne hert wyth as greate loue toward thy neyghbour, for no deserupynges of hys yea though he be thyne enemy as Chryst loued thee and dyd for thee, for no deserupnge of thyne, but euen when thou waste hys Ennemye. And in the meane tyme throughout all our infancy and chyldehode in Chryst tyll we be growen vp into perfecte men in the full knoweledge of Chryst and full loue of Chryst agayne and of our neyghbours for hys sake, after the ensample of hys loue to vs, remembre that the fulfyllynge of the lawe is a fast fayth in Chrystes bloud, coupled wyth our profession and submyttinge our selues to lerne to do better.

And of the Gospell or promyses whych thou metest in the scrypture, beleue fast that God wyll fulfyll them vnto thee, and that vnto the vttermost tere, at the repentaunce of thyne herte, when thou turnecke to hym and forsakest euell, euen of hys goodnes and fatherly mercye vnto thee, and not for thy flatterynge hym wyth ypocrityfh workes of thyne owne fayninge. So that a fast fayth onely wythout respecte of all worckes, in the forgeuenes both of the synne whych we dyd in time of ignorance wyth lust and consent to synne, and also of al the sinnes whych we do by chaunce and of frayltie, after that we are come to knoweledge and haue professed ye lawe oute of oure hertes. And all dedes serue onelye for to helpe our neibours and to tame our flesh that we fall not to synne agayne, and to exercyse our soules in vertue, and not to make satisfaction to Godwarde for the Synne that is ones paste.

And all other storyes of the Byble, wythoute exception, are the practysynge of the lawe of the Gospell and are true and faythfull ensamples and sure earnest that, God wyll euer so deale wyth vs, as he dyd wyth them, in all in tymptyes, in all temptacyons, and in all lyke cases and chaunces. Wherin ye se on the one syde how fatherly and tenderly and wyth all compassyon GOD entreateth hys electe whych submytte them selues as scollers, to learne to walcke in the wayes of hys lawes and to kepe them of loue. If they forgat them selues at a tyme and wente astraye, he sought them out and fet them agayn wyth all mercye. If they fell and hurte them selues he healed them agayne wyth all compassyon and tenderues of herte, he hath oft brought great tribulacyon and aduersytee vpon hys electe: but all of fatherly loue onely to teache them and to make them se theyr owne hertes and the synnes that there laye hydde, that they myhgt afterward feale hys mercy. For hys mercye wayted vpon them, to rydde them out agayne, as soone as they were learned and come to the knowledge of their owne Hertes: so that he neuer cast man awaye how depe soeuer he had synned saue them onely, whych had first cast the pocke of hys lawes from their neckes, wyth vtter dekpaice and malyce of herte. Whych ensamples how comfortable are they for vs when we be fallen into synne and God is com vpon vs wyth a scourge, that we dispeare not, but repent wyth full hope of mercye after the ensamples of mercy that are gone before. And therfore they were wrytten for oure learynge, as testifyeth Paule Roma. xv. to comforte vs that we myght the better put oure hope, and truste in God, when we see howe mercyfull he hath bene in tymes paste vnto our weake brethren that are gone before, in all their aduersities, neade, temptacions, yea, and horryble synnes into whych they nowe and then fall.

And

¶ And on ỹ other syde, ye se how they that hardened their hertes and synned of malice and refused mercye that was offered them, and had no power to repente perysshed at the latter ende with all confusyon and shame mercylessely.
Whych ensamples are very good and necessary, to kepe vs in awe and drede in tyme of prosperyte as thou mayest se by Paul. i. Cor. that we abyde i ỹ feare of God, and war not wylde & fal to vanities and so synne and prouoke God ād bringe wrath vpon vs.
¶ And thyrdly ye se in that practise, how as god is mercyful and longsufferig, euen so were al his true prophetes and preachers, berig the infirmyties of their weake brethren and their owne wronges and iniuries with al pacyence & longsuferynge, neuer castyng any of them of their backes, vntyll they synned against the holy goost, malycyously persecutyng the open and manyfest trouth: contrarye vnto the ensample of the Pope, which in synninge agaynst God, and to quēche the truth of hys holy spirytе, is euer chefe captayne and trompetblower, to set o ther a worcke, and seketh only his owne fredom, lybertee, priuylege, welth, prosperyte/prosyte/pleasure, passyme, honoure and glory, with the bondage, thraldome, captiuyte, myserie, wretchydnes and vyle subiectyon of his brethren: and in hys owne cause is so feruent, so styffe & cruel, that he wyl not sufferone word spoken against his false maiesty, wyly inuencyons and suglyng ypocrisy to be vnadueuged, though al chrystendom should be set together by the eares: & should cost, he cared not how many hundred thousand their lyues.
How that thou mayest reade Jonas faithfully, & not as a poetes fable, but as an obligation betwene God and thy soule/as an earnest pennye geuen thee of God/that he wyll helpe thee in tyme of nede, yf thou turne to hym, and as the worde of God the onely fode and lyfe of thy Soule, thys marke and note. First counte Jonas the frend of God, and a man chosen of God to testify hys name vnto the world, but yet a yong scoller, weake and rude, after the fashiō of the Apostles: whyle Chryst was yet wyth thē bodyly. Which, though Chryst taught them euer to be meke and to humble them selues, yet ofte stroue amonge them selues, who should be greatest. The sonnes of zebede woulde sytt the one on the ryghe hande of Chryst/and the other on the left. They wolde pray that fyre myght descend from heauen, and consume the Samaritanes.
¶ When Chryste asked: who say men that I am? Peter answered/thou art the sonne of the liuing God, as though Peter had bene as perfect as an aūgel. But immediatly after, when Chryst preached vnto them of hys deathe and passion, Peter was angrye, and rebuked Chryste, and thought earnestly, that he had raued and not wyste what he sayde: as at another tyme, when Chryst was so feruent in healynge of the people/that he had no leysure to eate, they wentte oute to holde hym, supposyng that he had bene belyde hym selfe. And one that caste out Deuelles in Chrystes name, they forbad, because he wayted not on them, so glorious were they yet.
And though Chryste taughte alwaye to forgeue, yet Peter after long goyng to schole, asked whether men shoulde forgeue. vii. tymes, thynckyng that vii. times had bene to muche. And at the laste souper, Peter woulde haue dyed wythe Chryste, but yet within fewe houres after, he denyed hym both cowardlye and shamefully: and after the same maner, though he had so longe herd that no mā myght aduenge hym selfe, but rather turne the other cheeke too, then to smyte agayne: yet when Chryste was in takynge, Peter asked whether it were laweful to smyte with the swearde, and caryed none answere, but layed on rashely.
So that/though when we come fyrste vnto the knowledg of the truth, and the peace is made betwene god and vs, and we loue his lawes and beleue and trust in hym, as in oure father and haue good hertes vnto hym, and be borne anewe i the spirite: yet we ar but children and ponge scolers, weake and feble/and muste haue leysure to grow in the spirite, in knowledg, loue and in the dedes therof, as

younge children must haue tyme to growe in their bodyes.
And God oure father and scholemaster feadeth vs and teacheth vs accordyng vnto the capacitee of oure stomackes and maketh vs to growe and ware perfect and tryeth vs, and tryeth vs as gold, in the fyre of temptacions and trybulaciōs. As Moyses wytnesseth Deutero. viii. saynge: Remembre all the waye by whych the Lorde thy God caryed thee, thys. xl. yeares in the wyldernesse, to humble thee, and to tempte or proue thee, that it myght be knowen what were in thyne harte. He brought thee into aduersytye and made thee an hungred and then fedde thee wyth Manna, whych neyther thou, nor yet thy fathers euer knewe of, to teach thee that a man lyueth not by breade onely, but by al that proceadeth out of the mouth of God. For the promyses of God are lyfe vnto all that cleaue vnto them, muche more then is bread and bodyly substaunce: as the iourneye of the children of Israell oute of Egypte into the lande promysed them, ministreth the notable ensamples, and that aboundauntly as doth al the rest of the byble also. Howe be it, it is impossible for flesh to beleue and to trust in the trueth of gods promyses vntyll he haue lerned it in muche trybulacion, after that God hath deliuered hym out therof agayne.
¶ God therfore to teache Jonas, and to shewe hym hys owne harte/and to make hym perfecte, and to instructe vs also by hys ensample, sent hym out of the lande of Israel, where he was a Prophete, to go among the heathen people, and to the greatest and myghtyest citye of the woorlde then, called Niniue: to preache that within. xl. Dayes they shoulde all perysshe for theyr Synnes, and that the Cytie shoulde be ouerthrowen. Which message the frewyll of Jonas had as muche power to do as the weakest harted woman in the worlde hathe power, yf she were commaunded to leape into a tobbe of lyuing Snakes and Adders: as happelye, if God had commaunded Sara to haue sacrificed her sonne Isaac, as he dyd Abraham, she woulde haue disputed wyth hym yer she hadde done it, for though she were stronge ynough, yet many an holy Sayute, coulde not haue found in theyr hartes, but wolde haue dysobeyed and haue runne awaye from the presence of that commaundement of god vo Jonas, if they had bene so strongly tempted.
For Jonas thought on this maner: lo, I am here a prophet vnto Gods people ỹ Israelites. Which though they haue gods worde testyfied vnto them dayly, yet dispice it & worshyp God vnder the likenes of calues and after all maner facions saue after hys owne worde, & therfore are of al nacions the worste and moste worthy of punishment. And yet god for ỹ loue of fewe that are amonge them, ād for hys names sake, sparyth them and defendeth them. Now then shoulde god take so cruel vengaunce on so greate a multitude of them to whome his name was neuer preached to, and therfore are not the tenth parte so euel as these? If I shall therfore go preache so that I lye, and shame my selfe and god therto ād make thē ỹ more to dysprise GOD, and sett the lesse by hym, and to be the more cruel vnto hys people.
And vpon that imagynacyon, he fled from the face or presence of god: that is, out of the contre where god was worshypped in, and from persecutynge of Gods cōmaundement, and thought, I wyl get me another waye amonge the heathen people and be nomore a prophet, but lyue at rest, and out of al combrauunce. Neuertheles the God of al mercy which careth for hys electe children, and turneth al vnto good to them/and smyteth them, to heale them agayn, and killeth them, to make them alyue agayne, and playeth with theym (as a father dothe somtyme with hys yong ignorant children) ād tempteth them, and proueth them, to make thē se their owne hertes preuided for Jonas, how al thinges shoulde be.
¶ When Jonas was entred into the shyppe he layd hym down to slepe & to take hys reste, that is, hys conscience was tossed betwene the commaundment of God/whyche sente hym to Nynyue, and hys fleshlye wysdome, that dyssuaded and counsayled

counseled him the contrary and at the last prevailed against the commaundement and caried hym another waye, as a shepe caught betwene.ii. streames/ and as poetes faine the mother of Meliager to be betwene diuers affections, while to auenge hir brothers death, she sought to slaye her owne sonne. Wherepon for very payne and tediousnes, he laye downe to slepe, for to put the commaundement which so gnew and kreate his consience, out of minde, as the nature of al wycked is when they haue synned a good, to seke the al meanes with riot, reuell and packyme / to dryue the remembraunce of sine out of their thoughtes or as Adam dyd, to couer their Nakednesse wyth aproznes of pope holye wozkes.

But God awoke hym oute of hys dreame, and sett hys Synnes before hys face.

¶ For when the Lott had caught Jonas, then be sure that hys synnes came to remembraunce agayne, and that hys conscyence raged no lesse then the waues of the sea. And then he thoughte that he onelye was a Synner ād the heathen that were in the shyppe none in respecte of hym, and thought also, as verely as he was fled from God, that as verely god had cast hym awaye. For the sight of the rodde, maketh the naturall chylde not onelye to see and to knowledge hys faute, but also to, forget al hys fathers olde mercye and kyndnes. And the he confessed his sinne openly, and had yet rather perysshe alone, then that the other shoulde haue perysshed wyth hym for hys sake: and so of very desperacion to haue lyued any lenger, bad cast hym into the sea betymes, except they would be lost also.

¶ To speake of lottes, how farre forth they are lawful, is a lyght question. Fyrst to vse them for the brekyng of stryfe as when parteners, theyr gooddes as equally diuided as they can, take eucrye man hys parte by lot, to auoyde all suspycyon of disceptfulnes, and as the Apostles in the fyrst of the actes, when they sought another to succede Judas the traytoure, a.ii. persons were presente, then to breake stryfe and to satisfye all partyes, dyd caste lottes whether shoulde be admitted. Seynge God to temper them and to take whoome he knewe moste mete, seynge they wyst not whether to preferre, or happely could not al agre. Another, is lawful and in all lyke cases. But to abuse them vnto the tempting of God, ād to compell hym therewyth to vtter thynges wherof we stande in doubte, when we haue notō maundemente of hym so to do as these heathen here dyd, though God turned it vnto hys glorye, can not be but euell.

¶ The heathen shipmen astonyed at the syght of the miracle, feared God prayed to hym, offered sacrifyce and vowed vowes. And I doute not, but that some of the, or happely al, came therby vnto the true knowledge and true worshypping of God, were wōne to god i their soules. And thus god which is infinite mercyfull in al hys wayes, wrought their soules health out of the infirmitie of Jonas, euen of his god wyll and purpose, and loue, wherwith he loued them before the worlde was made, and not of chaunce, as it appeareth vnto the eyes of the ignorant.

☞ And that Jonas was.iii. dayes and.iii. nyghtes in the belye of hys fyshe: we cannot therby proue vnto the Jewes and infydels or vnto any mā, that christ must therfore dye and be buried and ryse agayne. But wee vse the ensample and lykenesse to strength the fayth of the weake. For he that beleueth the one can not dout i the other: in as much as the haude of god was no lesse mightye i preseruing Jonas alyue agaynst al natural possibilitee and in deliuerynge hym sake oute of hys fysh, then in reysynge vp Chryste agayne out of hys sepulchre. And we maye describe the power and vertue of the resurrecyon therby/as Christ him selfe boroweth the symilytude thereto Mat. xii sayenge vnto the Jewes, that cam about hi and desired a signe or a wonder from heauen to certyfy them that he was christ: thys euel & wedlocke breakyng nacyon (which breake the wedlocke of fayth wherw they be maried vnto god, and beleue in their false worckes) seke a signe, but ther shal no signe be geue thē saue ŷ sygne of the prophet Jonas: for as Jonas was.iii. dayes &iii. nyghtes in the belye of the whale, euen so shall the sonne of man be: iii

dayes

dayes and.iii. nyghtes in the herte of the erthe. Which was a watch word as we saye and a sharpe threatenyng vnto the Jewes and as muche to saye as thus / ye harde herted Jewes seke a signe: loo, thys shalbe youre sygne, as Jonas was reysed out of the sepulchre of his fyshe and then sent vnto the Niniuites to preache ŷ they shoulde perysh/ euen so shal I ryse agayne out of my sepulchre, and come ād preache repentaunce vnto you. Se therfore when ye se that signe that ye repent or els ye shal surely perysh & not escape. For though the infirmiteys which ye now se in my flesh be a let vnto youre faythes, ye shal yet then be without excuse, when ye se so greate a myracle and so greate power of god shed out vpon you. And so Christe came agayne after the resurrection in hys spyrite ād preched repentaūce vnto them, by the mouth of his apostles and disciples, and with miracles of ŷ holy goost. And al that repented not perysshed shortly after & were for the most part slain wt swerd and the rest caryed away captiue into al quarters of the world for an ensāple, as ye se vnto this daye.

¶ And in lyke maner, sens the worlde begaune, wheresoeuer repentaunce was offered and not receaued, there god toke cruel vengaunce immediatly: as ye se in the flood of Noe in the ouerthrowynge of Sodom and Gomor & al the coutre aboute and as ye se of Egypt, of the Amorytes, Cananites, and afterwarde of the very Israelites and then at the last of the Jewes to, and of the Assyrians and Babylonians and so throughout al the imperes of the worlde.

¶ Gyldas preached repentaunce vnto the olde Brittaynes, that inhabited englād, they repented not, and therfore God sent in theyr enmyes vpon them on eucry syde and destroyed them vp and gaue the lande vnto other naciōs. And greate vengaūce hath bene taken in ŷ lande for sinne ryus that tyme.

¶ Wicleffe preached repentaunce vnto oure fathers not longe sens: they repented not: for their hartes were indurate and their eyes blinded with their own pope holye ryghtuousnesse, wherewythe they hadde made their soules gape agaynste the receauing agayne of the wycked spirite that bringeth. vii. worse then hymselfe wyth hym, and maketh the latter ende worse then the begynnynge, for in opē sines, there is hope of repentaūce, but in holy ypocrysy none at al. But what folowed: they slewe theyr tru and ryght kynge and set vp.iii wronge kynges arowe, vnder whych all the noble bloude was slayne vp and halfe the commās therto, what in Fraunce, and what wyth theyr owne swerde, in fyghtinge amonge them selues for the crowne and the cityes and townes decayed, and the lande brought halfe in to a wyldernesse in respecte of that it was before.

☞ And now Christ to preache repentaunce is ryssen yet ones agāyne oute of hys sepulchre in whych the pope had buryed hym and kepte hym downe wyth hys pyllers and pollares and al disguisynges of ypocrysy, wyth gyle, wyles and falshede and wyth the swerd of al princes, whych he had blynded wyth hys false matchaūdyse. And as I doubte not of the Ensamples that are paste soo am I sure that greate wrath wyll followe, excepte repentaunce turne it backe agayne, and ceasse it.

☞ When Jonas had ben in the fyshes bely a space, and the rage of hys conscience was somewhat quieted and swaged, and he come to hym selfe agayne, and had receaued a lytle hope: the qualmes and panges of desperacyon whyche went ouer hys hert halfe ouercome, he prayed, as he maketh mencion in the text, saiyng: Jonas prayed vnto the Lorde hys God oute of the belly of the fysh. But the wordes of that prayer, are not here set. The prayer that here stādeth in ŷ text is the prayer of prayse & thanckesgeuyng/ whych he prayed and wrote, when he was escaped ād past all ieopardy.

☞ In the ende of whyche prayer he sayethe, I wyll sacrifyce wyth the voyce of thanckesgeuynge and paye that I haue vowed, that sauyng commeth of the lord For verely to confesse out of the herte, that all benefytes come of God, euen oute of the goodnesse of hys mercye, and not deseruinge of our dedes, is the onely sacry-

fyce

fyce that pleaseth God, and to beleue that God onlye is the sauiour, is the thynge that all the Jewes bowed in theyr circumcysion, as we in our baptysme. Which vowe Jonas now taught wyth experyence, prompteth to paye. For those outward sacrifyces of beastes, vnto whych Jonas had happelye ascrybed to muche before, were but feble and childish thynges and not ordeyned, that the woorckes of them selues shoulde be a seruyce vnto God, but vnto the people, to put them in remembraunce of thys inwarde sacrifyce of thankes and of fayth, to truste and beleue in God the onelye sauiour. Whych signification whē it was awaye, they were abhominable and beuelysh ydolatrie and ymage seruice: as oure ceremonies and sacramentes, are become now to all that truste and beleue in the woorke of them and are not taughte the signifycacyons, to edifye theyr soules wyth knowelege and the doctryne of God.

¶ When Jonas was cast vpon the lande agayne, then hys wyll was fre, and had power to goo whether God sent hym, and to do what God badde, hys owne ymaginacyons layd apart. For he had bene at a new schole, yea and in a fornace where he was purged of muche refuse and drosse of fleshlye wysdomme, whych resisted the wysdome of God, and led Jonas his wyl contrarye to the wyl of God. For as farre as we be blynde in Adam, we cannot but seke and wyll oure owne profytte pleasure and glory. And as farre as we be taught in the spyrit, we can not but seke and wyll the pleasure and glory of God onely.

¶ And as for thre dayes iourneye of Niniue, whether it were in lenght or to goo rounde aboute it, or thorowe all the streates, I comit vnto the discretion of other, men: But I thyncke that it was then the greatest citie of all the worlde.

¶ And that Jonas went a dayes iourney in the cytye, I suppose he dyd it not in one daye: but weute fayre and easely preachyng here a sermon and there another and rebuked the synne of the people, for whych they must perysshe

¶ And whē thou art com vnto the repentaunce of the Niniuites, there haste thou sure earnest, ꝑ how so euer angry god be, yet he remembreth mercy vnto al ꝑ truly repent and beleue in mercy. Which ensample oure sauiour Christe also casteth in the teeth of the indurate Jewes sayyng: the Niniuites shall rise in iudgement vp this nacion and condempne them, for they repented at the preachyng of Jonas, and beholde a greater then Jonas here, meaninge of him selfe. At whose preachig yea though it were neuer so mightye to perse the herte, and for al his miracles ther to, the harde herted Jewes coulde not repent: when the heathen Niniuites repented at the bare preachinge of Jonas, rebukinge theyr synnes without any miracle at all.

¶ Why: For the Jewes had leuended the spirituall lawe of God, and with their gloses had made it al togethyr earthly and fleshly, and so had set a vayle or couerynge on Moses face, to shadow and darken the glorious brightnesse of his countenaunce. It was synne to stele: but to robbe wedowes howses vnder a coloure of longe prayynge, and to polle in the name of offerynges, and to snare the people vp intollerable constitucions ageinst al loue, to catche their money out of their purses, was no synne at all.

¶ To smite father and mother was synne. But to withdraw helpe from them at theyr nede, for blynd zeale of offeryng, vnto the profyt of the holye phariseis, was then as meritorious as it is now to let al thy kinne choose whether they wyl sinck or swime, whyle thou buyldest ād makest goodly foundaciōs for holy people which thou haste chosen to be thy Christe, for to sowple thy soule with the oyle of theyr swete blessinges, and to be thy Jesus for to saue thy soule from the purgatory of ꝑ bloud that only purgeth synne, with their watchinge, fasting, wolwarde goyng & tyspynge at mydnighte .etc. wherwith yet they purge not them selues from their couetousnesse, pryde, lechery, or any vyce that thou seyest amonge the laye people.

¶ It was greace synne for Christe to heale the people on the Sabbothe daye vnto

vnto the glorye of God hys father, but none at all for them, to helpe theyr catel vnto theyr owne profyte.

☞ It was synne to eate with vnwasshen handes, or on an vnwasshen table, or out of an vnwasshen dysh: but to eate out of that puryfyed dish, that which came of bribery, theft and extortion, was no synne at all.

☞ It was exceadynge meritorious to make manye disciples: But to teache them to feare God in hys ordinaunces had they no care at all.

☞ The hyghe Prelates so defended the ryghte of holy Churche, and so feared the people wyth the curse of God and terryble paynes of hell, that no man durste leaue the vylest herbe in hys garden vntithed. And the offeryng and thynges dedicate vnto God for the profytte of hys holye Vicars were in suche estimacion and reuerence, that it was muche greater synne to sweare trulye by them, then to forsweare thy selfe by God: what vengeaunce then of God, and how terryble and cruel dampnacion thynke ye, preached they, to fal on them that had stolen suche holy thynges? And yet sayth Christ, that righteousnes and fayth in keppynge promyse, mercye and indifferent iudgemente, were vtterlye troden vnder fote and cleane dysprysed of those blessed fathers, whych so mightely mayntened Aarons patrimony, & had made it so prosperous, and enuyronned it ād walled it aboute on euery syde wyth the feare of God that no man durst touche it.

¶ It was greate holynesse to garnysh the sepulchres of the Prophetes and to cōdempne theyr owne fathers for slenig of them: and yet were they them selues for blynde zeale of theyr owne constitucions, as ready as theyr fathers to slea who so euer testifyed vnto them the same truth, which the prophetes testified vnto theyr fathers. So that Christ compareth al the ryghteousnes of those holy patriarkes vnto the outwarde bewtye of a paynted Sepulchre, full of stynche and all vnclennesse wythin.

☞ And finally to begyle a mans neyboute in subtyl bargayning and to wrappe & compase him in with cauteles of the lawe, was then (as it is nowe) in the Kyngedome of the Pope. By the reason whereof they excluded ꝑ lawe of loue out of their hertes, and consequently all true repentaunce: for how coulde they repente of that they coulde not se to be synne?

¶ And on the other syde, they had set vp a ryghtwesnesse of holy woorkes, to clese their soules withal: as the Pope sanctifieth vs with holy oyle, holy bred, holy salte holy candels holy dome ceremonies and holy dome blessynges, and with what so euer holynes thou wilt, saue with the holynes of Gods word which onlye speaketh vnto the herte, and sheweth the soule her fylthynes and vnclennesse of synne, ād leadeth her by the waye of repentaunce vnto the fountayne of Christes bloud to wasshe it awaye thorow fayth. By the reason of which false ryghtwysenes they were dysobedient vnto the righteousnesse of god, which is the forgeuenes of synne in Christes bloude and coulde not beleue it. And so thorow fleshly interpretynge the lawe and falce imagined righteousnesse their hertes were hardened & made as stony as clave in an hote furnace of fyre, that they coulde receaue neyther repentaunce nor faith or any moyster of grace at all.

☞ But the heathen Niniuites, though they were blynded with lustes a good, yet were in those .ii. poyntes vncorrupt and vnhardened and therfore with the onelye preachyng of Jonas came vnto the knowledge of their synnes, ād confessed them and repented truly and turned euery man from his euel dedes, and declared theyr sorow of hert and true repentaunce, with their dedes, which they dyd out of fayth & hope of forgeuenes, chastisyng their bodies with prayer ād fastyng, and with takinge all pleasures from the flesh: trustynge as God was angry for their wyckednesse euen so shoulde he forgeue them of his mercie, yf they repented and forsoke their mysse lyuynge.

☞ And in the last ende of all, thou hast yet a goodly ensample of learninge, to se how earthly Jonas is styll for all hys tryinge in the whales bellye. He was so sore

displeased because the Niniuites perysshed not, that he was werye of hys lyfe, and wysshed after the death for very sorow and payne, that he had lost the glory of hys prophesyinge, in that hys prophecye came not to passe. But God rebuked hym w a lykenes, sayinge: it greeueth thyne herte for the losse of a vyle shrobbe or sprayе, wherein thou bestowedst no labor or cost, neyther was it thyne handworke: How muche more then shoulde greue myne hert the losse of so greate a Multitude of innocentes as are in Nimiue, whych are all myne handes worcke. Naye Jonas, I am God ouer all, and father, as well vnto the Heathen, as vnto the Jewes, and mercyfull to all, and warne, yet I smyte: neyther threate I so cruelly by any Prophete, but that I wyl forgeue if they repent and aske mercye: neyther on the other syde, what soeuer I promyse wyll I fulfylle it, saue for theyr sakes onely, which truste in me and submytte them selues, to kepe my lawes of very loue, as natural chylderen.

ON thys maner to reade the Scrypture, is the ryght vse therof, and why the holyghoost caused it to be wrytten. That is that thou fyrst seke out the law what God wyll haue thee to do, interpretinge it spiritually wythout glose or couerynge the bryghtnesse of Moyses face, so that thou fele in thyne herte, how that it is dampnable synne before God, not to loue thy neyghboure that is thyne enemye as purely as Chryst loued thee: and that not to loue thy neyghbour in thyne herte is to haue committed already all synne agaynst hym. And therfore but yf that loue be come, thou muste knowledge vnfaynedlye, that there is synne in the best dede thou doest. And it must earnestlye greue thyne herte and thou must wash all thy good dedes in Chrystes bloude, yer they can be pure, and an acceptable sacrifice vnto God, and must desyre God the father for hys sake, to take thy dedes a worth, and to pardonne the imperfectnesse of them, and to geue thee power to do them better and wyth more feruent loue.

And on the other syde, thou must search dylygently for the promyses of mercye whyche God hath promysed thee agayne. Whyche .ii. poyntes, that is to were, the lawe spiritually interpreted, how that al is dampnable synne that is not vnfayned loue out of the grounde and bottome of the herte after the ensample of Chrystes loue to vs, because we be all equally created and formed of one God oure Father and indifferentlye boughte and redemed wyth one bloude, of our sauioure Jesus Chryst: and that the promyses be geuen vnto a repentinge soule that thyrsteth & longeth after them, of the pure and fatherly mercye of god thorow oure faythe only wythout all deseruyng of oure dedes, or merytes of oure workes, but for chrystes sake alone/and for the merytes and deseruinges of hys worcke/deathe and passyons that he suffered altogether for vs and not for him self: whych .ii. poyntes I saye if they be wrytten in thyne hert, are the keies whych so open al the scrypture vnto thee, that no creature can locke thee out, and wyth whych thou shalt go in & oute and fynde pasture and fode euery where.

And yf these lessons be not wrytten in thyne herte, then is al the scrypture shutt vp, as a cornel in the shale, so that thou maiest rede it & cõmon of it & reherse al the stories of it and dispute subtilly and be a profound sophyster, and yet vnderstand not one iote therof.

And thyrdelye that thou take the storyes and lyues whyche are contayned in ỹ byble, for sure and vndoubted ensamples that God so wyl deale wythvs vnto ỹ worldes ende.

Here with Reader fare well and be commended vnto God & vnto the grace of his spirite. And fyrst se that thou stoppe not thyne eares vnto the callynge of God, and that thou harden not thyne herte, begyled with fleshly interpretatinge of the lawe & false imagined and ypocrityth righteousnes, and so the Niniuites ryse vp thee at the day of iudgement and condempne thee.

And

And see dayly, if thou find ought amisse, when thou seist thy selfe in the glasse of Gods worde, thynke it cõpendious wisdome to amende the same betymes, monished and warned by the ensample of other men, rather then to tary vntyl thou be beaten also.

And thirdly, if it shal so chaunce that the wilde lustes of the flesh shal blinde thee and cary thee cleane awaye with theym for a tyme: yet at the later ende, when the god of al mercy shal haue compelled thee on euery side with temptacions, tribulacions, aduersities and combraunce, to bryng thee home agayne vnto thyne owne herte, and to set thy sinnes which thou woldest so faine couer and put out of minde with delectacion of voluptuous passimes, before the eyes of thy conscyence: then call the faithful ensample of Jonas and al lyke stories vnto thy remembraunce, & withe Jonas turne vnto thy Father that smote thee: not to cest thee awaye but to laye a sore plaster and a freatyng plaister vnto the pocke that laye hydan and strong warde to draw the disease oute and to make it appeare, that thou myghtest heale thy sycknes and the daunger therof and come and receaue the healyng plaister of mercy.

And forget not that what soeuer ensample of mercye god hath shewed sens the begynninge of the worlde, the same is promysed thee, yf thou wylte in lyke maner turne agayne, and receaue it as they dyd. And wyth Jonas be acknowen of thy synne and confesse it and knowledge it vnto thy father.

And as the lawe which freteth thy conscience, is thine herte, and is none outward thynge, euen so seke wythin thyne hert the playster of mercye, the promises of forgeuenes in our sauiour Jesus Chryste according vnto al the ensamples of mercy that are gone before.

And wyth Jonas let them that wayte on vanities and seke god here and there and in euerye temple, saue in theyr hertes, go: and seke thou the testament of god in thyne harte. For in thyne harte is the word of the law, and in thyne hert is ỹ word of fayth in the promyses of mercye in Jesus chryst. So that yf thou confesse with a repentinge herte and knowledge and surely beleue that Jesus is Lorde ouer al synne, thou art safe.

And fynally when the rage of thy conscience is ceased and quieted wythe faste fayth in the promyses of mercye, then offre wyth Jonas the offeryнge of prayse and thankesgeuinge: and paye the vowe of thy baptisme, that God only saueth, of his only mercy, and goodnesse: that is, beleue stedfastlye and preache constauntlye that it is god onely that myghteth, and God onely that healeth: ascribynge the cause of thy tribulacion vnto thyne owne synne, and the cause of thy delyuerance vnto the mercye of God.

And beware of the leuen that sayth, we haue power in our free wyll before the preachynge of the Gospell to deserue grace, to kepe the lawe, of congruitee, or good to be vnryghteous. And saye wyth John in the fyrst: that as the lawe was geuen by Moyses, euen so grace to fulfyll it, is geuen by Chryste. And when they saye oure dedes wyth grace deserue heauen, saye thou wyth Paule Ro. vi. that euerlastyng lyfe is the gyfte of God thorow Jesus Chryst our Lord and that we be made sonnes by fayth Jhon. i. and therfore heyres of God wyth Chryst. Rom. viii. And saye that we receaue all of God thorow fayth that foloweth repentaunce, and that we do not oure woorckes vnto God but either vnto our selues to slaye the synne that remayneth in the flesh and to ware perfect, other vnto our neyghbours which do as muche for vs agayne in some other thynges. And when a man exceedeth in gyftes of grace let hym vnderstande that they be geuen hym as wel for hys weke bretheren as for hym selfe: as though all the breade be committed vnto the panter yet for hys fellowes wyth hym, whych geue the thanckes vnto theyr lorde and recompense the panter agayne wyth other kynde seruice in theyr offices. And when they saye that Chryste hath made no satisfaction for the synne we do after our baptysme, saye thou wyth the doctryne of Paule, that in oure baptisme we receaue the

The prologe

merites of Chrystes death, through repentaunce and faith, of whych two, baptisme is the sygne. And though when we synne af kraltie after our baptisme we receaue the sygne no more, yet we be renewed agayne, through repentaunce and fayethe in Chrystes bloude, whyche twayne, the sygne of Baptisme euer contynued amonge vs in baptysinge our younge chylderen, doth euer kepe in mynd and call vs backe agayne vnto oure profession if we be gone astraye, and promiseth vs forgeuenes. Neyther can actuall Synne be washed awaye wyth oure workes, but wyth Chrystes bloude: neyther can there be anye other sacrifyce or satisfaction to Godwarde for them, saue Chrystes bloude. For as muche, as we can do no workes vnto God, but receaue onelye of hys mercye wyth oure repentinge, fayth, through Jesus Chryste oure Lorde, and onely Sauiour: vnto whome, and vnto hys holye spirite, that onely purgeth, sanctifyeth and washeth vs in the innocent bloude of oure redemption, be prayse for euer.

A M E N.

The Ende of the Prologe vpon the Prophete Jonas.

The Boke of

The Prophete Jonas.

Of the flyght of Jonas when he was sent to preach. Of tempest arysyth and casteth him in the sea for his disobedience.

The fyrst Chapter.

THe word of the lorde came vnto Jonas, the sone of Amithai saynge: Aryse and get thee to Niniue that greate cytye: & preache vnto them how that their wickednesse is come vp before me. And Jonas made hym ready to flie vnto * Tharsis, from the presence of the Lorde, and gat hym downe to Joppa: where he found a shyppe ready for to go vnto Tharsis. So he payed his fare, and went aborde that he myght go with them vnto Tharsis, from the presence of the Lorde. But the Lorde hurled a great wynde into the sea, and there was a myghtye tempeste in the sea: so that the shyppe was in ieopardy of going in peces. Then the mariners were afrayde, and cryed euery man vnto his God: and the gooddes that were in the shyp, they cast into the sea, to lighten it of them. But Jonas gat hym vnder the hatches, where he layd hi downe and slombred.

So the Master of the shyppe came to hym, and sayde vnto hym: why slomberest thou? Up, call vppon thy God: yf God (happely) wyll thyncke vpon vs, y we perysh not. And they sayde one to another: come, let vs caste lottes: y we may knowe, for whose cause we are thus troubled. And so they cast lottes, and the lott fell vpon Jonas.

Then sayde they vnto hym: tell vs for whose cause are we thus troubled? what is thyne occupacion? whence commest y? what countreman art thou? and of what nacyon? He answered them: I am an Hebrewe, and I feare the Lorde God of heauen whych made both sea and dry land. Then were the men exceedyngly afrayed and sayde vnto hym: why diddest thou so? (for they knewe that he was fled frō the presence of the Lorde because he had tolde them) and sayd moreouer vnto hi: what shal we do vnto thee, that the sea maye ceasse from troublynge vs? (for y sea wrought and was troublous): he answered them: take me and caste me into the sea, so shall it let you be in rest: for I wote it is for my sake, that thys greate tempest is come vpon you.

Neuertheles the men assayed with rowynge, to bryng the shyppe to lande, but it wold not be, because y sea wrought so and was so troublous agaynst them. Wherfore they cryed vnto the Lorde, & sayde: O Lord let vs not perish for this mans death, neyther laye thou innocent bloude vnto oure charge, for thou / O Lorde, haste done, euen as thy pleasure was.

So they toke Jonas, and cast hym into the sea, and the sea lefte ragyng. And the men feared the Lorde exceadyngly, doing sacrifyces & making vowes vnto the Lorde.

The Notes.

* Vnder the name of Tharsis (as somethinck) is sygnifyed some sea that was farre of, and whose voiage was verye longe: so that the saylers therin, coulde se no thynge but the sea and the ayre.

Joppa is an hauen of Jewry, where was sometime a goodly cytie of whych there remayneth nowe but a porcion.

Jonas is swalowed of a whale. The prayer of Jonas.

The .ii. Chapter.

BVt the Lorde prepared a greate fysche, to swalow vp Jonas. So was Jonas in the bely of y fysh, three dayes and three nyghtes. And Jonas prayed vnto the lorde his god out of the fishes bely, and sayd: In my trouble I called vnto the lorde, and he herde me out of the bely of * hel, I cryed / and thou herdest my voyce. Thou haddest cast me downe depe in the middest of the sea / and the flonde compassed me aboute: yea all thy waues and roules of water wente ouer me, I thought that I had ben cast awaye out of thy sight: but I wil yet agayne loke towarde thy holy temple.

The waters compassed me, euen to the very soule: the depe laye about me and the wedes were wrapte about myne head. I went downe to the botome of hylles, and was barred in wyth earthe for euer. But thou, O lord my god, hast brought vp my lyfe agayne out of corruption. When my soule faynted wit-

me, I thought vpon the Lorde: and my prayer came into thee, euen in to thy holy temple. They that hold of vayne vanyties, will forsake his mercy. But I wyl do the sacrifyce with the voyce of thankesgeuinge/and wyl pay that I haue vowed: for why: saluacō cometh of the Lord. And the Lorde spake vnto the fysh, and it cast out Jonas agayne vpon the drye lande.

The notes.

* The Scripture speaketh of hell commenly as of a place comen for all them that gōo downe into the earth, as into a graue, or to the depe of the see. &c. as ye haue in Genesi and in the Psalmes.

¶ Jonas is sent againe to Niniue. The repentaūce of the kinge of Niniue.

The.iii. Chapter.

1 THen came the worde of the Lorde vnto Jonas againe, saiynge: vp, and get thee to Niniue that greate cytie, & preache vnto them the preachinge which I bad thee. So Jonas arose, and went to Niniue at the lordes commaundement. Niniue was a greate cytie vnto God, namelye, of thre dayes iourney.

B And Jonas went to, and entered into the cytie: euen a dayes iourney, and cryed, saiynge: There are yet .xl. dayes and then shal Niniue be ouerthrowen And the people of Niniue beleued god and proclamed fasting, and arayed themselues in *sacke cloth, as wel the greate as the small of them. And the tidinges came vnto the kinge of Niniue, which arose out of his seate, and dyd his apparel of, & put on sackcloth, and sat him C downe in asches.

And it was cryed and commaunded in Niniue, by the auctorite of the king & hys lordes, saiynge: Se that nether mā or beast/oxe or shepe taste ought at all: and that they neyther fede nor drynke water: but put on sack cloth both man and beest/and cry mightely vnto god: yea se that euery mā turn from hys euel waye, and from the wickednes, that he hath in hande.

D Who can tel God maye turne, and repent, and cease from his fierce wrath, that we perish not. And whē god sawe their workes, how they turned frō their wycked wayes: he repented on the euel, which he sayde he wolde do vnto them and dyd it not.

The notes.

* The arayeng them in sackcloth was an outward signe of greate repentaunce, as in ii. Reg. iii. ¶ Jonas is reproued of God.

The. iiii. Chapter.

THerfore Jonas was sore displeased & angry. And he prayed vnto A the Lorde, and sayde: O Lord, was not thys my saiynge (I praye thee) when I was yet in myne owne contree. Therfore I hasted rather to flee vnto Tharsis, for I know well ynough that thou arte a mercyfull God, full of compassion, longe sufferyng, and of greate kindnes, and repentest when thou shouldest take punishement. And nowe, O Lord take my life fro me (I beseech thee) for I had rather dye then liue. Then sayd the Lorde: arte thou so angrie? And Jonas gate him out of the cytye, and sate downe on the east syde therof: and there made him a boothe, and sate vnder it in the shadow/tyl he myght se, what should chaunce vnto the cytye.

And the Lorde God prepared a wylde vine, which sprang vp ouer Jonas, B that he myght haue shadowe aboue his heade, to deliuer him out of his payne. And Jonas was exceadinge glad of the wylde vyne.

But vpon the nexte morowe agaynste the spryng of the daye. The Lorde ordened a worme, which smote ye wylde vine, so that it wythered awaye. And when the sunne was vp, God prepared a feruente east wynde: and the Sūne bett ouer the heade of Jonas that he fainted agayne and wyshed vnto his soule, that he might dye, and sayde: it is better for me to dye then to lyue. And god sayd vnto Jonas: C Art thou so angry for the wylde vyne? And he sayde: yea very angry am I euē vnto the death. And the Lord sayd: thou hast cōpassion vpō a wylde vyne/ wher on thou bestowedst no labour, nor madest it growe: whyche sprange vp in one night and perysshed in an other: and should not I then haue compassion vpō Niniue that great cytee, wherin there are aboue an. C. .x.xx. thousand persōs, that knowe not theyr right hand from the left: besides mucho catel.

¶ The ende of the prophecy of Jonas.

¶ The Boke of

The Prophete Micheas

¶ Of the destruction of Samaria because of theyr Idolatrye.

The fyrst Chapter.

A Verba Domini quę factum est.

THys is the woorde of the Lorde, that came vnto micheas the morastite/in the dayes of Jothan, Ahas and Jehezekiah kinges of Juda: whych was shewed hym vpō Samarya and Jerusalē. Heare all ye people, marcke thys well O earth, and all that therin is: Yea the Lorde God hym selfe be wytnes an ōge you, euen the Lorde from hys holy temple. For why: beholde the Lorde shal goo oute of hys place, and come downe, and trede vpon the hygh thynges of the erth. The mountaynes shall consume vnder him and the valleys shal cleue asunder: lyke as waxe consumeth at the fyre, and as the waters runne downward. And all B thys shalbe for the wickednes of Jacob and the synnes of the house of Israell.

But what is the wyckednes of Jacob: Is not Samaria? Which are the hye places of Juda: is not Jerusalem? Therfore I shall make Samaria an heape of stones in the feld, to lay about the vinyarde: her stones shal I caste in to the valeye, and discouer her foundacyons.

All her Images shalbe broken downe and all her wynninges shalbe brente i the fyre: ye al her Idoles wyl I destroy for why: they are gathered oute of the hyre of an whore / and into an whores hyre shall they be turned agayne.

Wherfore I wyl mourne and make lamentacion, bare and naked wyl I go: I must mourne lyke ye dragōs / & take sorow as the Estriches: for their wounde is past remedy: and why: it is come in C to Juda, and hath touched the porte of my people at Jerusalem alreadye.

Wepe not, leste they at Geth perceaue it.

Thou at Betaphra, welter thy selfe i ye dust and ashes. Thou that dwellest at Sephir get thee hence with shame. The proude shall boost nomore for very sorowe: and whyther neyghboure shall take from her what she hath. The rebellyous cyty hopeth, that it shal not be so D cruel: but for al that, the plage shal come from the Lorde, euen in to the porte of Jerusalem. The greate noyse of ye charettes shal feare them, that dwell at Lachis, whych he is an occasyon of ye synne of ye daughter of Sion, for in her came vp the wyckednesses of Israel. Yea she sent her curriers in to the lande of Geth. The houses of lyes wyll dysce aue the kings of Israel. And as for thee (O ye ye dwellest at Morasta) I shal bryngc a possessioner vpon thee, and the plage of Israel shal reach vnto Odolla. Make the balde, & shaue the, because of thy tender chyldren: Make thee cleane bald as an Aegle, for they shalbe caryed awaye captyue from thee.

The tenynges agayn̄ the sinful people.

The. ii. Chapter.

OWo vnto them, that imagyn to do harme, & deuyse vngracyous nesse vpon their beddes, to perkourme it in ye clere daie: for their power is agaynst God. When they couet to A haue land, they take it by vyolence, they robbe men of their houses.

Thus they oppresse a mā for his house, and euery man for his heritage. Therfore thus sayeth ye Lorde: Beholde agaist this housshold haue I deuysed a plage, wherout ye shal not plucke your neckes: Ye shal nomore go so proudly, for it wyl be a perlous tyme. In that daye shal thys terme be vsed, & a mourninge shalbe made ouer you on this maner: We be vtterly desolate, the portion of my people is translated. Who han wyl he parte vnto vs the lande, that he hathe taken from vs?

Neuertheles there shalbe no man to B diuide thee thy portion in the congregacion of the Lorde. Cush, hold youre tong (saye they.) It shal not fal vpon thys people, we shal not come so to confusion, sayeth the house of Jacob. Is the spirite of the Lorde so cleane awaye? or is he so myndes?

Eruelti

C Tru the it is, my wordes ar frendly vn
to them ỹ liue right: but my people doth
the contrary, therfore must I take parte
agaynst them: for they take awaye both
cote and cloke from the symple.

Ye haue turned your selues to fyght,
ỹ women of my people haue ye shut out
from their good houses, ād take awaie
my excellent gyftes from their children
vp ger you hence, for here shal ye haue
no rest.

Because of their Idolatry they are cor
rupte, and shal miserably perishe. If
I were a felishly felow and apteachar of
lies, and tolde them that thaymyght syt
bybbyng and bollyng and be droncken:
O, that were a prophete for this people

D But I wil gather thee in dede, O Jacob
and driue the remnaunt of Israel all to
gether. I shal cary them one w another
as a flokke in the folde, and as ỹ catell in
their stalles, ỹ they maye be dysquyeted
of other men. Who so breaketh the gap
he shall go before. They shal breke vp
the porte, & go in and out at it. Their
kynge shal go before them, ād the Lord
shalbe vpon the heade of them.

Agaynst the tyranny of Rulers and false prophetes

The .iii. Chapter

HEre O ye heades of ỹ hou
se of Jacob & ye leders of ỹ
A house of Israell: Shulde
not ye know what wer law
full and ryght: but ye hate
the good, and loue the euil: ye plucke of
mennes skynnes, ād the flesh from their
bones: ye eate the flesh of my people/&
flay of their skyn: ye breake their bones
ye choppe them in peces as it were in to
a cauldron, & as flesh into a pot. Now
the tyme shal come, that when they call
vnto the Lorde, he shall not heare them
a* but hyde his face frō/ the because that
throwe their owne inmagynacyons they
haue dealte so wrāgedly

And as concernynge the prophetes
that dyseaue my people, thus the Lorde
sayeth agaynst them: When they haue
B anye thinge to byte vppon: then they
preach that all shalbe wel: but yf a man
put not some thinge in to their mouthes
they preach of warre agaynst hym

Therfore youre vysyon shalbe tur
ned to night, and your prophecyeng to
darkenes. The Sunne shall go doune
ouer those prophetes, and the date shal
be darcke vnto them. Then shall
the vysyon seers be a shamed, and the
sothsayers confounded: yea they shal
be fayne all the pack of them, to stoppe
their mouthes, for they haue not gods
worde. As for me, I am ful of strength
and of the spirite of the Lorde, full of
iudgement and boldnesse: to shew the
house of Jacob their wickednes, and ỹ
house of Israel their synne.

O heare this ye rulers of the house
of Jacob and ye iudges of the house of
Israel: ye that abhorre the thynge that
is lawful, and wraist all yde the thyng ỹ
is streight: Ye that build vp Sion w
bloud, ād Jerusalem with dowgy wrōg
O ye iudges/ ye geue sentence for gyftes: O ye preastes, ye teache for lucre.
O ye prophetes, ye prophecy for money,
Yet wyll they be taken as those ỹ hold
vpon god, and saye: Is not the Lorde
amonge vs? Euil there cā no mischa
tune happē vs. Therfore shal Siō (for
youre sakes) be plowed lyke a felde: Je
rusalem shal be com an heape of stones
and the hil of the temple shalbe turned
to an hye wodde.

C Of the callyng of the Gentiles, and conuersyon of the Iewes.

C The .iiii. Chapter.

BUt in the latter dayes it
wyl come to passe, that the
I hyll of ỹ lordes house shal
be set vp hier thē any mou
taines or hylles: Yea the
people shal preasse vnto it, and the mul
titude of the Gentiles shall haste them
thither/ saynge: Come, let vs go vp to
the hyl of the Lord, and to the house of
the God of Jacob: that he maye teache
vs his waye, and that we maye walke
in his pathes. For the lawe shall come
out of Sion and the worde of god frō
Jerusalem, and shall geue sentence a
monge the multitude of the Heathen &
reproue the peope of farre countres
in stede of their swerdes they shall
make plowshares, and sythes of their
speares.

One people shal not lyfte vp a sword
agaynst another, yea they shal nomore
learne to fyghte: but euery man shall
sy

syt vnder hys vyneyarde and vnder his
figge tree and no man to fraye him away:
for the mouth of the Lord of hostes hath
spoken it. Therfore, wher as al the people
haue walked euery man in the name of
his owne God, we wyll walcke in the na
me of oure God for euer and euer. At ỹ
same tyme, sayeth the Lorde, wyl I ga
ther vp the lame & the outcastes, & suche
as I haue chastened: and wyl geue isshue
vnto the lame, and make of ỹ outcastes
a great people: and the Lorde him selfe
shalbe their kyng vpon the mount Siō
from this time forth for euermore. And
vnto thee (O thou tower of Eder, thou
F stronge holde of the daughter Syon)
vnto the shal com: euen the lordshippe
and kyngdome of the daughter Jerusa
lem. Why then art thou now so heuy: is
ther nō kyng in thee: are thy counsailers
away that thou art so payned, as a wo
man in her trauayle? And nowe (O ỹ
doughter Syon) be sory, let it greue ỹ
as a wife labo'yng w chyld: for now must
thou get thee out of ỹ cytie, and dwel vp
on that playne feld. Yea vnto Babylon
shalt thou go, ther shalt thou be delyue
red, and there the Lorde shal lōse thee
from the hande of thyne enemyes.

Now also are ther many people ga
G thered together agaynst ỹ, saynge: what
Sion is cursed, we shal se oure lust vpō
her. But they know not the thoughtes
of the Lorde they vnderstande not hys
counsel, that shal gather them together
as the sheues in the barne. Therfore get
the vp, O ỹ daughter Sion, and throsse
out the corne: For I wyll make thy
horne yron and thy clawes brasse that
thou mayest grynde many people: their
goodes shalt thou appropriate vnto the
Lorde and their substaunce vnto the ru
ler of the whole worlde.

Of the destruction of Jerusalem.

The .v. Chapter

AFter that shalt thou be robbed thy self, O thou robbers
I doughter: they shal lay siege
agaynste vs and smyte the
iudge of Israell wyth a rod
vpon the cheke.

And thou Bethlem Ephrata art litle
amonge the thousandes of Juda. Out
of thee shall come vnto me, which shal
be the gouernour in Israel: whose out
goynge hathe bene from the begyn
nyng, and from euerlasting. In the
meane whyle he plagety them for a sea
son, vntyl the time that she which shal
beare (haue borne) the shal the remnaūt
of his brethern be conuerted vnto the
children of Israel. He shall stande fast
and geue kode in the strength of ỹ lord
and in the vertoy of the name of ỹ lord
his god: and whē they be converted, he
shalbe magnifyed vnto ỹ karthest par
tes of the worlde.

Then shall there be peace/ so that the B
Assirian maye come in to oure lande, &
treade in our houses. We shall bryngе
vp * seuen shepherdes and viii. princes
vpon them: these shal subdue the lande
of Assur with the swearde, and the lāde
of Nymrod with their naked weapes.
Thus shal he deliuer vs from the Assi
rian / when he commeth within oure
lande, and setteth hys kote within oure
borders.

And the remnaunt of Jacob shalbe
amonge the multitude of people, as ỹ
dewe of the Lorde, and as the droppes
vpon the grasse, that taryeth for no mā
and waiteth of no body. Yea ỹ residue
of Jacob shalbe amonge the Gentiles
and the multitude of people, as ỹ lion C
amonge the beestes of the wodde / and
as the Lions whelpe amonge a flocke
of shepe: which (when he goeth thorow)
treadeth downe/ teareth in peces / and
there is noman that can helpe. Thyne
hand shalbe lift vp vpō thine enemies,
and thyne aduersaries shall perish al.

The tyme shal come also, sayeth the
Lord/ that I wyl take thyne horses frō
thee/ and destroye thy charettes. I wil
breake downe the cyties of thy land, &
ouerthrow all thy stronge holdes. All
witchcraftes will I rote oute of thyne
hand, there shal no mo sothsayynges be
within thee. Thyne Idoles & thyne
Images will I destroye out of thee: so
that thou shalte nomore bowe thy selfe
vnto the worckes of thyne owne han
des. Thy groues will I pluck vp
by the rotes, and breake downe ỹ cities.

Thus

Thus wyl I be auenged also, vpon all the Heathen that wyll not heare.

¶ An exhortation to heare the iudgement agaist Israel beyng vnkinde. What maner of Sacrifices do please god

¶ The.vi. Chapter.

HEarken now what the Lord saieth: Up, reproue ẏ mountaynes, & let ẏ hilles heare thy voyce. O heare the punishment of the Lorde, ye mountaynes, and ye mightye foundacions of the earth: for the lorde wyll reproue his people, and reason with Israel. O my people what haue I done vnto thee: or wherin haue I hurt thee: geue me answere. Because I brought thee from the lande of Egipte and deliuered thee out of ẏ house of bondage: Because I made Moyses Aarō and Miriam to leade thee: Remembre (O my people) what Balach the kinge of Moab had immagened against thee and what answere that Balaā the sonne of Beor gaue hym from Sethim vnto Galgal that ye maye know the louyng kindnesses of the Lorde.

What acceptable thynge shall I offer vnto the Lord: shal I bowe my knee vnto the hye god: Shall I come before him with the Burnte Offerynges and with calues of a yeare olde: Hathe the lorde a pleasure in many thousand cāmes, or innumerable streames of oyle: Or shal I geue my fyrst borne for myne offences, and the frute of my body for the synne of my soule: I wyl shew thee, O man, what is good, and what ẏ lord requyreth of thee: Namely, to do, right to haue pleasur in louing kindnes, to be lowly, and to walke with thy god: that thou mayest be called a scyttle of the lord and that thy name maye be ryghteousnesse.

Heare (O yee tribes) who woulde els geue you suche warnynge: Shoulde I not be displeased for the vnryghteous Good in the houses of the wycked, and because the measure hys mynyshed: Or shoulde I iustyfye the Faulse Balaunces and the bagge of deceatful weyghtes among those that be full of ryches vnryghteously gotten, where thr cytezyns deale with falshead, speake lyes, & haue disceatfull tunges in ther mouthes.

Therfor I wyll take in hande to punysh thee, and to make thee desolat, because of thy sinnes. Thou shalt eate, and not haue ynough: yea thou shalt bring thy self downe. Thou shalt fle, but not escape: and those that thou woldest saue wyl I deliuer to the sword. Thou shalt sowe, but not reape: thou shalte presse out oliues but oyl shalt thou not haue to anoynte thy selfe withall: thou shalt treade out swete must, but shalt drynke no wyne. Ye kepe the ordinaunces of Amri, & all the customes of the house of Ahab: ye folow their pleasures, therfor wyll I make thee wast, āð cause thy inhabyters to be abhorred, O my people: & thus shalte thou beare thyne owne shame.

A complaynt of the lytle numbre of the ryghteous. Against the cruelty ought we not to hold with oure greatest frendes.

The.vii. Chapter

WO is me: I am become as one, that goeth a gleanyng in the harueste. Ther are no grapes to eate, yet wold I fayne (wt all my haste) haue of the best frute. There is not a godly mā vp on earthe, there is not one righteous amonge men. They labour all to shede blode & euery man hunteth his brother to death: yet they sayethey do wel whē they do euel. As the prynce wyl, so sayth the iudge: ẏ he maye do him a pleasure agayn. The great man speaketh what his hart desireth & the iudges allow hym. The best of them is but as a thistle & the most righteous of them is but as a brear in the hedge. But when the daye of thy preachers cōmyth ẏ thou shalt be visited: than shal they be wasted awaye. Let no man beleue his frend, nor put his confidence in a prince. Kepe the porte of thy mouth from her that lieth in thy bosome: for the sonne shal put his father to dishonoure, the daughter shal ryse agaynst her mother, the daughter in lawe against her mother in lawe: & a mans foes shalbe euē they of his owne

Neuertheless I wyl loke vp vnto the Lorde, I wyll patiently abyde god my Sauioure: my God shall heare me. O thou enemye of myne, reioyce not at my fall, for I shal get vp agayne and and though I syt in b* darcknesse, yet the Lorde is my lyght. I wyl beare the punishmente of the Lorde (for why I haue offended hym) tyl he sytt in iudgement vpon my cause & se that I haue right. He wyl bring me forth to ẏ light & I shall se his righteousnesse.

She that is myne enemy shal loke vpon it & be confounded, whiche now saieth: Wher is thy Lord God: Myne Eyes shal beholde her, whan she shall be troden downe as ẏ claye in ẏ stretes The tyme wyll come, that thy gappes shalbe made vp, & ẏ law shal go abrode and at ẏ tyme shal they come vnto thee frō Assur vnto the strōg cytyes, & frō ẏ strong cytyes vnto ẏ ryuer: from ẏ one sea to ẏ other, from the one mountayn to the other

Not wythstandyng ẏ land must be wasted, because of them that dwel therin and for the frutes of their owne Imaginacyons. Therfor fede thy people wt thy c* rodde, the flocke of thyne heretage whiche dwel desolate in ẏ wodde that they maye be fedd vpon the moūt of Charmell, Basan and Galaad as afore tyme. Marueluous thynges wyl I shewe them, lyke as when they came oute of Egypt, Thys shall the Heathense, and be ashamed for all their power, so that they shall d* laye their hande vpō their mouth, and stop their eares. They e* shal lycke the dust lyke a serpent, & as the wormes of the earth ẏ tremble in their holes. They shalbe afrayde of the Lord our God, & they shal feare thee.

f Wher is there suche a God, as ẏ that pardonest wyckednes, & forgeuest ẏ offences of the rēnaūt of thine heretage: He kepeth not his wrath for euer. And why: his delite is to haue compassion: he shal turne agayne, and be mercyful to vs: he shal put downe oure wycked nesses, & cast all our synnes in to the bottome of the see.

Thou shalt kepe thy trust with Jacob and thy mercye for Abraham, lyke as thou haste swore vnto oure Fathers longe agoo.

The Notes.

a* To labour to shede blood, or to lye in waite for blood, is, to make mennes lyues laborous and miserable, by threatnynges murtherers, and violence. Prouer. i b

b* By darkenes vnderstande the sadnes & miseries of this worlde, and by lyght the comforth & reioysyng of the conscience. Job. xv. c

c* Rodde here signifieth dominions gouernaūce

d* Of this ye haue in Job. xxxix. d

e* That is, shalbe humbled and brought as lowe as serpentes that crepe on the ground. So obedient (saith the prophet) shal the heathen be vnto Israel although they before had Israel in grieuous subiection vpon.

¶ The ende of the prophecy of Micheas.

¶ The Boke of the Prophet Nahum.

¶ Of the destruction of Ninive and of the deliueraunce of Israel.

The fyrste Chapter.

THis is ẏ heuy burthen of Nynyue, whiche Nahum of Elchos dyd wryte as he sawe it.

The Lorde is a gelous God, and a taker of vengeaūce yea, a taker of vengeaunce is the lord, and wrothful. The Lorde taketh vengeaunce of hys enemies, and reserueth displeasure for his aduersaries. The Lorde sufferethe longe, he is of great power and so innocent, that he leaueth no man faultes before him. The lorde goeth forth in tempeste and stormy wether, the cloudes are ẏ dust of his fete. When he reproueth the sea, he driethit vp, and turneth al the floudes to drye lande. Basan is desolate, Charmel & the pleasure of Libanus wasteth awaie The mountaynes tremble for him, the hilles consume. At the syght of him, the earth quaketh: yea the whole world, & al that dwel therin. Who maye endure before his wrath: Or who is able to abyde his grimme displeasur: His anger taketh on like fyre, and the hard rockes burst in sunder before him.

Ful gracious is the lord, & a strong holde in the tyme of trouble, he knoweth them that put their trust in hi: whē the floud runneth ouer, and destroyeth

the place, ād whē the darckenesse folo-
weth styll vpon hys enemyes. What
do ye Imagyne then agaynst ỹ Lorde
on this maner? Tusche, when he hath
ones made an ende, there shal come no
more trouble. For lyke as the thornes
that sticke together/ & as the dry strawe
so shall the Drounckardes be consu-
G med together, euen when they be full.
There come out of thee suche as Ima-
gyn mischefe, and geue vngracious
counsail agaynst the Lord.

Therfore thus sayeth the Lorde:
Lett them be as well prepared, yea and
as many as they can, yet shall they be
hewen downe, and passe away. And as
for thee I wil vexe thee, but not vtterly
destroye thee. And now wyl I breake
his rodde from thy back, and burst thy
bandes in sonder. But the Lorde hath
geuen a commaūdement concernyng ỹ
that ther shall come nomore sede of thy
name. The carued and casten Images
wyl I rote out of the house of thy God.
Thy graue shal I prepare for thee, and
thou shalt be confounde

¶ The declareth the victory of the Chaldees agaīst the Ninuites.

The.ii. Chapter.

A Beholde, vpō the mountaines come the fete of hym ỹ
bringeth good tidinges/ & preacheth peace. O Juda,
kepe thy holye dayes, per-
forme thy promises: for Belial shal com
nomore in thee/ he is vtterly roted out.

The scatterer shall come vp agaynst
thee and lay sege to the castell: Loke ỹ
wel to ỹ stretes, make thy loyns strong
Arme thy selfe wythe all thy Myghte:
for the Lorde shal restore agayne the
glory of Jacob, lyke as the glory of Is-
rael. The destroyers haue broken them
downe, and marred ỹ vyne braunches
The fylde of his grauntes glistereth:
hys men of warre are clothed in purple
His charettes are as fyre, when he ma-
keth hym forwarde, his archers are wel
decked and trimmed The charettes rol-
le vpon the stretes, ād welter in the hye
wayes.

They are to loke vpon like tressettes of B
fyre, and go swyftely, as the lyghtninge
When he doth but warne his gaūntes
they fall in theyr araie and hastely they
clymme vp ỹ walles: yea, the engins of
the warre are prepared al redy. The wa-
ter portes shalbe opened and the kinges
palace shal fal. The quene her self shal
be led awaye captiue, and her gentelwe-
men shall mourne as the doues, & grone
within their hertes. Ninive is lyke a
pole full of water/ but then shall they be
sayne to fle. Stand stande, (shall they
crye) and there shal not one turne back.

Awaye with the siluer awaye with
the golde: for here is no ende of treasure.
There shall be a multitude of al maner
costly ornamentes. Thus must she be
spoyled, emptyed and cleane stripped oute:
that their hertes maye be melted awaie,
theyr knees tremble, all theyre loynes
be wrake, and theyr Faces blacke as a
pot.

Where is nowe the dwellyng of ỹ
lyons, and ỹ pasture of the lyons whel- C
pes: where the lyon & the lyons wēt wt
the whelpes, ād no man frayed thē away
but the lyon spoyled ynough for his yōg
ones, and deuoured for hys Lyonesse: he
fylled hys dennes wythe hys preye, and
hys dwellynge place wythe that he had
rauished. Behold, I wil vpon thee saith
the Lorde of hostes, ād wyl set fyre vpon
thy charettes that they shal smoke wyth
all, and the Swearde shall deuoure the
yonge lyons. I wyl make an ende of thy
spoylynge from out of the earthe and ỹ
voyce of thy messaunger shal nomore be
hearde.

¶ The fall of Niniue.

The. iii. Chapter.

W O to the bloudthurstye cyty I
whych is all ful of lyes and
robbery, & wyll not leaue of
from rauishyng. Ther a mā
maye heare scourgyng/ rul-
shynge the noyse of the wheles, the cry-
nge of the horses and the rollynge of ỹ
charettes. There the horsmen get vp wt
naked swearde, and glysterynge spea-
res: & here lyeth a multitude slayne, and
a great heape of dead bodyes. Ther is

no ende of dead corpses yea men fal vpō
their bodyes: And that for the greate ād
manyfolde whordome of the fayer and
bewtiful harlot: which, is a mastresse of
witchcraft, yea & selleth the people thro-
ther whordome, and the nacyons thoro-
ther witchcraft
Beholde, I wyl vpon thee (sayeth the
Lord of hostes) and wil pul thy clothes
ouer thy heade: that I maye shewe thy
nakednes amonge the Heathen, and thy
shame amonge the kyngdomes
I wyl cast dyrte vpon thee, to make thee
be abhorred and a gasing stocke. Yea al
they that loke vpō thee, shal starte back
F and saye: Ninive is destroyed.
Who wyll haue pytye vpon thee: where
shal I seke one to comfort thee? Art thou
better then the great cite of Alexandria
that laye in the waters and had the wa-
ters rounde about it: which was strōgly
fenced & walled with the sea? Ethiopia &
Egypt were her strength, & ỹ exceading
great aboue measure. Aphrica & Lybi a
were her helpers, yet was she dryuen a-
way, ād brought in captyuitee: her yōg
chyldren were smitte downe at the head
of euery streate, the lottes were cast for
the most auncyent men in her, ād al her
myghtye men were bounde in chaynes.
Euen so shalt thou also be droncken, &
hyde thy self, & seke some helpe against
G thyne enemy. All thy stronge cyrves shal
be lyke fyg trees with ripe figges: which
whan a man shaketh, they shal fal into
the mouth of the eater.
Beholde thy people within thee, are but
women: the portes of thy lande shalbe
opened vnto thyne enemyes and ỹ fyer
shal deuoure thy barres. Drawe water
now agaynst ỹ be besieged, make vp thy
stronge holdes, go into the clay/ temper
the morter, make strong bricke: yet the
fyer shal consume thee/ the swerde shall
destroy thee, yea as ỹ locust doth so shal
it eate thee vp. Yt sh al fal heuely vpō ỹ
as the locustes, yea right heuely shal it
fal vpon thee, euen as the greshoppers.
Thy marchaūtes haue bene nūbred wt ỹ
starres of heuē: but now shal they spred
abrode as the locustes, and fle their waie
Thy Lordes are as the greshoppers, &
thy captaynes as the multitud of greshop

pers: whych, when they be colde, remayne
in the hedges: but when the sunne is vp
they fle awaye and no man can tell wher
they are become. Thy shepherdes are a
slepe (O Kynge of Assur) thy worthyes
are layde downe: thy people is scattered,
abroade vpon the mountaynes, and noo
man gathereth them together agayne.
Thy wounde can not be hyd, thy plage
is so sore. All they that heare thys of thee,
shall clappe theyre handes ouer
thee. For what is he to whom
ỹ haste not alwaye bene
doyng hurt?

The ende of the Prophecye
of Nahum.

¶ The Boke of

The Prophete Abacuc.

A complainte against Israel.

The fyrst Chapter.

This is the heuy burthen, whiche ỹ pro- A
phet Abacuc did se.
O lord, how longe
shal I crye, & thou
wylt not heare?
How long shall I
cōplaine vnto thee
sufferynge wrong, and thou wylt not
helpe? why letteſt thou me se wearines
and labour? Dystruccyon and violence ar
before me, power ouer goeth right: for
the lawe is toorne in peces, and there
can no right iudgement go forth. And
why? the vngodlye is more set by then
the righteous: this is the cause, ỹ wrōg
iudgement proceadeth. Beholde amōg
the Heathen, and loke well: wonder at
it, and be abashed for I wyl do a thig
in yout tyme, which though it be told
you, ye shall not beleue.
For lo, I wyl rayse vp the Caldees. ỹ
bytter and swyfte people: whych shall
go as wide as ỹ land is, to take posses- B
syō of dwellig places/ that be not their
owne. A grymme & boysterous people
is it/ these shal sit iudgemēt & punish.

I I Their

¶ Their horses are swyfter then the cattes of the mountayne, and byte sorer then the wolues in the euenig. Their horsmen come by greate heapes from farre, they fle hastely to deuour as the Aegle. They come all to spole: out of them commeth an east wynd, which bloweth & gathereth their captyues lyke as the sandde. They shall mocke the kynges, and laughe the prynces to scorne. They shal not set by any stronge holde, for they shal laye ordinaunce agaynst it, and take it. Then shal they tak a fresh corage vnto them, to go forth and to do more euel and so ascribe that power vnto their God.

But thou O Lord my God, my holy one thou art from the begynnyg, therfor shall we not dye. O Lorde, thou hast ordened them for a punisment, and set the to reproue the myghtye. Thyne eyes are clene, thou mayst not se euell, thou canst not behold the thing ỳ is wycked. Wherfore the doest thou loke vpon the vngodly, and holdest thy tunge, when the wycked deuoureth the man that is better the hi selfe. Thou makest meas the fyshe in sea, and lyke as the creppyng beestes that haue no gyde. They take vp al with ther angle, they catch it in their net, and gather it in their parne: wher of they reioise & are glad. Therfor offre they vnto theyr net, & do sacrifyce vnto their parne: because that therowe it their porcyon is become so fat, and their meate so plenteous. Wherfore they cast out their net agayne, and neuer cease to slaye the people.

¶ Of the vision of the prophet. Agaynste pollynge, couetousnes, and Idolatry.

The.ii. Chapter.

I Stode vpon my watch, and set me vpon my bulwarcke, to loke and se what he wolde say vnto me, and what answere I shoulde geue hym that reproueth me. But the Lord answered me, and said: Write the vysyon planely vpon thy tables, that who so commeth by, mape rede it: for the visyon is yet farre of for a tyme, but at ỳ last it shall come to passe, and not fayle.

And though he tary, yet wayte thou for hym, for in very dede he wyll come, and not be slacke. Beholde, who so wyll not beleue, his soule shall not prospere: but ỳ iuste shal lyue by his faith. Lyke as the wyne discraueth the dronckard, euen so the proude shal fayle and not endure. He openeth his desyre wyde vp as the hell, and is as vnsaciable as death. Al heathen gathereth he to hym, and heapeth vnto him al people.

But shal not all these take vp a prouerbe agaynst him, and mocke him with a by worde, and saye: wo vnto hym that heapeth vp other mens goodes. Howe longe wil he lade him selfe with thycke claie. How sodenly wil they stand vp, that shal byte, and awake, that shal terre thee in peces. yea ỳ shalt be their praie. Seing thou hast spoiled many heathe, therfore shall the remnaunt of the people spoile thee: because of mens bloud, & for the wronge done in the lande, in the cytie and vnto all them that dwell ther in.

Wo vnto hym, that couetously gathereth euel gotte goodes ito his house: that he may set his nest on hie, to escape from the power of misfortune.

Thou hast dyuised the sham of thyne owne house, for thou hast slayne too muche people, and hast wyl fully offended: so ỳ the very stones of the wall shal crye out of it, and the tymber that lyeth betwixt the joyntes of the bylding shal answer.

Wo vnto hym, that bylideth the towne wyth bloude, and maytayneth the Cytye wyth vnrighteousnes. Shall not the Lorde of hoostes bringe thys to passe, that the labors of the people shalbe brent wyth a greate fyre, and that the thynge wherupon the people haue wayted the selues, shall be lost. For the erth shalbe ful of knowledg of the Lordes honor, lyke as the waters that couer the sea.

Wo vnto hym that geueth hys neyghbour drincke, to gee hym wrothfull displeasure for hys dronckennes: that he maye se hys pryuities. Therfor wt shame shalte thou be fylled, in steade of honour. Drincke thou also, fyl thowe slöber wt al: for the Cuppe of ỳ lordes right hande shall compasse thee aboute, and shamfull spewynge in teade of thy worshipp

for the wrong that thou hast done in Lybanus, shal ouerwhelme the, & the wyld beastes shal make thee afrayed: because of mens bloude, and for ỳ wrong done in the lande, in ỳ cytie/ and vnto al suche as dwell therin.

What help then wyl the Imagedo, whō the workeman hath fashioned? Or the vayne cast Image, wherin because the craftesman putteth his trust, therfor maketh he domme Idols. Wo vnto hym, ỳ sayeth to a pece of wod: arise, and to a domme stone: stand vp. For what instruction maye suche one geue? Behold it is layed ouer with gold and syluer, & ther is no brethin it. But ỳ Lord in hys holy temple is he, whom althe worlde should feare.

¶ Prayer of the prophet Abacuc for the ignorannte.

The.iii. Chapter

O Lorde, when I hard speke of ỳ, I was afrayed. The workes that thou hast taken in hand, shalt ỳ perfourme in his tyme, O Lorde: & whē thy tyme commeth, thou shalt declare it. In thy very wrath thou thinckest vpō mercy. God commeth from Theman, and the holy one from the mōut of Pharan. Selah. His glory couereth the heauens and ỳ earth is ful of his prayse. His shin is as the sonne/ and beames of lyght go out of his handes, ther is his power hyd. Destruccion goethe before him, and burnyng cressettes go from his fete. He standeth, & measureth the earth. He loketh, and the people consume awaie, the mountaynes of ỳ world fall downe to poulder, & the hilles are fayne to bowe them selues/ for his goinges are euerlastyng and sure.

I sawe, that the pauilyons of the Mozians and the tentes of the lande of Madian were vexed for wrynes. Was thou not angry, O Lord, in thy waters: was not thy wrath in that floudes, and thy displeasure in the see-pes/ when thou sateste vpō thyne horse, and whē thy charetes had ỳ victory. Thou shewdst thy bowe openly, like as thou haddest promised with an othe vnto the trybes. Selah.

Thou dydest deuyde ỳ waters of the earth. When the mountaynes sawe thee, they were afrayed, the Water Streame went awaye: the depe made a noyse at the lyftyng vp of thyne hande. The Sunne and Moone remayned styl in their habytacion. Thyne arowes went out glysteryng, and thy speares as the shyne of ỳ lyghtyng. Thou trodest downe ỳ lande in thine anger and diddeste throsshe the Heathen in thy displeasur. Thou camest forth to helpe thy people, to helpe thyne anoynted. Thou smottest downe ỳ head thee houle of ỳ vngodly, & dyscouerdest his foūdacions, euē vnto ỳ necke of him. Selah. Thou cursest his sceptres, the captayne of his men of warre: whiche come as a stormy wynd to scatze me abrode & are glad when they may eat vp the poore secretly. Thou makest awaye for thy ne horses in the see, euen in the moudd of greate waters. When I heare this, my body is vexed, my lippes tremble at the voyse ther of, my bones corruppte, I am afrayed wher I stand. O/ that I myght rest in the daye of trouble that I might go vp vnto our people, which ar alredy prepared.

For the syggetrees shall not be grene, and the vynes shall beare no frute. The labour of the olyue shal be butlost and the lande shal bryngе no corne: the shepe shalbe taken out of the folde, and there shalbe no catel in the stalles. But as for me, I wyl be glad in the lord, and wyll reioyce in God my Sauioure. The Lord God is my stegthe, he shal make my fete as the fete of herttes: and he which geuethe the victorye/ shall bryngе me to my hye places/ syngynge vpon my Psalmes.

¶ The ende of the prophecy of Abacuc.

¶ The Boke of the prophete Sophony.

Threatening ꝑ against Juda & Jerusalem because of their Idolatry.

¶ The.i. Chapter.

THis is ꝯ word of the Lord which came vnto Sophony ꝯ sone of Chusi, ꝯ sone of Gedoliah, the sone of Amariah ꝯ sone of Hesekiah in ꝯ time of Josiah ꝯ sune of Amon king of Juda. I wil gather vp all thinges in the lande (saith ꝯ lord) I wil gather vp mā & beest I wyl gather vp ꝯ foules in ꝯ ayre & the fish in the sea (to ꝯ great decay of the wicked) & wil vtterly destroy ꝯ mē out of the land, saith the lord. I wyl stretch out mine hand vpō Juda, & vpon al suche as dwel at Jerusalē. Thus wyl I rote out ꝯ remnaut of Baal frō this place, & the names of the Remurins & prestes: yea & such as vpō their house toppes worship & bowe thē selues vnto ꝯ hoste of heaue: whiche sweare by the lord, & by their Malchom also: whych starte a back frō ꝯ lord, and neyther seke after ꝯ lord, nor regard him. Be stil at ꝯ presence of the Lord god, for the day of ꝯ lord is at hande: yea ꝯ Lorde hath prepared a slain offring, & called his gestes therto. And thus shall it happē in ꝯ day of the Lordes slayn offring: I wil visit ꝯ princes, the kynges chyldrē, & all suche as weare straung clothig. In the same day also wil I visit al those, ꝯ trede ouer the threshold so proudly, which fyll their lordes house ẅ robbery & falshod. At ꝯ same time (saith the lord) there shal be herd a great crye frō ꝯ fish port, & an houlig frō ꝯ other port, & a great murther frō the hylles. Howle ye ꝯ dwel in ꝯ myl, for all the marchaūt people ar gone & all they ꝯ were ladē ẅ syluer, are roted out.

At the same tyme wyl I seke through Jerusalem wyth lanternes, & visit thē that continue in their dregges, and say in their hertes: Tush, the Lord wyl do neither good nor euel. Their goddes shal be spoyled, and their houses layed wast. they shal builde houses, and not dwel in them: they shal plant vynyardes, but not drynke the wyne therof. For the greate daye of the Lorde is at hande, it is hard by, & commeth on a pace. Horrible is the tydynges of the Lordes daye: then shall the gyauntes cry out: for that daye is a daye of wrath, a daye of trouble, & heuinesse, a daye of vtter destruction & mysery/ darke and gloomyng daye, a cloudy & stormy daye, a daye of the noyse of trōpettes and shawmes, against the stroug cities & hie towres. I wil bring ꝯ people into soch vexation, that they shall go about like blynd men, because they haue synned against the Lorde. Their bloud shalbe shed as the dust/ād their bodies as the myre. Neither their siluer nor their gold shalbe able to deliuer them in ꝯ wrothful daie of ꝯ lorde but ꝯ whole lād shalbe cōsumed thorow ꝯ fire of his gelousy: for he shal sone make clene rydda ce of all them that dwel in the land.

¶ He moueth to returne to god, propheſying vnto the one destruction, & to the other, deliuerance.

¶ The.ii. Chapter.

GOmtogither & gather you, O froward people: or the thing go forth ꝯ is cōclu ded, & or ꝯ time be passed awaie as ꝯ dust: or ꝯ fearefull wrath of ꝯ lord com vpō you, yea or the date of the lordes sore displeasure cō vpon you. Seke the lord al ye meke herted vpō erth, ye ꝯ worke after his iudgmēt seke righteousnes, seke lowlynes: ye maie be defēded i ꝯ wrothful daie of the lord. For Gaza shalbe destroied, & Ascalon shalbe laied wast. They shal cast out Asdod at ꝯ none daye & Accaron shalbe pluckte vp by ꝯ rotes. Woo vnto you ꝯ dwel vpō ꝯ sea coost, ye murtherous people: ꝯ word of ꝯ lord shal com vpō you. O canaā ꝯ lād of the Philistines, I wil destroy the, so ꝯ ther shal no mā dwel i ꝯ any more: & as for ꝯ sea coast, it shalbe hirdmens cotages & shepe folde: yea it shalbe a porcio for such as remaine of ꝯ house of Juda to fede ther vpō: in ꝯ houses of Ascalō shal they rest toward night for ꝯ lord their god shal visitthē, & turne awai ther captiuitie. I haue herde ꝯ despit of Moab, & ꝯ blasphemies of the childrē of Ammō how they haue shāfully intreated my people, & magnifyed thē selues vpō in ꝯ borders of their lāde. Therfore as truly as I liue (saieth ꝯ lorde of hostes ꝯ god of Israel) Moab shalbe as Sodom, & Ammō as Gomorra: euē dorthorn hedges * salpytes & a perpetual wilderncs. The residue of my folk shal spoyle them: ꝯ remnaunte of my people shal haue them in possession.

Thys shall happen vnto them for their pryde, because they haue dealt so shamefully with the Lord of hoostes people, & magnyfied them selues aboue them. The lord shalbe grime vpon them, and destroy al the goddes in ꝯ land. And all the Isles of ꝯheathen shal worship him euery man in his place.

Ye Mozians also shal perish with my swerde: yea he shal stretch oute hys hand ouer the nozth, and destroy Assur. Ja for Niniue, he shal make a desolate. drye and wast. The flockes and all the beastes of the people shal lye in the myddest of it. pellycanes and storckes shall abyde in the vpper postes of yt, foules shal synge in the windowes, and rauens shal sit vpō the balckes/ for the bozders of Cedre shalbe ryuen downe. Thys is the proude and careles citye, that saide in her herte: I am, ād ther is els none. O how is she made so waste, that ꝯ beastes lie therin: Who so goeth by, mocketh her, & poynteth at her with hys fynger.

The notes

* That is, as barren as the places wher salt is cast. ¶ Against the gouernoures of Jerusalem. Of the calling of al the gentiles. A comforte to the residue of Israel.

¶ The.iii. Chapter.

WOo to the abhominable, fylthy and cruel cytie: whych wil not heare, nor be reformed. Her trust is not ꝯ lord nether wyl she holde her to her god. Her rulers within her are as roryng lions: her iudges are as wolues * in the euenyng, which leaue nothing behinde them tyl the morow. Her Prophetes are lyght persones and vnfayth full men: her prestes vnhalow the Sāctuary, and do wronge vnder the pretēce of the lawe. But the iust Lorde ꝯ doth no vnright, was amonge thē euery morning, shewing them his lawe clearly, ād ceassed not. But the vngodlye wyll not learne to be ashamed. Therfore wyl I rote out this people, & destroy their towers, yea and make their stretes so voyde that noman shall goo therin. Their cyties shalbe broken downe, so that no body shalbe left, nor dwell there any more.

I sayde vnto them: O, feare me, and be content to be reformed: That their dwelling should not be destroyed, and that there shoulde happen vnto them none of these thynges, Where wyth I shall visit the. But neuertheles they stande vp early, to folowe the fylthynes of their owne Imaginations. Therfore ye shal wayte vpon me (sayth the Lord vntyll the tyme that I stande vp: for I am determed, to gather the people and to bryng the kyngdomes together, that I maye poure oute myne anger, yea all my wrothfull displeasure vpon them. For all the world shalbe consumed with the fyre of my gelousy. Jnd then wyl I clense the lyppes of the people, that they maye euerychone call vpon the name of the Lorde, & serue hym with one shoulder. Suche as I haue subdued, and my chylderen also whome I haue scattered abroade, shall bryngе me presentes, beyonde the waters of Ethyopia. Naum ia

In that tyme shalte thou nomore be confounded, because of al thy ymaginacyons, where thorowe thou haddest offended me: for I wyll take awaye the proude boasters of thyne honoure from thee, so that thou shalte nomore tryumphe because of my holy hyll. In thee also wyll I leaue a smal poze symple people, which shall truste in the name of the Lorde. The remnaunt of Israell shall do no wyckednes, nor speake lyes: nether shall there any disceptfull tonge be founde in their mouthes. For they shall be fed and take their rest, and no man shal make them afrayed. Geue thankes O daughter Syon, be ioyfull O Israel: reioice and be glad from thy whole hert, O doughter Jerusalem, for the Lorde hath taken awaye thy punishement, and turned backe thyne enemyes. The king of Israell euē the Lorde hym selfe is ẅ thee: so thu art ꝯ neadest no more to feare any myshortune. Jeremy. i. b. C

In that tyme it shalbe sayde to Jerusalem: feare not, and to Syon: let not thine handes be slack. For the Lorde thy God is with thee, it is he that hathe power to saue: he hath a special pleasure in thee, & a maruelous loue toward thee, yea, he reioiseth ouer thee with gladnes. Suche as haue bene in heynesse, wyll I gather together, & take out of thy cōgregation: as for the shame and reproch that hath bene laied vpon thee, it shalbe farre from thee. And lo, in that tyme wyl

I destroye all those that vexe thee: I wyll helpe the lame, and gather vp the cast awaye: yea I wyll get them prayse & honour in all landes, where they haue bene put to shame. At the same time wil I bryng you in, and at the same time wil I gather you. I wyll get you a name & a good reporte among all people of the earth, when I turne backe your captiuitie before your eyes sayth the Lorde.

The ende of the prophecy of Sophony.

The Boke of the Prophete Aggeus.

The time of the Prophecye of Aggeus. Anerhortation to buylde the temple agayne

The fyrst Chapter.

A i. Esdr. vi. a Da. v. b vi. a

IN the seconde yeare of Kinge Darius, in the.vi. moneth, the fyrst daye of the moneth, came the worde of the Lorde (by the Prophet Aggeus) vnto Zorobabel the sonne of Salathiel the prince of Juda, and to Jesua the sonne of Josedech the hygh preaste saiynge: Thus speaketh the Lorde of hostes, and sayth: This people doth saye, The time is not yet come to buyld vp the Lordes house. Then spake the Lorde by the Prophete Aggeus, and sayde: ye youre selues can kynde tyme to dwell in syled houses, and shall thys house lye waste? Consydre nowe your owne wayes in youre hartes (sayeth the Lorde of Hoostes) ye sowe much, but yet bryng lytle in: ye eate but ye haue not enough: ye drynke but ye are not fylled: ye decke youre selues, but ye are not warme: and he that earneth any wage, putteth it in a broken purse.

i. Esd. iii. iiii. iiii. b

B Jere. xxii. a

Leui. xxii. a Mich. vi. b. Dcle. iiii. b Mala. iii. b

Thus sayth the Lorde of hoostes Consydre youre owne wayes in youre hertes, and get you vp to the mountaine fetche woode, and buylde vp the house: that it maye be acceptable vnto me, and that I maye shewe myne honoure, sayth the Lorde. Ye loked for muche, and lo, it is come to lytle: and though ye bryng it home yet do I blowe it awaye. And why so, sayth the Lorde of hostes? euen because that my House lyethe so waste/ and ye runne euery man vnto hys owne house. Wherfor the heauen is forbydde to geue you anye dewe/ and the earth is forbydden To geue you increase, I haue called for a drouthe, both vpon the lande and vpon the mountaynes, vpon corne, vpon wyne and vpon oyle, vpon euery thynge/ that the ground bringeth forth, vpon men and vpon cattel, yea and vpon all handy laboure.

C

Nowe, when Zorobabell the sonne of Salathiel, and Jesua the sonne of Josedech the hygh preest with the remnaut of the people, herde the voyce of the lord their god, and the wordes of the prophet Aggeus (lyke as the Lorde theyr God had sente hym) the people dyd feare the Lorde. Then Aggeus the Lordes auncell sayde in the lordes message vnto the people, I am wyth you/ sayeth the lord So the Lorde * waked vp the spyryte of Zorobabell the Prince of Juda, and the spyryte of Jesua the Sonne of Josedech the hygh preste and the spyrete of the remnaunt of al the people: that they came and laboured, in the house of the lord of hostes their god.

D

The Notes

* To wake vp the spyrete of mā is, whē god by his spyrete comforteth & boldeneth the hert to take vpon hī without fere any act or dede of grete importaunce. The sheweth þ ye goodlynes of þ seconde temple shal excede þ fyrst because of þ comming of Christ.

The.ii. Chapter.

E

UPon the.xxiiii. daye of the.vi. moneth, in the seconde yeare of Kynge Darius, the xxi. daye of the seuenth moneth, came the worde of the Lorde by the prophet Aggeus, saiynge: speake to Zorobabel the sonne of Salathiel prince of Juda/ and to Jesua the sonne of Josedech the hye preest and to the residue of the people, and saye: Who is left among you, that sawe this house in her fyrst beawtye?

But what thinck ye now by it? Is it not in your eyes, euē as though it were nothig? Neuertheles be of good chere O Zorobabel (saieth the Lord) be of good comforte, O Jesua þ sonne of Josedech þ hie preest: take good hartes vnto you also, al ye people of the land, sayeth the Lord of hostes and do accordyng to the worde (for I am wyth you, sayeth the Lorde of hostes) lyke as I agreed wt you, when ye came out of þ land of Egypte: and my spyrete shalbe amōge you, feare ye not.

For thus sayth the Lord of hostes. yet once more wyl I shake heauen and earth, the sea and the dry land yea I wil moue all Heathen, and the comforthe of all Heathen shall come, and so wyll I fyll this house wyth honoure, sayeth the Lorde of hoostes. The siluer is myne and the gold is myne, sayeth the Lord of hostes. Thus the glory of the last house shalbe greater then the fyrst, sayeth the Lorde of hostes: and in this place wyl I geue peace sayeth the Lord of hostes.

Hebr. xii. b

The.xxiiii. daye of the.ix. moneth in þ seconde yeare of kyng Darius, came þ worde of the Lorde vnto the Prophete Aggeus, saiyng: Thus sayeth the Lord God of hoostes. Aske the preestes concerning the law, & say: if one bere holy flesh in his cote lappe & wt hys lap touch the bred, potag, wyne, oyl or eny other meat shal he be holy also? The preestes answered and sayde: No. Then sayd Aggeus Now yf one beyng defyled with a dead carcase, touch eny of these: shal it also be vnclene? The Preestes gaue answer and say: yea, it shalbe vnclene. Then Aggeus answered and sayd: euē so is this people and this nation before me/ sayeth the Lorde: and so are al þ workes of their handes, yea & all þ they offre is vnclen.

And now (I praye you) consyder frō this daye forth/ and how it hath gōe wt you afore: or euer ther was laid one stōe vpon another in the temple of þ Lorde: þ whē ye came to a corne heape of xx. bushels, ther were scarse ten: & þ whē ye cāe to þ wyne presse for to poze out. L. potes of wyne, ther were scarce. xx. For I smote you with heate/ blasting and hayl stones in all the laboures of your handes: yet was there none of you, þ would turne vnto me, saieth the lord. Consydre then from this daye forth and afore, namely, from the. xxiiii. daye of the. ix. moneth, vnto the daye that the foundacion of the lordes temple was layed: marcke it well, is not the sede yet in the barne? haue not the vines, þ figgetrees, þ pomegranates and olyue trees bene yet vnfrutful? but from this day forth, I shal make them to prospere.

D

Moreouer the. xxiiii. daye of the moneth came the worde of the Lorde vnto Aggeus againe, saiyng: Speke to Zorobabel the prince of Juda, and saye: I wil shake both heauen and earth, and ouerthrowe the seate of the kyngdomes, yea and destroie the mightie kingdome of þ Heathen. I wil ouerthrow the chaarettes and those that syt vpon them, so þ both horse and man shal fal downe, euery mā thorow his neighbours sweard. And as for thee, O Zorobabel (sayeth the Lord of hoostes) thou sonne of Salathiel my seruaunt: I wyl take thee, saieth þ Lord at the same tyme/ & make thee as a seale for I haue chosen thee, saieth the Lord of hoostes.

Hebr. xii. b

The ende of the prophecy of Aggeus.

The Boke of the Prophete Zachary.

We mōueth the people to returne to the Lord, and to eschue the wickednesses of their fathers. He prefygureth Christ and the Apostles.

The. fyrst. Chapter.

IN the eyght moneth of the second yeare of king Darius, came the word of þ lord vnto Zachary þ sōne of Barachias, the sonne of Addo, the Prophete, saiyng: the lord hath ben sore displeased at your forefathers.

W

Ma. xxiii. b

And saye thou vnto them: thus sayeth þ Lorde of hoostes. Turne you vnto me (sayeth the Lord of hoostes) and I wyl turne me vnto you, sayeth the Lorde of hostes.

many visions.

Jere. xliiii. c
Psal. lxxviii

Be not ye lyke youre forefathers, vnto whome the prophetes cried afore tyme, saiyng: Thus sayeth the Lorde God of hostes: Turne you from youre euel waies

Ose. xiii. a
Eze. xxx. xiii. b

and from youre wicked ymagynacyons,

Jere. xliii. a
xxv. c

But they wolde not hear, nor regard me sayeth the Lord. Where is nowe become of youre forefathers and the prophetes

B

are they yet styll alyue? But dyd not my wordes & statutes (whiche I commaunded by my seruauntes the prophetes) touche your forefathers? Upō this, they gaue answere and sayde: Lyke as ȳ Lord of hostes deuised to do vnto vs, accordig to oure owne wayes and ymagynacions, euen so hath he dealte with vs.

Upon the. xxiiii. daye of the. xi. moneth which is the moneth Sebat, in the secōd yeare of Darius, came the Worde of the Lord vnto zachary the sonne of Barachias, the sonne of Addo the Prophet saiyng: I sawe by night, and lo, there sat one vpon a read horse, & stode stil amōg the Myrte tres that were beneth vpō ȳ

C

grounde: & behynd him were there red speckled/and whyte horses. Then sayde I: O my Lord, what are these? And the aūgel ȳ talked with me, sayed vnto me, I wyl shew thee what these be. And the mā ȳ stod among the Myrte tres, answered & sayde: These are they, whom the Lord hath sent to go thorow the worlde. And they answered the aungell of the Lorde, that stod amonst the Myrte tres, & sayd. We haue gone thorow the worlde: and behold al the worlde dwel at ease ād are careles

Then the Lordes angel gaue answer

Jerem. xxv. b
xxxi. b.
Ezech. i. a

and sayde: O Lorde of hostes, how lōge wylt thou be vnmercyful to Jerusalem and to the cyties of Juda, with whom ȳ haste bene Displeased nowe these. lxx. yeres? So the Lord gaue a louing ād a comfortable answere vnto the aungell ȳ talked with me. And the aungell that cōmoned with me, sayde vnto me: Crye ȳ,

D

and speake: Thus sayeth the Lorde of hostes: I am exceadyng gelous ouer Jerusalem and Syon, and sore displeased at the careles Heathen: for where as I was but a lytle angry, they did their best that I might destroy them.

Therfore thus sayeth the Lord, I wyl turne me agayne in mercy towarde Jerusalem, so that my house shalbe buylded in it, sayeth the lord of hostes: yea and the plommet shalbe layde abroade in Jerusalem, sayeth the lord of hostes.

zach. viii

Crye also and speake: thus sayeth ȳ Lorde of hostes: My cyties shalbe in good prosperitie agayne, the Lord shal yet comfort Sion, and chose Jerusalem Then lifte I vp myne eyes and sawe, & beholde * foure hornes. And I sayd vnto ȳ angel that talked with me: what be these? he answered me: These are the hornes which haue scatered Juda, Israel and Jerusalem abrode. And the Lorde shewed me. iiii. carpenters. Then sayd I, what wyll these do? He answered and sayde: These are ȳ hornes, which haue so strowed Juda abroade, that no man durst lyfte vp his head: But these are come to fraye them awaye/and to caste out the hornes of the gentiles, which lift vp their horne ouer the lande of Juda, to scatre it abrode.

The Notes

* These, iiii, hornes sygnifye, iiii, kyngdomes.

The renewynge of Jerusalem and Juda.

The ii. Capter.

I Lyft vp myne eyes ageyn, and looked, and beholde, a mā wyth a measure lyne in hys hande. Then sayde I: whether goest thou? and he sayde vnto me: To measure Jerusalem, that I maye see how longe & howe broade it is. And beholde, the Aungell that talked with me, wet hys way forth. Then went there oute another Aungell to mete him, and sayd vnto him: Runne, speake to thys yong manne, and saye: Jerusalem shalbe inhabyted wythoute any wall, for the very multitude of peo-

B

ple and catell/that shall be therin. Yea, I my selfe (sayeth the Lorde) wyll be vnto her a wall of fyre rounde aboute, and wyll be honoured in her.

O, get you forth: O, flee from the lād of the north, sayeth the lorde, ye whome I haue scattered ito ȳ foure wyndes a* vnder heauen sayth the lord. Saue thy selfe, O Sion: thou that dwellest wt the

doughter

of Jerusalem & many vilyons.

doughter of Babilon. For thus saith the lord of hosts: w a gloryous power hath he sent me out to the heathe, which spoiled you: for who so toucheth you, shall touch the aple of his owne eye. Behold I wyl lyfte vp myne hande ouer theim so that they shalbe spoyled of those, whiche afore serued them: and ye shal know that the lord of hoostes hath sent me.

Be glad and reioyce, O b* daughter of Sion for lo, I am com to dwel in the middest of thee, sayeth the Lord. At the same tyme there shal many heathē cleue to the lord, and shalbe my people. Thus wyll I dwel in the middest of thee, and thou shalte knowe, that the Lorde of hostes hath sent me vnto thee. The lord shal haue Juda i possessiō for his parte in the holy ground, and shal chose Jerusalem yet agayne. Let al flesh be still before the Lorde, for he is rysen out of his holy place.

The notes.

a* By the, iiii wyndes is vnderstand the whole worlde, as in Bath, xxiii. c

b* Daughter of Sion for all the people, as in ȳ Psal xxiii. a

C Of the lawe and bye estate of Chryste vnder the figure of Jesua the preest: A prophecy of Chryst.

The. iii. Chapter.

A And he shewed me Jesua ȳ hye preest standyng before ȳ angell of the Lorde, ād Satan stod at his right hād to resist him. And ȳ Lorde said vnto Satā, The Lord reproue thee (ȳ Satan) yea the Lorde that hath chosen Jerusalem, reproue thee. Is not this A brande taken out of ȳ fyer? Now Jesua was clothed in vnclene rayment, ād stod before the angell: whiche answered and sayde vnto those, that stode before him: take away the foule clothes from hym. And vnto him he sayde: Beholde, I haue taken awaye thy sinne from thee, ād

B

wyll deck thee wt chaunge of rayment. He said moreouer: set a fayer myter vpō his heade. So they set a fyre miter vpō his hade ād put on clothes vpon him/ād ȳ angel of the lord stode there. Then the aungel of the lord testified vnto Jesua ād spake, thus sayeth the lord of hostes If thou wylte walcke in my wayes, and kepe my watch: thou shalt rule my house and kepe my courtes, and I wyll geue the place among these that stande here.

Here O Jesua thou hyhe preest, thou ād thy fryendes that dwell before thee, for they are wounderous people. Beholde, I wyll bringe forthe the braunche of my seruaunt: for lo ȳ stone that I haue layd before Jesua: vpō one stone shalbe vii. eyes. Behold I will hewe hym out (sayth the Lorde of hoostes) and take away the synne of that lande in one daye Then shal euery man cal for hys neighbour, vnder the vyne and vnder the fig tree/ sayeth the lord of hostes.

C

The vision of the golden candelstick, and the exposition ther of.

The. iiii. Chapter.

AND the Aungell that talked wt me, came agayne, and wakedde me vp, as a man that is raysed

A

out of his sleape, and sayde vnto me: What seest thou? And I sayde: I haue loked and beholde: a candelstycke al of golde, wyth a boll vpon it and hys seue Lampes therin, and vpon euery lampe vii. stalckes. And two olyue trees therby, one vpon the tyghte syde of the boll, and the other vpon the left syde. So I answered/and spake to the aungel that talked wyth me, saiyng: O my lorde, what are these? The aungel that talked wyth me, answered and seide vnto me: knowest thou not what these be?

B

And I sayde: No my lorde. He answerd and sayde vnto me: thys is the word of the lord vnto zorobabell, saiyng: Not thet thorowe an hooste of men, nor thorow strenght, but thorow my Spirite, sayth the lorde of hoostes. What arte ȳ thou greate mountayne before zorobabell? thou muste be made euen: And he shall bryngе vp the fyrste stone, so that men shall crye vnto hym: Good lucke, good lucke.

C

Moreouer the worde of the Lorde cam vnto me, saiyng: The hādes of zorobabel haue layde the foundacion of this house, his handes shal also fynyshed it that ye mate know how that the Lorde of hoostes hath sent me vnto you. For he that hathe bene despysed a lytle season, shal reioice, whē he seth the tinne weight in zorobabels hand. The vii. eies are the lordes which go through ȳ whole world Then answered I, and sayde vnto him: What are these. ii Olyue trees vpon

the

the ryght and left syde of the cãdelstick: I spake moreouer, and said vnto him: what be these .ii. olyue braũches (which thorow the two golden pypes) emptye them selues into the golde? he answered me, and sayde: knowest thou not, what these be? and I sayde no, my LORD. then sayde he: These are the two olyue braunches, that stande before the ruler of the whole earth.

Apo.xi.a

¶ The vision of the flyenge boke, signifienge the curse of theues and suche as abuse the name of god. By the vision of the measure, is sygnifyed the bringynge of Juda to babylon.

¶ The .v. Chapter.

SO I turned me, liftynge vp myne eyes, & loked, & behold a ** flyeng boke, & he saide vnto me: what seest thou? I answered: I se a flyeng boke of .xx. cubites long, & .x. cubites broade. Then sayd he vnto me: Thys is the curse, that goeth forth ouer the wholeearth: for all theues shalbe iudged after this boke, & all swerers shalbe iudged accordyng to the same, I wyll bryng it forthe (saith the Lord of hostes) so that it shall come to the house of the chefe, and to the house of him that falsely sweareth by my name: & shall remayne in hys house, and consume it, wyth the tymbre and stones therof. Then the Aungell that talked wyth me, went forth, and sayde vnto me: lyft vp thyne eyes and see, what thys is that goeth forth. And I sayde: what is it? He answered: thys is a measure going out. He sayed moreouer: Euen thus are they (that dwell vpon the whole earth) to loke vppon. And beholde there was lyft vp a talent of leade: and lo, a woman sate in the myddest of the measure. And he sayd: thys is wyckednes. So he caste her in to the middest of the measure, and threwe the lompe of led vp into an whole.

Then lyft I vp myne eyes, and loked: and beholde, there came out .ii. women and the wynde was in theyr wynges (for they had wynges lyke the wynges of a storcke) & they lyft vp the measure betwyxt the earth and the heauen. Then spake I to the Aungell that talked wyth me: whyther wyll these beare the measure? & he sayd vnto me: vnto the lãd of Synear, to buyld them an house: whych when it is prepared, the measure shall be set ther in his place.

Zach.ii.b

The notes.

a ** This flyeng boke was a rolle turned rounde about as a ffe, which the inhabiters of the est parte of the world do yet cal a boke, & do also vse theym. ¶ By the iiii. charetes, he declareth the prosperyte of the iiii. kyngdomes.

The .vi. Chapter.

MOreouer I turned me, liftynge vp mine eyes, and loked: and beholde there came .iiii. charettes out from betwyxte two hylles, which hylles were of brasse: In the fyrst charet were reade horse, in the seconde charett were blacke horse, in the thyrde charet were whyte horse, in the fourthe Charette were horses of diuers colours and stronge. Then spake I & saide vnto the aungel that talked with me: O Lord, what are these. The angel answered and sayde vnto me. These are the .iiii. windes of the heauen, which become forth to stand before the ruler of all thee earth. That with the blacke horse wente in to the lande of the north, and the whit followed them, and the speackled horses went forth toward the south. These horses were very strong, and went out, and sought to goo and take their iourneye ouer the whole earth. And he sayde: get you hence, and go thorow the worlde. So they went thorowe out the worlde. Then cried he vpon me, and spake vnto me, sayenge: beholde, these that go towarde the north, shal styll my wrath in y north countre.

Zach.i.a

Jeremi.xxiii.a

And the word of the lorde came vnto me, saying: take of the presentes that are come from Babilõ: namely, Heldai. Tobiah and Idaia: and come thou the same daye, and go into the house of Josiah the sonne of sophony. Then take gold and syluer, and make crounes ther of, and set them vpon the head of Jesua the sonne of Josedech, the hye prest, and speake vnto him: Thus saith the lord of hoostes: Beholde the man whose name is the braunche: & he that shall springe vp after him, shall buylde vp the temple of the Lord. Yea euen he shal buyld vp the temple of the lord. He shal beare the prayse, he shal sit vpon the lordes trone, and haue the domination.

Zacharias.vi.a Psal.cxxxi.a Ysa.xxxii.a

A prest shal he be also vpõ his trone, & a peacable counceil shall be betwyxte them both. And the crownes shalbe in the temple of the lord, for a remẽbraũce vnto Helem, Tobiah, Idaia and Hen the sonne of Sophony. And such as be farre of, shall come and buylde the temple of the lorde, that ye may know, how that the Lorde of hoostes hath sente me vnto you. And this shall come to passe, yf ye wil herkẽ dilygẽtly vnto the voyce of the lord your god.

¶ The estimation of fasting whout mercye. The dyspleasynge of charyte, and the obstynacye of the people.

Th: .vii. Chapter.

IT happened also in the fourth yeare of kinge darius, that the word of the Lorde came vnto zachary in the fourthe daye of the .ix. moneth, which is called * Casleu: what tyme as Sarasar, and Rogomelech and the men that were withe them sent vnto Bethel for to praye before the Lord: and that they shoulde saye vnto y preastes, whiche were in the house of the Lord of hoostes, and to the Prophetes: Shoulde I wepe in the fyfte moneth, & abstayne, as I haue done now certaine yeares? Then came the word of y Lorde of hoostes vnto me, saying: Speake vnto al the people of the lande, and to the prestes, and saye: when ye fasted & morned in the v and vii. moneth (nowe this .lxx. yeares) did ye fast vnto me? When ye ate also and dronke, did ye not eate & drinke for your owne selues? Are not these the wordes, which y lord spake by his prophtes afore tyme, when Jerusalem was yet inhabited and welthy, she & the cyties rounde about her: when there dwelt men, both toward the south and in the playne countrees?

Zach.viii.c Ezech.xxxii.c

And the word of the Lord came vnto zachary, sayeng: Thus sayeth y lord of hoostes: Execut true iudgemente: shewe mercy and louinge kindnes, euery man to hys brother. Do the wyddowe, the fatherles, the straunger, and poore no wronge: And let no man ymagyn euell agaynste hys brother in hys herte. Neuertheles they wolde not take hede, but turned their backes, and stopped theyr eares that they shold not heare: ye they made theyr hertes as an Adamant stone, least they shoulde heare the lawe and woordes, whyche the Lorde of hoostes, sent in hys holy spyrite by the prophetes afore tyme.

ii. Pet.i.d.

Wherfore the Lorde of Hostes was very wroth at them. And thus is it come to passe, that lyke as he spake, and they would not heare: euen so they cryed, and I woulde not heare (sayth the Lorde of Hoostes) but scattered them amonge all Gentyles, whom they knewe not. Thus the land was made so desolate, that ther trauayled no man in it, neyther to, nor fro, for that pleasaũt land was vtterly layed waste.

Jere.xxxii.b

D

Of the returne of the people vnto Jerusalem, and of the mercy of God towrd them, Of good woordes. The Callyng of the gentyls.

The viii. Capter.

SO the woorde of the lorde came vnto me, sayeng: Thus sayth the Lorde of hostes: I was in a great gelousy ouer Syon, yea I haue bene very gelous ouer her in a great displeasure, thus sayth the Lorde of hoostes: I wyll turne me agayne vnto Syon, and wyll dwell in the myddest of Jerusalem: so that Jerusalem shalbe called a faythfull and true cytye, the hyll of the Lorde of hoostes, yea an holy hyll.

Thus sayth the Lorde of hostes: There shal yet olde men & women dwel agayne in the stretes of Jerusalem: yea, and such as go wyth staues in theyr hãdes for very age. The stretes of the cyty also halbe full of young boyes, and dãsels, playynge vpon the stretes.

Thus sayth the Lord of hoostes: if the residue of thys people, thynk it to be impossible in these days, should it therfor be vnpossible in my sight, saith the lorde of hoostes? thus sayth y Lord of hostes: Beholde, I wyll delyuer my people frõ the lande of the east & weste, & wyl bring them agayne: y they maye dwel at Jerusalem. They shalbe my people, & I wyl be their God, in trueth ãd rghtuousnes.

Thus sayth the Lord of hoostes: let your e handes be strounge, ye that now heare these woordes by the mouthe of the prophetes

The prophecy

prophetes which be in these dayes that the foundacion is layed vpon the lord of hooſtes house, that the temple maye be builded. For why: before these dates nether men nor catel could wynne any thynge, neither myght any man come in and out in reſt, for trouble: but I let
E euery mā go agaynſt his neyghboure.

Neuertheles I wyl now intreate the reſydue of this people nomore as afore tyme, ſayeth the Lorde of hooſtes, but they ſhalbe a ſede of peace. The vintarde ſhal geue her frute/the ground ſhal geue her increaſe, and the heaues ſhal geue their dewe: and I ſhall cauſe the remnaūte of this people, to haue all theſe in poſſeſſion. And it ſhall come to paſſe/that lyke as ye were a curſe amonge the Heathen (O ye houſe of Juda and ye houſe of Iſrael) Euen ſo will I delyuer you, that ye ſhall be a bleſſyng: feare not/but let your handes be ſtronge.

For thus ſayeth the lord of hooſtes:
F lyke as I deuyſed to punish you, what time as your fathers prouoked me vnto wrath/ſayeth the Lorde of hooſtes/ and ſpared not: euen ſo am I determined nowe in theſe dayes/ for to do wel vnto the houſe of Juda and Jeruſalem/ therfore feare ye not. Now the thinges that ye ſhal do, are theſe: Speke euery mā the treuth vnto his neighboure, exe cute iudgement truly, & peaceably with youre portes, none of you ymagin euel in his hert agaynſt his neyghboure/ & loue no falſe othes: for all theſe are the thinges that I hate, ſayeth the Lorde. And the worde of the Lorde of hooſtes came vnto me, ſaiynge: thus ſayeth the Lorde of hooſtes: The faſte of the fourth moneth/ the faſt of the fyfth the faſt of the ſeuenth / and the faſte of the tenth, ſhalbe ioye and gladnes, ād proſperous hye feaſtes vnto the houſe of Juda: Only, loue the truth and peace.

G Thus ſayeth the Lorde of hooſtes: There ſhall yet come people, and the inhabiters of many cyties: and they that dwel in one cyte, ſhal go to a nother ſaiynge: Up, let vs go, and praye before the Lorde, let vs ſeke the lorde of Hooſtes: I wyll go with you: yea ſuche people & mightie heathen ſhall come & ſeke the Lorde of Hooſtes at Jeruſalem and to praye before the Lorde. Thus ſayth the Lorde of hooſtes: In that tyme ſhall ten men (out of all manor of languages of the Gentyles) take one Jewe by the hem of hys garmente, and ſaye: We wyll go wyth you, for we haue heade, that god is among you.

The conuerſion of the gentyles. The comming of Chriſt ſetting on man ſyde

The .ix. Chapter.

THe worde of the Lorde ſhall A
be receaued at Adrach, & Da maſcus ſhalbe hys offering for the eyes of all men and of the trybes of Iſrael, ſhal loke vp vnto the Lorde. The borders of Hemath ſhalbe hard therby. Tyrus alſo and Sydon, for they are verye wyſe. Tirus ſhall make her ſelfe ſtronge, heape vp ſyluer as the ſande and golde as the claye of the ſtreates. Beholde the Lorde ſhall take her in, and haue her in poſſeſſi on: he ſhal ſmyte downe her power into the ſea, and ſhe ſhall be conſumed wyth fyre. Thys ſhal Aſcalon ſee, and be afrayde. Gaza ſhalbe very ſorye, ſo ſhall Accaron alſo because her hope is come to confuſyon. For the kynge of Gaza ſhal perysh and at Aſcalon ſhal no man dwell.

Straungers ſhall dwel in Aſdod, ād as for the Pryde of the Philiſtines I ſhall rote it oute.

** Theyr bloude wyll I take awaye frō theyr mouth and theyr abhominacyons from among theyr teeth. Thus they ſhal be left for oure God: yea they ſhalbe as a prynce in Juda and Accaron lyke as Jebuſi and ſo wyl I compaſſe my houſe rounde about with my men of warre go ing to and fro: that no oppreſſoure come vpon them anye more. For that haue I ſene nowe wyth myne eyes.

Reioyce thou greatlye/ O doughter Sion: be glad, O doughter Jeruſalem For lo, thy kyng cummeth vnto thee, euē the ryghtuous and ſaiyour: Lowly and ſymple is he, he rydeth vppon an aſſe: I wyl rote out the Charettes from Ephra im and the horſe from Jeruſalem the bo tayle bowes ſhalbe deſtroyed. He ſhal geue

doctrine of peace vnto the Heathen, and his dominion ſhalbe from the one ſee to the other, and from the floudes to the endes of the worlde.

Thou alſo thorow the bloud of thy cou naunt: ſhalt lette thy preſoners out of the pitte wherin is no water. Turne you now to the ſtrong holde, ye that be in perſon, and longe ſore to be deliuered: And this daye I bringe thee worde, that I wyll reward thee double agayne. For Juda haue I bent me out as a bowe for me and Ephraim haue I fylled. Thy ſonnes (O Sion) wil I raiſe vp againſt the Zekes and make thee as a giauntes ſwearde, & the Lorde God ſhalbe ſene aboue them, & his dartes ſhal go forthe as the lyghtē nyng. The Lord God ſhall blow the trom pet, and ſhal come forth as a ſtorme out
D of the ſouth.

wyll a fyght for a The Lord of hoſtes ſhal defend them, they ſhal conſume and deuoure, and ſub due them with ſlinge ſtones. They ſhal drincke ād, rage as it were thorow wyne. they ſhalbe fylled lyke the baſes/ & as the hornes of the aulter. The Lorde they, r God ſhal deliuer them in the daye, as the flock of his people: for the ſtones of his Sanctuary ſhalbe ſet vp in his lande. O how proſperous ād goodly a thinge ſhal the be! The corne ſhal make the yong men chearefull, ād new wyn the maydens.

The people is moued to receyue the doctrine of ſtern th of the Lord. The lord promiſeth to, byſet & cōforth the houſe of Iſarel.

The .x. Chapter.

A Aſke the Lord then bytymes t o geue you the latter rayne, ſo ſhal the lorde mak clouces and geue you rayne enough for all the increace of the feldes For vayne is the anſwere of Idols. Th: ſothſayers ſe lies, ād tel but vayne dreā mes: the comforth that they geue is no thing worth. Therfore go they aſtray lyke a flocke of ſheepe, and are troubled, be cause they hau no ſhepherd: My wroth ful diſpleaſure is moued at the ſhepherdes, and I will viſet the goates. For the
B Lord of hoſtes will graciouſly viſet his flocke the houſe of Juda, and holde the as a goodly fayre horſe in the batel.

Out of Juda ſhal come the helmet the nale: the batelbowe, and all the prynces together. They ſhalbe as the giaūtes which in the battel treade downe the mire E Gen.xiii.b, Deut.xxi.b vpon the ſtretes. They ſhal fyght, for the Lord ſhalbe with them, ſo that the horſ: men ſhalbe confounded.

I wyll comfort the houſe of Juda and preſerue the houſe of Joſeph. I will turne them alſo, for I pitie them: & they C
ſhalbe lyke as they were, when I had not caſt them of. For I the Lord am their god and wyl heare them. Ephraim ſhal be as a giaunt, & their hert ſhalbe chere ful as thorow wyne: yea, their children ſhal ſe it and be glad, and their hert ſhal reioice in the Lord. I wyl blowe for the, and gather them together/ for I will re deme them. They ſhall increaſe as they increaſed afore. I wyl ſowe them amōg the people, that they may thyncke vpon me in farre countrees: they ſhal lyue with their chyldren, and turne agayne. I wyl
D bringe them agayne alſo from the land of Egipt, and gather them out of Aſſiria. I wyl cary them into the lād of Galaad, and to Libanus and they ſhal want no Eſay.x.e Eze.xxix thynge. He ſhal goo vpon the ſea of trouble, and ſmite the ſea waues: ſo that al the depe floudes ſhalbe dried vp. The proude booſtig of Aſſur ſhalbe caſt dow wne, and the ſcepter of Egipt ſhalbe ta ken awaye. I wyll comfort them in the lord, that they maie walke in his name, ſaieth the lord.

The deſtructiō of the tēple. The care of the faith ful is cōpted to Chriſt, by the father. A grieuous viſion agaynſt Jeruſalem & Juda.

The .xi. Chapter.

OPen thy doores, O Libā nus, that the fyre maye con A
ſume thy Cedre trees.

Howle ye Fyrre trees, for the Cedre is fallen, yea all the proude are waſted awaye. Howle (O ye okes trees of Baaſan) for the mighty ſtronge wodde is cutt downe. Men maye heare the Shepherdes mourne for their glory is deſtroyed. Men maye heare the lyons whelpes roare for the pryd of Jordane is waſted awaye.

Thus sayeth the Lord my God: fede the shepe of the slaughter, whiche shalbe slayne of those ꝑ possesse them: yet they take it for no synne, but they that sell thē saye: The lord be thanked I am rich: yea their owne shepherdes spar thē not. Ther fore wyll I nomore spare those that dwel in the lande (sayeth the Lord) but lo, I wyll deliuer the people, euery man in to his neyghbours handes and in to ꝑ hād of his king: ꝑ they maye smyte the land, and out of their handes wil not I deliuer them.

I my selfe fedde the slaughter shepe (a poore flock vtterly) and toke vnto me two staues: ꝑ one I called louyng mekenesse, the other I called wo, and so I kept the shepe. Thre shepherdes destroyed I in one moneth, for I myght not awaye with thē, neither had they eny delyt in me Then sayde I: I wyll fede you nomore, the thing that dyeth, let it dye: ād ꝑ wyll perishe let it perish/and let the remnaūt eate/ euery one ꝑ flesh of his neyghbour. I toke also my louig meke staf & brake it that I myght disanul the couenante, which I made w̄ al peple. And so it was broken in that daye.

Then the poore symple shepe that had a respecte vnto me, knewe therby, that it was the worde of the Lorde. And I sayd vnto them: yf ye thinked it good, bringe hyther my prince: if no, then leaue. So they waged downe .xxx. Syluer pens, ꝑ valu that I was prysed at. And ꝑ Lord sayde vnto me: cast it vnto the potter (a goodly price for me to be valud at of thē and I toke ꝑ. xxx. siluers pens/ād cast them to the potter in the hous of ꝑ Lord Then brake I my other staf also (namely wo) that I myght lowse the brother head betwyxte Juda and Israel. And the Lorde sayd vnto me: Take to the also ꝑ of a foolish shpherde: for lo, I wyll raise vp a shepherde in the lande, which shall not seke after ꝑ thinges that be lost, nor care for suche as go astraye: he shal not heale the wounded, he shall not norishe the thing that is whole: but he shal eate the flesh of suche as be fat, and tear their clawes in peces.

O Idoles shepherde / that leaueth the flocke. The sweard shall come vpon his arme, and vpon his ryghte eye. Hys arme shalbe clean dried vp, and his right eye shalbe sore blynded.

¶ Of the destruction and buylding agayne of Jerusalem.

The .xii. Chapter.

The heuy burthen, whych the Lorde hath deuised for Israel. Thus sayth the Lord/ whych spred the heauens a broade, layde the fount ation of the earth, ād geueth man the breth of lyfe: beholde, I wyll make Jerusalē a cuppe of surfet vnto al the people that are round aboute her: yea Juda hym selfe also shalbe in the seage against Jerusalem. At the same tyme, wyll I make Jerusalem an heuy stone for al people, so that all suche as lyft it vp, shalbe tore ne & rente/ & all the people of the earthe shalbe gathered together against it.

In ꝑ daye, sayeth the Lorde, I wyll smyte al horses abal hed, and those that ryde vpon them, to be out of their wittes. I wyll open myne eyes vpon the house of Juda, and smyte al the horses of the people, with blyndnes. And the princes of Juda, shal saye in their hertes: The inhabiters of Jerusalem, shal geue me consolacion in the Lord of hostes their God. In that tyme wyl I make ꝑ princes of Juda, lyke an hote burnyng ouen w̄ wodd, and lyke a cresset of fyre amōg the straw: so that they shal consume al the people rounde about them, both vp on the ryghte hande and the lefte. Jerusalem also shalbe inhabited again: namely in the same place, wher Jerusalē standeth.

The lord shal preserue the tentes of Juda, lyke as a fore tyme: so that ꝑ glory of the house of Dauid, and the glory of the cytesins of Jerusalem shalbe but lytle regarded, in comparyson of ꝑ glory of Juda. In that daye shal the lorde defend the cytyns of Jerusalem: so that the weakest then among them shalbe as Dauid: and the house of Dauid shalbe lyke as gods house, and as the Aungell of the lord before them.

At the same tyme wyl I go about to destroy all such people as come against Jerusalem. Moreouer, vpon the house of Dauid, and vpon the citisens of Jerusalem, wyl I powre oute the spryte of grace and prayer, so that they shal loke vpon me, whome they haue pearsed: and they shall bewepe hym, as men mourne for their onely begotten sonne: yea and be sory for hym, as mē are sory for their fyrst chylde.

Then shal there be a greate mournynge/ at Jerusalem, lyke as the lamentacion at Adremmon, in the felde of Magadon. And the lande shal bewayle euery kinred by them selues: the kinred of ꝑ house of Dauid/ them selues alone, and their wyues by them selues: The kinred of the house of Nathan them selues alone, and their wyues by them selues: The kindred of the house of Leuy, thē selues alone, & their wiues by them selues: The kired of ꝑ house of Semei thē selues alone, & their wyues by them selues: In lyke maner, al the other generacios, euerychone by them selues alone, and their wyues by them selues.

¶ Of the wel of grace & truth Christ. Of ꝑ clene rid vanne of Idolatry, & of false prophetes.

The .xiii. Chapter.

In that tyme shal the house of Dauid and the cytyens of Jerusalem haue an open wel, to wash of sinne ād vnclenes. And then (sayeth the Lorde of hostes) I wyl destroye the names of Idoles oute of the lande: so that they shal nomore be put in remembraūce.

As for the false Prophetes also and the vncleane spryte, I shall take them out of the lande: So that yf any of thē prophecy any more, his owne father ād mother that begat hym, shal saye vnto hym: Thou shalt dye, for thou spakest e lyes vnder the name of the lord: yea, his owne father and mother that begat hi, shal woūd hi, whē he prophecyeth. And then shal those prophetes be cōfoūded e uery one of his visiō whē he prophecieth nether shal they weare sackclothes any more to disceane mē wal. But he shalbe faie to saye: I am noo Prophete, I am an husbondman, for so am I taught by Adā fro my youth vp.

And yf it be sayde vnto him: how came these woundes thene i thyn handes? He shal aneswere: Thus am I wounded in the house of myne owne frendes.

Aryse/ O thou swearde, vpon my shepherde, and vpon the Prynce of my people, sayeth the Lord of hostes: Smite the shepherde/ & the shepe shalbe scatred abrode, ād so wyl I turne myne hande to the lytle ones. And it shall come to passe (sayth the Lorde) ꝑ in all the lande two partes shalbe roted out, but the thyrde parte shal remayne therin. And the same thyrd parte wyll I bringe thorowe the fyer, and wyll clense them, as the syluer is clensed: yea and tryed them lyke as golde is tryed. Thē shal they cal vpō my name. and I wyl heare them: I wyl saye: it is my people. And they shall saie: Lord, my God.

¶ The wasting of the church vnder the figure of Jerusalem. Of the kyngdoms of the lorde.

The .xiiii. Chapter

Beholde, the daye of ꝑ Lorde commeth, that thou shalt be spoyled and robbed: for I wyl gather together all the Heathen, to fight agaynste Jerusalem: so that ꝑ citie shalbe wonne, the houses spoyled, & the wemen defiled. The half of the citie shal go awaye in to captyuite, ād the residue of ꝑ people shal not be caried out of the citie. After ꝑ shal the Lord go forth to fight against those Heathen, as men vse to fight in the daye of battel. Then shal his fete stande vpon the mount oliuet, that lieth vpō the east side of Jerusalē. And the mounte oliuete shal cleue in two, eastward & westward, so that ther shalbe a greate valley: ād the half mout shal remoue toward ꝑ north, and the other towarde the south. And ye shal fle vnto the valley of my hylles; for thy valley of the hilles shal reach vnto Asal. Ye fle shal ye, like as ye fled for ꝑ earth quake in the dayes of Osiah kige of Juda. And the Lord my God shal cō, ād al sayntes w̄ him. In that daye shal it not be light, but colde and frost. This shalbe that specyal daye, which is knowē vnto the Lorde: nether daye nor nyght, but about ꝑ euenig time it shalbe lyght.

In that tyme shal there a* waters of lyfe runne out from Jerusalem: the halfe parte of them b* towarde the east see, & the other halfe towarde the vttermoste see, ād shal contynue both somer & witer. And ỹ Lord hym self shal be kinge ouer all the earth.

At that tyme shal there be one Lorde only, and hys name shalbe but one. Mē shall go aboute the whole earth, as upō a felde: from Gybea to Remmon, ād frō the south to Jerusalem. She shalbe set up, and inhabyted in her place: frome Ben Jamyns porte, vnto the place of ỹ Fyrste Porte, and vnto thee Cozner porte: and from the tower of Hananeel, vnto ỹ kynges wyne presses. Ther shal men dwel/and there shalbe no more curssinge, but Jerusalem shalbe safely inhabyted. This shalbe the plage, wherwith the Lorde wyl smyte al people, that haue fought agaynste Jerusalem: Namelye, there flesh shall consume away/though they stand upō there feet: ther eyes shal be cozrupt in ther holes, and their tunge shal consume in ther mouth.

In that daye shall the Lorde make a great sedycion among them, so that one man shal take a nother by the hande, ād laye his handes vpon the handes of his neyghbour. Juda shal fyght also agaist Jerusalē, and the goodes of al ỹ Heathē shalbe gathered together round about: golde and syluer and a very great multitude of clothes. And so shal this plage go ouer horses, mules, camels, asses, & al the beastes that shalbe in the host, lyke as ponder plage was. Euerye one that remayneth then of all the people, which came agaynst Jerusalem, shal go up ye arly, to worshyp the kinge (euen ỹ Lord of hostes) & to kepe ỹ fest of tabernacles And loke what generacyon vpon earth goth not up to Jerusalem, for to worshippe the kinge (euen the lord af hostes) vpon the same shal come no rayne. Yf the kynred of Egypte go not up, and come not, it shal not rayn upō thē nether.

This shalbe ỹ plage wherwith ỹ Lord wyl smyte al Heathen, that come not up to kepe the feast of tabernacles: yea thys shalbe the synne plage of Egipte and the synne plage of all people, that goo not up to kepe the feast of tabernacles.

At that time shall the riding geer of the horses be holy vnto the Lorde, and thy kettels in the Lordes house shall be lyke the basens before the aultar: yea all the kettels in Jerusalem and Juda, shal be holy vnto the lorde of hoostes: and al they that slaye offeringes, shal come take of them, and bight them therin. And at that tyme there shall be no mo Cananites in ỹ house of the Lorde.

The ende of the prophecy of zachary.

¶ The Boke of the prophet Malachy.

A complaynte against Israel and ỹ prestes.

¶ The fyrst Chapter.

THe heuye burthen, which ỹ Lord sheweth agaynst Israel by Malachy. I haue loued you, sayeth the Lord: ād yet ye saye: wherin hast thou loued vs? Was not Esau Jacobs brother, sayeth the Lorde? yet haue I loued Jacob, and hated Esau: yea I haue made hys hylles waste, and his heritage a wildernes for dragons. And though Edom sayde, wel, we are destroyed, we wyll go buylde vp agayne the places that be wasted: yet (saieth the lord of hostes) what they buylded, that brake I downe: so that it was called a cursed lande, and a people/whome the Lorde hath euer bene angry w al.

Youre eyes haue sene it, ād ye youre selues confesse, that the Lorde hathe brought the land of Israel to greate honor. Should not a sonne honour his father, and a seruaunt hys master? If I be now a father/wher is mine honoure? If I be the lord, where am I feared? saieth the lorde of hostes.

Now to you prestes, that despyse my name. And yf ye saye: wherin haue we dispised thy name? In this, that ye* offer vncleane bred vpon myne aultar. And if ye wyl saye: wherin haue we offered any vncleane thyng vnto thee? In this that ye saye: the aulter of the Lorde is not to be regarded. If ye offer the blynde, is not that euell? And yf ye offre the lame & sicke, is not that euell? Yea offer it vnto thy prince, shal he be content with the, or accepte thy person, sayeth the Lorde of hoostes?

And nowe make your prayer before god, that he maye haue mercy vpon vs: for suche thinges haue ye done. Shal he regarde your personnes, thincke ye, sayeth the Lorde of hoostes? Yea what is he among you, that wyl do so much/as to shutt the dores, or to kyndle the fyre vpon myne aultar for naught? I haue no pleasure in you, sayeth the Lorde of hostes: and as for the meate offering, I wyl not except it at your hande. For frō the rysyng vp of the sonne to the goyng downe of the same, my name is greate amōg the Gentyles: yea, in euerye place shall there sacrifice be done/and a clene meate offeryng offered vp vnto my name: for my name is greate among ỹ heathen, sayth the Lorde of hoostes. But ye haue vnhalowed it, in ỹ ye saye, ỹ aultar of ỹ Lorde is not to be regarded, and b* ỹ thing that is set therupon, not worthye to be eaten.

Now saye ye: It is but laboure and trauayle, & thus haue ye thought scorne at it (sayeth the Lord of hostes) offering robbery, yea the lame and the syeke. Ye haue brought me in a meate offeryng, shulde I accepte it of your hand, sayeth the Lord? Cursed be the dissembler/which hath in his flock one that is male and when he maketh a bowe, offereth a spoted one vnto the Lord. For I am a greate kyng (sayeth the lorde of hostes) and my name is fearefull amonge the heathen.

The notes.

a* To offer defyled bred is to do any thyng by hyp pocrisy, & not to glorify god, as he hath cōmaūded in his worde, but accordinge to the inuencyons

an dreames of men.

b* Of hys worde and his meat are despysed.

¶ Threatenings against the Prestes being seducers of the people,

The.ii. Chapter

NOwe (O ye prestes) this cammaundement toucheth you: if ye wyl not here it, nor regarde it, to gyue the glori vnto my name, sayeth the Lorde of hostes, I wyl sent a course upō you, and wyl curse youre blessynges: ye curse them wyl I, yf ye do not take heded. Behold, I shal corrupte youre sede, and cast donge in your faces: euen the dong of your solempne feastes and it shal cleue fast vpon you. And ye shal knowe, ỹ I haue sent this commaundement vnto you: that my couenaunt whyche I made w Leui, myght stand, sayeth the Lorde of hoostes.

I made a couenaunt of life ād peace w him: this I gaue hym, that he myght stand in awe of me: and so he dyd feare me, and had my name in reuerēce. The lawe of treuth was in his mouth, and ther was no wickednesses found in his lippes. He walked with me in peace & equite, and dyd turne many one away from ther sinnes. For the prestes lippes shoulde be sure knowledge, ỹ men may seke the lawe at his mouthe, for he is a messaunger of the Lord of hostes. But as for you/ye are gone clene out of the waye, and haue caused the multytud to be offended at the lawe: ye haue broken the couenaunt of Leui, sayeth the Lord of hostes. Therfor wyl I also make you to be despised, ād to be of no reputatiō among al ỹ people: because ye haue not kepte my wayes, but be partial i ỹ lawe. Haue we not al one father? hath not on God made vs? why doth euery on of vs then despise his owne brother, & so breke ỹ couenaunt of oure fathers? Now hath Juda offended: ye the abhominacyō is don in Israel & in Jerusalem, for Juda hath defiled the Sanctuary of the Lord, whiche he loued, and hath kept ỹ daughter of a strong God. But the Lorde sha-

destroye the man that doth this (yea both ye master & ye scoler) oute of ye tabernacle of Jacob, with hi that offereth vp meat offeringe vnto the lord of hostes. Now haue ye brought it to this point againe, that the aulter of the Lorde, is couered with teares, wepyng, and mourning: so that I wyl nomore regarde the meate offeryng, nether wil I receaue or accept any thinge at your handes. And yet ye saie: wherfore? Euen because that where as the lord made a couenaunt betwyxt thee & thy wyfe of thy youth, thou hast despised her: Yet is she thine owne companion and maried wyfe.

B So dyd not *the one, and yet had he an excelent spyrete. What dyd then ye one? He sought the sede promysed of god. Therfor loke wel to your spyrete, and let no man dyspyse the wyfe of his youth. If thou hatest her put her away, sayeth the Lord god of Israell & geue her a clothing for the scorne, sayeth the lorde of hostes. Loke well then to youre spyrete, and dispise her not. Ye greue the Lorde with your wordes, and yet ye saye: wherwith al haue we greued hym? In this, that ye saye: All that do euell are good in the syght of god, and such e please him. Or els where is the god ye punisheth?

The notes.

*The one: this ye interpreters reken to be spoken of Abraham.
¶ Of the messager of the Lorde Iohn Baptiste.
Of the day of the Lord and of Elias.

The .iii. Chapter.

A Beholde, I wyll sende my messaunger, which shall prepare the waye before me: & the Lord whom ye woulde haue, shal soone com to his temple, yea euen the messaunger of the couenaunt whom ye longe for.

Beholde, he commeth, sayeth ye lord of hostes. But who maye abyde the day of his commyng? Who shall be able to endure, whe he appeareth? For he is like a goldsmythes fyre / and lyke washers sope. He shall syt hym downe to trye & so clense the syluer, he shal purge ye chyldren of Leuy, and purify theym lyke as gouilde and syluer: that they maye bring meate offeringes vnto the lord in righteousnes. Then shall the offeringe of Juda and Jerusalem be acceptable vnto the Lord, lyke as from the beginnynge, and in the yeares afore tyme.

I wyl come and punish you, and I my self wyll be a swyfte wytnes agaynst the witches, agaynst the aduouterers, agaynst false sweaters: ye & agaynst those that wrongfully kepe backe the hyre lynges dewty: which vex the wyddowes and the fatherlesse, and oppresse ye straunger, and feare not me, sayeth the Lord of Hostes. For I am the Lorde ye chaunge not / & ye (O children of Jacob) wyll not leaue of: ye are gone away, fro myne ordinaunces, and kepe not the tyme of your forefathers haue ye not kepte them.

B Turne you now vnto me, & I wyl turne me vnto you, sayeth the Lord of hostes ye saye: Wherin shal we turne? Should a man vse falshed and disceat vnto God as ye vse falshed and disceate with me? yet ye saye, wherin vse we disceate with the? In Tithes & heaue offerenges. Therfor are ye cursed with penury / because ye dyssemble with me / all the sorte of you.

Bringe euery Tithe in to my barne, that ther maye be meate in my house: & proue me vnto al (sayth the lord of hostes) yf I wil not open the wyndowes of heauen vnto you, and poure you out ablessyng with plenteousnesse. Yee I shal rebuke thee consumer for youre sakes, so that he shall not eate vp ye frute of your grounde, nether shall the vynyarde be baren in the felde, sayeth the Lord of hostes: In so moch that al people shal saie, that ye be blessed, for ye shall be a plesaunt lande, sayeth the Lorde of hostes.

Ye speake hard wordes agaynst me, sayeth the Lord. And yet ye say: What haue we spoken agaynst the? Ye haue sayde.

C It is but lost labour to serue God: What profit haue we for keppynge hys commaundementes, and for walkynge humble before the Lorde of hooste? Therfor may we say, that the proud are happie, and that they which dele vngodlynesse, are set vpe: for they tempte God / and yet escape.

But they that feare God, saye thus one to an other, the Lorde considereth and heareth it. Yea it is before hym a

memoriall boke, written for such as feare the Lord, and remembre his name. And in the day that I wyl make (saith ye Lorde of hooste) they shalbe myne owne possession: and I wyll fauoure the, lyke as a man fauoureth hys owne sonne, that doth hym seruice. Turne you therfore and consydre what difference is betwixte the righteous and vngodlye: betwyxte hym that serueth god, and hi that serueth hym not.

For make, the daye commeth that shall burne as an ouen: and all the proude / yea and al suche as do wickednes, shalbe strawe: and the daye that is for to come, shall burne them vp (sayeth the Lorde of hooste) so that it shall leaue them neyther rote nor braunche.

But vnto you that feare my name shal the Sonne of tyghteousnes aryse, and healthe shallbe vnder hys wynges: ye shall go forth, and multiplye as the fatt calues. Ye shall treade downe the vngodly for they shalbe like the ashes vnder the soles of youre fete, in the daye ye I shall make, sayeth the Lorde of hooste.

Remembre the lawe of Moyses my seruaunte, whyche I committed vnto hym in Oreb for all Israell, wyth the statutes and ordinaunces. ¶ Behold I wyl send you Elyas the Prophete: before the comminge of the daye of the great and fearefull Lord.

He shall turne the hartes of the fathers to theyr chyldren. and the hartes of the chyldren to their fathers, that I come not and smyte the earth with curse.

¶ The ende of the Prophecy of Malachy / and consequently of al the Prophetes.

¶ The volume of

The Bokes Called Apocripha: Cõtayned in the Commen Translation in Latyne, whych are not founde in the hebzue, noz in the Chalde.

¶ The regystre therof.

The thyrd boke of Esdras.
The fourth boke of Esdras.
The boke of Tobias.
The boke of Judith.
The rest of the boke of Hester.
The boke of Wysdome.
Ecclesiasticus.
Baruch the Prophete.
The songe of the three Childeren in the ouē
The story of Susanna.
The story of Bell and of the Dragon.
The prayer of Manasses.
The fyrst boke of the Machabees.
The seconde boke of the Machabees.

¶ To the Reader

IN consideracion that the bokes before, ar found in the hebrew tonge, receued of al men: that the other followyng, whych are called Apocripha (because they were wont to be redde, not openly and in comen, but as it were in secret and aparte) are nether found in the hebrew nor in the Calde: in whyche tonges, they haue not of longe bene wrytten (in lesse then it were haply the boke of sapiēce) wherupon it were now very hard to repayre and amende them: And that also they are not receaued nor taken, as legitymate and leafull, as well of the Hebrues, as of the whole Church, as S. Hyerome sheweth: we haue separate them, and set them alyde, that they may ẏ better be knowen: to thintent that men maye know of which bokes, witnes ought to be receued and of which not. For the sayde sayut Hyerome, speakinge of the boke of Judyth (which is apocripe) sayth, that the auctorite therof is not estimed worthye and sufficient, to confyrme and stablish the thynges that lyght in disputacion. And generally of al the bokes called Apocrypha, he sayeth, that men maye reade them to the edyfyyng of the people, but not to confyrme and strengthen the doctryne of the Churche. I leaue out here the lawe (as they cal it) of Canon. c. Sancta Roma na vb. distinct. where he shewed his iudgement. Lyke wyse the glose of. c. Canons vbi, distinct. whych sayth, that men reade them, but not in generall: asthoughe he should saye, that generally and thorouly they are not alowed. And not wythout a cause: For that they haue bene corrupted and falsifyed in many places, it appeareth sufficiently by Eusebius in hys boke called hystoria Ecclesiastica: whych thyng is easy to be knowen, euen now a dayes in certen poinctes, namely in the bokes of ẏ Machabees, whose second boke sayut Hyerome confesseth that he founde not in the hebrewe, by the meanes wherof it is become vnto vs the more suspecte, and the lesse receaued.

In lyke maner is it of the thyrd and fourth boke of Esdras, which S. Hyerom protesteth that he wold not haue translated/esteming them for dreames: where as Josephus yet in his boke of his Antiquities declareth ẏ sume of the matter after ẏ maner of a story, as wel of ẏ boke of Machabees as of the. iii. of Esdras although he esteame the bokes compyled from the raigne of kyng Artaxerses vnto hys tyme, to be Apochripha.

Wherfore then, when thou wylt mayntayne any thing for certen, rendring a reason of thy faythe, take hede to procede therin by the lyuyng and pyththy Scriptures, folowyng. S. Peter/which sayth: He that speake, let him speke as thoughe he spake the word of god. He sayeth the word of god, as a thing most treue & certen, opened by the prophetes and Apostles, inspired with the holy gost: of whome we haue wytnes moare cleare then the daye. Lawers hauing greate desyre to confyrme and stabish their opinyons by the lawe of man, saye, ẏ they shame to speake without lawe: How muche more feare and dreade then ought he to haue, that sayeth he is a Christian, the which holdeth not hym selfe, or resteth not in the lawes of the lyuyng god: But in mennes inuencyons, iudgyng of al thynges according to the same, and leauyng to an vncerte imaginacyon and phantasy. Let vs therfore that are buylded on the foundacyon of the holy prophetes and Apostles/and one the head cerner stone (one which they them selues were founded, on which they preached/that is Jesus Christ, the sure stone) leaue the thynges that are vncerten to folow the certen: holding vs and resting vs in the, and fastenig our ancre there, as in a sure place. For our christen faith consisteth not in douteful thynges, but in playn and most certen assurance, and in most tru preseruacio, taken and confyrmed by infallyble verite. In which god graunte vs to walcke perpetually, to the intent by infallyble verite. In which god graunte vs to walcke perpetually, to the intent that accordig to it (fulfyllyng hys holy wyll in vs, and settyng aside al inuencios contrary vnto hym) we maye lyue to his honoure, and to the edyfyeg of his church.

So be it.

In the Prologe before Judith.

In the Prologe to the Prouerbe.

In ẏ prolog vpō ẏ bokes of the kiges.

In. Pitil bokes against Appiō

Eruberescimus sine lege loqui.

¶ The thyrde boke of Esdras.

¶ Josias holdeth passeouer. After his deth, is Jehoahas his sonne made kyng in his stede whō ỹ kynge of Egipt putteth out, & setteth in his brother Joachim. Jerusalem is destroyed, & Sedechiah taken.

¶ The fyrst Chapter.

AND Josias helde the feaste of Easter in Jerusalem vnto the Lorde, and slewe the Passe ouer, the .xiiii. daie of the fyrst moneth. He set the preestes also in ordre (according to their dayly courses) being araied in long garmentes in the temple of the Lord. And he spake vnto the Leuites the holye ministers of Israell/ that they shoulde halow them selues vnto the lorde, to set the holy arcke of the lorde, in the house that kynge Salomon the sonne of Dauid had buylded, and sayde: Ye shal no moare beare the Arke vpon youre shulders. Now serue your lord, and take the charge of hys people of Israell, after your villages ād your trybes: accordig as kyng Dauid, the king of Israel hath ordened, and accordig as Salomon his sonne hath honorably prepared: ye loke that ye al do seruice in the temple, accordinge to his ordynge and destribucion of the principal men, which are appoynted out of the trybes, to do seruice for ỹ children of Israel. Kyl the Passeouer & prepare offerynges for your brethren & do accordinge to ỹ cōmaundement of ỹ Lord, which he gaue vnto moses. And vnto the people that was founde. Josyas gaue .xxx. thousande of sheepe lambes, kyddes, and goates, and thre thousande oxen. These the kynge (of his kyngly liberalytye) gaue vnto the people, accordinge as he had promysed: and to the preestes of the Passeouer, he gaue two thousand shepe, and an hundreth oxen. Moreouer, Jechonias & Semeias, and Nathanael brethren and Hasabias Jehiel, and Josabad gaue theym to the Passeouer. .v. M. shepe, and .v. hundreth bullockes:

And when these thinges were brought to passe, the Preestes and the leuites stode goodly in theyr ordre, and had the vnleuened bread throughout the tribes. And after the ordering of the principal men in the tribes, they offered vnto the lorde, in the syghte of the people, accordyng as it is wrytten in the bouke of Moses, and so they roasted the Easter lambe as accordinge was. As for the thanckoffrynges, & the other they dighe them in kettels and pottes and set them before the People, with good wyll, and afterwarde before them selues, and the Preastes. For the preestes offered the fat vntyll the tyme was expyred: but the leuites prepared for them selues, and for theyr brethren the children of Aaron. The syngers also the children of Asaph stode in theyr ordre, accordynge as Dauid had deuised. So dyd Asaph, Zachary and Iduthun, whych were apoynted by the kynge. Moreouer the porters ād dore kepers, stod by the dores and that dylygentlye, so that none wente out of hys standing and seruice/ for theyr brethren (the Leuites) prepared for them. ¶ Thus wer al thynges perfourned, ỹ belōged to the offering of the Lord. In that day they held the passeouer, and offred thanckoffrynges, beside the sacrifice of the Lorde, accordynge to the cōmaūdement of kyng Josias.

So the children of Israell, whyche were then present helde an honourable Passeouer, and the feaste of swete bread vii. dayes longe. Yea such a Passeouer was not kepte in Israell, from the tyme of the Prophete Samuell. And all the kynges of Israell, helde not such an easter, as thys which kyng Josias helde/ and the preastes, the Leuites, the Jewes, and all Israell, of all them that were at Jerusalem. And in the .xviii. yeare of the raygne of Josias was thys passe ouer kepte. And wythe a perfecte harte, dyd kyng Josias ordre all hys workes, before the Lorde, and the thynges that were Wrytten of hym in Tymes paste concerning those that synned, and were vngodly agaynste the Lorde before all people, and that sought not the word of the Lorde vpon Israel. * After all these actes of king Josias, Pharao the king of Egipte, wente vp/ and came towarde Carcamis by Euphrates, and Josias went

went to mete him. Then sent the kynge of Egypte vnto Josyas / saiyng: what haue I to do wt thee/ O king of Juda? I am not sent of the lord to fight against thee, for my warre is vpon Euphrates, go thou thy waye home agayne in all ỹ haste. And Josias wolde not turne agayn vpon hys charet, but vndertoke to fyght agaynst him, and harkened not vnto the worde of the prophet, which he tolde him out of the mouth of God, but pytched a battell agaynst him in ỹ feld of Mageddo. And the princes preassed to kynge Josias. Then sayde the kynge vnto his Seruauntes: Carye me away oute of the battell, for I am sore wounded. And immediatly his seruauntes toke him awaie, out of the front of ỹ bat tell. Then sate he vp vppon the second charet, came to Jerusalem, dyed, & was buryed in his fathers sepulcre. And in al Jewry they mourned for Josias/ ye the rulers also with their wyues, made lamentacion for him vnto this daye: And this was done euer still in Israel.

These thynges are written in the boke of the stories of the kynges of Juda, namely, al the actes & workes of king Josias, his kingly power and maiesty, hys vnderstanding in the lawe of god, and what he dyd, yea thynges which are not wrytten in the boke of the kynges of Israel and Juda. And the people toke Jechonias the sonne of Josias, and made him kynge in stede of Josias his father when he was .xxiii. yeares olde. And he raigned ouer Israel iii. monethes. And the kynge of Egipte put hym downe, ỹ he shoulde not raygne in Jerusale, and rayed vp a tare of the people: namelye, an .C. talentes of syuer and one talente of golde. The king of Egypt also, made Johakim hys brother kyng of Juda & Jerusalem. & for them of the kynges Councel, with the kynge him selfe, and Zaraceles hys brother, he toke them, & caried them awaye prisoners into Egipt. Fyue and twentye yeare olde was Joachim, when he was made kynge in the lande of Juda and Jerusalem, and he dyd euel before the Lord. After this, Nabuchodonosor the kyng of Babilon cāe vp, bounde hym wyth bandes of yron, & caryed hym vnto Babilon.

Nabuchodonosor also toke all ỹ vessels that were halowed in the temple of the Lorde, and all the Jewels, and caryed them vnto Babylon, and brought them into hys owne temple at Babylon. Of hys vnclennes and vngodlynes it ys written in the booke of the Actes of the kynges. And Joachim hys sonne raygned in his steade: He was made kynge beinge .xviii. yeare olde, and raygned but thre monethes and x. dayes in Jerusalem, and dyd euel before the Lorde.

So after a yeare, Nabuchodonosor sent and caused hym be brought vntoo Babylon, wt the holy vessels of the lord and made Zedekiah his brother kyng of Juda and Jerusalem, when he was xxi. yeare olde: and he reygned .xi. yeare. And he did euell also in the syght of the Lord, and cared not for the wordes that were spoken vnto hi by the prophet Jeremy at the mouthe of the Lorde. And wheare as he had made an oothe vnto kynge Nabuchodonosor, he manswore hym selfe, and fell from hym, hauinge a stifnecke and a harte, and transgressed all the statutes and ordinaunces of the Lorde god of Israell. The rulers also and heades of the people of the Lorde, dyd muche euell, and became vngodly more then the Heathen, beinge defyled in all maner of abhominacions: Yea, & defyled the holy temple of the Lorde at Jerusale. And the God of theyr fathers sent hys messangers vntoo them, to turne them backe, and to call them agayne from theyr synnes: for he wold fayne haue spared them for hys holy tabernacles sake: Neuertheles, they had hys Messaungers in derysyon: And looke, what god spake vnto them by his prophetes, they made but a sporte of it. Thys drew on so longe, tyl the Lorde was wrothe with hys people for theyr vngodlynesse: & tyl he caused the kynges of the caldees to come vp, whych slewe theyr yong men wt the swerde, yea euen in the compasse of theyr holy temple, ād spared nobody, neyther yonge nor olde/ neyther maide nor yong man: but they were al deliured into the power, of the kinges of the caldees, and all the holy vessels of the Lorde and the Kynges treasures toke they, and caryed them vnto Babilon. As for

fyre vpon her to wyes, destroyed all her noble buildinges, and brought them to naught: and the People that were not slayne wyth the sweatde, they caryed vn to Babylon.

Thus became they prisoners and bondmen of the king of Babilon, tyll they were delyuered and Raygned for them selues, * when the woordes of the Lorde were fulfylled, whyche he promised them by the mouth of the prophete Jeremy, and tyll the lande had her rest: namelye, all the time that it laye waste had it rest an dquietnes. lxx. yeares.

¶ Cirus geueth lycence to the Jewes, to returne to Jerusalem, & restoreth them the vessels of the temple. After that are ther letters sent to Artaxerses, which accuse the Jewes for buylding of the Citie: and so is the buylding dyscõ ued, vntyll the. ii. yeare of Darius.

The. ii. Chapter.

A * Now when kynge Cirus raigned ouer the Persians, and when the Lord would perfourme the worde yt he had promysed by ye mouthe of the prophete Jeremy: the lord raysed vp the spyrete of Cirus, the kyng of Persians, so that he caused this writinge to be proclaymed throw out his whole realme, saynge: Thus sayth the kynge of Persians: The lorde of Israell that hygh lorde hathe made me kynge of the Lande, and commaunded me to buylde hym an house at Jerusalem in Jewrye. If there be any now of youre people, ye the lorde be wyth hym, and go vp wyth hym to Jerusalem. And all they that dwell rounde about that place, shall helpe them, whether it be wyth golde, w siluer w gyftes, w horses & necessary catel and all other thynges that are brought wyth a fre wyll to the house of the lord at Jerusalem.

Then the principall men out of the
B tribes and vyllages of Juda and Benjamin stode vp: so dyd the prestes also ād ye leuites (whome the Lorde had moued) to go vp, and to buyld the house of the Lorde at Jerusalem, And they that were about them helped them wyth all maner of gold, and syluer, and catell also and wyth many lyberall gyftes, and thys dyd many one, whose mynde was styrred vp thertoo. * Kynge Cirus also brought forth the vessels & ornamentes, that wer halowed vnto the Lord (which Nabuchodonosor the kynge of Babylon had caried awaye from Jerusalem, and consecrated them to ys & doll and ymage) and delyuered them to Mythridatus hys Treasurer, and by hym they were delyuered to Sanabasar, the deputie in Jewry. And thys was the nombre of them: Two thousand and. iiii. C. syluer boules. xxx. syluer basens. xxx. basens of golde. ii. M. and. iiii. C. vessels of syluer, and a thousande besyde. All the vessels of golde and syluer were. v. M. viii. C. and. lx. These were numbred vnto Sanabasar, and them that were come agayne wythe hym to Jerusalem out of the captyuitye of Babylon. *
C Now in the tyme of Kynge Artaxerses the king of Persia, there men: Balemus & Mithridatus, Sabellius, Rathimus, Ballthemus, Semellius the scrybe and other that dwelt in Samarya and in other places vnder the dominion thereof, wrote a letter vnto Kynge Artaxerses, wherin they complayned vnto the king of them in Jewry and Jerusalem. The letter was made after thys maner:

Syr, thy seruauntes Rathimus, the storye wryter, Sabellius the Scribe and other iudges of the courte in Celosyria and Phenyce. Be it knowen and manifest to our Lord the kyng, that the Jewes which are com vp from you vn to vs into the rebellyous and wycked cytie, begynne to buylde it agayne, and ye walles about it, and to set vp the temple
D of the new. Now yf thys cytye and ye walles therof be set vp againe, they shal not only refuse to geue trybutes & taxes, but also rebell vtterly agaynst the king.

And forsemuch as they take this in hand now about the tempe, we thought it reason, to thinke no scorne of it, but to shew it vnto our Lord the kyng, and to certyfy him therof: to theintent that if it please the kynge, he maye cause it be sought in the bokes of olde: and ye shalt fynde suche warning written, and shalt vnderstande, that the cytie hathe all waye bene rebellyous and disobediente, that it hath subdued kinges and cyties, and that the Jewes which dwel therin,

have

haue euer ben a rebellious, obstinat, vnfaythfull, & fighting people, for the which cause this cite is wasted. Wherfor now we certifye our Lorde the kynge, that if thys cite be builded, ād occupied again, and the walles therof set vp anewe, ye canst haue no passage into Celosyria ād Phenices.

Then wrote the kyng to Rathimus the storye writer, to Balthemus, to Sabellius the scrybe, and to the other officers and dwellers in Syria & Phenices after this maner: I haue red the Epistle, whych thou sentest vnto me, and haue commaunded to make diligent searche/ and haue founde that the cytie hath euer resisted kynges, that the same people are disobediente, and haue caused muche warre, and that myghty kinges haue raigned in Jerusalem, which also haue raysed vppe Taxes of Syria and Phenices. Wherfore I haue commaūded those people, that they shal not buil de the cittie, that they make no more in it, and that they proceade no further wyth the buyldinge: for so muche as it myght be the cause of warre, and displesure vn to kynges.

Now when Rathymus and Sabellyus, the Scrybe, and the Rulers in the lande, had red the writinge of kyng Artaxerses, they gat them together/ and came in all the hast to Jerusalem, with an hooste of horsmen, and with much people of fote, & forbad them to build. And so they lefte of from buylding of the tẽple, vnto the seconde yeare of kynge Darius.

¶ Darius maketh a feast. The. iii. sentences of the iii. young men, of which the first is declared.

¶ The iii. Chapter.

A Kyng Darius made a great feast vnto his Seruauntes, vnto all hys coutte, ād to al the Officers of Medea and Persia, yea to al the debites and rulers that were vnder hym / from India vnto Ethiopia, an hundred and xxvii. countrees. So when they had eaten and dronken being satisfyed, and were gone home agayne. Darius the kyng wente into hys chamber, layed hym downe to slepe, and so awaked.

Then the thre younge men, that kepte the kynges person and watched hys body, commoned amonge them selues, and spake one to another: let euery one of vs saye sumthing, and loke whose sentence is wyser and more excellent than the other/ vnto hym shal kyng Darius geue greate giftes, and clothe him with purple. He shall geue hym vessels of goulde to drinke in, clothes of gold and couerynges: he shal make him a costly charet and a bridle of golde, he shal geue hym a bonet of whit lynke, & a chayne of gold about his necke: yea he shal be set albe the secõd and principall nexte vnto kynge Darius, & that because of his wysdome, and shalbe called, the kinges kynsman.

So euery one wrote his meanynge, sealed it, and layde it vnder the kynges pelowe, and sayde: when the kynge arysseth, we wyl geue him our writinges: & loke whose woordes the kyng & his thre lordes iudge to be the moste wyttely spoken, the same shal haue the victory. One wrote: Wyne is a strong thinge.
The seconde wrote: The kynge is stronger. The thyrde wrote: Women haue yet more strength, but aboue al thinges the treuth beareth awaye the victory.

Now when the king was risen vp, they toke theyr writynges and delyuered the vnto him, and so he red them. Then sent he forth to cal al his chefe lordes, all ye debytes and chefe rulers of the contrees of Medea and Persia. And when they were set downe in the councell, the writinges were red before them. And he cõmaunded, to cal for the ponge men, that they myght declare their meanynges the selues by mouth. So whē they were set for, and came in: the kynge sayde vnto them: shewe vs and make vs to vnderstande, what the thinges are that ye haue written.

Thē be ganne the first (which had spoken of the strength of wyne) & sayde: O ye men, wyne is maruelous stronge, and ouercommeth them that drynke it: it disceaueth the mynde, and bringeth bothe the poore manne and the kynge to dotage and vanite.
Thus dothe yt also with the bonde man and wyth the free, & wyth the poore and ryche: It taketh awaye their vnderstandynge, and maketh theym careles

and merye/so that none of them remem
breth any heynesse, dett or dewtye: It
causeth a man to thynche also that the
thinge which he doth, is honest & good:
and remembreth not that he is a kyng,
nor that he is in auctorite, and that he
ought not to do suche thynges. Moreo-
uer/when men are drynkinge they for-
get al frendshippe all brotherly fayth-
fulnes and loue: but as soone as theye
are dronken, they drawe out the swerde
and wyl fyghte: and when they are laid
downe from the wyne, and so rysen vp
agayne, they can not tel, what they dyd:
iudge ye now, is not wyne the strongeste
For who wolde elles take in hande to do
suche thynges? And when he had spo-
ken this, he helde his tonge.

¶ The declaracion of .iii. last sentences of kyng
men, propouded in the Chapter before of which the
last, that is, that verye beareth ꝑ victory in al thin
gs, is most commended & allowed. Darius writeth let
ters to al rulers vnder him, that they should ayde
zorobabel to the building of Jerusalem.

¶ The .iiii. Chapter.

THen the seconde (which had
sayde, that the Kynge was
stronger) began to speake,
sayinge: O ye men/are
not they the strongest / and
most excellent, that conquere the ꝑ land
and the sea, and al that is in the sea & i
the earth? How is the kyng lorde of all
these thinges/and hath dominiō of the
al: and loke what he commaundeth, it is
done. If he sende hys men forth awar-
fare, they go, and breake downe hylles,
walles and towres. They are slayn, and
slaye (other men) the selues, & ouerpasse
not ꝑ Kynges word. If they get the vic-
tory, they bringe the kyng al the spoyle.
Like wise the other that medle not with
warres and fyghting, but tyl the grounde:
when they reape, they bringe tribute vn
to the kyng. And yf the kyng alone do
but commaunde to kyll, they kyll: yf he
commaunde to forgeue, they forgeue: yf
he cōmaūd to smyte, they smyte: if he bid
dryue awaye they dryue awaye: if he cō
maunde to buylde, they buylde: yf he cō
maunde to breake downe, they breake
downe: yf he commaunde to plant, they
plant. The comen people and the rulers
are obedient vnto hym. And the kynge
in the meane season sytteth hym down,
eateth, and drinketh, and taketh his rest
then kepe they watch rounde aboute the
kyng, and not one of them darre get hi
out of the way, to do his owne busynes,
but must be obedient vnto the kyng at a
worde. Judge ye now, O ye men, howe
should not he go farre aboue, vnto whō
men are thus obedient? And when he
had spoken this, he helde hys tonge.

The third whose name was zorobabel/ B
which had spoken of wemē and of truth,
beganne to saye after this maner: O ye
men, it is not the greate kynge, it is not
multitude of men, neither is it wyne that
excelleth: Who is it then that hath the
lordshippe ouer them? Haue not wemen
borne the kynge, and all the people that
rule those thynges? Haue not we-
men borne theym, and broughte theym
vp, that plante the vynes, whereout the
wine commeth? They make garmen
tes for al men, they geue honoure vn-
to al men, and wythoute wemen can not
men lyue. If they gather golde and sil-
uer and all precyous thynges, and se a
fayre wel fauoured womā, they leaue all
to gether, and turne their eyes only vn
to the woman, and gape vpon her, and
haue more desyre vnto her, then vnto ꝑ
syluer and golde, or any maner of precy-
ous thynge. A man leaueth hys Father
that brought hym vp, he leaueth his o-
wne naturall countree, and cleaueth vn
to the woman: yea he forgetteth hys ly
fe wyth the woman, and remembreth ne-
ther father, nor mother, nor countree.
By thys then ye must nedes know, that
wemen haue the dominion ouer you.

¶ Doth it greue you? A man taketh C
hys swearde, and goeth hys waye too
steale, to kyll, to murther, to saile vppon
the sea, and seith a lyon, and goth in the
darckenes: and when he hath stollen, dyl-
cfaued and robbed, he bringeth it vnto
hys loue. Agayne, man loueth hys wy-
fe better, then father and mother: ye ma
ny one there be, that runne oute of theyre
wyttes and become bondmen for theyre
wyues sakes: many, one also haue pery-
shed, and haue bene slayne, and haue sy-
ned because of women.

And nowbeleue me, I know a kig/
which is greate in hys power, and all lan
des stand in awe of hym, and no man da
re laye hande vpon hym: yet dyd I see,
that

that Apame (the daughter of the greate
kyng Bartacus) ꝑ Kynges concubine
sat besyde the kyng, vpon the ryght hā
de, and toke of his crowne frō his head
and set it vpon her awn head, āde smote
the kynge with her lefte hande. Moreo- D
ouer, the kinge loked vpō her with open
mouth: yf she laughed vpō him, he lau
ghed also: but yf she toke any displea
sure wt hi, ꝑ king was faine to flatter
her, and to geue her good wordes, yl he
he had gotten her fauoure agayne.

O ye men, ar not wemen then stronger?
Greate is the earth/ād hye is the heaue
that do these thinges. Then the kyng &
the Princes loked one vpō another. So
he began to speake of the trueth: O ye
men/are not wemen strongar? Greate
is the earth, hye is the heauen, swyft is
the course of the sounne, he compasseth
the heauen rounde aboute, and fetcheth
his course agayn to his own place in one
daye. Is he not excellent that doth this
Ye great is the trueth and stronger the
all thinges. All the earth calleth vpon
the trueth, ꝑ heauen prayseth it, al wor
kes shake and tremble at it, and with it
is no vnrighteous thing. Wyne is vn
rightuous: the kyng is vnrighteous
women are vnrighteous: al the childrē
of men are vnrighteous, ye al their wor
kes are vnrighteous, & ther is no trueth
in them, in there vnrighteousnes also
shal they be destroied and perish. As for
truth, it endureth and is al waye strōg:
it lyueth and conquereth for euermore E
worlde without ende.

The treueth accepteth no parsonnes, it
putteth no difference betwixte riche or
poore betwexte the myghtye or simple
but doth right vntoeuery man whether
they be euel or good and all men are lo
uyngly dealt wt al in the workes of it.
In the iudgement of it there is no vn
righteous thing, but strength kyngdō
and power & maiesty for euermore Blest
sed be the God of trueth.

And wt that he helde his tonge and all
the people cried and sayde: Great is
the trueth, & aboue al. Then sayde the
King vnto him: Aske what thou wylt
more then is appoynted in the writing
and I shall geue it thee, for thou arte
found wyser then thy companyons:
ꝑ shalt sit next me and be my kindsemā.
Then sayde he vnto the kynge: Remem
bre thy promyse and vowe, whyche thou
haste vowed and promysed (in the daye
when thou cameste to the Kyngdome) to
builde vp Jerusalem, and to sende agai F
ne al the vessels and Jewels, that were
taken awaye out of Jerusalem: whyche
Cyrus separated, when he offered in Ba
bylon, and would send the agayne. And
thy mynde was to buyld vp the temple/
whych the Edomites brent, when Jeru
salem was destroyed by the Caldees.
Thys onely, O kyng/is the thynge that
I require, thys is the maiestie, whych I
desyre and aske of thee: that thou perfor
me the vowe, which thou wyth thyne o-
wne mouth hast made vnto the kyng of
heauen.

Then Darius the kinge stode vp, ād
kyssed hym, and wrote a letter vntoo all
the debytes and Rheues, to all the lords
and Nobles, that they should conueye
hym forth, and all them that would go
vp wyth hym. He wrote a letter also vn
to al the Shyreues that were in Celosiria
and Phenices, and vnto Lybanus, that
they should drawe Cedre trees from ly-
banus vnto Jerusalem, to buylde the ci-
tye wyth all. Moreouer he wrote vntoo
all the Jewes that were gone out of his
realme into Jewry, because of the fredom
ꝑ no officer, nor ruler, nor Shyreue, shulde
come to theyr dores: and that all their lā
de whych they had conquered, should be
free and not tributary: And that the
Edomytes shoulde geue ouer the cityes
and vyllages of the Jewes, whyche they
had taken in: yea and that they shoulde
yearely geue, xx. talentes to the buylding
of the temple, vntill the tyme that it we- G
re fynished: and to the dayly halowinge
of the brent offerynges (as it is cōmāde
ded) ten talēts yearely also: And that all
they whych come from Babylon to build
the Cytie, should haue free Lybertye,
they and theyre Childeren, and all the
Preastes:

He wrote the greatnesse also, and
commaunded that the holye Garmente
shouldebe geuen them, wherin they mi-
nistred: and wrote that commaundemen
tes shoulde be geuen to the Leuites, vn

tyl the daye, that ꝯ house were fynisshed and Jerusalem buylded vp: and cõmaũded that al they ꝯ watched ꝯ cyte, shold haue their porcyons and wages.

He gaue ouer also all the vessels that Cyrus had separated from Babylon: & all ꝯ Cyrus had geuen in cõmaũdement, the same charged he also, that it shuide be done and sent vnto Jerusalem. Now when this ponge man was gone forth he turned his face toward Jerusalem, and prayed the kyng of heauen, & sayd Of thee commethe the victorye, Of the commet, wysdom and clearnesse and I am thy seruaut. Blessed art thou which hast geuen me wysdome: the wyll I prayse, O Lorde, thou God of oure fathers.

And so he toke the letters/and wente vnto Babylon: And when he came there he tolde this vnto hys bretheren that were at Babylon, and they prayed the god of ther fathers, that he had geuẽ thẽ refreshing & lyberti to go vp, & to build Jerusalem and the temple (whiche ys there called after the name of ꝯ Lord) and they reioyced with instrumẽtes ãd gladnesse seuen dayes longe.

¶ They ꝯ returne to Jerusalẽ are nombred. They begyn to lay ꝯ foundacion of ꝯ tẽple, but are let by ꝯ meanes of enemyes & so is ꝯ buylding dyrẽ of by ꝯ space of two yeare.

The.v.Chapter.

After this were the principal men of al the villages chosen in the trybes and kynredes, that they shuld go vp with their wyues & childrẽ with their seruauntes & maydens. with al their catel and substaunce. And Darius the kyng sent vp them a thousãde horsmen, to conueye them safely vnto Jerusalem: and their bretherẽ were glad, playeng vpon instrumentes/& singing

And these are the names of the men, whiche wente vp out of the villages, accordyng to the trybes. Of the Priestes ꝯ sonne of Phinees, ꝯ sõne of Aaron: Jesus the sonne of Josedec Joachim the sonne of zorobabel ꝯ sonne of Salathiel (of the kynred of Dauid, out of ꝯ kited of Phares, of the tryb of Juda) whiche spake wonderful thinges vnder Darius the kyng of Parsia/in ꝯ secõd yeare of his rayne in ꝯ xxvii moneth of Nisan.

These also are they of Jewry, which came vp/and turned agayne vnto Jerusalem, oute of the captyuyte that Nabuchodonosor the kynge of Babylõ had brought vnto Babylon. And euery man sought hys porcion agayne in Jewry, his cite, they that came wyth zorobabel, and with Jesus, Nehemias, Sarayas, Raelaias, Elemeus, Emmanius, Mardocheus, Beelserus, Mechysa, Rochor, Oliorus, Emonias/one of theyr princes.

And the nombre of them accordinge to theyr kynredes and rulers were. The chyldren of Phares, two thousãd an. C. and lxxii. The chyldren of Arees iii. M an. C. and lvii. The chyldren of Femo, an. C. ãd xlii. In the sonnes of Jesus and Joabes, a. M. iii. C. and two. The sonnes of Benui. ii. M. iiii. C. and lxx The sonnes of Cozoba. ii. C. and v. The sonnes of Banica, an. C. and lxbiii. The sonnes of Rebech. iiii. C. and three. The sonnes of Archod. iiii. C. and xxbii The sonnes of Celham. xxxbii. The sonnes of zozar. ii. M. and. lxxii: The sonnes of Adinu. iiii C. and lxi. The sonnes of Adarectis an. C. ãd viii. The sonnes of Chasa & Selasan. C. & vii. The sõnes of Azorec. iiii. C and xxxix. The sonnes of Cedarbone, an. C. and xxxii. The sonnes of Hananias an. C. and xxx. The sonnes of Azoni. xc. The sonnes of Marsar. iiii. C. and xxii. The sonnes of Zabarus. xcv. The sonnes of Sepholeimon an C. and xxiii. The sonnes of Nepopas. lb The sonnes of Hechanates an. C. lbiii. The sonnes of Zebethanus an. C. & xxxii The sonnes of Creatpatzor (whyche is called also Ethohadies and Modias) iiii C. and xxlii Of them of Grainos and Gabea, an. C. and xxi. Of them, of Bessellon and Ceage, lxb. Of them of Bastatus an. C. and xxii. Of them of Cocheno bes. lb. Of the sonnes of Liptis: ther were an. C. and. lb. Of the suus of Labonnus: iiii C. and lvii. Of the sonnes of Sichem. iii C. and lxx. Of the sonnes of Suadon and Elimon. iii. C. and. lxxbiii Of the sonnes of Ericus two thousande an C. and xlb. The sonnes of Inaas iii. C. and. lxx:

the

The Priestes: The sonnes of Jeddus The sonnes of Esther: the sonnes of Elasib. iii. C. and. lxx. i. The sonnes of Emerus. ii. C. and. lii. The sonnes of Fassurius. iii. C. and. lvii. The sonnes of Carea. ii. C. and. xxvii. The Leuites: The sonnes of Jesus in Caduhell and Banus, and Serebias, an Edeas, seuentie and foure.

The whole numbre of these from. xii yeares was. iii. M. viii. C. lxii. Of the sonnes, doughters and wyues, The whole summe was iiiii. M. ii. C. and xlii. The sonnes of the preestes that prayed God in the temple: The sonnes of Asaph, of whome there were an. C. and. xxviii. But the doze kepers were: The chyldren of Esmenus: the chyldren of Ater: the chyldren of Amon: the chyldren of Accuba, Topa: the chyldren of Tobi: an. C. and. xxxix. in all.

¶ The preestes that serued in the Temple: The sonnes of Sel, the sonnes of Galpha, the sonnes of Tobloch, the sonnes of Caria, the sonnes of Sub, the sõnes of Heliu, the sonnes of Labana, the sonnes of Armacha, the sonnes of Acub, the sonnes of Utha, the sõnes of Cetha, the sonnes of Agab, the sõnes of Obay, the sonnes of Anani, the sonnes of Canna, the sonnes of Geddu, the sonnes of Au, the sonnes of Radin, the sonnes of Desanon, the sonnes of Mechoba, the sõnes of Caseba, the Sonnes of Goza/the sonnes of Ozul, the sonnes of Simona, the sonnes of Istra, the sonnes of Phaseln, the sonnes of Asiana, the sonnes of Mauei, the sonnes of Malisi, the Sonnes of Accuka, the sonnes of Agista, the sonnes of Azui, the sonnes of Fauon, the sonnes of Phasalon, the sonnes of Needa, the sonnes of Susa, the sonnes of Cared, the sonnes of Barcus, the sonnes of Sarea, the sonnes of Coeth the sõnes of Nasit, the sonnes of Agista, the sonnes of Pedon: Salomon hys sonnes the sonnes, of Asophot, the Sonnes of Phazida, the sonnes of Celi, the Sonnes of Dedon, the Sonnes of Gaddahel, the Sonnes of Sapheus, the Sonnes of Aggia, the SONNES of Sacharet, the sonnes of Sabathã, the sonnes of Saroueth, ꝯ sonnes of Masit, the sonnes of Asia, the sonnes of Addus, the sonnes of Suba, the sonnes of Enra, the sonnes of Rabotis, the sonnes of Phasphat, the sonnes of Walmon. All these ministred in the Sanctuarye, and were seruauntes of Salomon: euen. iiii. C. & xxxvii. D

These folowyng are they, that wẽt vp from Chelmellat Thelarsa (whose Princes were Carmelan and Tareth) and might not shew forth their cities ãd kynreddes, how they were of Israel: The sonnes of Dalarus, the sonnes of Tuben, the sonnes of Nechodaicus. Of the preestes that executed the office of the Preesthode, and were not founde: The sonnes of Obia, the sõnes of Achos, the sonnes of Addin, which maried one of the daughters of Phargelen, ãd were named after him. The writing of the same kynred was sought in the register of theyr generacion, but it was not founde: and therfore were they forbydden to execute the office of the Preesthode. Unto the sayd Nehemias, and Atharas, ꝯ they should haue no porcyon in the Sanctuary, tyl there rose vp an hye preest, that were well instructe in the playne clearnes and trueth. Of all Israel (besyde seruaunts ãd maydens) ther were. xlii. M. iii. C. & xl. Now were there of seruauntes and maydens. vii. M. iii. c. and xxxvi. Of syngyng men ãd syngyng women there were ii. c. and lxv Four hundreth and. xxxv. Camels. Seuen thousande, and xxxvi horses. Two hundreth thousande and xlv Mules E Fyue M and xxxv asses.

Their heades also and the rulers in the trybes, when they came to Jerusalem and wolde buylde and set vp the tẽple of God agayne in his place, they gaue (after their abilitye, vnto the temple, to the treasure and to the seruyce of the Sanctuary. xii M poundes of golde, v M of syluer, and an. C. Preestes garmentes. And so dwelt the Preestes and ꝯ Leuites/and the peple that went out to Jerusalem, ãd in the countre ther about the syngers also and the porters, euerye one of Israel in his owne lande.

So when the seuenth moneth came, and when the chyldren of Israel were euery man at his busynes, there came all w one consent in to the court, which was before the East doze. And ther stod Jesua the sonne of Josedeck and his brethren the Priestes, and zorobabel the sonne of Salathiel and his brethre, setting vp an aulter, to offre brent sacrifices vpon it, as it is writen in the law of moyses.

There came people also of other countrees, and the Heathen oute of all landes to set vp the aulter in his place, ād offred sacrifices and brentoffringes vnto the Lozde in the mo⁹nynge. And so they helde the feaste of tabernacles, as it is commaunded in the lawe. And dayely offred they as accordyng was, and made the sacryfyces appoynted the offrynges also of the Sabbothes and of the new Mones, and all holy feastes. And all they that vowed offringes vnto the Lord, begānne at the new Mone of the. vii. moneth to offre vnto God, for the temple of the Lozd was not yet buylded. And thei gaue vnto ỹ masons and Carpenters, moneye, meate, and drynke withe chearfulnesse. Unto them of Sidon also and Tyre, they gaue cartes, that they shulde carry Cedre trees from lybanus to Ioppe, accordyng as it was appointed and ordeyned by Cirus kynge of the persians.

And in the seconde yeare they came vnto the temple of God at Jerusalem. In the seconde moneth begānne zorobabel the sonne of Salathiel, ād Jesua the sonne of Josedec & their brethren the Priestes & Leuites, ād al they that were come vnto Jerusalem out of the captyuite of Babilon, and layed the foūdacy of the temple in the newe moone of the second moneth in the second yeare that they were come into Jewry and Jerusalem. And they appoynted the Leuites (ỹ were about. xx. yere old) vnto the seruyce of the Lozde: so Jesua and his sonnes and his brethren al the Leuites stode to gether, and perfourmed the law & ordinaunce in the house of the Lozde.

And the Priestes stode, and had their Garmentes and Trompettes and the Leuytes, the sonnes of Asaph had Cymbales, geuyng thankes and prayses vnto the Lozd, accordynge as Dauid the kynge of Israel had ordeyned. And the songe that they dyd synge vnto the Lozde, was after this maner: * O synge vnto the Lozd for he is gracyous, and hys goodnes vpon Israel endureth for euer. And al the people blowe out wyth trompettes, and songe with loud voice, prayseng the lozde together in the rearyng vp of the house of the lozde. *

There came also from amonge the Priestes and leuytes the rulers and elders, accordyng to the trybes and kynredes (suche as had sene the house afore) to ỹ buylding of the temple with greate crie and greate mournyng, many also wyth trompettes and great ioye: Insomuch, that the trōpetes might not wel be herd for the weping and mournyng. For the commen people blow goodly vpon the trompetes.

* Then came the enemyes of the trybes of Juda and Ben Jamyn, to know what that trompetyng & noyse of shawmes myght be. And they preached, that it was they wyth were come agayn oute of captiuitee, and wolde buylde the temple vp anew vnto the Lozde god of Israell. So they wente to zorobabell and Jesua, and to the rulers of the vyllages, and sayde vnto them: Shall we buylde wyth you also. For we lykewyse haue heard youre Lozde, and we walke after the same maner, from the dayes of Asbazareth the kynge of Assiria whiche brought vs hether. Then zorobabell & Jesua & ỹ rulers of the vylages of Israell sayde vnto them: It is not mete, that ye shoulde buylde the temple of our god wyth vs: we oure selues alone wyll buylde vnto the LORD, lyke as Cirus the kynge of the Persians hath commaunded vs.

But the heathen in the land layed the seluys agaynste those that were in Jewry, helde vp the Buyldinge from them, laied wayte vppon them, preuyly stopped suche as broughte anye thyng to them, forbadde them to buylde, and hindred those that made them passage, ỹ the buyldyng

buyldyng shoulde not be fynyshed: and thys contynued so longe as kinge Cirus lyued: and so they put of the buyldinge for the space of. ii. yeares, vntyl the rayngne of kyng Darius.

Aggeus and zachery prophecey. They build the temple without let or hyndraunce, by the commaundement of Dauid.

The. vi. Chapter

NOt wyth standynge in the seconde yeare of the raigne of Darius, Aggeus and zacharye the sonne of Addo prophecyed vpon the Iewry ād Jerusalem, in the name of ỹ god of Israell. Then zorobabel the sonne of Salathiel and Jesua the sonne of Josedec, stode vp, and begānne to buylde the house of the Lozde at Jerusalem, whē the Prophets of the Lozd helped them. At the same tyme came Sysennes the vnder Shreaue in Syrya and Phenyces, wyth the land lordes and hys companyons, and sayde vnto them: Who hathe bydden and commaunded you to buylde the house, to make the roke, and al other thynges agayne? And who are the workemen, that buylde them? Neuertheles the elders of the Jewes had suche grace of the lozde, that they wold not be let (though they were prouoked therto) but buylded on styll, vntyll the tyme that kyng Darius were certyfied thereof, and an answere receaued from hym. The letter that these men sente vnto kynge Darius, was after thys maner.

Sysennes the vnder Shreaue in Syria and Phenyces, and the landlordes wyth their companyons, whych are head rulers in Syrya and Phenyces, sende their saluacyon vnto Darius the kynge. We certyfye oure Lozde the kynge, that we came into the lande of Jewry, and wente to Jerusalem: where we founde them buyldyng the great house of God and the temple, w gre te costly free stone and wythg oodly tymbre for the walles: yea they make greate haste wyth the worke, and helpe one a nother, and it goeth forth prosperously in their handes, ād with greate dylygēce and worshipe is it made.

Then asked we the elders, who had commaunded them to make vp the House and the buylding, and thys we dyd to the intent that we myghte certifye them perfectlye, and wryte vnto thee, the names of those that were the rulers of the worke. So they gaue vs thys answere: we are the seruauntes of the Lozde, whyche made heauen and earth: and as for thys house, it hath bene buylded and set vp a foze tyme by the greate and Myghtye kyng of Israel. But when our fathers prouoked God vnto wrathe, and sinned agaynste the God of Israel, he gaue thē ouer into the power of Nabuchodonosor kynge of Babylon, the kynge of the Chaldees, whyche brake doune the house, and brent it, and caryed away the people prisoners vnto Babylon. * i Esdr. v. c

* Neuertheles, in the fyrste yeare that kyng Cyrus raygned at Babylon, Cyrus the kynge wrote and commaunded to buyld vp thys house agayne: and all the ornamentes that Nabuchodonosor caryed awaye from Jrrusalem vnto Babylon, and appropriated vntoo hys owne temple: these brought Cirus forth agayne, and delyuered them to zorobabel, and to Salmanasar the vnder shreue, commaundinge them that they shulde bryng those same ornamentes agayn, to Jerusalem into the tēple, and to begynne from the tyme forth, to buylde the temple agayne in hys owne place. Then Salmanasar layed the foundacion of ỹ Lordes house at Jerusalem, and euer sence haue they buylded, and yet it is not ended. And therfore, O kyng, if thou thinke it good, let it be soughe in the lybraryes and rolles of kynge Cyrus: yf it be founde then, that it is don wyth the co ū cell and consente of kyng Cyrus, and yf our Lozde the kynge be so mynded, lette hym write vnto vs therof. * i Esd. vi, a * ii Esd. iiii. c

* Then commaunded kyng Darius, to seke in the Lybraries: and so at Ecbathanis, in a lytle cytte in Medea there was founde suche a writinge: In the fyrst yeare of the raygne of Cirus the same kinge Cyrus commaunded that the house of the Lord at Jerusalem shold be buylded agayn (and odoures to be made

three

there continually vnto the Lord) whose heygth shalbe .x. cubites, and the bredthe xl. cubites and iiii. square with thre hewen stones, wyth a lofte of tymber of the same countre, yea with a new loft, and ȳ expences therof to be geue of the house of kyng Cyrus. And the ornamentes of gold and syluer, that Nabuchodonosor toke out of the house of the lorde at Jerusalem, shalbe sett agayne in the temple at Jerusalem, wher they were afore. Sysennes also the vnderthreaurer of Syria and Phenyces, the Phenyces and their companions, and the other that be hed rulers in Sirria and Phenices, shal not medle nor haue any thing to do w that place.

G Jt Cyrus haue commaunded also/ that they shall buylde the house of the LORDE whoole vppe, and haue ordeyned them, to helpe those that be come oute of captiuyte: till the House of the Lorde be finished: and out of the tribut and taxing that is yearly raysed vp in Syria and Phenyces/ bylygentelye to geue them a certayne summe to the offeryng of the Lorde: and the same to be delyuered vnto Zorobabell the offycer: that he therwythal maye ordeyne oxen, rammes, lambes and corne, salt, wyne & oyle/ and that continually euery yeare: after the expences which the preests that be at Jerusalem, shewe to be made dayly, thys shalbe geuen vnto them. wythout delaye that they may offre sacrifices dayly to the hyest God, for the kyng and for hys Seruauntes/ and to praye for their lyues.

Lett it be proclaymed also on euery syde, that whosoeuer breketh or dispiseth this commaundemente of the kynge, shalbe hanged vpon a galow (made of hys owne good) and all hys gooddes shalbe seased vnto the kyng. The Lorde therfore (whose name is therecalled vppon) cote out and destroy all the kynges and people that vndertake, by violence too hynder the same, or to deale vncurteously wyth the house of the Lorde at Jerusalem. J Darius the kynge haue ordeyned, that these thynges shalbe don with all dilygence.

¶ The temple is finished, and dedicat: and the feast of vnleuened bread is holden.

The .vii. Chapter.

Then Sysennes the vnder shreue Celosiria, Phenices/ and the other Land lordes w ther compāyons, obeied the thinges that kyng Darius had ordened, were dilygent in the holy workes, and were felowhelpers w the olde rulers of the Jewes. And so ȳ worcke of the Sanctuary went forth & prospered/ whe Aggeus & zachary prophecyed. And they perfourned al thinges thorow the commaundement of the Lorde God of Jsrael, and after ȳ deuise of Cyrus, Darius, and Artaxerses kynges of Persia.

And thus was oure house fynyshed vnto the .xxiii. daye of ȳ moneth Adder in the .vi. yeare of kynge Darius. And the chyldren of Jsrael the Preestes and ȳ Leuites, and the other that were come out of captiuite, and soch as were ioyned vnto them/ dyd accordyng as it is written in the boke of Moises. And in ȳ dedycacyon of the temple they offred, an hundred oxen, an hundred rammes, iiii. hundred lambes, and .xii. gotes for the synnes of al the people of Jsrael, after ȳ nomber of ȳ trybes of Jsrael. The Preestes also and the Leuites stod arayed in ȳ presthy garmentes/ after ȳ trybes, ouer al the workes of ȳ Lord God of Jsrael B accordyng to the boke of Moses, and ȳ porters by all the dores.

And the chyldren of Jsrael (w those ȳ were come out of captyuyte) helde the passeouer the .xiiii. day of the fyrst moth when the preestes and the Leuites were sanctified. They that cam out of captyuite, were not al sanctified together: but the Leuites were al sanctyfied together. And so al they that came out of captiuite, kylled the easter lambe, for their brethren, for the preestes and for the selues. And the chyldren of Jsrael that came out of captiuite, & escaped from al ȳ abhominacions of the Heathen, sought the Lord, & kept the feast of vnleuened bred vii. dayes long: & ate yng & drinckyng and were mery before the Lorde that ȳ Lord had turned the deuyce of the kynge of Assyria, and comforted their handes to ȳ workes of the Lorde God of Jsrael.

Esdras

Esdras exhorteth the people to assemble & come together, & redeth them the lawe. They kepe ȳ feast of Tabernacles.

The .viii. Chapter.

A And after him, when Artaxerses the kynge of the Persians raigned, there went vp to him Esdras the sonne of Saraias, the sonne of Azarias, the sonne of Helchiah, the sonne Sallum/ the sonne of Sadoc, the sonne of Achitob, the sonne of Amarias, the sonne of Jsarias, the sonne of Bocsus, the sonne of Abisu, the sonne of Phinees, the sonne of Eleatar, the sonne of Aron the fyrst preest. This Esdras went vp from Babylon, for he had good vnderstanding in the lawe of Moses, that was geuen of the lord god of Jsrael, to be taught and done in dede.) And the kynge fauoured hym, & dyd hym great worshyp and honoure, after al hys desyres. There went vp with him also certayne of the chyldren of Jsrael, of ȳ Preestes, of the Leuites, of the syngers, porters and mynysters of the temple at Jerusalem.

In the .vii. yeare of the raygne of kynge Artaxerses, in the .v. moneth, that is in the .vii. yeare of the raigne/ they wente from Babylon in the new moone of the .v. moneth, and came the hye way to Jerusalem after this commaundemēt lyke as the Lord had prospered their iourney. For in these Esdras gat greate instructyon, that he shoulde leaue none of the thinges behynde, whiche are i the Lawe and commaundementes of God. And taught whole Jsrael al rightuousnes and iudgment.

B Then came the Secretaries of kyng Artaxerses, and delyuered the wrytynges (that were come from Artaxerses the kyng) to Esdras the preest and reder of the lawe of the lorde: And thys is the copy of the letter. Kyng Artaxerses sendeth his greetynge vnto Esdras the preest and reder of the lawe of the Lord: Of frendshyp and good wyll J haue ordeyned and charged/ yf there be any of the Jewes/ of the preestes and Leuytes in my realme, whiche desyreth al so content to go wyth thee vnto Jerusalem, ȳ he maye do it. Therfore if any be mided to beare thee company, let them come together, and goo with the (lyke as J am contene and my .vii. frendes my councellers:) to se what they do at Jerusalem and in Jewrye, and kepe the thinges according as thou hast in the lawe of the lorde: and to bryng the gyftes vnto the lord of Jsrael, that J and my frendes haue promysed to Jerusalem/ and all ȳ syluer and golde that is in the countre of Babylon, vnto the Lord at Jerusalem, with the thinge that is geuen for ȳ People in the Lordes temple at Jerusalem: Yea that the same syluer & golde maye be gathered, and oxen, rammes, shepe and goates and other: that belōg to these thynges: and that they maye offer sacrifyces vnto the lorde, vpon the aulter of the lorde/ whych is at Jerusalem.

And what soeuer thou and thy Brethren, wyll doo wythe the Syluer and Golde, that doo after thy Mynde, and after the Commaundemente of the Lorde thy GOD: and lykewyse withe all the holye vessels that are geuen thee for the Seruice of the House of the Lorde/ thy GOD and other thynges, whatsoeuer is necessary for thee to the worke of the temple, that shalbe geuen thee of the Kynges treasure: and looke what thou with thy Brethren wylte doo wyth the Golde and syluer, that do after the wyll of the Lorde.

And J Kynge Artaxerses haue commaunded, the kepers of the Treasuries in Syria and Phenices, that whatsoeuer Esdras the preest and reader of the lawe, of the Lorde doth wyte, it shalbe geuen hym, tyll an hundreth, Talentes of Syluer and of golde in lyke maner: Of corne also an hundreth measures, and tyl an hundred vessels of wyne and other plenteous thinges without nombet.

Let al thinges be done after thee lawe of the hyghest GOD, that the wrath of God aryse not in the realme of the kyng and of his sonnes

I

I cõmaunded you also, that ye require no tare nor trybute of the prestes, Leuytes, singers, and mynsters of the temple, nor of the wyters: and that no mã haue auctorytie to medle any thinge agaynste them. As for thee (O Esdras) set thou iudges and arbytrers in the whole land of Siria and Phenyces, after the wysdome of god: and learne al suche as are ignorraunt in the lawe of God thy Lord, and let al them that offende against the lawe, be punished: whether it be wt deth, wt paine, to be condempned in money, or to be banished.

Esdr vii.d Then sayde Esdras the wryter.* Blessed be the God of our fathers, that hath geuen so good a mynde and wyll, in to the herte of the kyng, to magnyfye his house that is at Jerusalem, & hath made me to be accepted in the syght of ỹ kynge/of his councel, of hys frendes & of his nobles. And so I was stedfast in my minde, according as the Lord my god helped me, and I chose out men of Israel to go vp with me. *¶ And these *i.Esdr.viii.a are the heades (after their kynredes ād houses of their fathers) that went vp wt me from Babylon, out of the kyngdom of Artaxerses: Of the sonnes of Phares, Gersonius. Of the sonnes of Sleinarith, Amenus. Of the sonnes of Dauid, Jecus/the sonne of Cecilia.

Of the sonnes of Phares, zachary: and with hym there turned agayne an. C. and fyfte men. Of the sonnes of the captayne of Moabilon, zaraei, & with him. ii C and. l. men. Of the sonnes of zachnes, Jechonias zecholy/and wt hym. ri. C. and l. men. Of the sonnes of Salamaasias, Gotholle, and. lxx. wyth hym Of the sonnes of zaphacia, zarias, Meheli, and with hym. lxx. Of the sonnes of Job/ Abdias, Jehely, and wyth hym. ii. C. and xii. men. Of the sonnes of Bania, Salimoth the sonne of Josaphia, and with hym an C. and lx men. Of the sonnes of Beer, zachary Bebi, and with hym. ii. C and viii men. Of the sonnes of Esead, Johannes Ezechan, and wyth hym. C. and x. men. Of the sonnes of Adonicam, those ỹ were the last, and these are their names: Eliphalam the sonne of Gebel, and Semeias, and wyth hym. lxx. men.

All these called I together by the water Thya, where we pytched oure tentes thre dayes and there I mustered them.

As for the sonnes of the prestes and Leuites, I founde none there. Then sent I vnto Eleazar, and Eccelom, & Welman, and Malobam/and Enaathan, & Samea, and Jozibimathan, Eunagã, zachary, Mosollamum (these were the leaders and men of experyence) and I sent them word that they shoulde come vnto Loddeus, which was by the place of the treasury, and commaunded them that they shoulde speake vnto Loddeus and to hys brethrẽ, and to those that were in the treasurye/to sende vs suche men/as might execute the prestes office in the house of the Lord our God. And with the myghty hand of our lord god, they brought vnto vs men of good experience, from among the sõnes of Mooly us/the sonne of Leui, the sonne of Israel, Sebebiam and ỹ sonnes & his bre thre Asbin and anin, of whom ther were xviii. From among ỹ thyldren of the sonnes of Canenus, and theyr sonnes, were xx. men.

And of them that serued in the Temple, whome Dauid had ordened, and the principall men that minnistred for the work vnto the Leuites in the temple. ii. C. and xx. men, whose names are all tokned vp in wrytinge.

Then commaunded I a fastinge vn to the young men before the Lorde, that I myght delyre of hi a prosperous iourneye and a good way for vs/yea for vs/ for our children & for the catel, because of the layinges awayt, & I durst not require of ỹ kynge men of horse & of fote, to conuey vs safely agaynst out ennemyes, for we had sayd vnto the kyng, that the power of the Lorde oure god shoulde be wyth them that seke hym wyth theyr whoole herte.

And therfore we besought oure lorde earnestly because of these thynges, and he was mercyful vnto vs. and hearde our prayer. And I separated from amonge the rulers of the People and from the Prestes of the Temple twelue in nne / and Sebeia, and Alania and ten men of their brethren with them. And I weied them the gold and the syluer, and al the Presthy ornamentes of ỹ house of oure God, whyche the kyng & hys councel, and hys Pryuces, and whole Israel had geuen.

And when I had weyed it, I gaue them an. C. & l. talentes in syluer, & C. talētes of syluer vessel, an. C. talentes of golde, & of golden vessell seuen tymes twenty, & vessels of other metall (yee of good metal) xii. glysteringe as the golde, and sayde vnto them: ye also are holy vntoỹ Lorde, and the vessels are holy, and the golde and the syluer is promised vnto ỹ Lord the god of our fathers. Be diligẽt now, and kepe it, vntill the tyme that ye delyuer it to the rulers of the people, to the Prestes to the Leuites, to the principal men of the cyties of Israel in Jerusalem, ād in the chamber of the house of oure God.

So the Prestes and the Leuites which receaued of me the golde, the siluer and the vessel, brought it to Jerusale into ỹ temple of the Lord. And from Thia we brake vp the .xii. daie of ỹ firste moneth, till we came to Jerusalem. And when ỹ thyrday was past/the weyed golde and syluer was delyuered in the house of ỹ lorde the fourth daye, vnto Meremoth the sonne of Jor the Prest, ād wt hi was Eleazar ỹ sone of Phineas, & wt the were Josabdus the sonne Jesued, Wedias & the sonne Banus, and certayne of the Ieuites to the nomber and to the wayght ād the wayght of them was written vp ỹ same tyme. As for those that were com out of captyuitee, they offered sacrifyce vnto the lord ỹ God of Israel: euen. xii. oxen for al Israel lxxxvi. rammes. lxxii. shepe. xii. goates for synne. xii. kyne for a thankoffryng, al to the sacrifyce of the lorde. And the kynges commissyon delyuered they vnto the stewardes and debytes of the kyng, and the vnderthrcues in Celosyria and Phenices.

Now when these thinges were done, the rulers came vnto me, ād saide: The generacyon of Israel, the pryuces ỹ Prestes and Leuites, thee & straunge people and indwellers of the land, haue not put awaye their vnclennesse, from ỹ Cananites, Hethites, Pherestites, frõ the moabites, Egyptyans, and Edonytes. For bothe they & their sonnes haue myngled the selues wt ỹ daughters of them, & the holy sede is myxte wyth the outlandish heathen, and sens the beginnynge of theyr raygne, haue the Rulers and heades bene partakers of theyr wicked nesse.

*As soone as I hadd hearde these Esdr.ix.a thynges, immediatlye I rent my holye garmentes, and pulled out the heare of my head & my beard, & sate me downe sorowful & heuy. So al they ỹ wer moued thorow the worde of the God of Israel, came vnto me: and I satte styll full of heauynesse vntyll the euenynge Sacrifice. Then stode I vp from fastinge, hauing rẽt clothes and the holi garment kneled downe vpon me knees, held out my handes vnto the Lorde, and sayde: O Lorde, I am confounded and ashamed before thy face. for oure synnes are become many vpon our heades, and our wickednesses are exalted vntoo the heauen: for sens the tyme of our fathers we are in greate synne vnto thys day. And for the synnes of vs and our fathers, we with oure brethren and with oure priestes, haue bene delyuered vnto the kynges of the earth, into the swearde, and to captiuitie, and became a spoyle wyth confusion and shame vnto thys daye. And nowe, O Lorde God, howe greate is the mercy that we haue gotten of the in that thou hast left vs a rote and a name in the place of thy sanctuari, to discouer oure lyght in the house of the Lorde oure God, and geuen vs meate at all tymes of oure minystracion. And when we were in Captiuitee, we were not forsaken of the Lorde ourr god: But he made the kynges of Persya gracious and fauorable vnto vs, soo that they gaue vs victayles and meat, yea and leaue to bulde vp the temple of oure Lorde GOD Dagayne, to repayre the wasted places of Sion, and to dwel in Jewry and Jerusalem. And now, O lord, what shall we saye/hauing all these thynges in possession? For we haue broken thy commaũdementes, whyche thou gauest vnto vs by the handes of thy seruauntes the prophetes, saiynge.

The land that ye go vnto, ād ỹ is geuen you for anheritage to haue in possessyō, is defyled with the vnclennes and filthines of the Heathen, and with their abhominaciō haue thei poluted it al together, Therfor shall yee not ione your daughters vnto theire sonnes, ner mary youre sonnes vnto ther daughters: Moreouer, ye shal neuer seke to make peace w̄ thē, that ye maye increase and eate the beste in the landes, and that ye maye deuyde the inheritaunce of the land vnto your chyldren for euermore. As for the thige that now happeneth vnto vs, it cōmeth all for oure wicked worckes and greate synnes, yet haste thou geuen vs suche a rote, ỹ we are com agayn into our owne lande, and we ar so wicked that we haue broken thy statutes and cōmaundementes agayne, ād mengled oure selues w̄ the vnclennes of the outlandish hethen. O Lord, art ỹ angry w̄ vs, wyll ỹ rote vs cleane out, that oure rote and name remayne nomore? O Lord God of Israel thou art ru, for our rote endureth yet vnto this present daye. And behold, now are we before ỹ in our synnes, now can we not stand before the in them.

*ii. Esdr. ix. a

*And when Esdras w̄ this prayer had knowledged the sinne, weping, & lyēge flat vpon the ground before the temple, ther gathered vnto hym from Israel a greate multitud of men, and women, of ponge men and maydens, for ther was a very great weping and mourning in ỹ congregacyon. So when Iechonias ỹ sonne of Iehely on of the childzen of Israel cryed, he sayd vnto Esdras: we haue synned agaynst the Lord, because we haue maried outlandish wemen of ỹ Heathen. Now art ỹ ouer al Israel. We wil sweare an othe therfore vnto the Lord, ỹ we shal put away al oure wyues, whiche we haue taken of the Heathen, with ther childen: lyke as it is appointed ỹ by oure fore elders. Stande vp then, open thou it, and declare it playnely vnto vs, accordīng to the lawe of the ỹ lord: for ỹ mater belongeth vnto the, & we wyl help the, quyet thi selfe manly. So Esdras arose, and toke an oth of the rulers of ỹ Prestes/ and of the Leuytes, and of Israell, to do after these thynges: and thei swate.

After Esdras had read the lawe, ỹ people put away their straung wyues: & the returneth euery man merely vnto his owne dwellyng.

The. ix. Chapter.

Then Esdras stod vp from ỹ court of the temple wout, and wente into the chambre of Ionathas the Sonne of Nalabus, & remained there a ate no meate nor dranke no drinke, for the multitud of the wyckednes of ỹ people. And there was made a proclamacyon in al Iewry and at Ierusalem, for all suche as were gathered at Ierusalem out of captiuite, that whosoeuer came not to Ierusalem wythin two or iii. dayes accordīng to the iudgement of the olde Lordes of councell, his goodes shoulde be taken from him, and be excluded from the congregatyon of the captyuyte. And in thre dades were all they of the trybe of Iuda and Ben Iamin gathered together at Ierusalem, ỹ xx. daye of the .ix. moneth. And the whole multitude sat trymblynge in the coruit of the temple, for it was wynter.

So Esdras arose vp, and sayde vnto them: ye haue don vnrighteosly in, that ye haue taken outlandish wyues to maiage, and so to increace the synnes of Israell. And now knoweledge the same, & geue prayse vnto the Lorde God of our fathers, and perfourme hys wyll, departing from the Heathen of the lande, and from the outlandish wyues. Then cried ỹ the whole multitude with Loude voyce and sayde: lyke as thou hast spoken, soo wyll we do: but for so muche as the people are manye, and the wynter here, we maye not stande without the house: agayne, this worcke is not a thyng, that can be fynished in a day or two, for we be many that haue synned in these thinges: Ordeyne therfore, ỹ ỹ rulers of the multitude, and all they that dwell wyth vs, ād as many as haue outlandish wyues, the Prestes also and iudges of euery place may stande in the tyme appointed, tyl they lowse vp ỹ wrath of ỹ lord in hys busines.

Then Ionathas the sonne of Ezeli, and Ozias and Thecam receaued the charge

thargof this mater Bozozamus, Leius, & Sabatheus help the therto. After, this al they stod vp that were com out of captyuyte. And Esdras the Prest chose vnto him the principall men from amōge the fathers accordyng to their names, & in ỹ newe mone of the tenthe moneth they satt together, to examen this mater. And so the matter was a determyng (concernyng the menne that had outlandish wyues) vntil the new mone of the fyrst moneth. And of the Prestes that had myxte them selues w̄ out landysh wyues, there were found: Of ỹ sōnes of Iesu the sonne of Iosede ād his brethren Mazeas, Eleazar, Iozibus and Ioadeus, which offred them selues to put awaye theire wyues, and to offre a ramme for their ignoraunce. And of the sōnes of Semmeri Nasseas, & Esles & Ieelech Azarias. Of the sonnes of Fosera, Limosias, Hismach/ Nathanea, Iussio, Ieddus, & Talsas. And of ỹ Leuites Iosabdus, Semeis, & Colnis/ Caletas, Factas, Colnas & Elionas. Of the singers of the Sanctuary, Elyasib/ Zackerus. Of ỹ porters Sallumus and Talbanus. And of Israel of the childzen of Foros, Osi, & Remias, & Geldias, & Melchias, Michelus, Eleazarus, Iemmebias, & Bannas. And of ỹ chidren of Iolamā, Chanias, Zacharias Ieizelus, Ioddius/ Erimoth & Elias. And of the sonnes of Iathoi, Eliadas Liasamus, ād Zozhias, Latimoth, Sabdis and Tebedias. And of the sōnes of Zebes Iohannes Amanias, Zabdias & Emmeus. And of ỹ sonnes of Bānus Olāmus, Maluchus, Ieddus, Iasub Asabus & Ierimoth. And of the sonnes of Addin, Naatus & Mosias & Caleus & Raanas, Naasias, Nathathias Besel, Bannus ād Manasses. And of ỹ sōnes of Naue, Mones, Afras, Melchedeas, Sameas, Simon, Ben Iami, Malluchus. & Narras. And of the sonnes of Asom, Carianeus, Mathathias, Bānus, Eliphalach, Mānasses, Semei. Of the sonnes of Bannus, Ieremy, Mooddias, Abzamas, Iobel, Daneas, Peleas, Iona, Marimoth, Eliasib, Mathaneus, Eliasis, Ozias, Dielus, Semedius, Zambzisād, Ioseph. Of the sonnes of Nobeus/ Idelus, Mathathias, Sabadus, Zecheda, Sedmi, Iesseus and Baneas.

All these hadd taken oute landysshe women to mariage, and they put them away with theyr chylderen. The prestes and leuites, and al they that were of Israell dwelt at Ierusalem & thorowout all the lande, in the new moone of the seuenth moneth/ and the chylderen of Israel were in theyr dwellyngs. And the whole multitude came together vpon the flowet at the easte syde of the holy porte of the temple. And they spake vnto Esdras the hye prest and reader, that he wolde bryngе the lawe of Moyses whych was geuen of the Lorde God of Israell. So Esdras the hye prest brought the lawe vnto the whole multitud, to man and woman, and to all Prestes, & at they myght heare the lawe, *in the new mone of the vii. monethe. And he red in the floze that is before the holy porte of the temple, frō the morning earelye vnto the euenynge, before men and women. And they applyed theyr mynd all vnto the lawe.

*ii. Esdr. viii. a
*Esdr. viii. a

And Esdras the Prieste and reader of the lawe stoode vp vpon a scaffolde of wodde, whych was made therfore: and vpon hys right hande there stode by him Mathathias, Samus, Anantas, Asarias, Urias, Ozechyas, and Balsamus: Upon hys lefte hande stode Faldeus, Misael, Malachias/ Abuschas, & abus Nabadias and Zacharyas. Then toke Esdras the boke before the whole multitude for he was the principal and had me the honour of them all. And when he had red out the lawe, they stode all streyght vpon theyr feate. So Esdras prayed the Lorde the moost hye God, the almyghty God of hoostes. And al the people answered: Amen, and helde vp theyr handes, fell downe flat vpon the earth, and prayed the Lorde. And Iesus, Beneas, Sarebias, Iaddinus/ Accubus, Sabbatheus, Caiythes, Azarias, Iozadus, Ananias, and Philias the Leuites lyft their handes vpward, and bowed theyr faces to the grounde and prayed the Lorde: Those were they whych taught the law of the Lord, ād red the lawe of the lord in the congregation: and euery man set those before that vndestode the lawe.

Then spake Atharates vnto Esdras the hie prest & reader, and to the Leuites

that taught the multitud, saying: This daye is holy vnto the Lorde: and all they that had heard the lawe, wept. So Esdras sayde: Departe youre waye then, and eate the best/ and drynke the swetest/ and sende gyftes vnto them that haue nothing: for thys day is holy vnto the Lorde, and be not ye sorye: The went they theyre waye, eatynge and dronke, and were merye, and sente rewardes vnto them that had nothinge that they also myght eate wyth gladnesse: for they were exceedingly reioyced thorow the wordes that were red vnto them in the lawe: And so they were all gathered together at Ierusalem to holde the feaste, accordyng to the couenaunt of the Lorde God of Israell.

The ende of the thyrde boke of Esdras.

¶ The.iiij.boke of Esdras.

¶ The people is reproued for theyr vnthankefulnes, & God wyll fynde another people if these wyll not be reformed.

The.first.Chapter.

THe second boke of the Prophete Esdras (the sonne of Saraias, the sonne of Azarias, the sonne of Helchya, the sonne of Sallum, the sone of Sadoc, the sone of Achitob the sonne of Amerias, the sone of Azarias, the sunne of Maraioth, the sonne of Saahias, the sunne of Ulli the sonne of Boccus, the sonne of Abisu, the sonne of Phineas, the sunne of Eleazar the sonne of Aaron, of the tribe of Leuy) which was prisoner in the lande of Medes, in the raygne of Artaxerses Kinge of Persia.

And the worde of the Lorde came vnto me saynge: go thy way, and shew my people theyr synnefull dedes, & and their wyckednesses, which they haue doe agaynst me, that they may tell their childers children the same: for the sinnes of their fathers are increased in them. And why? they haue forgotten me and haue offered vnto straunge goddes. Am not I euen he that brought them out of the lande of Egypte, from the house of bondage? But they haue prouoked me vnto wrath and despysed my councels. Pull thou out then the hear of thy heade, & call al euel ouer them/ for they haue not bene obedient vnto my lawe.

It is a people without learnyng and nourtour. How long shal I forbere them vnto whom I haue don so moch goode?

* Many kinges haue I destroyed for their sakes: * Pharao with his seruauntes and al his power haue I smytten downe & slayne: All the nacions haue I destroyed and roted out before them: in the east haue I brought two landes to people to naught, euen Tyre and Sidon and haue slayne al their enemyes. Speake therfore vnto them, saying: Thus sayth the Lorde: * I led you thorowe the sea, and haue geuen you swer stretes fete the begynnyng. * I gaue you Moses to be youre captaine, and Aaron to be your preest: I gaue you lyght in a pyller of fier and great wonders haue I done amōg you: yet haue ye forgotten me/ sayth the Lorde.

Thus sayth the almighty Lorde: * I gaue you quayles to eate and tentes for your succoure: Neuertheles ye murmured/ and asscrybed not the victorie of youre enemies vnto my name: yee this same daye do ye yet murmure.

Where are the benefittes, that I haue done for you? Where ye were hongrye in the wyldernes, dyd ye not cry vnto me? Why hast thou brought vs into this wyldernes to kyll vs? It had ben better for vs, to haue serued the Egipcians, then to dye in this wildernes. Then had I pytye vpon youre mournynges, and gaue you Manna to eate. * ye ate angels foode. When ye were thyrstye dyd not I hewe the hard ston/ and caused water to flowe ther out? For the heate I couered you with the leaues of the trees: I good pleasaunt fat land gaue I you: I cast out the Cananites, the Pherezites and Philistines before you.

What

What shal I do more for you, sayeth the Lorde?

Thus sayth the Almyghty Lorde: When ye were in the wyldernes, in the water of the Amorites, beyng a thyrsty, and blaspheming my name, I gaue you not fyre for your blaspemyes, but cast a tree into the water, and made the ryuer swete. What shal I do vnto thee, O Jacob? Thou Juda wouldest not obey me. I wyl turne me to another people/ and vnto those wyl I geue my name, that they may kepe my statutes. Seyng ye haue forsaken me, I wyl forsake you also. When ye desyre me to be gracious vnto you, I shal haue no mercy vpon you. * When ye call vpon me, I wyl not here you. For ye haue defyled youre handes wyth bloud/ and yourfete are swift to commyt manslaughter. Ye haue not forsake me (in a maner) but your own selues, sayeth the lorde.

Thus sayeth the almyghty Lorde: haue I not prayed you, as a father hys sones, as a mother her daughters, & as a nurse her yong babes, that ye wolde be my peple, and I shuld be your god: that ye wold be my childre, & I shuld be your owne father? * I gathered you together as an henne gathereth her chekens vnder her wynges. But now what shall I do vnto you? I shal cast you out fro my face. * When ye offer vnto me I shal turne my face from you: for your solempne feast dayes, youre new moones, and your circumcisions haue I forsaken. I sent vnto you my seruauntes the Prophetes/ whome ye haue taken and slai, and torē their bodyes in peces, whose bloude I wyl require of youre handes sayeth the lorde.

Thus sayeth the Almighty Lorde: your house must be desolate. I wyl cast you out as the wynde doth the strawe: your childre shal not be frutful, for they haue despysed my commaundement, and done the thing that is euel before me. Youre houses wyll I geue vnto a peple that shal come, and they that neuer heard me shal beleue in me: And they vnto whome I neuer shewed token, they shal do the thynge that I commaund them. They haue sene no Prophetes, yet shal they cal their sinns to remembraunce, and knowlege them.

I report me vnto the grace, that I wil do for the people which is to come/ whose childeren rejoyce in gladnes: and though they haue not sene me with bodyly eyes, yet in spyrite they beleue the thyng that I saye. And now brother, beholde what greate worshyppe, and se the people that commethe from the Easte, vnto whoome I wyll geue the dukedome of Abraham Isaac and Jacob, of Oseas Amos and Micheas, of Joel, Abdi, Jonas Naum and Habacuc of Sophony, Aggeus, Zachary and Malachy (whych is called also an angell or messenger of the Lorde.)

¶ The synagoge synneth saute with her owne childzen, The gentyles are called.

The.ii.Chapter.

THus sayethe the Lorde: I brought thys people oute of bondage, I gaue them my commmaundementes by my seruauntes the Prophetes, whome thou woldest not heare, but despysed my councels. The mother that bare them, sayth vnto them: Go your waye ye childeren, for I am a wyddow and forsaken: I brought you vp with gladnes, but with sorow and heupnes haue I lost you: for ye haue synned before the Lorde youre God, and done the thynge that is euel before hym. But what shall I nowe do vnto you? I am a wyddow and forsaken: goo youre waye, O my childeren, and aske mercye of the Lord. As for me, O Father, I call vppon thee for a wytnesse ouer the Mother of these childeren, which wolde not kepe my couenaunte: that thou bringe them to confusion, and theyr mother to a spoyle, that she beare no more. Let theyr names be scattered abroade amonge the Heathen, lett them be putt oute of the Earthe, for they haue thoughte scorne of my Couenaunt.

Wo be vnto thee Assur, thou that hydest the vnrighteous by thee. Thou wycked wyght, remembre what I dyd vnto Sodome and Gomorre/ whose land is turned to pytch and ashes: Even so

also wyll I do vnto all them, that heare me nor, sayth the almyghtye Lorde. Thus sayth the lorde vnto Esdras: tell my people, that I wyll geue theym the kingdome of Jerusalem, which I wolde haue geuen vnto Israel. Their glorye also wyl I take vnto me and geue thē the euerlasting tabernacles, which I had prepared for those.

The tree of lyfe shall be vnto them a swete smellyng oyntment: they shall nether labour nor be wery. Go ye your waye/and ye shal receaue it. Prayse for your selues a fewe dayes, that they maye dwel therin. Now is the kingdō prepared for you, therfore watch. Take heauen and earthe to wytnesse, for I haue broken the euell in peaces and created the good, for I lyue sayth the Lorde. Mother embrace thy childeren and bringe them vp wyth gladnesse: make theyr fete as fast as a pyller, for I haue chosen thee sayth the Lorde.

And those that be dead, wyll I rayse vp agayne from theyre places, and bringe theym out of the graues, for I haue knowen my name in Israell. Feare not thou mother of the childzen for I haue chosen thee/sayth the Lorde. And for thy helpe, I shall sende thee, my seruauntes Elay and Jeremy/after whose counsell, I haue sanctifyed and prepared for the xii. trees wyth dyuerse frutes, and as many welles, flowyng wyth mylke and hony, and seuē mountaynes, where vpon there growe roses and lylyes, wherin I wyl fyll my childeren wyth ioye. Execute iustice for the wydow, be iudge for the father lesse: geue to the poore defende the comfortlesse: cloth the naked: heale the wounded & sick: laugh not alaine man to scorne: defend the crepel, & let the blynd come into the lyght/ of my clearenes. Kepe the olde and young wythin thy walles: where soeuer thou fyndest the ded, take theym, and bury them, and I shal geue thee, the fyrst place in my resurrection. Holde styll (O my people) and take thy rest, for thy quietnes is come. Feade thy childeren O thou good norse, stablysh theyr fete: As for my seruauntes whoome I haue geuen thee, there shall not one of them perysh/for I will seke theym from thy numbre, bere not thy selfe. For when the day of trouble and heuinesse commeth, other shall weape and be sorowful, but thou shalt be mery and plentyous.

The heathē shalbe gelos but they shal be able to do nothyng against the sayth the Lorde. My handes shal couer thee so that thy childeren shal not se the fyre euerlasting. Be ioyfull O thou mother wyth thy childeren, for I wyll delyuer thee, sayth the Lorde. Remembre thy dead childeren, for I shall bringe them out of the earth, and shew mercy vnto them, for I am mercyfull, sayth ye Lorde almyghty.

Embrace thy childeren, vntyl I come, and shewe mercy vnto them, for my welles runne ouer, and my grace shall not fayle.

I Esdras receaued a charge of the Lorde vpon the mount Oreb, that I shoulde go vnto Israel. But whē I camme vnto Israell, they set me at naught, and despysed the commaundement of the Lorde. And therfore I saye vnto you, O ye heathen that here and vnderstande: Loke for your shepherd, he shal geue you euerlasting rest, for he is nye at hand, yt shal come in the ende of the worlde. Be ready to the rewarde of thy kingdome/for the euerlasting light shall shyne vpon you for euermore. Flie the shadow of this worlde, receaue the ioyfulnes of youre glory. I testifye my sauioure openly: Receiue the gyfte that is geuē you, and be glad, geuynge thanckes vnto hym, that hath called you to the heauenly kingdome.

Aryse vp and stande fast: beholde the nombre of those that be sealed in the feaste of the Lorde, which are departed from the shadow of the worlde, & haue receaued the glorious garmentes of the Lord. Take thy nombre, O Sion, & shut vp thy purifyed, which the haue fulfylled ye lawe of the Lorde. The nomber of thy children whom thou longedest for is fulfylled: beseech the power of the Lorde, that thy people which haue bene called frō the beginning, may be halowed

I Esdras sawe vpon the mont Syon a great people, whom I could not nombre

nombre and they al praysed the lorde with longes of thankesgeuinge. And in the middest of them there was a yong man of an hyghe stature, moare excellente then al they, and vpō euery one of their heades he sett a Crowne, and was euer hygher and hygher, which I marueled at greately. So I asked the angel, and sayde: Syr what are these. He answered and saide vnto me: These be they that haue put of the mortall clothynge/ and putte on the Immortall, and haue confessed & knowledged the name of god. Nowe are they crowned, and receaue ye rewardes.

Then sayd I vnto the angel: what ponge personne is it, that crowneth thē, and geueth them the palmes in their hādes. So he answered and sayde vnto me: It is the sonne of god, whome they haue knowleged in the world. Then began I greately to commende them, that stode so stedfye for the name of the Lorde. And so the aungel sayde vnto me: Goo thy waye, and tell my People/what maner of thynges, and howe greate wonders of the Lord thy god, thou hast sene.

¶ The wonderous worckes which god did for the people arrerefied. Esdras marueleth ye god suffereth the Babilonians to haue rule ouer his people, whi they yet are sinners also.

The.iii.Chapter

IN the thyrde yeare of the fall of the cytie, I was at Babylō, a lay troubled vpon my bed, & my thouggtes cam vp ouer my herte: for I sawe the desolacio of Sion, and the plentyousnes wealthe of thē that dwelte at Babilon: and my spyrete was sore moued, so that I began to speake fearefull wordes to the moost hiest, and said: O Lord Lord, ye spakest at the beginning, when thou plantedste the earth (and that thy selfe alone) and gauest commaundement vnto thy people, and a body vnto Adam, which was a creature of thy handes, and hast breth ed in hym the breth of lyfe: and so he lyued before the/and thou leddest him into paradice/which garde of plesure thy right hand had planted, or euer ye earth was made. And vnto him thou gauest commaundement to loue thy waie, why che he transgressed and immedyatlye ye appoyntedest deathe in him, and in hys generacions. Of him came nacions tryues, people and kyntedes oute of nūbre. And euerye people walked after their owne wyll, and dyd nyce thynges before thee: And as for thy Commaundementes, theye dyspysed them.

But in processe of tyme thou brought the water floud, vpon those that dwelt in the world/and destroiest them. And lyke as the death was in Adam, so was the water floud also in these. Neuertheles one of them thou lefte: namely Noe, wyth his householde, of whome came al ryghtuos men. And it happened that when they that dwelte vpon the earth, began to multiply/ & had gotten many childzen, and were greate people, they beganne to be more vngodlye then the fyrste.

Now when they al liued so wickedly before thee, thou dyddest chose the a mā ne from amonge them, whose name was Abraham. Hym thou louedst, and vnto hym onely thou shewedste thy wyll, and madest an euerlastinge couenaunt with hym, promysinge hym, that thou wouldest neuer forsake hys sede. And vnto hi thou gauest Isaac, vnto Isaac also thou gauest Jacob and Esau. As for Jacob thou dyddest chose hym, and putte backe Esau, and so Jacob becam a greate multitude.

And it happened, that when thou ledest his sede out of Egypt, thou broughtest them vp to the mount Syon, bowynge down the heauens, settyng fast the earth mouinge the Grounde, Makynge the dephtes to shake/ and troublinge the worlde: And thy glorye went thorowe foure poortes of fyre and earthquakes, and wyndes, and colde, that thou mightest geue the lawe vnto ye sede of Jacob, and Dylygence vnto the Generacion of Israel.

And yet tokest thou not away from them that wicked Herte, that the lawe myght bringe forth frute in them. For the fyrst Adam bare a wycked hert, tran

fgressed and was ouer come/and so be al they that are borne of him. Thus re mayned weakenes with the law in ꝑ hert of the people, with the wyckednesse of ꝑ rote: so that the good departed away, and the euel abode styll. So the tunes passed awaye, and the yeares were brought to an ende. Then diddest thou rayse the vp a seruant called Dauid/whom thou commaundedst to builde a cite vnto thy name, and to offer vp incense ād sacrifyce vnto thee therin. Thys was done now many yeares. Then the inhabyters of the cyte forsoke the, and in al thinges dyd euen as Adam and al his generations hadde done: for they also had a wycked harte.

And so thou gauest thy cyte ouer into the hands of thyne enemyes. Are they of Babylon then better & more righteous then thy peple, that they shal therfor haue the dompynyon of Sion? For when I came there, and sawe their vngodlynes and so greate wyckednesse, that it coulde not be nombred: ye when my soule sawe so many euell doers (in the .xx. yeare) my harte fayled me, for I sawe, howe thow sufferest them in suche vngodlinesse, and spared the wicked doers: but thyne owne people hast ꝑ rooted out and preserued thyne enemies, and this hast thou not shewed me.

I can not perceaue howe this happeneth. Do they of Babylon then better, then they of Sion? Or is there any other people, that knowe the, saynge the people of Israel? Or what generacō hath so beleued thy couenaunte, as Jacob? And yet their rewarde appeareth not, and their labour hath no frute.

For I haue gon here and ther thorow the heathen, and I se that they be rich and wealthy/and thinke not vpon thy commandementes.

Wepe thou therfore ouer wyckednes now in ꝑ balāce, & theirs also that dwell in the worlde, and so shall thy name be no where founde but in Israel.

Or where is there a people vpon earth, that hath not synned before thee? Or what people hath so kept thy commaundementes? Thou shalte fynde, that Israel by name hath kept thy preceptes, but not the other people and heathen.

The Aungell reproueth Esdras, because he semed to enter into the profound iudgmentes of god.

The .iiij. Chapter

AND the aungell that was sente vnto me (whose name was Uriel) gaue me an answer, & sayd: The lorde hath taken to muche vpon ye in this worlde, and thou thynkest to comprehende the waye of the hyest. Then sayde I: Yea my lord. And he answered me, and sayde: I am sente to shewe thee three wayes, and to set forth three similytudes, before thee: whyrof if thou canste declare me one, I wyl shew thee also the waye/that thou desyrest to se: And I shal shewe the from whence the wycked herte commeth.

And I sayde: Tell on my Lorde. Then sayde he vnto me: Go thy waye, weye me the weyghte of the fyre, or measure me the blast of the winde, or call me agayne the daye that is past.

Then answered I and sayde: Who maume borne is able to do that? Why requirest thou suche of me? And he sayd vnto me: If I shulde aske the, howe depe dwellynges are in the Sea: Or howe greate waters sprynges are vpon the firmamente? Or howe great water sprynges are in the begynninge of the depe? Or whych are the outegoinges of Paradyce? Hazauentute thou woldeste saye vnto me: I neuer went downe yet into the deape nor hell/neyther dyd I euer clymme vp into heauen. Neuer theles now haue I asked the but onely of fyre and wynde and of the daye, where thorow ꝑ hast trauayled, ād from the whyche thou canst not be separated: ād yet canst thou geue me no answere of them.

He sayd moreouer vnto me: Thine owne thynges, and suche as are growne vp with the cān thou not know how shoulde thy vessel then be able to cōprehende the way of the hyest, and now out wardly

wardly in the corrupte worlde / to vnderstande the corrupcion that is euident in my sight? Then sayde I vnto hym: It were better that we were not at all, then that we should lyue in wyckednes, and to suffer, ād not to know wherfore. He answered me, and sayde: I went in a wod, and the trees toke such a deuyce and sayde: Come let vs go, and fyghte agaynst the sea, that it maye departe awaye before vs, and that we may make vs yet more woddes.

The floudes of the sea also in like maner toke this deuyce, and sayde: come let vs go vp/and fyght agaynst the trees of the wod, that we maye make oure lande the wider. The thought and deuice of the wodd was but vayne and nothyng worth, for the fyre came and consumed the wodd: The thought of the floudes of the sea came lyke wyse to naught also, for the sande stod vp and stopped them.

If thou were iudge now betwyxte these two/ whom woldest thou iustifie, or whom woldest thou condemne? I answered and sayde: Verely it is a folysshe thought that they both haue deuysed. For the ground is geuen vnto the wod, and the sea also hath his place to beare his floudes.

Then answered he me, and sayd: Thou hast geue a ryght iudgmēt, why iudgest thou not thy self also? For like as the grounde is geuen vnto the wod, and the sea to his floudes: euen so they that dwell vpon Earth: maye vnderstande noothynge, but that whyche is vpon Earthe: and he that dwelleth aboue the heauens, maye onelye vnderstande the thynges, that are aboue the heauens. Then answered I, and sayde: I beseche thee, O Lord, let me haue vnderstanding: For it was not my mynde to bee curyous of thy hye thynges, but of suche as we daylye medle wyth all/namely wherfore that Israell is blaspheined of the Heath, & for what cause the peple whom ꝑ euer hast loued is geuen ouer to bee punisshed of vngodlye nacions: And whye the lawe of our fathers is brought to naught, and the writen couenaunte come to none effecte, and we passe awaye oute of ꝑ worlde as the grashoppers/and our life is a very feare, and we ar not worthy to optayne mercye. What wyll he do thē vnto his name, which is called vppon ouer vs? Of these thynges haue I asked question.

Then answered he me, and sayde: The more thou serchest, the more thou shalt meruell, for the worlde hasteth fast to passe awaye and canne not comprehende the thinges / that ar promysed for the rightuous in time to comme, for this worlde is full of vnrightuousnesse and weakenes.

But as concernynge the thynges, wherof thou askest me, I wyll tell the. The euell is sowne, but the destruction therof is not yet come. Yf the euell sowne that is sowne, be not turned vpside downe, and if the place wher the euel is sowne/passe not awaye, then can not the thige come that is sowne wyth good. For the corne of euell sede hathe bene sowne in the hert of manne from the beginnig/ and how muche vngodlynesse hathe he brought vp vnto this tyme? and howe muche shall he yet bringe forthe, vntyll he came into the barne?

Wondre nowe thy selfe, when the corne of euell sede is cut downe, how greate a barne shal it fyll? I answered and sayde: Howe and when shall these thynges comme to passe? Wherfore ate oure yeares few and euel? And he answered me, sayenge: Haste not thou to muche vpon the hyghest, for thy hastines to be aboue him is but vayne, thou makest to muche ado.

Dyd not the Sowles also of the ryghteuous aske a questyon of these thynges in their Holynesse, sayinge: * How longe shall I hope of thys fall? vpon: When commeth the frute of my barne, and my rewarde?

*Apoc. vi.

And vpon thys Jeremyel the Arcaungell gaue them answere/and sayde: Euen when the nombre of the seedes is fylled in you: For he hath weyed the worlde in the balaunce: In measure and nombre hath he measured the tyme and moueth it not, vntyll the same measure be fulfylled.

Then

Then answered I and sayde: O Lord Lorde, now are we all of synne, and for oure sake peraduenture it is not, that ỹ barne of the rightous shal not be fylled, be cause of the sinnes of them that dwel vpon the earth.

So he answered me, and sayd: Go thy waye to a woman wyth chylde, and aske of her, when she hath fulfylled her. ix monethes/ yf her chyld bed maye kepe the byrth any longer wythin her. Then sayde I: No Lord, that can she not. And he sayd vnto me: In hell the secret places of soules are lyke as the prouy chambre of a woman. For lyke as a woman that trauayleth, maketh haste, whē the tyme & necessitie of the byrth is at hand: Euen so doth she haste to delyuer it that is cō mitted vnto her. Loke what thou desyrest to se, it shalbe shewed the from the beginninge. Then answered I and sayde: If I haue found fauour in thy sight, and yf it be possible & if I be mete therfore, shewe me then, whether there be more to come then is paste/ or moare past then is to come. What is past I knowe: but what is for to come, I knowe not.

And he sayde vnto me: Stande vp vpon the ryght syde, and I shall expoū de the symilitude vnto the. So I stode, and be holde, an whote burnīg ouē went ouer me before me: and it happened that when the flamme was gone by, the smoke had the vpperhande. After thys there went ouer before me a watery clou de and sent downe much more rayne vē a storme: & when the stormy rayne was past the droppes remayned styll: then sayde he vnto me: lyke as the rayne is more then the droppes, and as the fyre exceadeth the smoke, euen so the measu re, of the thynges that are past, hath the vpperhand. Then went the droppes and the smoke about: and I prayed and sai de: Maye I lyue (thynckest thou) vntil that tyme? Or what shall happen in tho se dayes? He answered me & sayd: as for the tokens whereof thou askeste me, I maye tell thee of them in a parte: but as touchynge * thy lyfe, I maye not shew thee, for I am not sent therfore.

Somere ade my lyfe

Esdras and the Aungel commen togethers

The .v. Chapter.

NEuertheles, as cōcernyng the tokens, marke thys: Be holde, the dayes shal come, that they which dwel vpon earth shalbe taken in agre ate nomber, and the waye of the truthe shallbe hyd, and the land shallbe baren from fayth: but iniquite shall haue the vpperhand. lyke as thou hast sene now and as thou hast heard longe ago. And ỹ lād that ỹ seist now to haue rule, shalt thou thorlyse wast. But yf God gras ce the to lyue, ỹ shalt se after the thyrd trompete, that the sounde shall sodenly shyne agayne in the night, and the mō thze tymes in the daye/ and bloude shal droppe out of wod, and the stone shalge ue his voyce, & ỹ people shalbe vnquiet and euen ye shall rule, whom they hope not that dwel vpon earth, ād the foules shal flye, and the Sadoimyth see shall cast out his fith, and make a noyse in ỹ nyght, which many shal not knowe, but they shal all heare the voyse thereof. There shalbe a confusyon also in manye places/ and the fier shal be oft sent aga yne/ and the wylde beltes shal go their waye, and menstruous wemen shal bear monsters, and salt waters shalbe found in the swete: one fryende shall fight aga yust another: then shall all wyt and vn derstandyng be hyd and put aside into their secrete places, and shalbe sought of many, and yet not be found: then shal vnrighteousnes and voluptuousnes haue the vpperhande vpon earth. One land also shal aske another, ād saye: Is righteousnes gone thorowe the? And it shal saye: No. At the same tyme shal me hope, but nothing or teyne: they shal la bour, but their wayes shal not prosper.

To shewe the soche tokens I haue leue/ and yf thou wilt prayе agayne, ād wepe as nowe, and fast seuen dayes/ ỹ shalt heare yet greater thinges. Then I awaked, & a fearfulnes went thorow all my body, and my mynde was feble and carefull, so that I almoost sowned wyth al. So the aungel that was come to talke wyth me, held me, comforted me and set me vp vpon my fete.

And in the seconde night it happened that Salathiel the Capteine of the peo ple came vnto me/ saying: Why here fast thou bene? and why is thy countenaun ce so heuy? Knowest thou not/ that Isra el is committed vnto thee/ in the lande of their captuite? Up then, and eate, for sake vs not, as the shepherd that lea ueth his flocke in the handes of wycked wolues. Then sayde I vnto him: Go thy waye fro me, and come not nye me, & he herde it, and as I saide, so went he his waye fro me.

And so I fasted seuen dayes, mournig and wepinge, lyke as Uriel the aungell commaunded me. And after seuen dayes it happened, that the thoughtes of my hert were very greuous vnto me a gaine, and my soule receaued the spyrite of vnderstandinge, and I began to talk with the most hiest agayne, and said: O Lord Lord of every wodd of the earth and of al the trees therof, thou hast cho sen thee one onely viniarde: and all the landes of the whole worlde thou haste cho en thee one pyt: and of all floures of the ground thou hast chosen thee one lylye: and of al the depthes of the sea ỹ hast fylled the one ryuer: and of al buyl ded cyties thou hast halowed Sion vn to thy selfe, and of al the foules that ar created, thou hast named the one doue: and of al the catel that are made ỹ hast prouided thee one shepe: and among al the multitudes of folkes thou hast got ten the one prple, and vnto this people whom thou louedste, thou gauest a lawe that is proued of al.

And now, O Lorde, why hast thou geuen this one people ouer vnto manye and vpon the one rote thou hast prepa red other, and why haste thou scatered thy one only people among many? why che treade them downe, ye a which haue euer withstāde thy promyses, and neuer beleued thy couenauntes? And though thou werest enemye vnto the people, yet shouldest thou punish them with thyne owne handes. Now when I had spoke these wordes, the angel that cam to me the nyghte afore, was sente vnto me/ and sayde vnto me: Heare me, and herken to the thynge that I saye, and I shall tell thee more. And I sayde: Speake on my Lorde.

Then sayde he vnto me: Thou art sore vexed and troubled for Israels sake. Louest thou that people better the him that made them? And I sayde: No Lor de, but of verye greate and compassyon haue I spoken. For my reynes payne me euery houre, because I wold haue experience of the way of the most hiest, and to seke out part of his iudgement. And he saide vnto me: that thou maiest not. And I sayde, wherfore Lorde? Where vnto was I borne then? Or why was not my mothers chylde bed then my graue? So had I not sene the myserye and trouble of Iacob, and the trauayle of my people of Israell.

And he sayde vnto me: Nombre me the thinges ỹ are not yet come: gather me togethere the droppes that are scatred abrode: make me the flouers grene age yne, that are wythered: open me the thi ge that is closed: and bringe me forth ỹ wynes that are shut vp: Shewe me the ymag of a voyce, and then shal I decla re the thing, that thou labourest to knowe. And I sayde: O Lorde Lorde, who maye knowe these thinges, but he that hathe not hys dwellynge wt men?

As for me I am vnwyse: how we may I then speake of thes thynges wher of ỹ asketh me? Then sayde he vnto me: like as thou canst do none of these thinges ỹ I haue spoken of, euē so canst thou not fynde out my iudgemente, or in the ende the loue that I haue promysed vntomy people. And I sayde: Beholde O Lord, yet art thou ny vnto them that haue no ende: and what shal they do that haue ben befor me, or we that be now, or they that shall come after vs? And he sayde vnto me: I wyll licken my iudgement vn to a rynge.

Lyke as there is no slacnesse of the last, euen so is ther no swyftnesse of ỹ fyrst. So I answered and sayd: couldeste ỹ not make those (that haue bene made, and that be now, and that are for to co me) in one, that thou myghtest shewthy iudgment the sooner? Then answerd he me, and sayde: The creature maye not haste aboue the maker, nether may the world hold the atonce ỹ shalbe created.

And I sayd: How hast thou sayd then vnto thy seruaunte, that thou lyuing

makest

maker hast made the creature liuing at once/and the creature bare it: euen so might it now also bere them that be present/at once. And he saide vnto me: Aske the childbed of a woman/and saie vnto her: If thou bringest forth children whiche if thou it not together, but one after another: Bray her therfore, to bryng forth ten children at once. And I saide: She can not, but muste do yt one after another.

Then saide he vnto me: Euen so haue I geuen a childebed vnto the earth, for those that be sowen vpon it by processe of tyme. For like as a yong childe may not bring forth the thinges that belong to the aged, euen so haue I ordened the world which I made.

And I asked and saide: Seing thou haste nowe geuen me a wape, I will speke before thee: for our mother, of whom thou haste tolde me, is yet younge, and nowe she draweth nye vnto age. He answered me, and saide: Aske a woman yͤ beareth children, and she shal tell the. Saye vnto her: wherefore are not they (whome thou hast now brought forthe) lyke those that were before thee, but lesse in stature? and she shall answere the: They that be borne in the youthe of strength, are of one fashion: and they that are borne in the tyme of age (when the childbed fayleth) are otherwyse. Consyder now thy selfe, howe that ye are lesse of stature, then those that were before you, and so are they that come after you lesse then ye: as the creatures whych nowe begynne to be olde, and haue passed ouer the strenght of youth. Then saide I: Lorde I beseche thee, yf I haue founde faueure in thy syghte, shewe thy seruaunte/by whome doest thou visite thy creature

¶ The Aungel instructeth Esdras, & geueth hi answer to his questiõs.

The. bi. Chapter.

AND he saide vnto me: In the begynnynge when the ground was made: before the world stode, or euer the wyndes blew, before it thõdred and lyghtened, or euer the foundacyons of Paradyse were layed, before the Fayre Flowers weare sene, or euer the Moueable Powers were stably sted, before the innumerabell multitude of angels were gathered together: or euer the hyghnesses of the aier were lifted vp, afore the measures of the firmament were named, or euer the chimneis in Sion were bote, and or the presente yeares were sought out, and or euer the inuencyons of them that now synne were put aside, before they were sealed that now gather fayth for a treasure: then dyd I consyder & ponder all these thinges, and they al were made thorow me, and thorow none other: by me also they be ended, and by none other. Then answered I and saide: which shal be the partinge a sunder of the tymes? Or when shal be the ende of the fyrst/ & yͤ begynnyng of it yͤ foloweth? And he saide vnto me: From Abraham vnto Isaac, when Jacob and Esau were born of him, Jacobs hand held fyrst yͤ heleof Esau: for Esau is the ende of this world, and Jacob is yͤ begynnyng of it that followethe. The hande of man betwyxte the hele and the hand. Other questyon (Esdras) aske thou not.

I answered then, and saide: O Lord Lord yf I haue founde fauoure in thy sight, I beseche the, shewe thy seruant the ende of thy tokens, wherof yͤ shewedst me parte the last night. So he answered and saide vnto me: Stande vp vpon thy fete, and here the perfect voyce and sounde. There shall come a greate mocion, but the place wherethou stãdest shall not be moued. And therfore when thou hearest the wordes, be not afrayed: for of the ende shal the word and foundacion of the earth be vnderstand. And why? the worde therof trembleth and quaketh, for it knoweth, that it must be chaunged at the ende. And it happened that when I had herde it, I stod vpon my seat, and herkened: and behold there was a voyce that spake and the sounde of it was like the sounde of many waters, and it saide. Behold, the daies come, that I wil beginne to draw nye, and to vysyet theym that dwell vpon earth and wyll begynne to make enquysicion of them, what they be that haue hurte equite & vnrighteousnes, & whe the low estate of Sion shalbe fulfylled: and when the worlde, that shal vanische away, shalbe ouersealed, then wyl I do these tokens.

The bokes shalbe opened before my firmament, and they shal se al together, and the chyldren of a yeare olde shal speake with their voyces: the wemen with childe shal bryng forth vntimely children of thre or foure monethes old, and they shal lyue, and be rated vp: and sodenly shal the sowne places apeare as the vnsowne, the ful store houses shal sodenly be founde emptye, and the trompet shall geue the sound, which when euery man heareth, they shalbe hastely afrayed.

At that tyme shall kyndes fyght, one agaynste another lyke enemyes, and the earthe shall Stande in feare wythe them.

The sprynges of the welles shall stande styl, and in thre houres they shal not renne. And whosoeuer remaineth from all these thynges that I haue tolde the, shal escape, and se my saluatyon/ and yͤ ende of your worlde. And the men that are receiued shal se it, they that haue not tasted death from their birthe: and the hert of the indwellers shalbe chaunged, and turned into another meanynge: for euel shalbe put oute/and dyscrete shalbe quenched. As for faith, it shal florish, for rupeyõ shalbe ouercome: and the trueth which hath bene so longe without frut, shalbe declared. And it happened when he talked with me, that I loked demurelye vpon hym, before whome I stode/ and these wordes saide he vnto me: I am come to shewe thee, the tyme of the night for to come.

Yf thou wylte praye yet more and fast seuen days agayn, I shal tell yͤ more thinges, & greater then before: for thy voice is herde before the hyest: for why? The Myghty hath sene the righteous deling he hath sene also thy chastyte whiche yͤ hast had euer sence thy youth: and therfore hath he sente me to shewe thee all these thinges, and to saye vnto thee: Be of good comforte, and feare not, & haste not with the tymes that are past to thy vicke vayne thynges, and make not hast of the latter tymes.

And it happened after this: that I wepte agayne, and fasted seuen dayes in like maner, that I might fulfil yͤ three weekes, which he told me. In the eyghte night was my herte vered within me again, and I begaune to speake before the Hiest: for my spirite was greately set on fyre, and my soule was in distresse and I saide: O Lord, thou spekest vnto thy creature from the begynnyng (euen the fyrst daie) and saidest let heauen and earth be made, and thy word was a perfect worke. And then was ther yͤ spirite and the darknesses were yet on euerye side, and silence: there was no mannes voice as yet from me. Thé commaundedst thou a fatre light to com forth out of thy treasures, that thy worke might appeare and be sene.

Upon the seconde daie thou madest the spirite of the firmament, and cõmaundedst it to part a sunder, and to make a deuision betwixt the waters, that yͤ on part myght remayne aboue, and the other beneth. Upon the thyrd day thou broughtest yͤ to passe, that the waters weare gathered in the seuenth part of the earth:

Sire partes hadst thou dryed vp/ and kepte them to thintente that men might sowe and occuppye husbandry therin. As soone as thy worde went forth/ the worke was made. For immediatly there was greate innumerable frute, and many dyuerse pleasures and desires of tempracion, floures of chaungeable colore and smel, and thys was donne the thyrde daye.

Upon the fourth daye thou cõmaundest that the sonne shoulde geue his shyne, and the moone her lyght: the starres diddest thou set in ordre, and gauest them a charge to doo seruice euen vnto man, that was for to be made. Upon the fyfte daye thou saydest vnto the seuenth parte (wher the waters were gathered) that they shoulde bring forth diuerse beastes, foules and fishes. And so it came to passe, that the domme water & wout sole, brought forth liuing beastes, at yͤ cõmaundement of God, that all people myght prayse thy wonderous workes. Then dydest thou preserue the soules, the one thou calledst Enoch & the other

Leuiathan, and dydest separate the one from the other: for the seuēthe parte (namely where the watr was gathered together) myght not holde them both.
Vnto Enoch thou gauest one part, whē the was dryed vp the thyrde daye, that he shoulde dwel in the same part, where are the thousande hylles. But vnto Leuiathan thou gauest the seuenth parte, namely the moyst and hast kept him to deuoure what thou wylt, and whan.
Vpon the fyrste daye thou gauest commaundemēt vnto the earth, that before thee it shoulde bryng forth beastes, cattel, and al that crepe, and (besydes this) Adam also, whom thou madest lorde of al thy creatures: Of hym come we all & the people also, whom thou hast chosen specyally vnto thy selfe. Al thys haue I sayde now and spoken before thee, that I myght shewe/how that the worlde is made for our sakes. As for the other people whych also come of Adam thou hast sayde that they are nothyng, but be like a spytle, and hast lickned the abundaūce of them vnto a droppe (that falleth) frō the rofe of the house.
And now/O lord, the Heathē why the haue euer bene reputed as nothige haue begonne to be lordes ouer vs, ād deuoured vs: but we thy people (whom ÿ hast called the fyrste borne, thy onelye begotten and thy feruent louer) are geuen into their handes and power. Yf the world now be made for oure sakes, why haue we not the inheritaunce in possessi on wyth the world? How long shal this endure?

¶ The Angel sheweth Eldras many thinges to cō

The .vii. Chapter.

AND it happened after that I had spoken out these wordes there was sent vnto me an aungel, which had bene by me also ÿ nyghtes afore and he sayde vnto me: Vp Eldras, and heare the wordes that I am come to tel thee. And I sayde: speake on lorde my god. Then sayd he vnto me: The sea is set in a wyde place, that it myghte be depe and greate: But the entraūce is narow ād smal lyke as a riuer. For who woulde go into the sea, to loke vpon it, and to rule it? Yf he went not thorow the narow, how myght he come into the brode?
Item another: A cyte is buylded & set vpon a brode felde/and is full of all goodnes: the entraunce is narow ād so dayne, lyke as if there were a fyre at the right hand/ and a depe water at ÿ lyfte and as it were only one strate path betwyxt them both, so smal that ther cold but one man go there.
Yf thys cyte now were geuen to an heyre, and he neuer went thorow the parelous waye, how woulde he receaue his enherytaunce? And I sayd: It is so lord. The sayd he: euen so is Israell also a portion. And why? for their sakes haue I made the world: ād when Adam trangressed my statutes, then was the thing iudged that was done. Then were the entraunces of the world made narow, ful of sorow and trauaile: They are but few and euel, full of parels and labour. For ÿ entraunces of the fore worlde were wyde and sure, and brought immortal frute.
If they now whiche are entred into thys worlde, maye not comprehend these strayte and vayne thynges, muche lesse maye they comprehende and vnderstande the secrete thynges: & by disquieteste thow thy selfe then, seynge thou art but a corruptible man? And what wouldest thou knowe, where as thou arte but mortall? And why hast thou not receaued into thine hert the thynge that is for to com, but that is present?
Then sayde I: O Lord, Lorde, thou hast ordeyned in thy lawe that the righteous shoulde inherit these thynges/but ÿ vnfaythfull & vngodly shuld perysh.
Neuertheles the ryghtuous shall suffre straite thynges, and hope for wyde: for they that haue lyued vngodlye and suffered strayghte thynges, shall not see the wyde.
And he sayd vnto me: there is no Judge aboue God: and none that haue vnderstanding aboue the hyghest. For there be many that perysshe, because they dispise the lawe of God that is set before them. For God hath geuen strayte commaundement

dement to soche as doe, that they know what they do/and how they shuld lyue: & if they kepte this they shoulde not be punyshed.
Neuertheless they were not obedient vnto him/but spoke agaynst him: pmygned vayne thinges, and pourposed to synne, and sayde moreouer that ther was nō God, ād that God regarded it not. His wayes haue they not knowne, his lawe haue they despysed, and denyed his promyses: in hys statutes and ordynaunces haue they not bene fayth ful and stedfast, and haue not perfourmed his workes.
And therfore Eldras vnto the ful, plenty: ād to the empty, emptynesse. Behold, the tyme shal come, that these tokens which I haue tolde the/shal com to passe, and the bryde shal appeare, ād the earth that now palleth away, shalbe shewed: and whosoeuer is delyuered frō the forsayde euels, shall se my wonders. For my sonne Jesus shalbe openly declared, which those that be with hym: & they that remayne, shalbe mery in foure hundred yeares.
After these same yeares shal my sonne Christ dye/and al men that haue life, & the worlde shalbe tourned into the old silence, vii. dayes, lyke as in ÿ fore iudgments, so ÿ no man shal remayn. And after seuen dayes, the worlde that yet awaketh not, shalbe rayled vp, and shall dye corrupte. And the earth shal restore those that haue slepte in her, and so shal the dust those that dwell in sylence ād the secret places shal delyuer those that be committed vnto them. And the most hyest shall be openly declared vpon the seate of iudgement, and all mysery shal vanish awaye, and long suffryng shalbe gathered together. But the iudgement shal continue, the treuth shal remayne, & faythe shal waxe stronge/the woorcke shall folowe, and the rewarde shalbe shewed, the ryghtuousnesse shal watch, and the vnrighteousnesse shall beare no rule.
Then sayde I: Abraham prayed fyrst for the Sodomites, & Moyses for ÿ fathers ÿ sinned in ÿ wyldernes, ād he ÿ cam after him for Israel in ÿ tyme of Iehas and Samuel: and dauid for the destruction, ād Salomon for them that came into the Sanctuary, and Helyas for those that receaued rayne/and for ÿ deade that he myght lyue, and Ezechias for the people in the tyme of Senna cherybim: and diuerse other in lyke maner, which haue prayed for many.
Euen so nowe seinge the corrupte is growen vp, and wickednesse increased, & the ryghtuous haue prayed for the vngodlye, wherfor shall it not be so nowe also?
He answered me, and sayde: Thys present worlde is not the ende, there remayneth much honour in it: therfore haue they prayed for the weake. But the daye of doome, shall be the ende of thys tyme, and the beginning of the immortalytie for to come, wherin all corrupcion vanisheth, al voluptuousnes is lowsed, all myssbeleefe taken awaye, ryghtuousnes growen/and the verite sprong vp. Then shal no man be able to saue him that is destroyed, nor to oppresse hym that hath gotten the victorye.
I answered then, and sayd: This is my fyrst and last saying: that it had bene better/not to haue geuen the earth vnto Adam/or els when it was geuen hym, to kepe him that he should not synne. For what profite is it for men now in thys present tyme to lyue in heuynes and after death to loke for punishmente? O ÿ Adam, what hast thou done? For though it was thou that sinned, thou art not fallen alone, but we al that come of the. For what profite is yt vnto vs, if there be promised vs an immortal tyme, wher as we medle wyth dayly workes: and ÿ there is promysed vs an euerlastynge hope/where as we oure selues are euel and vayne: and that there are laide vp for vs dwellinges of health and fredō, where as we haue lyued euell: and that the worshyp of thyghest is kept to defend them, which haue led a paciēt lyfe, where as we haue walked in the most wicked wayes of al?
And that there shalbe shewed a paradyce, whose frut endureth for euer, wherein is fredome and medicyne: where as we shal not go in: for we haue walked in vnpleasaunt places: And that the faces of theym whych haue abstayned,

shall shyne aboue the starres, where as our faces shalbe blacke and darcke-
for whyle we lyued, and dyd vnrighteously, we consydered not, that we shold suffre therfore after death.

Then answered he me, and sayde: This is the consideracion and thought of the battell, whych man hathe vppon earth: that if he be ouercomme, he shall suffre as thou hast sayde. But if he get the victorye, he shall receaue the thynge that I saye. For thys is the lyfe, wherof Moyses spake vnto the People, whyle he lyued, saynge: Chose the lyfe, that thou mayst lyue, neuertheles they beleued hym not, neyther the Prophetes after hym. No nor me whych haue spoken vnto them / that heupnesse shoulde not reache vnto them to theyr destruccyon lyke as sore is for to come ouer those, which haue suffred them selues to be informed in saluacion.

I answered then and said: I know Lorde, that the hyghest is mercyfull, in that he hath mercy vppon them, whiche are not yet in the worlde, and vpon those also that walke in hys law: and that he is pacient and long suffring, toward those that haue sinned in theyr workes: and that he is lyberall to geue where as it requireth: and that he is of great mercye, for he multiplyeth hys louing kyndnesses towarde those that are presente, and that are paste, and to them which are for to come. For yf he multiplye not hys mercyes, the worlde shall not be made lyuynge, wyth those that dwel therin: He geueth also, for yf he gaue not of his goodnesse / that they whyche haue done euell myght be eased, the ten thousande parte of menne shoulde not be made lyuynge. And yf the Judge forgaue not those that be healed wt hys Worde, and yf he woulde destroye the Multytude that Striueth, there shoulde be scarce few e lefte in an innumerable Multitude.

Esdras prayeth God rather to loke vpon hys own mercy then on the synnes of the people.

¶ The. viii. Chapter.

And he answerd me, saying: The most Hyest made thys worlde for many, but the worlde to cõe for few. I will tel the a symylitud, Esdras: As when thou askest the earth, it shall saye vnto the, that it geueth moch moulde, wher of earthen vessels are made, but lytle of it that golde commethe of. Euen so is it wyth the worcke of thys world. There be many created but few shal be preserued. Then answered I & sayde: Then swalowe vp the wyttc (ỹ soule) and deuoure the vnderstanding, for thou art agreed to herken and to geue eare / and wyllynge to prophecye: for thou hast no longer space geuen ỹ, but only to lyue. O Lord / wylt thou not geue thy seruant leaue, that we maye praye befor the, and that thou mayst geue seede vnto oure herte, and builde oure vnderstandynge that there maye come frute of it: ãd that euery one which is corrupted, and beareth the state and place of a man: maye lyue.

For thou art alone, and we alare one worckmanshyppe of thy hãdes, lyke as thou haste sayde, and lyke as the body is fashioned now in the chyldesbed, and thou geuest the membres, and thy creature is preserued in fyer and water: & ir. monethes doth thy worcke suffre thy creature, whiche is fashioned in her: but the thing that preserueth ãd it that is preserued, shal both be kept together: and when time is ỹ childebed deliuereth ỹ thing that is kepte ãd growne in her.

For thou hast commaunded the dyeth es to geue mylk vnto the frute / that the thing which is created and fashioned, maye be notished for a tyme: and then dysposest and ordrest it wyth thy mercy bringest it vp with thy rightuousnes, nurturest it in thi law, and reformest it with thy vnderstandinge. mortifyest it as thy creature, and makest it lyuing as thy worke. Seynge then that thou destroyest him, which with so greate labours is created & fashyoned throw thy commandement, thou couldest lyghtly ordeyn, also that the thing which is made, myght be preserued.

And this I spake nowe of all men in generall as thou knowest: but of the people, for whose sake I am sorye: and of thy enherytaunce: for whose cause I mourne: and of Israell, For whome I am wofull: and for Jacob / for whose sake I am greued: therfore begynne I to praye before thee, for my selfe and for them, for I see the fal of vs / euen of vs that dwell vpon earth. But I haue herde the swyftenes of the iudge / whyche is to come: therfore heare my voyce, & vnderstande my woordes, and I shall speake before thee.

This is the begynninge of the wordes of Esdras, before he was receaued: O Lorde / thou that dwellest in euerlastingnesse, whose eyes are lyfte vp in ỹ ayre / whose stole is exceading hy, whose glorye and maiesty maye not be comprehended, before whome the hostes of heauen stande wyth tremblynge, whose keppng is turned in wynde and fyre / whose worde is true, whose talkinge is stedfast, whose commaundement is strong, whose ordinaunce is fearful, whose loke dryeth vp the depthes, whose wrath maketh the mountaynes to melt away, and whose trueth beareth wytnesse: O heare the prayer of thy seruaunt, and marcke wyth thyne eares the petition of thy creature.

For whyle I lyue, I wyll speake, & so lounge as I haue vnderstandinge, I wyll answere. O loke not vpon the sines of thy people, which serue in the trueth. Haue no respect vnto the wycked studies of the heathen, but to the desyre of those that kepe thy testimonies wyth sorowes. Thincke not vpon those that haue walcked faynedly before the, but vpon them, whych wyth wyll haue knowen thy feare.

Let it not be thy wyl to destroy the, which haue had beastly maners, but to loke vppon them that haue clearly taught thy lawe. Tak thou no indignacyon at them, which are worse then beastes: but loue them, that al way put their truste in thy rightuousnes and glorye: for we and oure fathers haue all the same sycknes and dysease, but because of our sinnes thou halte be called mercyfull.

For if thou hast mercy vpõ vs, thou shalt be called mercyfull, where as wee haue no workes of rightuousnesse: for the ryghtuous, whych haue layde vppe many goodworckes together, shall oute of theyr dedes receaue reward. For what is man, that thou shouldeste take displeasure at hym? Or what is the corruptyble Mortall Generacion that thou shouldest be so rough toward him?

For of a trueth theare is no man amonge them that be borne / but he hath dealte wyckedly: & among the faythfull there is none, which hath not don amis. For in this (O Lord) thy rightuousnes and thy Goodnesse shallbe praysed and declared, yf thou be Mercyfull vntoo them, which are not ryche in good worckes.

Then answered he me: and sayde: Som thinges hast thou spoken a right and acordinge vnto thy woordes it shal be. For I wyll not perelye consydre the worckes of them, whych haue synned before death, before the iudgement, before destruction, but I wyl reioyce ouer the worcke and thoughte of the righteous. I wyll remembre also the pylgrymage, the holy making and the rewarde. Like as I haue spoken now, so shal it come to passe. For as the husband man soweth muche sede vpon the grounde, and planteth many trees and yet alwaye the thinge that is sowne or planted ys not al kepte safe, neither doth it al take rote: Euen so is it of them that are sowne in the world, they shal not all be preserued.

I answered then and sayde: If I haue founde grace, then lett me speake. Lyke as the husbande mannes sede perisheth, if it receaue not rayne in due season, or if there come to much rayne vpõ it: Euen so perisheth man also, which is created with thy handes, and is lyke vnto thyne owne ymage and to thy selfe, for whose sake ỹ hast made al thynges and lickened hi vnto the husband mãs sede. Be not wroth at vs / O Lord but spare thy people, and haue mercy vpõ thine owne inheritaunce: O be mercifull vnto thy creature.

Then ãswered he me and said: Thinges present are for ỹ present, & thinges to come for suche as be to come. For ỹ

wantest yet muche, seing thou mayest loue thy creature aboue me: I haue often tymes drawen nye vnto thee but neuer to the vnrighteous. Iudys also thou arte maruelous before the hyghest, in ꝯ thou hast humbled thy selfe, as it becommeth thee, and hast not regarded thyne owne selfe, that thou art had in such honoure amonge the righteous. Therfore shall great wretchednes and myserye come vpon them, that in the latter tyme shall dwell in the worlde, for they haue walked in greate pryde.

But vnderstand thou for thy selfe, & seke out glory for suche as be lyke thee: for vnto you is paradice opened, the tre of lyfe is planted, the tyme to comme is prepared, plenteousnes made readye: a citie is buylded for you, and a rest is prepared, yea perfecte goodnes and wysdome. The rote of euell is inarcked from you, the weakenes and moth is hyd frō you, and into hell flyeth Corruption in forgetfulnes. Sorowes are banished awaye, and in the ende is shewed the tre of immortalyti. And therfore aske thou nomore questions, concerninge the multitude of them that perysh. For they haue taken lybertie, despysed the hyghest, thought scorne of hys lawe, & forsaken his wayes.

Moreouer, they haue troden downe hys righteous, and sayde in theyr herte that there is no God, yea and that wityngly, for they dye. For lyke as the thynge that I haue spoken of, is made ready for you: Euen so is thyrste & payne prepared for them: for it was not his will that man shoulde come to naught but they whych be created haue defyled the name of hym that made them, & are vnthanckfull vnto hym, whych prepared lyfe for them. And therfore is my iudgemente nowe at hand. These thynges haue I not shewed vnto all men, but vnto fewe: namely vnto thee, and to suche as be lyke thee.

Then answered I and sayde: Beholde, O Lorde, nowe hast thou shewed me the multitude of the tokens, whyche thou myst beginne to do at the last, but what tyme and when thou hast not shewed me.

¶ Esdras hath visions shewed hym.

The .ii. Chapter.

And answered me then & sayde: Measuer thou the tyme diligently in it selfe, when ꝯ seyste that one parte of the tokens com to passe which I haue tolde the before: so shalte thou vnderstande, that it is the very same tyme, wherin the hyest wyl begynne to vysyte the worlde, which he made. And whē there shalbe sene earthquake and vproare of the people in ꝯ worlde, then shalt ꝯ wel vnderstand/that the most hyest spake of those thinges, from the dayes that were before thee, euen from the begynnynge.

For lyke as all that is made in the worlde, hath a begynnyng and ende, & the ende is manyfest: Euen so the tymes also of ꝯ hiest haue theyr begynninges in wonders and sygnes and the ende in workynge and in tokens. And euery one that sha be saued, & shalbe able to escape by hys workes & by fayth wher in ye haue beleued shalbe preserued frō the sayde perels and shal se my sauiour in my lande and within my borders, for I haue halowed me from thee worlde. Then shal they be in carefulnesse which now haue abused my wayes: and they ꝯ haue cast them out despytuilye shal wel inpaynes.

For soche as in ther lyfe haue receaued benefytes and haue not known me & they ꝯ haue abhorred my lawe whyl they had yet fredome and whē they had yet open rowme of amendment and cōuersion, and vnderstode not, but despysed it the same must knowe it after deathe in payne. And therfore be thou nomore curyous, how the vngodly shalbe punished, & how the righteous shalbe saued, & whose the worlde is, & for whome the worlde and when it is. Then answered I and sayde: I haue talcked before and now I spake also hereafter, that therbe many moo of them whiche perysshe then shalbe saued, like as the floud is greter then the droppes.

And he answered me, saying: lyke as the felde is, so is also the sede: as thee flouers be, so are ꝯ colours also soch as he workman is, soch is also the worck and

and as the husbande man is him selfe, so is his husbandry also, for it was ꝯ time of the worlde. And when I prepared for them that are nowe, or euer the worlde was made, wherin they shoulde dwell, then was ther no man that withstode me. Now when euery one was, and the maker also in the worlde which is now prepared, and the moneth that ceaseth not, and the lawe whyche is vnsearchable, three maners were corrupte. So I consydred thee worlde, and beholde/there was parell, beause of ꝯ thoughtes that were come into it. And I saw, and spared them greately, and haue kepte me a wynebery of the grapes, & a plant frō amonge many generations. Let the multitude perish then, whyche are growne vpp in vayne, and let my Grape and wynebery be kept: Euen my plant: for wyth greate labour haue I made it vp.

Neuertheles yf thou wilt take vpon the yet seuen dayes mo (but ꝯ shalt not fast in thē) go thy way then into the feld of flowres, where no house is buylded, and eate only of the flowres of the feld, taste not flesh, drinke no wyne, but eate flowres onely. Praye vnto the hiest continually, so wyl I com, and talke wt thee.

So I went my waye and came into the felde which is called Ardath (lyke as he commaunded me) and there I sat amonge the flowres and ate of the herbes of the feld, and the meate of ꝯ same satysfyed me. After seuen dayes I sate vpon the grasse, and my herte was vexed wtin me lykeas afore: & I opened my mouth and begann to talke before the hiest and sayde: O Lord, thou that shewest thy selfe vnto vs, thou hast declared and opened thy selfe vnto oure fathers in the wyldernes, in a place wher no man dwelleth, in a baren place, whē they came out of Egipt, and thou spakest/saying: here me O Israel, & marke my wordes thou sede of Jacob. Behold I sawe my lawe in you, and it shal bryg frut in you, and ye shalbe honoured in it for euer.

For our fathers whych receaued the lawe, kepte it not, and obserued not thy ordinaunces and statutes, & ꝯ frut of thy lawe was not declared: for it myght not, for why: yt was thyne. For they that receaued yt, perysshe, because they kepte not the thinge that was sowne in them.

It is a custome when the grounde receaueth sede, or the sea shipp, or a vessel meate and drynke, that when it perysheth or is broken wherein a thynge ys sowne, or wherin any thinge is put: the thynges also perysshe and are broken, which ar sowne or put therin. But vnto vs it hath not happened so: for we that haue receaued the lawe perysshe in synne, and oure herte whyche also receaued the lawe: Not wythstandinge ꝯ lawe perysheth not, but remaineth in his laboure.

And when I consydred these thinges in my hert after this maner/I loked about me wyth myne eyes, and vpon the ryght syde I sawe a woman whych mourned sore, made greate lamentacion, & wepte wyth loud voyce: her clothes were rent in peces, and she had ashes vpō her head.

Then let I my thoughtes go, that I was in, & turned me vnto her, & sayd: wherfore wepest thou: whye arte thou so sorye and discomforted. And she sayde vnto me: Sir, let me bewayle my selfe, and take yet more sorowe: for I am sore vexed in my mynde/and brought very lowe. And I sayd vnto her, what aileth thee: Or who hath done any thinge to thee: tell me. She sayde/I haue bene vnfrutefull and barren and haue had an husbande thyrtie yeares. And these xxx yeares: I do nothyng els day and nyght, and al houres, but make my prayer to the hyest. After thyrtie yeares God herde me thy handmayden, loked vpon my mysery, consydred my trouble, and gaue me a sonne/and I was glad of hym/so was my husbande also and all my neyghbours/and we gaue great honoure vnto the myghtie. And I nourished hym wyth great trauell. So when he grewe vp, and came to the tyme, that he shoulde haue a wyfe/I made a feast.

Esdras and the woman that appeareth vnto hym, commen together.

The .x. Chapter.

AND it happened that when my sonne went into his chāber, he fel downe, and dyed: then ouerthrewe we all the lyghtes/ and all my neighbours rose vp to comforte me. Then took I my rest vnto the secoude daye at night: and when they had al rested, that they myght comforte me, I rested also/ and rose vp by nyght, and fled, and am come hyther into thys felde, as thou seest: and am purposed not to come in the cittie/ but to remayne here, and neyther to eate nor dryncke, but continually to mourne and to fast, vntyll I dye.

Then let I my meditacions ād thoughtes fal that I was in, and spake to her in displeasur: Thou folysh woman, seest thou not our heuynesse and mournynge/ and what happeneth vnto vs: how Sion our mother is all wofull and sorye, and howe she is cleanne broughte downe and in myserye: seinge we be all nowe in heauines, and make our mone (for we be all sorouwfull.) As for the beaupns that thou takeste, it is but for one Sonne. Demaunde the earthe, and she shall tell thee, that it ys she, whych ought (by reason) to mourne, for the fall of so many, that grow vpon her.

For from the begynninge all men are borne of her/ and other shall come: and beholde, they walcked al moste all into destruccion, and manye of them shall be cuted out.

Who should thē (by reason) make more mournynge, then she, that hathe loste so greate a Multitude? And not thou, which arte sorye but for one. But if thou wouldest saye vnto me, my mourninge is not lyke the mournynge of the earth, for I haue loste the frute of my bodye whiche I bare wyth beaupnes: but the earth is accordyng to the manner of the earth, and the present multitude goethe agayne, into her, as it is come to passe: Then saye I vntoo thee: lyke as thou hast borne with trauell and sorowe, euē so the earth also from the beginning geueth her frute vnto manne, for him that made her. And therfore wyth holde thy sorowe and heauinesse by thy selfe, and loke what happeneth vnto thee, beare it strongly.

For if thou iudgest the marck & ende of God to be ryghtuous, and good/ād receauest his councel in tyme, thou shalte be commended therin. Go thy way then into thy cytie to thy husband.

And she sayde vnto me: that wyll I not do, I wyl not go into the cytye, but heare wyl I dye. So I commened more wyth her, and sayd: Do not so, but be cōceled, and folow me: for how many falles hath Sion. Be of good comforte because of the sorowe of Jerusalem. For thou sayst that our Sanctuarye is layde waste, oure aulter broken, our temple destroyed, our playyng of instrumentes and synging laide downe, & chaunce is geuyng put to sylence, our myrth is vanyshed awaye, the lyght of our candelstycke is quenched, the arcke of ỹ couenaunt is taken from vs, all our holy thynges ar defyled, ād the name that is called vpon ouer vs, is dishonoured: our children ar put to shame, our preistes are brent, our leuites are caried awai into captiuite, oure vyrgis are defyled, and oure wyues rauyshed, our ryghtuous men spoyled, and our chyldren dystroyed, oure yong men are broughte in boudage, and oure strong worthyes ar become weake: and Sion (whych seale is the greatest of al) is lowled vp from her worshyp: for she is deliuered into the handes of them that hate vs.

And therfore shake of thy greate heupnes, and put an aie the multytude of sorowes: that the Mighty maye be mercyful vnto thee/ and that the hyest may geue the rest from thy labour and trauayle. And it happened that whē I was talkinge with her/ her face did shyne and glister, so that I was afraide of her/ and mused what it might be. And immediatly she cast oute a greate voyce, very fearful, so ỹ the earth shoke at the noise of the woman: and I loked, and behold/ the woman appeared vnto me nomore: but there was a citie buylded, and a place was shewed frō ỹ ground and foundacion.

C Then was I afrayde, and cryed wyth a lowde voyce/ and sayde: Where is Uzyell the aungell, whyche came to me at the fyrst?

For he hath caused me to come in many consideracyons and hye thoughtes, and myne ende is turned to corruption/ and my prayer to rebuke. And as I was speakynge these wordes, he came vnto me, and loked vpon me/ and I laye as a one that had bene deed and myne vnder standyng was altered and he toke me by the right hand, and comforted me and set me vp vpon my fete/ and sayd vnto me: what ayleth thee? and why is thine vnderstandyng vered? ād the vnderstandyng of thy hart and wherfore art ỹ sorye? And I sayde: Because thou hast forsake me: and I haue done accordynge vnto thy wordes, I went in to the fylde and there hade I sene thinges that I am not able to expresse. He sayd vnto me: Stand vp and be manly, and I shal geue the exortacyon.

Then sayde I: Speak on to me my Lorde, forsake me not, lest I dye in vayne: for I haue seane that I knowe not, and herd that I do not knowe. Or shal my vnderstanding be disceaued, and my mynde? But now I beseech the, that thou wylt shew thy seruaunt of this wonder. He answered me thē and sayde: heareme and I shal enforme thee, & tel the wherfore thou art afrayed, for the Hyest hath opened manye secrete thinges vnto the.

He hath sene that thy waie is right/ and that thou takest sorowe contynually for thy people/ & makest greate lamentacyon for Sion: and therfore vnderstande the vysyon which thou sawest alytle while ago after this maner: Thou sawest a woman mournyng, and thou hast comforted her: Neuer theles now seyst thou the lykenes of the woman nomore, but thou thoughtest ther was a cytie buylded: and lyke as she told the of the fal of her sōne, so is this the answere: The woman whō thou sawest is Sion: and where as she tolde the, that she hath bene thyrtye yeares vnfrutefull and baren, those are the xxx. yeares wherin there was no offeryng made in her.

But after. xxx. yeares Salomō buylded her, and offred, and then bare thee baren a sōne. And where as she told the that she norysched him with labour, that was the dwellyng of Jerusalem. But where as the sonne died in her chamber, that is the fal of Jerusalem. And thou sawest her lyknes, howe she mourned for her sonne: and what elles happened vnto her, I haue shewed the. And now god seeth, that thou art sory in thy mind and sufferest from thy herte for her and so hath he shewed the her clernesse/ and the fayrnes of her bewty.

And therfore I bad the remayne in the felde, wher no house is builded. For I know ỹ the Hyest wold shew this vnto thee/ therfore I commaunded thee to go into the felde, where no foundacion nor buylding is. For in the place where the Hyest wyl shew his cytie, ther shalbe no mans building. And therfore feare not, & let not thyne hert be afraid, but go thy waye in, and se the glorious and faire building, and howe greate it is, & how gret ỹ thikest it after ỹ mesure of thyne eyes, & then shalt thou heare as muche as thyne eares maye comprehende. For thou art blessed aboue manye other, and art called wyth the Hyeste, as the fewe.

But to morowe at nyght thou shalt remayne here, and so shall the hyest shewe the visions, of hygh thinges, whyche he wil do vnto them, that dwel vpon earth in the last dayes. So I slepte the same nyght lyke as he commaunded me.

C In this Chapter, and in the two next ensuyng he entreateth of certeine visions and of their interpretacions therof.

C The. xi. Chapter.

IN hen sawe I a dreame: and beholde, there came vp frō the sea an Aegle, which had xii. wynges and three heades: And I sawe/ and beholde/ he spred hys wynges ouer all the earth/ and all the wyndes of the ayre blew in them, and so they were put together agayne. And I behelde, and out of hys fethers there grewe other lytle contrary fethers: the heades rested/ the heade in the myddest was greater then the other, yet rested it wyth the residue.

Moreouer I sawe/ that the Aegle flew wt hys wynges, & raygned vpō earth: & ouer all them ỹ dwelt vpon earth

and

and I sawe that all thynges vnder heauen were subiecte vnto him, and noma spake against him, no not one creature vpon earth. I sawe also that the Aegle stode vp vpon hys clawes and gaue a sounde wythe his fethers, and a voyce sayingafter this maner: watch not al together, slepe euery man in hys owne place and watche for a tyme, but let the hades be preserued at the last. Neuertheles I sawe, that the voyce went not out of his handes, but from the myddest of his body. And I nombred his contrye fethers, and behold, there were eight of them. And I loked, and beholde vppo the right syde there arose one fether, & raigned ouer al the earthe. And it happened that when it raygned, the ende of it came, and the place therof appered no more. So the nexte foloing stod vp, and rayned, and had a greate tyme: and it happened/that when it rayned, the ende of it came also, lyke as ỹ first, so that it appered nomore.

Then came there a voyce vnto it, and sayde: Heare thou that hast kept in the earth so long, this I say vnto the, befor thou begynnest to appere nomore There shal none after the attayne vnto thy time. Then arose the third, and raygned as the other afore, and appered nomore also. So went it vn al the residue one after another, so that euerypone rayned, and then appered nomore. Then I loked and behoulde, in processe of time ỹ fethers that folowed were set vpvpō the right syde that they myght rule also: and some of them ruled, but within a whyle they appered nomore: for some of them were set vp, but ruled not. After this I loked, and behold the xii. fethers appered nomore, and the two wynges: and ther was nomore vpon the Aegles bodye, but two heades that rest, and syx fethers. Then sawe I also, that the six fethers were parted in two & remained vnder the head, that was vpon ỹ right side, for the four continued i their place. So I loked / & beholde they that were vnder the winges, thought to set vpth selues and to haue the rule. Then was there one set vp but shortly it appeared nomore, and the seconde was sooner a waye then the firste. And I beheld and lo, the two thought also by them selues to rayn: and when they so thought, behold there walked one of the heades that were at rest, namely it that was in the middest, for that was the greater of the two heades.

And then I sawe, that the two heades were ioyned with him, and the head was turned with them that were by him, and ate vp the two vnderwinges, that wold haue raygned.

But thys head put the whole earth in feare, and bare rule in it ouer all those that dwelt vpon earth wyth much laboure, and he had the Gouernaunce of the worlde, ouer all the foules that haue bene. After thys I loked, and behold, the head that was in the myddest, sodenly appeared no more, lyke as the wynges: then came the two heads, which ruled vpon earthe, and ouer those dwelte therin. And I beheld, and lo, the heade vppon the right syde, deuoured it that was vpon the lefte syde. And I hearde a voyce which sayde vnto me: loke before the, and considre the thyng that thou seyst. Then I saw/and beholde, as it were a lyon that roareth/rennynge hastely out of the wod, and he sent out a mās voyce vnto the Aegle/and sayde: Heare thou. I wyll talke wyth thee, and ỹ hyest shall say vnto thee: Is it not thou that hast the victory of the foure bestes, whome I made to rayne vpon earth & in my worlde, and that the end of their tymes myght com/ thorowe them:

And the fourth came, and ouercam all the Beastes that were paste, and had power ouer the worlde, wyth great fearfulnes, and ouer the whole compasse of the earth wyth the most wycked labour, and so lounge Tyme dwelte he vpon ỹ earth vn disceate, & the erth hast thou iudged not wyth trueth. For thou hast troubled the meke/ỹ hast hurt ỹ peceable & quiet, ỹ hast loued lyers, and destroyed the dwellinges of thē ỹ brought fourth frute, and hast cast downe ỹ walles of such as dyd no harme. Therfore is thy wrongeos dealinge & blasphemy com vp vnto ỹ hyest, & thy pride vnto ỹ myghtye. The hyest also loked vpon ỹ proude times, and behold, they ar ended and theyr abhominations ar fulfylled

And

And therfore appeare no more thou Aegle/and thy horrible winges, & thy wicked fethers, and thy vngracyous heades/and thy synful clawes/and all thy rayne body: that the earth maye be refeched and come agayne to her self wh ỹ is delyuered frō thy violence, and that she maye hope for the iudgmente & mercy of him that made her.

The. xii. Chapter.

And it happened when ỹ Lyon spake these wordes vnto the Aegle, I sawe/ and beholde, the heade that afore had the vpperhand, appeared nomore: nether dyd the foure wynges appeare anye more, that came to hi & were set vp to rayne: and their kyngdome was smal and ful of vproute: And I sawe, and beholde, they appered no more, and the whole body of the Aegle was brent, and the earth was in greate feare. Then awaked I oute of the traunce of my mynde, and from greate feare, and sayde vnto my spirite: Lo/ this hast thou geuen me, in that thou serchest out the wayes of the hiest: lo, yet am I wery in mynde, and very weake in my spirite, and lytle strength ys there in me, for the greate feare that I receaued this nyght. Therfore wyll I nowe beseche the Hyest/ that he wyl comforte me vnto the ende: and I sayde, Lorde Lode/ yf I haue founde grace befor thy syght, and yf I am iustifyed wyth ỹ before many other, and yf my prayer de come vp before thy face, comfort me thē and shewe me thy seruaunt the interpretacion and playne difference of this horrible syght, that thou mayste perfectly comforte my soule: For thou haste iudged me worthy, to shewe me the last of tymes.

And he said vnto me: this is the interpretacion of thys sight. The Aegle whom thou sawest, com vp from the see is the kingdō which was seue in the vysion of thy brother Daniell, but yt was not expouded vnto hi, for now I declar it vnto the. Behold, ỹ daies com, ỹ ther shal rise vp a kigdō vpon earth and it shalbe feared aboue al kigdōes ỹ were before it. In ỹ same kingdō shal xii. Kinges raygne, one after another. For ỹ second shal begin to raigne, and shall haue more tyme then the other, and this do the. xii. wynges signifie whyche thou sawest as for the voice ỹ spake & ỹ thou sawest go out from the heades but not from the Bodye, it betokeneth, that after the tyme of that kingdom ther shal aryse greate straungers, & it shal stand in parel of fallig: neuertheles it shal not yet fal, but shalbe set into his beginnig. And the eyght vnderwynges whiche ỹ sawest hange vnto the wynges of hym, betoken, that in him there shall rayse eyght kinges whose time shalbe but smal, and their yeares swyft, and two of thē shal beare. But when the myddest tyme commeth, there shalbe foure kept in the time, when the tyme beginneth to come ỹ it maye be ended, but two shalbe kept vnto the ende.

And where as thou sawest the heades rolling, this is the interpretacyon: In hys last shal the Hyest rayse vp thre kyngdomes, and call many agayne into them, & they shal haue the dompnion of the earth, and of those that dwel theri, withe muche labour aboue all those, that were before them. Therfore are they called the heades of the Aegle: for it is they that shall bryngе for the hys wyckeones agayne, and that shall perfourme and fynish hys last. And where as thou sawest that the greate head appeared nomore, it signifyeth, that one of them shall dye vpon hys bedde, and yet wyth payne, for the twoo that remayne shalbe slayne wyth the swerde. For the swerde of the one, shall deuoure the other/ but at the laste shall he fall thorow the swerde hym selfe.

And where as thou sawest the vnderwynges, vpon the head that is on ỹ ryght syde, it signifyethe that it is they, whome the hyest hath kepte vnto theyr ende: thys is a small kyngdom, and ful of trouble. The Lyon whome thou sawest rising vp oute of the wod, and roarynge/and speaking vnto the Aegle, & rebuking hym for his vnrightuousnes/ is the wynde, which the hyest hath kept for them and for theyr wickednesse vnto the ende: he shall reproue them, and rente them alounder before them.

For

For he shal set them lyuyng before the iudgement, and shal rebuke them: for ỹ residew of my people shal he deliuer vñ trouble, those ỹ be preserued ouermore endes: and he shal make them ioyful vntyll the commynge of the daye of iudgement, where of I haue spoken vnto the from the begynnyng. This is the dreame that thou sawest/and this is the interpretacyon. Thou only hast bene mete to knowe the secretes of the Hyest.

Therfor wryte al these thynges that thou hast sene in a boke, and hyde them, and teache them the wise in the people, whose hertes thou knowest e maye cõprehende and kepe these secretes. But wayte thou here thy selfe yet seuen dayes mo, that it maye be shewed the, what soeuer it pleasethe the Hyest to declare vnto thee/& with that he went his way.

And when al the people per ceaued, ỹ the seuen dayes were past, & I not come agayne in to the cytye, they gathered them altogether from the lest vnto the most, & came vnto me, and sayde: what haue we offended thee, and what euell haue we done agaynst thee, that ỹ forsakest vs, and sittest here in this place? For of al people thou onlye art left vs, as a grape of the vyne, and as a candel in a darcke place, and as an hauen an dly ppe preserue from the tempeste. Haue we not eis aduersite ynough, but thou must forsake vs? Were it not better for vs that we had bene brent vñ Sion? For we are no better then they that dyed ther: and they wepte vñ loude voyse: Then answered I them, & sayd: Be of good comforte O Israel, and be not heuy thou house of Jacob. for the Hyest hath you in remembraunce, & ỹ myght hath not forgotte youin tetaciõ. As for me, I haue not forsaken you, ne ther am I departed from you: but am come into this place to praye, because of ỹ mysery of Israel, ỹ I myght seke mercy for ỹ lowe estate of your Sanctuary. And now go youre wai home euerì mã, and after these dayes wyl I come vnto you. So the people went their waye in to ỹ citte, lyke as I commaunded them: but I remayned styll in the felde seuen dayes, as the Angell bad me: and I ate onely of the flowres of the felde/ād had my meate of the herbes in those dayes.

The .xiii. Chapter.

And it happened after the seuen dayes, that I dreamed a dreame by night. And be hold there arose a wind frõ the sea, that it moued al the stondes therof. And I loked, and beholde, the man was stronge and increased with the cloudes of heauen: and when he turned his contenaunce to considre, al the thynges trembled that were sene vnder him: and when the voice went out of hys mouth, all they brent that harde hym, lyke as the earth when it fealeth ỹ fyre.

After these I sawe, and behold, ther was gathered together a multitude of men out of nombre from the foure wyndes of the heauen, to fyght agaynst the man ỹ came out from the sea. And I loked/& beholde, he graued him selfe a greate mountayne, and flew vp vpon it. But I wold haue sene ỹ bozder or place, wherout the hyll was grauen, and I coude not.

I sawe after these/that al they which came to fyght agaynst him, were sore afrayede, and yet durste they fighte. Neuertheles when he sawe the fearsenes and wolnes of the people, he neither lyft his hy hand nor held swerd, nor any weapen: But onely (As I sawe) he sente out of his mouth as yt had bene a blast of fyre, and out of his Lyppes the wynde of the flamme: And out of hys tonge he cast out sparkes and stormes, and they were all myxte together: The blaste of fyre, the wynd of the flammes, and the greate storme, and fell wyth a ruishe vppon the people, whych was prepared to fyght, and brent them vp euery chone: so that of the innumerable multitude there was nothynge sene, but only dust and smoke. When I saw this I was afrayde.

Afterward saw I the same man come downe from the mountayne/and callig vnto him another peacable people: and there came much people vnto him: some were glad, some wer sory, some of them were bounde, so that they were caried & brought forth.

Then was I sycke thorow greate feare,

feare, and I awaked, and sayde: ỹ haste shewed thy seruaũt al thy wonders frõ the begynning, and hast coũted me wor thy, that thou mightest receaue my prayer: shew me now per the interpretacyon of this dreame. For thus I consydre in my vnderstanding. Wo vnto theym that shalbe lefte in those dayes: & moch more, wo vnto them that are not left behynde: for they that were not lefte, were in heuynes.

Now vnderstande I the thynges ỹ are layde vp in the latter dayes, whych shal happen vnto them ād to those that are not left behinde. Therfore are they come in to greate perells, and many necessities, lyke as these dreames declare. Yet is it easier, that he which sufferreth hurte, come in these then to passe away as a cloude out of the worlde, and now to se the thynges that shall happẽ in the law.

Then answered he me, and sayde: The interpretation of the syght that I shew thee/and I wyll open vnto thee, ỹ thynge that thou haste requited. For thou hast spoken of them that are lefte behynde, and thys is the interpretacyõ. He that taketh away the parel in that tyme hath kepte him selfe. They that be fallen in to harme, ar such as haue workes and fayth vnto the most hiest. Knowe this therfore, that they which be left behinde, are more blessed, then they that be dead. This is the meanyng of ỹ vysion. Where as thou sawest a man commyng vp from the depe of the sea, the same is he whom god the Hyest hath kept a greate season, which by his owne selfe shal delyuer his creature, ād he shal ordre them that are left behind. And where as thou sawest, that oute of his mouth there came a blast of wynde, fyre and storme, and how that he left vp nether swerde nor weapon, but that the rushinge in of him destroyed the whole multitude, that came to fyght: agaynst him: it signifieth, ỹ the dayes come, whã God wyl delyuer them that ate vppon earth/and in a traunce of mynd shal he come vpon thẽ ỹ dwel in the earth. And one shal vndertake to fyght agaynste another, one cytte agaynste another, one place agaynste another, one People against another, and one realme against another. When this commeth to passe / then shal the tokens come, that I shewed thee before: and then shall my sonne be declared, whom thou sawest clymme vp as a man. And when al the people heare his voyce, euery man shall in theyr owne lawe leaue the battayll that they haue one agaynst another, and an innumerable multitude shalbe gathered together, as they that be wyllyng to com and to ouercome him by fighting. But he shal stande vpon the toppe of the mounte Sion. Neuertheless Sion shall come, and shalbe shewed, beyng prepared and buylded for all men / lyke as ỹ sawest the hyl geuen forth without any handes. But my sonne shall rebuke the people that ar come for their wickednes with the tempest, & for their euel imaginacions: & their paines, wher vñ they shalbe punished, are lykened vnto ỹ stãre, wout any labour shal he destroy the, ete by ỹ law, which cõpared vnto ỹ fire.

And where as thou sawest that he gathered another peaceable people vnto him: those are the ten trybes which were caryed away prisoners out of theyr owne lande in the tyme of Oseas the King whome Salmanasar the Kyng of Assiria, toke prisoner, and caryed them ouer the water, and so came they into an other lande.

But they gaue theym thys councell, that they shoulde leaue the Multitude/ of the heathen, and to go forthe into a farther countre, where neuer mankind dwelte: that they myght ther kepe their statutes, which they neuer kept in their owne land. And so they entred in at the narowe passages of the Water of Euphrates, and God shewed tokens for them, and helde styll the floude tyll they were passed ouer: for thrOw that contre there was a greate way, namely of a yere and a halfe iourney, for the same regiõ is called Asareth. Then dwelt they ther vnto the later tyme: and when they come forth agayne, the hiest shall holde styl the springes of the streame agayn ỹ they may go thrOw/therfore sawest ỹ the multitude with peace. And they that be lefte behinde of thy people, are those that be found with my bozder.

Now

Now when he destroyeth the multytud that is gathered together, he shal defed his people that remaine, and then shall he shewe them greate wonders.

Then saide I: O Lorde Lorde, shew me this: wherfore haue I sene the men cõmyng vp frõ ỹ depe of the sea: & he saide vnto me: Like as thou canst ne ther seke out nor know these thinges ỹ are in the depe of the sea, euen so mayst ỹ not se my sonne, or those that be wyth him, but in the time of the daye. This is the interpretacion of the dreame why che thou sawest, therfore thou only arte here lyfte hence: for thou haste forsaken thine owne lawe, and applied thy dylygence vnto myne, and sought it. Thy lyfe hast ỹ ordred in wysdom, & hast called vnderstanding thy mother, and ther fore haue I shewed thee the treasure of the Hyest. After thzee daies I wyll shew the more, and talke with the at more large, pea herp and wonderous thinges wil I declare vnto thee.

Then went I forth into the felde, gevyng prayse & thankes greatelye vnto god, because of his wonders whyche he did in time because he gouerneth ỹ sae & such as is in tyme, and there I sat thze dayes.

¶ God apzeth vnto Esdras in the bush, & sheweth him what he shal do.

¶ The. xiiii. Chapter.

And Vpon the thyrd daye I sat vnder an oke tre, then cam there a voice vnto me oute of the bush/ and sayde: Esdzas, Esdzas. And I saide: here am I Lord, & stod vp vpon my fete. Then spake he vnto me: In ỹ bush dyd I appeare vnto Moses, and talked wt him, when my people serued in Egypt, and I sent hym and led my people oute of Egipte, and brought him vpon the mount Sion, where I hyld him by me a long season, and tolde him my wonderous wozkes, and shewed him the secretes of the tymes and the ende and commaunded him, sayinge: These wozdes shalt thou declare, ād not hide the. And now I saide vnto the, that thou laie vp in thine hert the dreames that ỹ hast sene, and ỹ interpzetacions whych I haue shewed thee: for thou shalt be receaued of al, thou shalt be turned and remayne with my councell, and wyth suche as be lyke ỹ, until the tymes be ended. For the worlde hath lost hys youth, and the tymes begynne to waxe olde. For the tyme is diuided into twelue partes, & ten partes of it are gone already, and halfe of the tenth parte: yet remayne there that, which is after the halfe of the tenth parte.

Therfore prepare and ordre thy house and reforme thy people: comforte suche of them as be in trouble: and tell nowe of the destruction: let go from thee mortall thoughtes: cast awaye the burthes of man: put of the weake nature: lay vp in some places the thoughtes, that are moost heup vnto thee/ and haste the to flyt from these tymes: for such euel and wickednesse as thou hast now sene happen, shall they do yet muche worse. For the weaker that the worlde and the tyme is /the more, shal synne and wickednes increase, in them that dwell vppon earth. For the trueth is fled farre away, and lesinge is hard at hande. For nowe hasteth the vision to com, that thou hast sene.

Then answered I, and sayde: Behelde Lorde, I wyll go as thou haste commaunded me/ and reforme the people whych are present. But they that shall be borne afterwarde, who wyll exhorte or rebuke them? Thus the worlde is set in darkenes, and they that dwell therin, are wythout lyght: for thy lawe is kyndled, because no man knoweth the thynges that are donne of thee, or that shalbe done. If I haue founde grace before thee, sende the holygoost into me, & I shall write, all that hath bene donne in the worlde sence the beginninge, which was written in thy lawe, that menne maye fynde the path, and that they which wyl lyue in the latter dayes, maye lyue.

And he answered me, saiynge: Goo thy waye, gather thy people to zether, and saye vnto them, that they seke thee not fo. xl. dayes, but looke thou gather the many boxe trees, and take wyth the Sarea, Dabria, & Elemia, Ethanus & Asiel, these fyue, which are redy to write swyftly

swyftly and come hither, and I shal lyght a candle of vnderstadyng in thyne herte which shal not be put out/ tyl the thinges be reformed/ which thou shalt begyn to wryte. And then shalt ỹ declare some thinges openly vnto the perfect and som thynges shalt thou shew secretly vnto the wyse. To morow this houre shalt thou begynne to wryte.

Then went I forth (as he commaũded me) ād gathered al the people together, and sayde: Heare these wozds O Israel: Our fathers from the begynnynge were strangers in Egypt, from whence they were delyuered, and receaued thee lawe of lyfe, whiche they kepte not, wyche ye also haue transgressed after them. Then was thys lande and the lande of Sio parted amõg you bi lot to possesse. But your fathers and ye your selues also haue don vnrighteousnes, and haue not kepte the wayes whych the Hyest commaunded you. And for so moch as he is a ryghtuous iudge, he toke from you in tyme the thynge ỹ he had geuen you. And now are ye here, and youre brethzen amonge you. Therfore, yf so be that ye wyl subdue, your owne vnderstandynge, and reforme youre herte, ye shall be kepte alyue, and after death shall ye optayne mercy. For after death shall the iudgment come, when we shal lyue agayne: and then shall the names of the ryghtuous be manifest, and the names of the vngodly with their wozckes shal be declared. Let no man therfore comnow vnto me, nor aske eny question at me these. xl. dayes.

So I toke the fyue men (as he commaunded me) and we went into the feld, and remayned there. The nexte daye, a voise called me/ saying: Esdras, opẽ thy mouthe, and drinke that I geue thee. Then opened I my mouth, and behold he reached me a ful cuppe, which was ful of water, but ỹ colour of it was like fier. And I toke it and dronke And when I had/ dzoncken it, my harte had vnderstãdyng and wysdome grewe in my brest: for my spzete was kept in remembrãce, and my mouth was opened and shut nomore. The Hyest gaue vnderstãding vnto the fyue men ỹ/ they wzote ỹ hy thinges of ỹnight, which thei vnderstod not

But in the nyghte they ate bzeed: as for me/ I spake in the daye, and held not my tonge by night. In xl. dayes they wzote two hondzeth and iiii. bokes.

And it happened when the. xl. daies were fulfilled, that the Hyest spake, saiynge: The fyrst that thou hast wzytten, speake openly, that the wozthy and vnwozthy maye reade it. But kepe the. lxx. last, ỹ ỹ mayest shew it only to such as be wyse among the people. For in them is the spzynge of vnderstanding/ ỹ fountayne of wysdom/ and the streame of knowledge. And I dyd so.

¶ The punishment that euel people shal haue, which god commaundeth Esdras to shew vnto them.

The. xv Chapter.

Beholde, speake thou in the eares of my people ỹ wozdes of prophecy, whyche I wyl put in thy mouth, sayeth the lozde: and cause thẽ to be wzittrn in a letter/ for it is the trueth. Feare not the ymmagynacions agaynste thee, lett not the vnfaythfulnesse of theym trouble thee, that speake agaynste thee.

For all the vnfaythfull shal dye in their vnfaythfules. Beholde sayth the Lord/ I wyll bzinge plages vpon the worlde, the swerde/ honger, deathand destruction, for wickednes hath the vpper hand in all the earth, & theyr shamful wozkes are fulfylled.

Therfore sayeth the Lozde: I wyll holde my tonge nomore vnto theyr wickednes, which they do so vngodly: neyther wyll I suffre them in the thinges that they deale wyth all so wyckedly. Beholde, the Innocente Bloude of the troubled crieth vnto me, & ỹ soules of ỹ Righteous complayne Continually/ and therfore (sayeth the LORDE) I wyll surely auenge and receaue vnto me all the innocente bloude from amonge them.

Beholde, my people, is led as a flocke of shepe to be slayne, I wyll not suffre theym nowe to dwel in Egipte, but wyll bzinge them out with a mygti hande and a stretched out arme, and smite it wyth plages as afore, ād wyll destroy all the lande of it. Egipte shal mourne, and the foundacions of it shalbe smitte

wyth the plage and punishemente, that God shal bring vpon it.

¶ They that tyll the ground, shalmourne: for their seades shal be destroied thorow ỹ blastyng ād hayle, and horryble starre. Wo worth the worde & them that dwel therin, for ỹ worde & their destrucciō draweth nye, and one people shal stande vp to fyght agaynst another, and swerdes in their handes. For man shalbe vnsted fast and some shall do vyolence vnto other: they shal not regarde their kynge and princes, the waies of their domges and handelinges in their power. A man shal desier to go vnto the citie, and shal not be able. For because of ther pryde ỹ cytes shalbe brent in feare/ the houses shal shake, and men shalbe afrayed. A mā shal haue no pyty vpon his neibour but one shal prouoke another vnto batayl to spoyle their goodes because of ỹ honger of bred, and because of ỹ great trouble.

¶ Beholde, I gather and cal together all the kynges of the earth which are from the vprysyng from the South, from ỹ East, and Libanus to turne vnto thē, and restore the thinges that they haue geuen them. Lyke as they do yet this daie vnto my chosen, so wyl I do also, and recompēse them in their bosom. Thus sayeth the Lorde God My ryght hand shal not spare the synners, & my swerde shal not ceasse ouer them. that shed the innocent blode vpon earth. The fearers gone out from his wrath, and hath consumed the foundations of the earthe, & the synnes lyke the strawe that is kyndled. Wo worth them that synne/ & kepe not my commaundedementes/ sayth the Lorde: I wyl not spare them. ¶ Goo youre waye ye children from vyolence & spyled not my Sactuary: for the Lord knoweth al them that synne agaynst hī, and therfore delyuereth he them vnto death and destruccyon: For now are the plages come vpon the worlde, and yee shal remayn in them. For God shal not delyuer you, because ye haue synned agaynst him.

Beholde, an horrible vysion commeth from the East, where generatiōs for Dragons shal come out and the people of ỹ Arabes with many charettes/ and the multitude of them shalbe as the synde vpon earth, that all they whych heare thē raging in their wrath, may feare be afrayde: and as the wylde bores of the wod, so shal they go out and with greate power shall they come, and stande fyghtinge wyth them, and shall waste the pozeyon of the lande of the Assyrians.

And then shall the Dragons haue the vpperhande, not remembryng theyr byrthe, and shal turne about swerynge together in greate power, to persecute them. But these shalbe afraied, and kepe sylence at theyr power, and shal flie and one out of the lande of the Assyryans shal besege them, and consume one of them, and in their host shall be feare and dreade, and stryke amounge theyre kynges.

Beholde cloudes from the east, and from the nozth vnto the south, and they are very horrybte to loke vpon, full of wrath and storm. They shall smyte one vpon an other, and they shall smyte at the great starre vpon earth and their starre, and the bloude shal be from the swerde vnto the bely/ and the smoke of mā vnto the camels lytter: And ther shal be great fearfulnes and trenbling vpō earth/ and they that se the wrath, shalbe afrayde, and a trembrynge shall come vpon them.

And then shall there come great rayne from the south and from the nozth, and perte from the weste, and from the stormy wynde from the Easte, and shall shut theym vp agayne, and the cloude whych he rayseth vpp in wrath, and the starre to cause fere toward ỹ east & west wynde shalbe destroyed: and the greate cloudes shall be lyfte vp, and the myghtie cloudes ful of wrath and the starre, that they may make all the earth afrayed and them that dwel therin and that they maye poute oute ouer all places an horrybte Starre fyre and hayle and flyeng swerdes, ād many waters, that all feldes maye be full, and all ryuers and they shall breke downe the cities and walles mountaynes and hylles all trees wod and the grasse of the medowes & al their frutes. And they shall

stedfast vnto Babilon, and make her a fraude, they shal come to her and besege her: the sterre of all wrath shal they poure oute vppon her.

Then shal the dust and smoke go vp vnto the heuen, and al they that be aboute her shall bewayle her: and they that remayne vnder her, shal do seruice vnto the that haue put her in fere. And thou Asia that comfortest thy selfe also vppon the hope of Babylon, and art in worthyp of her personne: wo be vnto thee thou wrath, because thou hast made thy selfe lyke vnto her, & hast dect thy daughters in whordom, ỹ they myghte tryumphe and please thy louers, whych haue alwaye desired to commyt whordome wyth ther: thou hast folowed the abhomynable cytie in al her workes & inuencyons.

Therfore sayeth god: I wyl sende plages vpon the, wyddowhode, powertes, honger, warres/ & pestilence, to wast thy houses with destruction and death: and the glory of thy power shall be dryed vp as a floure, when the heate aryseth that is sent ouer thee. Thou shalt be sycke as a poore wife that is plaged and beaten of wemen: so that the myghtye and louer shall not be able to receaue thee. Woolde I so hate thee sayeth the Lorde. If thou haddest not alwaye slayne my chosen, exaltyng the stroke of thy handes, and sayd ouer their death/ when thou wast drocken: set forth the bewty of thy countenaunce.

The swarde of thy wordome shalbe recompenced the in thy bosom, therfore shalt thou receaue * rewarde.

* Shewrede backwarde.

Lyke as thou hast done vnto my chosen (sayeth the Lord) euen so shal God do vnto thee, and shal deliuer thee vnto the plage. Thy childzen shal dye of hōger, and thou shalt fal thorow ỹ swerd. Thy cities shalbe broken downe/ and al thyne shal perish with the swerd in the felde. They ỹ be in the mountaines shal dye of honger and eate their owne flesh and dryuke their owne blood for very honger of bred & thirst of water. Thou vnhappye shalt com thorow the sea, and receaue plages agayne.

In the passage they shal cast downe the flame citie/ and shal rote out the part of the lande, and consume the porcion of thy glory. They shall treade the doune lyke stubble, & they shalbe thy fire, & shal consume thee, thy cities & thy lande, thy wod, and thy frutefull trees/ shall they burne vp wyth fyre. Thy childeren shall they carye awaye captyue, and looke what thou halte, they shall spoyle it, & marre the bewty of thy face.

¶ The heathen shalbe punished.

The xbi Chapter.

WO be vnto thee Babylon and Assia, wo be vnto thee Egypt and Syria: gyrde your selues wyth Clothes of sacke & hearre, & mourne for your childeren, be sory/ for your destruction is at hande. A swerd is set among you and who wyll turne it backe. A fyre is kindled amonge you and who wyll quenche it. Plages are sent vnto you, and what is he that wyl dryue thē awaye. Maye any man quenche the fyre in ỹ stubble, whā it hath begonne to burne. Maye one turne agayne the arow that is shot of a strounge archer. The myghty Lorde sendeth the plages/ ād what is he that wyl dryue them awaye. The fyre is kindled/ & gon forth in his wrath and what is he that wyl quench it. He shall cast lyghtnenges, & who shal not feare. He shall thondre and who shall not be afrayd. The Lord shal threate, & who shal not vtterli be bete to pouder at his presence, ỹ earth quaketh & ỹ foundations therof: the sea ariseth vp with waues from the depe, and the floudes of it at vnquiet, and the fyshes therof al lobefore the Lorde, and before the glory of hys power. For stronge is his right hand that holdeth the bowe, hys arowes that he shooteth, are sharpe, & shall not mysse, when they begyn to be shott into the endes of the worlde.

Beholde the plages are sent, and shal not turne agayne, tyll they come vpon earth. The fyre is kyndled, and shall not be put oute/ tyl it consume the foundacions of the earth. Like as an arow whiche is shot of a myghtye archer, returneth not backewarde: euen so the plages that shallbe sent vpon earthe/

shal not turne agayne. Wo is me, wo is me, who wyl delyuer me in those daies? The begynnyng of sorowes and great mourning: the beginnyng of dearth and great dearth: the beginning of warres, and the powers shal stande in feare: ye begynnyge of euels, and they shall trẽble euery one. What shall I do in these thinges, when ye plages come? Behold, honger/and plage/trouble and ãguish are sent/as scourges for amendement. But for al these thinges they shall not turne from their wickednesses, nor be al waye myndeful of the scourges.

Behold, victayles shal be so good cheape vpon earth/that they shal thinck them selues to be in good case: & euẽ thẽ shal mischefe grow vpõ earth/warres/ derth and greate disquietnes. For mãy of them that dwel vpon earth shal perish of honger, and the other that escape the daũger, shal the swerde destroye: and ye deed shalbe cast out as donge, and there shalbe no man to cõfort theym. For the erth shalbe wasted, ãy cytyes shalbe cast downe: ther shalbe no man lefte to tyll ye earth, and to sowe it. The trees shal geue frute, and who shal plucke them or gather them? The grapes shalbe rype, & who shal treade them? For all places shalbe desolate of man, so that no man shal desire to se another, or to heare hys voyce. For of one hole citie there shalbe ten left, and two in the felde, which shal hyde them selues in the thycke boughes and in the clyfes of stones: lyke as whẽ there remaynyd thre or foure olyues vpon the olyue tre, or as when a vynyard is gathered, there are left some grapes, of them that diligently sought thorow ye vinyarde.

Euen so in those days there shalbe thre or foure left, for them that search their houses with the swerde. And the earthe shal be left waste, and thee feldes therof shal waxe olde: ãd her wayes and al her pathes shal grow ful of thornes, because no man shall trauayle there thorowe. The daughters shal mourne, hauing no bridegromes: the wemen shall make lamentacyon hauing no housbãdes, ther daughters shal mourne hauyng no helpe of their bridegrome. In thee warres shal they be destroyed, and their husbandes shal perish of hunger.

Ope seruauntes of the Lorde, heare these thynges, and marck them: behold the worde of the Lorde, O receaue it: beholde, the plages draw nye and are not slacke in tarienge. Lyke as a trauayling womã, which after the .x. moneth bryngeth forth a sonne, when the houre of the byrthe is come, an houre two or thre afore that the paynes come vpon her body, and when the chylde cõmeth to the byrth, they tary not the twynckynge of an eye: Euen so shall not the plages be slack to come vpõ earth, and the world shal mourne, and sorowes shal com vpon it on euery syde.

O my people, heare my worde, make you ready to the batayle: and in al euell be ye euen as pilgrems vpon earth. He that selleth, let him be as he that flyeth his waye: and he that bieth, as one that wyl lese. Who so occupieth marchaundies, as he that winneth not: and he that buyldeth, as he that shal not dwel therin: he that soweth as one that shal not reape: he that trymmeth the vyne yeard, as he that shal not gather the grapes: they that mary, as they that shall get no children: And they that marye not, as the wyddowes: and they that labour, labour in vayne. For straungers shal reape their frutes, and spoyl their goodes; ouerthrow their houses, and take their children captyue, and in captiuytie and honger shal they get children.

And they that occupye theyr marchaundice/wyth robbery/howe lounge decke they theyr cities, theyr houses, theyr possessions, and persounes: the more wyll I punish them for theyr synnes, sayeth the Lorde: Lyke as an whoremuieth ãn honest womã, so shal ryghtousnes hate iniquitie, & when the deceyth her selfe, & shall accuse her to her face, when he commeth that deceyueth, which shal make inquisicion for all synne vpon earth. And therfore be not ye lyke ther vnto, nor to the workes therof: for or euer it be lõg, iniquitye shall be taken away oute of ye earth, and ryghtuousnes shall rayne among you.

Let not the synner saye, that he hath not synned, for coles of fyre shall turne vpon hys head, whych sayeth before the Lorde

Lorde god and his glorye: I haue not synned. Beholde, the Lord knoweth all the workes of men/their ymaginacyons, their thoughtes and their hertes. For he spake but the worde: let ye earth be made, and it was made: let the heauẽ be made and it was made. In his worde were the starres made, and he knoweth the nombre of them. He searcheth ye grounde of the depe, and the treasures therof: he hath measured the sea, & what it conteyneth. He hath shut the sea i the middest of the waters, ãd with his worde hath he hanged the earth vppon the waters. He spreadeth out the heauẽ lyke a vawte, vpon the waters hath he founded it. In the desert and drye wildernes hath he made springes of water, ãd poles vpon the toppe of the mountaynes, that the floudes myghte poure downe from the stony rockes to water the earth. He made man, and put hys herte in the myddest of the body, and gaue hym brieth lyke and vnderstandinge/ yea ãd the spyrete of the Almightie god, whych made al thinges, and hath searched the grounde of al these secretes of the earth.

He knoweth your imaginacons & inuencyons, and what ye thincke when ye synne/ and wolde hyde your synnes. Therfore hath the Lord serched and sought out al youre workes, and he shal bewraye you all. And when youre synnes are brought forthe/ ye shalbe a shamed before men, and your owne synnes shalbe youre accusers in that daye. What wyl ye doe Or how wyll ye hyde your synnes before God and hys Ingels? Beholde God him selfe is the Judge, feare him, leaue of from youre Synnes and forget youre Unrighteousnesses, and medle nomore with the: so shal god leade you forth, and deliuer you from al trouble. For behold ye heate of a greate multitude is kyndled ouer you, & they shal take a waye certen of you/& feade ye idle wt Idols: ãd they that consent vnto them shalbe had in derysiõ, and laughed to scorne, and trode vnder fote.

For vnto ye places ther shalbe applace, and in the nexte cyties a greate insurrection vpon those that feare the lorde. They shall be lyke mad men, they shall spare no man: they shal spoyl and waste suche as feare the Lorde, theyr goodes shall they take from theym, and thutte them out of theyr houses. Then shal it be knowen who are my chosen, ãd they shalbe tryed as the gold in the fyre. Heare O ye my beloued, sayeth the Lorde: behold, the dayes of trouble are at hãd, but I wyl delyuer you from the same. Be not ye afrayde, dispayre not, for god is youre captayne.

Who so keepeth my commaundementes and preceptes (sayth the Lord god) let not your synnes weye you downe/ & let not your vnrighteousnesses be lifte vp. Woo be vnto them that are subdued vnto theyr sinnes, and tangled in their wickednesses: Lyke as a feld is hedged in with bushes, and the path therof couered wyth thornes, that no man maye trauell thorow: and so is he taken, and cast in the fyre, and brent.

The ende of the .iiij. boke of Esdras.

The boke of Tobiah.

Tobiah being taken prysoner, forsaketh not ye lawe of truth. The mercy and charitie of Tobiah, and the maners of him in his youth. He taketh Sãnath to wyfe, by whom he hath a sonne named Tobiah. He succeedeth Gabell for mony. He and hys aze sayne to fly, but after the death of Sennacherib they returne agayne.

The fyrst Chapter.

Tobiah was of the Tribe and Citie of Nephtaly, which lyeth in the hye, cõtres of Galile aboue Naason the waye towarde the weste, hauinge the citie of Sephet vpon the left syde.

Though he was taken prysoner in the dayes of Salmanasar kynge of the Assirians, neuertheles, being in captiuite, he forsoke not the way of trueth: In so muche, that what soeuer he myghte get, he parted it dayly wt his felow prysoners and brethren that were of his

kinred. And thoughe he were yonger then al in the tribe of Nephtaly, yet dyd not he behaue hym selfe childelthlye in hys worckes. And whē al the other wente to the golden calues, whiche Jeroboham the kynge of Jsrael had made, he hym selfe alone fled of the companies/and gat him to Jerusalem vnto the temple of the Lorde, and there worshipped the Lorde God of Jsrael, kaythfully offe tyng of al hys kirst frutes and tribes, so that in the thirde yeare he mynystred al the tythes vnto the straungers and con ueries. ¶ These and soch like thiges dyd he accordyng to the lawe of God whē he was but ponge.

¶ But when he was a man, he toke out of his owne tribe a wyfe called Anna, & of her he begat a sonne, whome he called after his owne name/& taught hym frō his youthe vp, to feare God/and to re frayne from al sinne.

Now when he with his wyfe, his sonne and w al his kynred was come in captiuite vnto Nynyue what tyme as they al ate of the meates of the Heathen, he kep his soule and was neuer defyled in ther meates. And for so moch as he was mi deful of the lord in al his hart, God ga ue him fauor in the presence of Salma nasar the kyng which gaue him powere to go where he wolde, and so had he ly berte to do what he lyst.

So wente Tobiah vnto all thē that were in preson/and comforted them/& gaue them wholsome exortacyons. And D whē he came to rages a cytie of the Me des, hauing ten talentes of siluer (of the thinges wherwith the kynge had hono red him) and sawe amonge a greate cō pany of people of his kinred, one Gabe lus (which was of his owne trybe) beig in necessitie, he gaue him the said weight of syluer vnder hand wrytynge.

After a longe season when Salmanasar the kyng was deed, and Sennaherib hys sonne reygned in his steade, whiche hated the childrē of Jsrael. To biah went dayly thorow out al hys kyn red, and comforted them ād gaue of hys goodes to euery one of them, as moche as he myght: he fed the hongrie, clothed the naked, and buried the deed & slain, and that dylygently.

And when Sennaherib the kynge ca me agayn and fled out of Jewrye (what tyme as God punyshed him for his blas phemy) and in hys wrath slewe manye of the childeren of Jsrael, Tobiah bu ryed theyr bodies. But when it was tol de the kynge, he commaunded to slay hi and take away all his goddes. Neuer theles Tobyah with hys Sonnes and with his wyfe, fled hys waye, and was hyd naked, for there were many that lo ued hym. But after xlv. dayes, the kig was slayne of hys owne sunnes. The ca me Tobyah againe to his house, and al his goodes restored vnto hym.

¶ Tobiah biddeth such of his frēndes as feare god, to a banket or feast. He is reproued of hys frendes. He feareth god more then the king. He becommeth blynde by the permission and sufferāce of God. His kinsfolke mocke hym.

The. ii. Chapter.

AFter these thynges vpon a solempne daye, of the Lorde Tobiah made a good feast I in hys house, and sayde vnto his sonne: Go thy way and bryng hether som of our trybe such as feare god, that they maye make me rye w̄ vs. And when he was gon, he ca me agayne, and tolde hys father that o ne of the childeren of Jsrael laye slain vpon the strete. And imediatly he lept from his table, lest the feaste came fas ting to the ded corse, toke him and bare hym preuely into hys house that when the sunne was downe, he myght safely bury hym. And when he had hyd the cor se, he ate his meate wyth mournynge & feare, remembryng the wordes that þ Lord sayth by the prophet Amos: your hye feastes shalbe turned to sorowe and heuynes.

But when the sunne was downe he D wente hys waye and buried him. Then all hys neyghbours reproued hym, say ynge, Jt is not longe sens it was com maunded to slay the because of thys ma tter and hast scarce escaped the daunger of death, ād buriest thou the ded agai Neuertheles Tobiah fearing god more then the kynge, toke the bodies of the slayne, hyd them in his house and buri ed them at mydnight.

Jt happened vpon a daye/þ he had buryed the ded and was wery, came ho me/& layde him downe bi þ wal & slept. And while he was a slepe, there fel dow ne vpon hys eyes warme doug oute of þ swalowes nest, so that he was blynde.

Thys temptacyon dyd God suffer to happen vnto hym, that they which ca me after, might haue an example of his pacience, like as of holy Job. For in so muche as he euer feared god from hys youth vp, and kepte hys commaundē mentes, he was not heuy agyanst god, that the plage of blindnes chanced vn to him, but remayned stedfast in the fea re of God, and thanked god al the dai es of his lyfe.

For like as blessed Job was hadi D derytion of kinges, euen so was he lau ghed to scorne of his elders ād kinsfol kes, whych sayde vnto hym: Where is thy hope for the which thou hast don al mes and buried the ded? But Tobiah rebuked them, and spake: sai not so, for we are the children of holye men/& loke for the lyfe, which God shall geue vnto them, that neuer turne their lyfe frō hi. Anna his wyfe went daylye to the wee uynge worcke/and loke what lyuynge she coulde get wyth the labour of her handes/she brought it. And it happened that she toke a kyd and brought it home.

And when her husband herde it crie he sayde: Loke that it be not stolne, re store it agayne to the owners: for yt ys not lawful for vs, to eate or to touch a ny thynge of theft. Then was his wife angry and sayde: Now is thy hope be come vaine openly, and thy almes dedes are manyfest. With these and such like wordes dyd she cast him in the tethe.

¶ The prayer of Tobiah. Sara the daughter of Ra guels slaundred of her fathers seruaunt. The prayer & fasting of Sara: And also the innocen cye & chastite of her. The prayers of Tobiah & Sara at herde.

¶ The. iii. Chapter.

THen Tobiah toke it heuely A and with teares begann to make his prayer sayeng: O Lorde thou art righteous, and al thy iudgmentes are treue, yea al thy wayes are mercy, faith fulnes & iudgment. And now O lord be mindful of me/and take no vengaunce of my sinnes, nether remembre my mys dedes, nether the mysdedes of my elders. For we haue not bene obedient vnto thy commandementes/therfore are we sp oyled, brought in captiuite/into death/ into derysion and shame vnto al nacy ons, amōg whom þ hast scatered vs. And now O Lord thy iudgmentes ar greate, for we haue done accordynge to thy commaudementes, nether haue we walcked innocētly before the. And now O Lorde deale wyth me accordynge to thy wyl, & commaūd my spyrite to be receaued in peace, for more expedyente were it for me to dye/then to lyue.

At the same tyme it happened þ Sara D the Daughter of Raguell at Rages a citye of the medes was slaundred of one of her fathers hādmaydes, namely, that she houlde haue had seuen houlbā des/which as soneas they were gone in vnto her, were slayne of the deuel called Asmodeus. Therfor when she reproued the mayden for her faute, she answered her, saying: God let vs neuer see sonne nor daughter of þ more vpon erth/thou kyller of thy husbands. Wylt thou slay me also as thou hast slayne seuen mē? At thys woyce went Sara into an hye chamber of her house, and three dayes and thre nightes she nether ate, nor dra ke, but continued in prayer, & besought God wyth teares, that he wold delyuer her from thys rebuke.

Upon the thyrde daye it chaunced, that when she had made an ende of her prayer, she praysed the Lorde sayeng: ¶ Blessed be thy name o God of oure fa thers, which when thou art wroth, she west mercy, and in the tyme of trouble thou forgeuest the synnes of them, th at call vpon the. Vnto the O Lord tur ne I my face, vnto the lyft I vp myne eyes. I beseche the O Lord, lowse me out of the boundes of this rebuke, or els take me vtterly awaye from of the earth. Thou knowest Lord, that I ne uer had delyte vnto man, and that I haue kepte my soule cleane from all vnclenly lust. I haue not kepte compa ny with those that paste their tyme in sporte, nether haue I made my selfe p artaker wyth them that walcke in ly ghte behauoure. Neuertheles an hou sband haue I consented to take/ nor for my pleasure, but in thy feare.

Now

Now peraduenture ether I haue be ne vnworthy of them, or els were they vnmete for me, for thou happyst haste kepte me to an other housband. For why ether thy councel is not in ỹ power of man. But whosoeuer loueth the and serueth the a right, is sure, that yf his lyfe be tempted and proued, it standeth in the tryenge: and yf he endure in pacience, he shall haue a reward and be hyghly crowned: & if he be in trouble, that God (no doubte) shall delyuer hym: and if his lyfe be in chastenig, that he shall haue leaue to comme vnto thy mercye.

For thou hast no pleasure in our dānacion: and whyle after a stormе thou makest the wether fayer and styll: after weping and heuynes thou geuest great ioye. Thy name, O God of Israel, be praysed for euer. At the same tyme were both theyr prayers hearde in the syght of the magesty of the hyest God. And ra phael the holy aungel of the Lord was sent to helpe them both, whose prayers came together before God.

¶ Tobiah thinckyng to dye geueth a godly exhortacion & monicion to hys sonne:

¶ The. iiii. Chapter.

A SO when Tobiah thought his prayer to be herde, that he might die, he called vnto hym hys sonne Tobiah, and sayde vnto him: My sonne, heare the wordes of my mouth, and laye them in thine hert as a foundacyon. When God taketh awaie my soule, burye thou my bodye, and holde thy mother in honoure all the dayes of her lyfe. For thou oughteste to remembre, what and how grete perels she suffred for the in her wombe. And whē she also hath fulfylled the time of her lyfe, bury her beside me. Haue God in thy thought all the daies of thy life, and beware, lest at any time thou consent vnto synne, and lest thou let slippe the commaundementes of the lord oure god.

B Geue almes of thy goodes, ād turne neuer thy face from the poore: & so shall it come to passe, that the face of ỹ Lord shal not be turned awaye from the. Be mercyful after thy power. If thou hast much, geue plēteously. if ỹ haste litel, do thi diligēce gladly to geue of that lytle, for so gatherest thou thy selfe a goodre warde in the daye of necessytie. For all mes deliuereth from death, & suffreth not the soule to come in darcknes. A greate comforte is allmes before the hyte God, vnto all them that do it.

My sonne, kepe the well from all whoremonge, and (besyde thy wyfe) se that C no falte be knowē of ỹ. Let neuer pride haue rule in thy mynde nor in thy worde, for in pride begaune al destruccyon.

Whosoeuer worcketh eny thing for the, immediatly gyue him his hyre, and loke that thy hyred seruants wages remayn not by the ouer nyght. Loke that thou nether do vnto another man, thre thinge that thou woldeste not another man sholde do vnto the. Eate thy bred with the hongrye and poore, and couer the naked with thy clothes. Set thy bre de and wyne vpon the burial of ỹ righ tuous, and do not thou eate and drinke therof with the synners. & ske euer cō cell at the wyse.

B Be alwaye thanckful vnto God, and be seche him, that he wyll ordre thy wayes, & ỹ whatsoeuer thou deuysest or takest in hande, it may remayne in him. Iceriti fy the also my sonne, ỹ (when thou wast yet but a babe) I deliuered ten talentes of syluer vnto Gabelus at Rages a cy tie of the Medes, and his hand wryting haue I by me. And therfore seake som meannes, how thou mayest com bi him, and receaue of him the sayd weight of syl uer, and geue hym hys hand wrytynge agayne.

My sonne, be not afrayed: trueth it is, we leade here a poore lyfe: but great good shal we haue, yf we feare God, ād departe from al synne, and do well.

The Notes.

Some rede from all synne & from deth.

¶ The obedience of young Tobiah to hys father, which is sent into Rages, In Aungel accompanieth with him in his iorney.

The. v. Chapter.

THen answerd Tobiah his father, and sayde: father, all ỹ thou hast commanded me, wyl I do, and that diligently. But how I shall require this mony, I can not tel. Nether doth he knowe me, ner I hym. What token shal I

I geue hi: And as for the waye thether, I neuer knewe it. Then hys father answered hym, and sayde: I haue hys hād writinge by me, whych when thou shewest hym immediatly he shall paye the. But go thy waye nowe, and get thee some faythfull mā to go wt the for an hyre, that thou mayest receaue the mony, whyle I am yet lyuing.

Then went Tobiah out, and vpon ỹ streate he founde a fayre ponge manne standing, gyrded vp, as it were one rea dy to take hys iourneye. And he knewe not that it was an aungell of God, but saluted hym, & sayde: From whence arte thou, ỹ good ponge man? He answered: Of the chylderen of Israell.

And Tobiah sayde vnto hym: knowest thou the waye that leadeth vnto ỹ countze of the Medes? He answered: I knowe it well, and all those streates haue I gone ofte tymes, and haue lodged wyth oure brother Gabelus that dwelleth in Rages a citie of the Medes, which lyeth vpon the mount Egabthanis. Tobiah sayde vnto hym: I praye thee, tary for me, tyll I haue tolde my father these thynges. Then went Tobiah in, & tolde hys father all. At the whych his father marueled, & prayed that he wol come in vnto hym.

Nowe when the aungel came in, he saluted hym, and sayde: Ioye be wt the for euermore. And olde Tobiah sayde: what ioye, can I haue that sytte here in C darckenes, and se not the lyght of heauen? The yongman sayde vnto hym: be of good cheare, God shal helpe the shortly. And Tobiah saide vnto hym: Canst thou bryng my sonne to Gabelus vnto the citie of Rages in Medea? And whē ỹ comest agayn I shal pay the thy hire. And the Aungell sayd vnto him: I shal leade thy sonne, and brynge hym there a gayn. Then Tobiah answered him: tell me I pray thee, of what house, or of what trybe art thou?

The Aungell Raphaell sayde vnto hym: Askest ỹ after the kyndred of an hyerelyng, or seekest thou a gyde for thy Sonne to go wyth hym? But that I make thee not carefull, I am Azarias the sonne of great Hanani as. And Tobiah answered: thou arte come of a grate kynred: but I praye thee, be not displeased, that I desired to know thy kynred. The Aungel said vnto him: thy sonne shal I leade forth safelye, and bryng hym whole to thee agayne.

Then answered Tobiah, ād sayde: well, goo on youre waye, and god be in your iourney, and his Aungel bear you B company. So when they had prepared al thynges, that they wolde take wt them in their iorney: Tobiah bad his father and his mother fare wel, and they went on their way both together. Now whē they were gone, his mother began to wepe, and sayde: The staff of oure age hast thou taken awaye, and sent him from vs.

Wolde God that moneye had neuer bene, for the whych thou hast sente him awaye. If we had bene contente wt oure powerte, this had bene greate riches vntovs, that we saw our sonne here. Then sayd Tobiah vnto her: wepe not, oure sonne shal come to vs agayne safe and sounde, and thyne eyes shal se him. For I trust, ỹ ỹ good angel of god shal beare him company, and ordre wel all ỹ thynges that he doth: so that he shal cō to vs agayne with ioye. At these wordes his mother lefte of from weppynge, and helde her tonge.

¶ Yong Tobiah is delyuered from the fysh, by the Angel. The Angel exhorteth Tobiah to take Sara to his wife.

The. vi. Chapter.

SO Tobiah went on hys waye, and a dogge folowed hym, and the fyrst nyghte they abode by the water of Tigris. Then went he out to wash his fete, and beholde, there came forth an horrible fysshe to deuoure hym. Of whome Tobiah was a frayde, and cryed with a loud voyce, saiynge: Lorde he commeth vpon me. And the angell said vnto him: take him by the cheke blade, and draw him to the. And he dyd so, and drewe him vpon the land. And the fysshe beganne to leape at his fete.

Then

Then sayd the Aungel vnto him: Take out the bowels of this fish, and as for the hert, the gal and leuer, kepe them by the. For these things are necessary and good for medicyne. Tobyah dyd so, and rosted the fish, and they toke him with them in their iorney: the residu they salted, as moch as was sufficyent for the/til they came to Rages. The Tobiah asked the Aungel, and sayde vnto him: I praye the brother Azariah/tel me, wherto are these thinges good of the fish, that thou hast bidden me kepe?

The Aungel answered him and sayd: If thou layest a pece of the hert vpon the coales, the smoke ther of dryueth away all maner of euel spretes, whether it be from man or from woman/ so that from thence forth the same shal com nomore vnto them. The gall is good to anoynte or to stroke the eyes withal, where as there is eny blemysh in them, so shal they be whole.

And Tobyah sayde vnto him: wher wylt thou that we remayne? The Aungel answered and saide: Here is a neyr kinsman of thine, one Raguel by name/ which hath a daughter called Sara, and hath neither sone nor daughter but her. Al hys good belongeth vnto the, and thou must mary this daughter: and therfore desyre her of her father, and he shall geue her thee to wyfe. Then answered Tobyah and sayde: As I vnderstande, she hath bene maried vnto seuen husbandes, and they all are ded: and I haue herde saye, that the deuel slew them. I am afrayd therfore/lest soch thinges happened vnto me also: which yf it came to passe (seynge I am the only sonne of my Father and my mother) I shoulde bringe them in their age wyth sorowe to their graues.

Then sayde the Aungel Raphael vnto him: Heare me, and I wyl tell what they be of whome the deuel hath power. Namely, they that receaue mariage of soch a fashion, that they shut God oute from them and from their herte/and geue them selues to their owne luste, euen as it were an horse and Mule, which haue no vnderstandyng: vpon soch hath the deuel power. But when thou takest her, and art come in to the chamber, withold thy selfe from her thre days, and gyue thy delyce vnto nothig but vnto praier wher. And in the fyrst night rost the liuer of the fysh/ and the deuel shal be driuen away. The seconde night shalt thou be receaued into the company of the holye patryarks. The thirde night shalt thou optayne the blessing of god/so that whole childre shalbe borne of you. After the thirde night take the maiden in the feare of god/and more for the desyre of children then for any fleshly lust: that in the sede of Abraham thou mayst optayne the blessing in children.

¶ Yonge Tobiah and the Aungel came to the house of Raguell. He requyreth Raguels daughter to wyfe, and obtaineth her.

The. vii. Chapter.

Then went they in to Raguell, whyche receaued them ioyfully. And when Raguel loked vpon Tobiah, he said vnto Anna his wife: how lyke is this yong man vnto my systers sonne. And when he had spoken this, he sayde: whence be ye good brethre? They sayde: Of the tribe of Nephtali, out of the captiuyte of Niniue. Then sayde Raguel vnto them: knowe ye my brother Tobiah? They said yee we knowe hym well. And when he had spoken muche good of hym, the angel sayde vnto Raguell: Tobiah of whom thou askest, is thys yonglings father. Then Raguell bowed hym selfe downe and wepte/toke hym about the necke, and kyssed hym, and sayde: God blesse thee sonne, for thou art the sone of a good vertuous man. And Anna hys wyfe and Sara hys daughter wepte also.

Now when they had talked together, Raguel bad kyl a wether, and to make a feast. And when he prayed them to sit downe to dyner, Tobiah sayd: I wyl neither eate nor drink here this daie, except yͤ firste graunt me my peticyon/ & promyse me to geue my thy daughter Sara: whe Raguell herde thys, he was astonied for he knew, what happened the other vii. men that wente in vnto her: and he begaune to feare that it should chance vnto him also in lyke maner.

And whyle he stode so in dowbte, & gaue the Younge man no answere, the aungell sayde vnto him: Feare not to geue him thy daughter, for vnto thys man that feareth god, belongeth thi daughter to wife/therfore might none other haue her.

Then sayde Raguel: I doute not, but god hath accepted my prayers and teares in hys sight: and I trust he caused you to com vnto me for the same intent, that this daughter of myne might be maryed in her owne kinred, according to the lawe of Moses. And now dowte thou not, but I wyl geue her vnto thee: so he toke yͤ right hand of his daughter/ and gaue her into the right hand of Tobiah, and sayde: The god of Abraham, the god of Isac and the God of Jacob be with you ioyne you together, and fulfyl his blessinge in you. And they toke a letter and made a wrytinge of the mariage. And then made they merry, and praysed god. And Raguel called Anna his wyfe vnto him, and bade her prepare another chambre, and thyther he brought Sara his daughter, and she wepte. Then said he vnto her: Be of good chere my daughter/the lorde of heauen geue the ioye for the heuines that thou hast suffered.

¶ The aungel byndeth the deuel. Tobiah exorteth his wife to prayer, and they praie three daies before they lye together.

¶ The. viii. Chapter.

Nowe after that they hadd supped, they brought yͤ yonge man into her. Then thought Tobiah vpon the wordes of the aungel, and toke out of his bagges a pece of the leuer of the fishe, and layed it vppon the whoote coales. So the aungel Raphael toke holde of the deuel, and sent hym awaie, and bound hym in the wildernes of the hyer Egipt. Then spake Tobiah vnto the virgyn, and sayd: Up Sara, let vs make our praier vnto God to daye, for morow, and euermorow: for these three nightes will we reconsyle our selues vnto God: and whan the third nyght is past, we shal ioyne together in the dewtye of matyage. For we are the childre of the holye men and we maye not com together as the Heathen, that know not God.

Then stode they vp both together, and besought God earnestly, yͤ he wold preserue them. And Tobiah sayde: O Lord God of oure father, praysed be yͤ of heauen and earth, of the sea/welles, and floudes, and of all the creatures yͤ be therin. Thou madest Adam of the moulde of the earth, and gauest hym Eua for an helper. And now Lord thou knowest that it is not because of voluptuosnes, that I take this sister of mine to wife, but only for the loue of children in whome thy name be blessed for euer. And Sara sayde: haue mercy vpon vs (O Lorde) haue mercye vppon vs and let vs both come whole and sound to a good age.

And aboute the cocke crow, it happened/that Raguel called his seruauntes, and they wente wyth hym, to make a graue. For he sayde: yt is thaunched vnto him paraduenture, as it dyd vnto the other seuen men, that went into her. Nowe when they had made the graue, Raguel came agayne to hys wyfe, and sayd vnto her: send one of thy maydes, to loke if he be deade, that I may burye hym afore it be lyght daye. So she sente a maydē to see/whiche when she came in to the chamber, she founde them whole and sounde, sleping together. And so she came agayn and brought good tydinges. Then Raguell and Anna hys wyfe praysed the Lorde, and sayde: prayesed be thou O Lorde God of Israel/for it is not happened vnto vs, as we thought. For thou hast dealte mercyfully vnto vs, and put awaye from vs/ the enemy that persecuted vs, and hast shewed mercye vnto yonder two beloued. O Lorde cause them to magnifye thee more perfectly and to offre thee the sacrifice of thy prayses & of their health: that al people may knowe, that thou only art god in all the earth.

And immediatly Raguel commanded hys seruauntes, to fyl the graue ere that they had made, with earthe afore it was lyght and bad his wyfe prepare a feast and to make ready all thinges that were necessary for meate to soche as went by the waye.

He caused two fat kyne also, and four wethers to be slayne, and meates to be prepared for all his neyghours and frendes. And Raguell charged Tobiah, to remayne wyth hym two wekes. As for all the good that he had, he gaue tobiah the one halfe of it, and made thys wyttynge, that the halfe whych remayned, shoulde fall vnto Tobiah after theyre death.

¶ The aungell goeth to Gabelus, at the desyre of Tobiah: which delyuereth the letter, and receaueth the money.

The.ix.Chapter.

THen Tobiah called vntoo hym the Aungell, whom he thought to haue ben a man / sayde vnto hym: Brother Azarias, I praye thee, herken vnto my wordes, yf I should geue my selfe to be thy seruaunte/ I shoulde not deserue thy prouidence. Neuertheles I beseche thee, that thou wylte take the beastes, and the seruaunte, / and go vnto Gabelus in Rages, the Cytie of Medes, and delyuer hym hys handwryting, and receaue the money of hym, and praye hym to come to my mariage. For thou knoweste thy selfe, that my father telleth the dayes: and if I tary one daye to longe, he wyll be sorye in hys mynde. Now seyst thou how earnestly Raguell hath required me, so that I cannot saye hym naye.

Then toke Raphael foure of raguels seruauntes/ and two camels, and went vnto Rages the cittie of the Medes: and when he had founde Gabelus, he gaue hym hys handwryting, and receaued al the money. He told hym also of Tobiah the sonne of Tobi, how al thynges had happened, / caused hym to come wyth him to the mariage. Now whe he came to the house of Raguell/ he founde Tobiah sittynge at the table: and he leapt vp, and kyssed one another, and Gabelus wepte / prayed god and sayde: the blessynge of the God of Israell haue the/ for the arte the sonne of a ryght vertuous / tull'ma / of one that feareth god/ / geueth greate almes. And blessinge haue thy wyfe, and your elders/ that ye maye se your chyldren / your yong childers childre vnto the third / fourth generacio, / that youre sede may be blessed of the god of Israel, whych reigneth world with out ende.

And when they all had sayde Amen, they went to the feast/ but with the feare of the Lorde helde they the feast of the mariage.

¶ Tobiah and his wife are sadd for the tarieaunce of their sonne. Raguel sendeth agayne Tobiah wyth his wife.

The.x.Chapter.

NOw while yonge Tobyah made longe tarieng, by reason of the mariage, his father was ful of care and heuines, and thought: what shulde be the cause, that my sonne taryeth so longe? Or why shoulde he be kepte so longe there?

Paraduenture Gabelus is deade, / no man wyl geue hi the moneye. Thus beganne he to be very sorowful, he and Anna his wife went with hym/ and beganne to wepe bothe together, because their sonne was not come agayne vnto them at the daye appoynted. As for hys mother, she wepte with discomfortable teares, and sayde: Woo ys me, my sonne: Oh what ayled vs to sende the awaye into a straunge countre, the light of our eyes, thou staffe of our age, the comfort of our life, the hope of our generacio: Seynge all thynges that we haue are onlye in the, we shoulde not haue sente the awaie fro vs.

Then Tobiah comforted her, and sayde: holde thy tonge, and bee not dyscomforted, oure sonne is whole and sounde: The man that we sent hym with al/is faithful ynough. Neuertheles, she myghte in no wyse be comforted: but daylye went out, loked about, and went about al the stretes: whereby she thought he sholde come agayn: that (if it were possible) she myght se him comming afarre of.

But raguel sayde vnto his sonne in lawe: O tary here, and I shal sende a messenger vnto thy father Tobiah to tel him that thou art in good health. Tobiah sayd vnto him: I am sure, that my

that my father and my mother count euery daye, and that theyr hartes are sory.

So whe Raguel prayed Tobyah with many wordes/ and would in no wise heare him, he delyuered Sara vnto hi, and the halfe parte of all hys goodes in seruantes and handmaydes, in shepe in Camels, and in kyne and moch moneye and so sent him away from him / peace and ioye, and sayde: The holy aungel of the Lorde be with you in your iourney, and bringe you forth safe and sounde, that ye maye finde all thinges in good case with your elders; and that myne eyes maye se youre children afore I dye. So the elders embraced their daughter kyssed her, and let go/ exorting her to honour her father and mother in lawe, to loue her husband, to rule wel her household, to kepe her house in good ordre, and to shewe her selfe faultelesse.

¶ Young Tobiah leuinge his wife / household in the myddle waie, commeth before with the Aungell. The dyeme of his mother to kepe after her sonne. He is ioyfully receaued of his father / mother. Sara cometh, vii. dayes after.

The.xi.Chapter.

AS they now were going home warde agayne vpon / xi. daye they came to Charra, which lyeth in the halfe waye toward Ninyue. And the Aungell sayde: Brother Tobiah, / knowelt how thou hast lefte thy father: therfore yf it please the, we two wil goo before/ and let thee household with thy wyfe and the catel come safte and fayrly after vs. And when Tobiah was cõtẽt that they shoulde go before, Raphaell sayde vnto him: Take of the gale of the fysh with the, for it shalbe necessary. So Tobiah toke of the gal, and they went their waye. But Anna mother of Tobiah sate dayly by the way syde vpon the toppe of an hill, from whence she might se farre about her. And whil she was waityng ther for his commynge/ she loked afarre of and anonne she perceaued her sonne commyng, and ranne and told her husbande, saying: Beholde, thy sõne cõmeth. And Raphael sayd vnto Tobyah: As soone as thou commest in the house, immedyatlye worshyppe the Lorde thy GOD, and geue thankes vnto hym: then go to thy father, and kisse him, and strike his eyes ouer with the gal of the fysh, that thou hast brought with thee. For be sure that his eyes shal strayght waye be opened and thy father shall se the yght of heauen, and shal reioyse at the syghte of thee. Then the dogge that had bene with them in their iourney, ranne before, and came as a messenger/ and wagged wyth hys tayle for gladnesse.

So the blynde father arose, and beganne to renne / stombled with his feete, and gaue a seruaut hys hand/ ranne to mete hys sonne, receaued hym, / kyssed hym, he and hys wyfe, and beganne to wepe for ioye.

Now when they had worshipped and thanked God, they sat downe. Then toke Tobiah of the fishes gal, and anoynted his fathers eyes: and taryed half / houre/ and then beganne the blemish to go out of his eyes/ like as it had bene / whyte skynne of an egge: which Tobiah toke, and drew from his eyes, and imedyatly he receaued his syght.

Then they praysed god, he and hys wyfe/ and al they that knew hym, and Tobiah sayde: O Lorde God of Israell, I geue thee prayse and thankes, for thou hast chastened me, and made me whole / lo: nowe do I see my sonne Tobiah. After seauen dayes came Sara hys sõnes wyfe also whole and sounde wyth all the household and catel wyth camels and muche money of hys wyues, and / the money that he had receued of Gabelus: and he told hys father and hys mother the benefites which god had done for hym, by the man that led hym. Achior also and Nabath Tobyah syster sonnes came, and wer glad, and reioysed / hym, by reason of all the good that god had shewed vnto hym. And so for the space of seauen dayes they made merye and were ryght ioyfull euerichone.

¶ Yong Tobiah, reckneth vp vnto his father the pleasures that the Aungel dyd hym. He offereth vnto the Aungell the halfe of the goodes that he brought with hym.

The.xii.Chapter.

THen Tobyah called his sone vnto him, and sayde: What may we geue this holye man, that wente wyth vs? Tobiah answered his father, and sayde: Father, what reward shal we geue him? Or what thing can deserue his benefites? He hath bene my gide, and brought me safe agayn: he receaued the money from Gabelus, he caused me to get my wyfe, he droue the euell spyrete from her, he hath bene a occasion of gladnes to her father and mother: he delyuered me, that I was not deuoured of the fish, he hath made the to se the lyght of heauen, yee we haue receaued greate good of him. How shuld we worthily deserue these thinges vnto him? But I praye the my father, that thou wylt deslyer him, if happly he will voutsafe, to take wyth hym the halfe of al that we haue brought.

So the father and the sonne callede him, toke him aside, and beganne to prai him, that he wolde be content to take in a good worthe, the halfe parte of all that he had brought. Then sayde he secretly vnto them: Prayse the God of heuen, and geue thankes: vnto him before al men lyuing, for he hathe shewed his mercy* vnto vs. It is good to hyde the kinges secrete, but to shew and to praise the workes of God it is an honorable thig. Prayer is good wyth fasting, and to geue almes is better, then to hord vp treasure of golde. For almes delyuereth fromdeath, clenseth sinne and causeth to fynde euerlasting life. But they that do sinne and vnrygh tousnes, are the enemyes of ther owne soules.

Wherfore I tell you the trueth, and wyl hyde nothinge from you. When the prayest with teares, and burydest the dead, and lefte thy dyner and hiddest the deed in thy house vpon the daye tyme, that thou myghtest burye the in the nyght I offred thy prayer before the Lord. And because thou wast accept and beloued of God, it was necessary, that temptacyon shuld trye the. And now hath the Lord sent me to heale the and to deliuer Sara thy sonnes wyfe from the euel spyrit. For I am Raphael an Aungel one of the seuen that stande before God.

When they hearde this, they were sore afrayed, and trembled, and fell downe vpon theyr faces vnto the grounde. Then sayde the aungell: Peace be wyth you, feare not. Where as I haue ben wyth you, it is the wyll of God, geue Prayse and thanckes vnto hym.

You thought that I dyd eate and drinke wyth you, but I vse meate that is inuisible, and drincke that can not be sene of men.

Nowe therfore is the tyme that I must turne agayne vnto hym that sent me: but be ye thanckful vnto God, and tell out all hys wonderous worckes.

And when he had spoken these wordes, he was taken awaye oute of theyre syght, so that they sawe hym nomore. Then fell they downe flat vpon theyre faces by the space of thre houres, and praised god: and when they rose vp, they tolde all hys wonderous worckes.

Tobiah the elder geueth thankes vnto God.

The.xii. Chapter.

THen old Tobiah opned his mouth, and prayed the lord and sayde. Great art thou o Lorde for euermore/ and thy kyngdome worlde without ende: for thou scourgest and helest, thou leadest vnto hel/ and bryngest out agayne/ and ther is none that may escape thine hand. O geue thankes vnto the lord ye childre of Israel, and praise hi in the sight of the heathe. For amog the hethe wherin he hath scatered you, to the intente that ye shoulde shewe for the hys maruelous wozkes: and cause them for to knowe, that there is none other God almyghtie but he. He hath chastened vs for oure mysdedes, and for his own mercie sake shall he saue vs.

Consyder then how he hath delt with you, and praise hym wyth feare and drede, and magnifye the euerlastynge king in youre worckes. I wyl praye hym eue in the lande of my captiuitie, for he hath shewed hys magesti vnto a synnefulpeople, turne you therfore/ O ye synners, and do tyghtuousnes before God, and be ye sure, that he wyll shewe hys mercy vpon you. As for me and my soule/ we wyll reioyse in God.

Prayse the lorde al ye hys chosen, hold the dayes of gladnesse, and bethankful vnto hym. O Jerusalem thou cytie of God, the Lorde hath punysshed the for the worckes of thyne owne handes, O prayse the Lorde in thy good thinges, and geue thankes to the euerlastyng God that he maye builde vp his tabernacles agayne in the, that he maye call again vnto the, al soche as be incaptyuite, and that thou mayest haue ioye for euermore. With a fayre lyght shalt thou shyne and al the endes of the world shal honoure the. The people shal come vnto the fro farre, they shal bringe gyftes/ and worshippe the Lorde in thee, and thy lande shal they haue for a Sanctuary/ for they shal cal vpon the greate name in the.

Cursed shal they be that dispyse the, and al that blaspheme the, shalbe condened: but blessed shal they be that build the vp. As for the thou shalt reioyse in thy childzen, for they al shalbe blessed, and gather ted together vnto the Lorde. Blessed are they al that loue the, and beglad of thy peace: Prayse thou the Lord, O my soule, for the Lorde oure God hath delyuered his cytie Jerusalem from all her troubles. I wil count mi selfehappi, if mi sede remaie to se the clerenes of Jerusalem.

The grapes of Jerusale shalbe buil ded with Saphire and Smaragde, and al the compasse of her walles with precyous stones. All her streetes shalbe paued with white marble stone/ and in all her streates shal Allelujа be song. Praised be the Lord, whiche hath exalted her/ and his kyngdomme maye bee vppon her for euermore. Amen. And so Tobiah made an ende of his talkynge.

Tobiah prophesyeth the destruccyon of Niniue. Hys sonne returneth to Raguell, after the decesse of his father and mother.

The.xiiii. Chapter

AND after that Tobiah had gotten his sight agayn, he lyued. xlii. yeares, and sawe his childers childre. Now when he was an. C. and. xii. yeare olde, he dyed: and was buried honorably in Niniue. For when he was fyue and fyfty yeares of age, he lost the sight of his eyes, and when he was three score yeare olde, he gat hys syght agayne. The residue of hys lyfe led he in ioye, and increased well in the feare of god and departed in peace.

But in the houre of hys death, he called vnto hym his sonne Tobiah, and seuen yonge springaldes hys sonnes children, and sayd vnto the: The destruction of Niniue is at hand, for the word of the lorde can not fayle, and our bretheren that are scatered out of the lande of Israel, shal com thether agayn. And the whole lande of it that hath bene waste, shalbe fylled: and the house of God that was brente in it, shalbe buylded agayne, and all suche as feare GOD shall returne thether: the heathen also shall forsake their Idoles, and come to Jerusalem, and dwell there/ and all the kinges of the earth shalbe glad of her, and worshippe the lord God of Israel.

And therfore my chyldren, heare you your father: Serue the Lorde in faythfulnes, seke after hys wyll, and do the thig that pleaseth hym. Commaunde youre chylderen that they doo tyghte: geue almes/ be myndefull of God, and euer to be thankfull vnto hym in trueth and with all thy pre power. Heare me therfore my chylderen and abyde not here: but in what daye soeuer ye haue buryed youre Mother beside me, get you from hence For I see, that the wickednes of it shal bringe it to destruction and ende.

After the death of hys mother, Tobiah departed away fro Niniue/ wyth hys wyfe and chyld ren and childers childre, and came again to hys father and Mother in lawe and founde them whole and in good age, and toke the care of them. And he closed theyr eyes, and was heyre vnto all Raguels goodes, and sawe fyfth generacion and childers childre en. And whe he was xcix. yeare of age, he dyed in the feare of the Lorde, and hys kinsfolkes buryed hym. And all hys posteritee continued in a good lyfe, and holy conuersacion: so that they were loued and accepted both of God and men, and of all the people of the lande.

The ende of the boke of Tobiah

¶ The boke of Judith.

¶ The buyldyng of Ebbathanis. The victory of Nabuchodonosor agaynst Arpharath. The messengers of Nabuchodonosor are dyspysed.

¶ The fyrst Chapter.

A Arpharat the kynge of the Medes subdued many people vnto his dominion, and buylded a noble strong cytie, which he called Ecbathanis. The walles of yt made he of free ston, foure squared, seuenty cubites hie and .xxv. cubytes brod. He made towres therupon of an hundreth cubites hye. But vpon the foure corners euery side was twentye fote brode. He made the portes in the height, like as the towres. This king trusted in his myghty hoost and in his glorious charestes.

B So in the twelfth yeare of his raygne/it happened, that Nabuchodonosor the kyng of the Assiryās (which raygned in the greate cytie of Nintue) fought agaynst Arpharat/and ouercame hym in the greate felde called Ragau, beside Euphrates and Tigris and Jadason in the felde of Erioth the king of the Elymes.

C Then was the kyngdome of Nabuchodonosor exalted, and his hert was lyft vp: and he sent vnto all theym that dwelt in Celicia/in Damascus, in Libanus, and vnto the Heathen that dwelte in Carmel, and Cedar, and to such as dwelt in Galile in the great felde of Esdrelon, to al them that were in Samarya, and beyond the water of Jordan vnto Jerusalem and the whole lande of Jesse vnto the mountaynes of Ethiopia. Vnto all these dyd Nabuchodonosor the kynge of the Assyryans sende messangers. But they al with one consent, wolde not agre vnto him, and sent the messangers againe emptye/and put them awaye wythoute honour. The Nabuchodonosor the king toke indignacion at all those landes, and sware by his trone and by hys kyngdō that he woulde be auenged of all those countreys.

¶ Holofernes is sent of Nabuchodonosor, to subdue al the world. The preparatiō and pursute of Holofernes.

¶ The.ii. Chapter.

A In the .xiii. yeare of kynge Nabuchodonosor/vpon the .xxii. day of the fyrst moneth, it was deuysed in the courte of Nabuchodonosor the kynge of the Assirians, that he wold defend hī selfe. So he called vnto hym all the elders/al his captaynes and men of warre, and shewed them his secrete councel, and told them, that hys purpose was, to bryng the whole earth vnder hys dompnion. Now when they were all content with thys saying/Nabuchodonosor the kig called Holofernes the chefe captayne of hys warres, and sayde vnto hym: Goo thy waye forth agaynst all the kyngdomes of the west/and specially agaynste those that haue despysed my commaundement. Thou shalt spare no reame, al stronge cities shalt thou bryng in subiection vnto me.

B Then Holofernes called together all the captaynes and rulers of all the power in Assyria, and mustred the souldyers vnto the hoste (by the ordre the kige commaunded hym) namely, an hundreth and twentye thousand fightynge men vpon fote, and twelue thousand archers vpon horsebacke. All his ordynaunce sent he before with an innumerable multitude of camels, so that the hoost was wel prouyded for, without and smalle Catell, and that without nombre. He caused corne to be prepared oute of all Syria for his hoste. Moch gold and siluer also toke he out of the kynges house. So he toke his torney he and all his hooste, with charettes, horsmen, and archers: of whom ther were so many, that they couered the grounde of the lande, lyke the grashoppers.

C And when he was gone paste the borders of the Assyrians, he came towarde the great mountaynes of Inge/which lye vpon the left syde of Celicia: and so he went vp in to all their castels, and wanne euery stronge holde. As for the welthye citie of Melothus, he brake it downe, and spoyled all the childzen of Tharsis and the Ismaelites

ites, which lay toward the wylderne, and vpon the south syde of the land of Chelon. He went ouer Euphrates also/and came into Mesapotania, and brake downe all the hye cities that were there, from the broke of Mambre tyll a man come to the see, and he toke the borders in from Celicia vnto the coastes of Japhet toward the south. He caryed away al the Madianites, and spoyled al ther goodes and whosoeuer withstode hym he slewe them wyth the swerde. After this he went downe into the felde of Damascus, in the tyme of the haruestе, and brente vp al the corne and all the trees, and caused the vynes to be cut downe. And the feare of hym fel vpon all them that dwelt in the earthe.

Kynges become wyllyngly subiect to Holofernes. the tyranny and cruelte of hym.

The.iii. Chapter.

A So the kynges and princes of all the cities and landes sent theyr Embassadours: namely, they of Siria and Mesopotamia, Siria Sobail, and Libia, and Celicia, whyche came to Holofernes, and sayde: Let thy wrath ceasse toward vs: It is better for vs to serue the great kyng Nabuchodonosor wyth oure lyues, and to be subiecte vnto thee, then that we should dye and be slayn and sereaue great hurte. Al our Cities and possessions, al mountaynes and hylles al feldes/great and small catell, shepe, goates, horses, and camels, all oure goodes and housholdes, be in thy power, vnder thy subiection be it altogether. We oure selues also and oure childeren wyl be thyne owne, come vnto vs a peaceable Lorde, and vse oure seruice at thy pleasure.

B Then came Holofernes downe from the mountayns wyth horsmen and greate power, and conquered al stronge fensed Cities/and al that dwelt in the lande. And out of all cyties he toke strong men and such as were mete for the warre, to helpe hym. There came such a feare also vpon those countreies that the indwellers of al the cities, the princes and rulers/and the peple together, went forth to mete him as he came, and receaued hi honorably wyth garlandes and torches, with daunses, tabrettes and pypes.

C Neuertheless though they did this, yet myght they not swage his rygorous stommake: but he destroyed their cyties, and hewed downe their wodes. For Nabuchodonosor the kynge had commaunded him, that he shold rote out al ỳ Godes of the lande: to the intent that he only myghte be called and taken for God of the nacions which Holofernes wyth his power brought vnder him. So whē he thorow Syria Sobal, and thorowe al Appamia, and al Mesopotamia, came to ỳ Idumeans, in the land of Gabaa and Septopolye/and toke their cities, and remayned there .xxx. dayes, wherin he caused al the whole multitude of hys hoost to be gathered together.

Israel requyreth helpe of God, agaynst Holofernes. They fast and praye.

The.iiii. Chapter.

A When the childzen of Israel that dwel in Jewrye herde this, they were sore afraied of him. There came soche tremblynge also and feare vpon them, that they sorowed he shulde do vnto the cyte of Jerusalem and thee temple of the lorde, as he had done to other cyties and their temples. So they sent into al Samaria roundabout vnto Jericho/toke in and occupyed al the toppes of the mountaynes, made faste the tounes with wales, and prepared corne for them agaynst the battel.

B Elyachim also the Preest wrote vnto al them that dwelt toward Esdrelon (whiche lyeth ouer agaynste the greate felde by Dotha Jm) and vnto all those by whom men might haue passag vnto them, that they shulde take in the wayes of the mountaynes, whereby there myght be any waye and passag to Jerusalem, and ỳ they sholde holde dylygent watche where any strayte waye was betwixt ỳ mountaynes. And the childrē of Israel did as Eliachim the Preest of the Lord had commaunded them. And al the people cryed ernestly, and humbled ther soules with fastyng and prayers, they and their wyues: The Preestes but on hearty

clothes, and layed the yenge babes before the temple of the Lorde, and couered the fulter of the Lorde with an hearey clothe. And with one accorde they cryed vnto the Lorde God of Israell/ that their childeren should not be geue into a pray, and their wiues into a spoile, that their Cities should not be layd wast, and that their sanctuary should not be vnhalowed, and so they to bee a shame and rebuke vnto the heathen.

C Then Eliachim the hye Preste of the Lorde, went rounde aboute al Israel, and spake vnto them, sayinge: Be ye sure, that the Lorde will hear your petycyons, yf ye contynue stedfast in fastynges and prayers in the syghte of the Lord. Remembre Moses the seruaunt of the Lord, which ouerthrew the Amalechites (that trusted in their myght & power, in their hoost, in their shyldes, in their charrettes and horsmenn) not with weapens, but with holy prayers. Euen so shall all the enemies of Israel be, yf ye contynue in thys worke, that ye haue begonne. So vpon this exortacion they contynued in prayer before the Lord, In so moch that they which offred brent sacrifices vnto the Lorde offred the offringes vnto the Lorde, beynge arayed in their clothes and had asshes vpō their heades. And they all besoughte God from their whole herte, that he wold vyset his people of Israel.

Holofernes is discontent with the Iewes. Achior sheweth vnto Holofernes the maruels of god don vnto the Iewes, for which thig ꝑ rulers vnder Holofernes were very angry with him.

The.v. Chapter.

A AND word came vnto holofernes the Prynce of ꝑ warres of the Assiryans, that ꝑ childzen of Israel prepared them selues to make resystaunce, and how they hadd stopped the wayes betwyxt the mountaynes. Then was he exceading wroth & called al the Prynces of Moab, and the Captaynes of Ammon, and sayde vnto them: Tell me, what people is thys, that keape the in the mountaynes? Or what maner of cities are they? What is their power? Or what māer of host haue they? who ys their Captayne?

And why do they dispise vs (more then al these that dwel in the East) and come not forth to mete vs, that they might receaue vs with peace? Then Achior the Captaine of al the Ammonites answered, and saide: Syr, yf it please thee to heare me, I wyl tel the truth before the concerning this people that dwel in the mountaynes, and there shall no lye goo out of my mouth.

B Thys people is of the generacion of the Caldees, they dwelt fyrst in Mesopotamia, for they wold not folow the goddes of their fathers that wer in the land of the Caldees, and so forsoke they the customes of their fore fathers (which had many goddes) and worshipped one God, that made heauen and earth: which also commaūded them that they shoulde go from thence, and dwel at Haran. Now when there came a death into the whole lande, they went downe to Egipt, and there they dwelt foure hundreth yeares, in which they multiplyed so greately, that their hoost might not be nombred. And when the kynge of Egipt oppressed them and subdued them in buyldynge of hys Cytyes with makynge of claye and Bycke, they cryed vnto GOD their Lorde, whyche punyshed the whole lande of Egypte with dyuers plages.

C Now when the kynge of Egypte let them go their waye, and the plage ceassed, and they folowed after them, to take them, and to bryng them agayne into his seruyce, while they were fleinge awaye, the God of Heauen opened the ꝑ sea, so that the waters stode fast vppon both the sydes as a wal, and there went thorow the botom of the sea drye shod. In the which place when an innumerable people of the Egipcians folowe vpon them thei were so ouerwhelmed with the waters that there remained not one to tel them that came after, how yt happened. So when thys people was passed thorowe the red sea, they came into the wylderneesse of the mounte Synay, where neuer man dwelte afore, & where D the sonne of man had neuer reised. There were the bytter waters made swete for them, that they myght drynke, & .xl. yeares had they mete frō heuē.

Where

where soeuer they wēt (without bowe and arowe, without buckler or swerde) their god fought for the, and caused the to haue the victory. Yee no man was able to hurte this people, excepte it were so that they departed vnfaythfully from ꝑ worshyppyng of the lord ther god. But as oft as they worshypped any other beside ther god he gaue the ouer to be spoiled, to be slayn, & to be put to confusyon. Neuertheles as oft as they were sory for departyng from the worshippe of theire god, the same god of heuen gaue them E power & strēgth to wīstād their enmyes.

Moreouer they slew the kynge of ꝑ Cananites, Jebusites/ Pherezites Hethites Emites and Amorites, and all the myghtye in Hesebon and toke their landes and cytes in possession: and so long as they sinned not in the sight of theire god, it went wel with them, for their god hate the vnrighteousnesse. For in tymes past when they went oute of thee waye, which god had geuen the that they sholde walke in it, they were destroyed in dyuerse kyndes of many nacyons: & many of them were caryed away presoners vnto a straunge countze. But nowe lately they haue torned them selues awaye vnto the lorde theire god, and are come together agayn out of the countrees wher they were scatered abrod and thus haue they conquered these mountaynes, and dwel therin and as for Jerusalē, where their Sanctuary is, they haue it agayn F in possessyon.

And therfor my Lorde, make diligēt inquisition if this peple haue done wickednesse in the sight of the god, then let vs go vp agaynst thē for doubtles their god shal delyuer thē into thy handes/ & subdue them vnto thy power. But if this peple haue not displeased their god, we shall not be able to withstand them, for their god shal defend them, and so shal we be a shame to all the worlde.

Now when Achyor had spoken out these wordes, al the Prynces of Holofernes wer wroth, & thought to slay hym, and sayde one to an other: what is be thys, which darre saye, that the Childeren of Israell are able to withstand nabuchodonosor the kinge and his hoste wher as they are an vnwepened people, G without strength or vnderstandinge of the feates of warre? That Achyor ther fore maye knowe that he hath deceaued vs, we wyll go vp into the mountaynes: and when the myghtye men of them are taken, he also shalbe slayne with the swearde, that all people maye knowe, that Nabuchodonosor is the God of the earthe, and that there is none other wythout hym.

Achior is committed into the handes of ꝑ Iewes by Holofernes. He is tied to a tree, but is loused of the Iewes. The prayer of the people. Achior is comforted of the Iewes.

¶ The.vi. Chapter.

SO whē they had left of spekīg, Holofernes toke sore indignacyon, & sayde vnto Achior. For so much as thou hast prophecied vnto vs, sayinge: that the people of Israell shall be defended of theyre God, I wyll shewe the/ ꝑ ther is none other God but Nabuchodonosor. Yea when we slaye them all as one man, thou also shalt perysh wyth them thorowe the swerde of the Assirians, and al Israell shal be destroyd wyth the, and then shalt thou fele, that Nabuchodonosor is the lord of the whole earth. Then shall the swerde of my knighthode go thorow thy sydes and thou shalt fall downe stickte amōge the wounded of Israell, and shalte not come to thy selfe agayne, but be vt- B terly destroyed wyth them. But if thou thynckest thy prophecy to be true, whye doest ꝑ then chaunge thy colour, why are thou afrayde? Thynckest thou that my wordes are not able to be perfourmed? But that thou mayest know/ that thou shalte feale these thynges with theim, beholde, from thys houre forthe wyll I sende thee vnto yonder People that when the punishment of my swerd (which they haue worthly deserued) falleth vpon them, thou mayest be punished with them.

So Holofernes commaunded hys seruaunts to take Achior, & to cary him vnto Bethulia, and to delyuer hym in to the handes of the childeren of Israel. Then Holophernes seruantes toke hym, and went thorow the playne feld. But whē they drewe nye vnto the mountaies ꝑ slyng casters cam out agaist the

Neues

Neuertheles they gat them awaye by the syde of the mountayne, and bounde Achior hand and fote to a tree, and so left him bound wt withyes and turned agayne vnto their Lorde.

Notwithstandynge the chyldren of Israel wente downe from Bethulia, came vnto him, lowsed hym, brought hym to Bethulia, set him in the myddest of the people, and asked him what the matter was, that the Assyrians had lefte hym bounde.

Olias the sonne of Mycha of the trybe of Symeon, and Charmim (which is also called Gothoniel) were the pryncipal rulers at the same tyme. Now when Achior stode in the myddest of the Senatoures, and before theim al he told the what answer he gaue Holofernes to ỹ thinge that he asked hym/and how Holofernes people wold haue slayne hym for so saynge, and howe Holofernes him selfe was wroth, and commaũded hym for the same cause to be delyuered vnto the Israelites: that whē he ouercame ỹ chyldren of Israel, he myghte commaunde Achior also to be put to death with dyuers tormentes, because he sayde: the God of heauen is their defender.

And when Achior had playnely tolde out all these thigs, all the People fell downe vpon their faces, prayseng the Lorde, and poured oute their praiers together vnto the Lorde, wyth a generall complaynte and weppynge, and said: O Lorde God of heauen and of earth, beholde theyr pryde, and loke vpon our lowlynes, and consydre how it standeth with thy saintes/ād make it to be knowen, that thou forsakest not those, whych holde them fast by thee, and how that ỹ bryngest thē lowe, ỹ presume of them selues, and make theyr boost in theyr own strengthe. So when the weppynge and prayer of the people (whiche they had made the whole daye long) was ended, they comforted Achior, sayig: The god of oure fathers, whose power & strēghe thou haste praysed, shal so rewarde the, that thou shalt rather see theyre destruction. When the lord our god then shal geue hys seruauntes thys lyberty, god be also wyth thee amonge vs: so that if it please thee, thou wt thyne mayest dwel with vs.

Nowe when Olias had ended the councel, he toke him into his house, and made a greate supper, called the elders to it, and so they refreshed thē selues after the fasting. And afterwarde was al the people called together/which made their prayers al the nyght longe in the congregacion, and besought the god of Israel for help.

¶ Bethulia is besieged of Holofernes. The people requireth help of god. Thei of Bethulia wold geue ouer the cyte for wāt of water. The prayer of ỹ people with feares and lamētacion.

¶ The. vii. Chapter.

The nexte daye, Holofernes commaũded his host, to go vp agaynst Betulia. There were an. C. & xx. M. fightig men on fote, and two & twētye thousande horsemen, besyde the preparing of theim that were wonne: and came to them on euery side out of ỹ cōtrees and cyties which he had taken. All these prepared them selues vnto the battel agaynst the Israelites, and cam on by the hil side, vnto the toppe that lieth ouer agaynst Dothaim, from the place which is called Belma, vnto Chelmon that lyeth toward Esdrelon.

Now when the chyldren of Israel sawe so greate a multitude of the Assirians they fel downe flat vpon ỹ ground, strawed ashes vpon theyr heades and prayed with one accord, that ỹ god of Israel wolde shew his mery vpō hys people. And so they toke their wepōs, and sat betwixt the mountaines in the narow place, & kept ỹ waie daie & night. But while Holofernes was goig about he founde the water spring, which from the South syde was conueied into the cyte by a cōdite: this commaũded he to be dyuerted another waye, and to cut ther condyte in sonder. There were welles also not farre from the walles, which they vsed secretly more for pleasure then for necessyte.

Then went the Ammontes and the Moabytes vnto Holofernes/and said: the childrē of Israel trust nether in spere nor arow, but haue takē in and kepte ỹ mountaynes & hylles. That ỹ mayst ouercom thē therfore wythoute the stryking of any battayl/set mē to kepe the welles, that they drawe no water out of them: so shalt thou destroye them without swerde, or at the least they shal be so feable, that they muste be fayne to geue ouer the cite, which they thinke not able to be wonne/for so moche as it lyeth in the mountaynes. These wordes pleased Holofernes wel, and al his men of warre and he set an hundred men at euery wel rounde about.

And when this watth had endured twentye dayes/that Cisternes and all that had water, fayled them that dwell in the cyte of Bethulia, so that in that whole cyte they had not dronken ynough for one dai/ for the people had water geuen them daylyin a measuer. Thē came the men and wemen yonge persōnes and childrē al vnto Olyas ād sayde al with one voyce: God be iudge betwyxte vs and the, for ỹ hast dealt euell wt vs: thou wouldest not speake peccable with the kyng of the Assyrians therfore hath God solde vs in their handes and there is noman to helpe vs where as we are brought downe before there eyes in thirst and greate destruccyone/ Therfore gather yow together al these people that be in the cyte, that we maye al yelde oure selues willingly vnto the people of Holofernes: for better it ys ỹ we be captyryne and prayse the Lord wt our lyues, then to be slayne and perithe and to be laughed to scorne & shamed of euery man when we se oure wiues and childrē dye before our eyes. We take heauen and erth to recorde and the God of oure fathers (whiche punytheth vs according to the deserupig of oure sinnes) and geue you warnynge, that ye geue vp the cyte now in to the power of Holofernes hoost, that our ende maye be shorte wt the swerde, whych els shal endure long for wāt of water ād for thirst.

When they had spokē out these wordes, there was a greate weppyng & howlyng in the whole congregacion, ād that of euery man, and they cryed an whole houre longe vnto God with one voyce, saiēg: we haue sined with our fathers, we haue don amis, we haue dealte wickedly.

Thou that art gracious haue mercy vpon vs, punish oure vnrighteousnes wt thyne owne scourge, and geue not those ouer that knowledge thee/ vnto a people whiche knoweth thee not, least they say among the heythen: where is theyr God?

And when they were so wery wyth this cryeng and weping, that they held theyr tonges, Olyas stode vp wyth watery eyes, and sayde: O take good hertes vnto you (dere bretheren) and bee of good cheare, and let vs wayte yet these fyue dayes for mercye of the Lorde: peraduenture he shall cut away hys indignacion/and geue glory vnto hys name. But if he helpe vs not when these fyue dayes are paste/ we shall doo as ye haue sayde.

¶ Of ỹ vertuous womā Judith, which reproueth the aunciētes because they tempted the lord. She also moueth thē to encorage ỹ herden ỹ people, and sheweth her cōsel agaynst ỹ enemies of ỹ Jewes.

The. viii. Chapter.

And it happened when these wordes came to the eares of Judith a wyddowe, which was the daughter of Merary, the sonne of Idor/ the sonne of Joseph/the sonne of Oseah, the sonne of Elai, the sonne of Jamnor, the sonne of Jedeon, the sonne of Raphoim, the sonne of Achitob, the sonne of Melchia, the sunne of Enam, the sonne of Nathonia, the sunne of Salathyell the sonne of Simeon, the sonne of Ruben. And her husbād was called Manasses, which dyed in the dayes of the barley harueste.

For whyle he was byndynge the sheaues together in the felde, the heate came vpon hys hed, and he dyed at Bethulya his citie, and there was he buryed beside his fathers. Now was Judith hys desolate wyddowe three yeares ād syxe monethes. And in the hyer poztes of her house she made her selfe a prayuy chamber, where she dwelt beinge closed in with her maydens. She ware a sinock of heatre, and fasted all the dayes of her lyfe, excepte the Sabbathes, and newe moones, and the solempne dayes that ỹ people of Israell kept. She was a beryfayre and bewtyfull person. Her husbande also, had lefte her gret rychesplentuous

plenteous houshold, greate vnmoueable possessions and many catel. This Judith was a woman of a very good report with euery one, for she feared the Lorde greatly, and there was no body that spake an euell worde of her.

When this Judith herde, how Ozias had promysed the people, that after the fyfte daye he wolde geue vp the cytie vnto the Assyrians, she sent for the elders Chabri and Charmyn, & when they cam to her, she sayde: what thynge is this, wherin Ozias hathe consented, that yf God helpe not within fyue dayes, he wyl geue ouer the citie to the Assyrians: What are ye, that ye tempte the Lorde? This deuice obtaineth no mercy of God, but prouoketh hi vnto wrath & displeasur. Wyl ye set the mercy of ỹ Lorde a time and appointe him a daye after your wil? Nevertheles, for so moch as the Lorde is pacyent, lett vs rather amende ourselues, pourynge out teares, and besechyng him of grace. For God threateneth not as a mã, nether wyl he be prouoked vnto wrathe as the childzen of men. And therfore let vs herkelye fall downe before hi, & serue hym wt a meke spirite, and wyth wepinge eyes, saye vnto the Lorde, that he deale with vs accordyng to hys owne wyll and mercy: that lyke as our herte is now bexed, and brought lowe thorow the pryde of them/ it maye so be comforted throw hys grace: in so muche as we folow not the synnes of our fathers, whych forsoke their GOD, and worshipped other GODDES: for the whyche synne they perished with ỹ swerd, were led ouled ād brought to shame of al their enemies. As for vs, we know non other God but only him, for whose comfort let vs tary with mekenesse. He shall require and make iquisitiō for our bloud, from the veracions of our enemyes: he shal bringe downe al the Heythen, that ryse vp agaynste vs, and put theym to dishonoure, euen the lorde our god.

Therfore deare brethren, seyng ye are the honorable and elders in the people of God, vnto whome all the people haue respecte, and vpon whom the lyfe of the people standeth, lyft vp their hertes with your exortacion, that they may cal to remembraunce, how oure fathers also in tymes paste were tempted, that they might be proued, if they worshypped their god a ryght. They ought to remembre/ howe oure father Abrahā beynge tempted/ and tryed thorow many trybulacions, was founde a louer & frende of God: So was Isaac, so was Jacob, so was Moses, and al they ỹ pleased god/ beynge tryed thorow many troubles/ were founde stedfast in fayth: agayn they ỹ receaued not their tētacions with the feare of god, but put them selues forth with vnpacyency ād murmuring agaynste god perishe of ỹ destroyer, and were slayne of serpentes. And therfore should not we vndertake to be auenged, for the thing that is don vnto vs: but to cōsydre, that al these punishmentes are farre lesse then our synnes and mysdedes. Beleuing also/ that this correccyon commeth vnto vs (as to the seruaunts of God) for a mēdment, and not for our destruccion.

Then sayde Ozias and the elders vnto Judith: All that thou speakest/ is true, and no man can reproue thy wordes. Pray thou for vs now therfore vnto god, for thou art an holy woman, & fearest god. And Judyth sayde vnto them, Beynge ye know we, that my wordes are of God, then proue my cōcel and deuyce, if it be of God: & beseche God, that he wil bringe my councell to good ende.

Thus haue I deuysed: ye shall stande this night before the porte, and I wyl go forth with Abra my mayden: Pray ye therfore vnto god, that he wil graciously remembre the people of Israel within fiue dayes, as ye haue said. As for the thynge that I goo vn hande wyth all, aske ye questions of yt, tyll I open it vnto you my selfe: doo ye nothinge els but praie vnto the lord your GOD for me. Then Ozias the prince of the People of Juda sayde vnto her: Go thy waie in peace and the Lorde be with thee, that we maye be auenged of our enemyes. And so they went from her agayne.

¶ They prayer of Judith for the victory.

The.xi. Chapter.

Now when they were gone their waye/ Judith went into her oratory, put on an herye smocke, strowed ashes vpon her hed/ fel downe before the lord, and cried vnto him, sayenge: O Lord god of my father Symeon, which gauest him a sweard for a defence agaynst ỹ enemies, that vsed vyolence and wylfulnes, and that rauished the virgin and put her to dishonesty. Thou that gauest their wiues into a praye, and their daughters into captyuite, and al their praye for a spoile vnto thy seruauntes, which haue a zeale vnto the, helpe me widdow, O Lord my god I beseech the: For thou hast done al thinges from the beginning, and loke what thou haste taken in hande and deuysed, it came euer to passe. For al thy wayes are prepared, ād thy iudgmētes are done in thy euerlastinge for knowledge. O loke now vpon the armes of the Assiryans, lyke as yt was thy pleasure some tyme to loke vpon the host of the Egyptyans, when they being weaponed, persecuted thy seruāunts, & put their trust i their charettes, horsme nand in ỹ multitude of theyr men of warre. But ỹ lokest vpon their hoost casting a thycke darcknes before them: and when theye came into the depe, ỹ waters ouer whelmed them.

Euen so Lord let it go with these that trust in the power of the multitud of their men of warre, in their charettes, arowes and speares, and knowe not/ ỹ thou only art our god, whych destroyest warres from the beginning, and ỹ thou art the Lord. O lyfte vp the arme nowe lyke as euer from the begynninge, and i thy power bryng ther power to naught cause their myght to fal in thy wrath. They make ther boast, that they wil vnhalow and defyle thy Sāctuary, and to wast ỹ tabernacle of thy name & to caste downe the horne of thine aulter wt their swerde. Bryng to passe (O Lord) that the pryde of the enemy maie be cut downe with his owne sword that he maye be taken wyth the snare of hys eyes in me and that thou maiest smite theym with the lyppes of my loue. O geue me a stedfast mynde, that I may despyse hi and hys strenght, and that I maye destroy hym.

Thys shall bringe thy name an euerlastinge remembraunce/ yf the hande of a womā ouerthrow hym. For thy power (O Lorde) standeth not in the power of men, neyther hast thou anye pleasure in the strenght of horses. There was neuer proude persoune that pleased thee, but in the prayer of the humble and meake hath thy pleasure bene euermore.

O thou God of the heauens, thou maker of the waters, & Lord of all creatures, heare me poore woman, callynge vpon the, and put tyng my trust in thy mercye. Remembre thy couenaunte O Lorde, and myntster wordes in my mouthe, and stablysh this deuyce in my hert, that thy house maye contynue stil in holynesse, and that all the Heathen maye know and vnderstand, that thou arte God, and that there is none other but thou.

¶ Judith decketh hir self to go to Holofernes. The blessing that the elders gaue Judith. Holofernes is in loue with Judyth.

The.x. Chapter.

And whan she had lefte of cryenge vn to the Lorde, she rose vp from the place, where she had layen flatte before the Lorde, and called her mayd, wente downe in to her house, layed the heartie cloth from her, put of the garmentes of her widdowhode, washed her bodye, anoynted hir self wyth precious thinges of swete sauour, bryded and plated her heare, set an hoode vpon hir heade, and put on soche apparel as belongeth vnto gladnesse, slippers vpon her fete, armelettes, spanges, earynges, fynger ryuges, and decked her self wt al her best arraye.

The Lord gaue her also a specyal beutie and fairnesse (for al this decking of her selfe was not done for any volyptuousnes and pleasure of the flesh, but of a ryght discrecion and duty, therfore did the lorde encrease her bewtye) so ỹ she was exceading amiable and wel fauoured i al mennes eyes. She gaue hir maide also a bottel of wyne, a pot wyth oyle, pottage, cake bred and chese/ and went her waye.

Now

B Now whan she came to the porte of the cytye, she founde Osias and the elders of the cite waytinge there. Whyche when they sawe her, they were astonied, and marueled greatly at her bewtye, neuerthelesse they axed no questyon at her, but let her go/sayinge: The god of oure father geue the his grace, and with his power performe al the deuice of thy hert: that Jerusalem maye reioyce ouer the, and that thy name maye be in ỹ nober of the holy and righteous. And al they that were there, saide with one voyce: so be it, so be it. Judith made her praier vnto the Lord, and went out at the porte, she and her mayde.

And as she was going downe the mountayn, yt happened that about the springe of the daye, the spyes of the Assyryans met with her, and toke her, sayenge: whence comnest thou? Or whither goest thou? She answered: I am a daughter of the Hebrues, and am fled from theym, for I know, that they shalbe geuen vnto you to be spoyled: because they thought scorne to yeld them selues vnto you, that they myght find mercy in your sight. Therfore haue I deuised by my selfe after this maner: I wyl go before the prince Holofernes, and tel him al their secretes, and wil shewe him, how he may com to the, and winne them, so that not one man of his hoste shal perish.

And when these men had herde her C wordes, and considered her fayr face they were astonied (for they wondred at her excellent bewtie) and sayde vnto her: Thou haste saued thy life by fyndynge out this deuice, that thou wolde st come downe to our lorde: and be thou sure, ỹ when thou comest vnto him, he shal intreate the wel, and thou shalt please him at the hert. So they brought her into Holofernes pauylion/and tolde him of her: Now when she came in before hym, immediatly he was ouercome and taken with her bewty. Then sayde his seruauntes: who wolde dispyse the people of the Jewes that haue so faire women? Shoulde we not by reason fight agaynst them for these? So whe Judith saw Holofernes sytting in a canapy/that was wrought of purple, silcke, goulde/ Smaragde and precious stones, she lowted fall vpon hym, and fell downe vpō the earth, and Holofernes seruauntes toke her vp agayne, at theyr Lordes cōmaundement.

Holofernes requireth of Juda the cause of her comming, which grueth hym a subtill answer.

The.xi. Chapter.

THen saide Holofernes vnto her: be of good cheare, and feare not in thine herte, for I neuer hurt man, that wolde serue Nabuchadonosor ỹ kyng. As for thy people/yf they had not despised me. I should not haue lift vp a speare agaynst them. But tell me now, what is the cause that thou art departed from them, and wherfore art thou come vnto vs. A

And Judith sayde vnto hym: Syr/ vnderstande the wordes of thy handmayden: for if thou wylte doo after the wordes of thy handmayden, the Lorde shall bringe thy matter to a prosperous effecte. As truly as Nabuchodonosor a Lorde of the lande liueth/and as truly as hys power liueth, whych is in ỹ, to the punishement of all men that doo wronge, all men shall not onely be subdued vnto hym thorowe thee, but al the beastes also of the felde. For all people speake of thy prudente captiuitie/and it hath euer bene reported, how thou only art good and myghtie in all hys kyngdome, and thy discretion is commended in all landes.

The thynge is manifest also, that Achior spake, and it is wel knowen, what thou commaūdedst to do vnto him. For B thys is playne and of a suerty, that our God is so wroth with vs (by the reason of oure synnes) that he hath shewed by hys prophetes vnto the people/how ỹ for oure synnes he wyll delyuer them ouer vnto the enemye. And for so muche as the chylderen of Israell knowe that they haue so displeased theyr god, they are sore afrayde of thee.

They suffre great honger also/and for wante of water, they are dead nowe in a manner. Moreouer they are apointed to slay all theyr catel/that they maye drincke the bloud of them: and are purposed, to spende al the holy ornamentes of

theyr God (whiche he hathe forbydden them to touche) for corne wyne, and oyle. Seing nowe that thei do these thinges, it is a playne case, that they must nedes be destroyed. Whych when I thy handmayden perceaued/I fled from theim, and the Lorde hath sent me vnto the, to shewe the these thinges. For I thy handmayden worshippe God euen here nowe beside the, and thy handmayden shal go forth, and I wil make mi prayer vnto God/and he shal tel me, when he wil reuenge them their sinne: then shal I cōe and shewe the and bringe the thorow ỹ middest of Jerusalem, so that thou shalt haue al the people of Israel, as they D without a shepherde: there shal not a dogge barcke agaynst the. For these thinges are shewed me by the prouydence of God: and for so much as God is displeased with them, he hath sent me to tell the the same.

These wordes pleased Holofernes and al his seruauntes, which marueled at the wisdome of her, and sayde one to another: there is not suche a woman vpō earth, in bewtye and discretyon of wordes. And Holofernes sayd vnto her: god hath done well, that he hath sent the hyther before thy people, that thou mayst geue them into oure handes. And for so muche as thy promesse is goodde, yf thy God performe it vnto me, he shalbe my God also/and thou shalt be exalted aboue at ỹ court of Nabuchodonosor, and thy name shalbe spoken of in all the lande.

Holophernes commaunded ỹ Judith be well intreated. She desireth licence to go out in the night season to prayer, and obtayneth it. Vagao is sēt vnto her to moue her to come in to Holofernes to a banket, and she commeth. Holofernes is dronke.

The.xii. Chapter.

A THen commaūded he her to go in, where hys treasure laye, and charged that she shoulde haue her dwellynge there, and appoynted what should be geuen her from his table. Judith answered him and sayde: As for thy meate that thou haste commaunded to geue me, I maye not eate of it as pow (lest I displeake my god) but wil eat of soche as I haue brought with me.

Then sayde Holofernes/vnto her: If these thinges that thou haste brought with thee sayle, what shall we do vnto the? and Judith sayd: As truly as thou lyuest my Lord, thy handmayden shall not spende all thys/tyll God haue brought to passe in my handē, the thynges that I haue deuised. B

So hys seruauntes brought her into the tent, where as he had appointed. And as she was goinge in, she desyred that she myght haue leaue to go forthe by nyght and before day, to her prayer and to make intercession vnto the lord. Then commmaunded Holofernes hys chamberlaynes, that they shoulde go out and in at her pleasure, to pray vnto god those three dayes.

And so in the nyght season she wente forth into the valley of Bethulya, and washed her selfe in well water. Then went she vp, and besought the Lord god of Israell that he would prospere her waye, for the delyueraunce of hys people. And so she wente in and remayned cleane in her tente, tyll she toke her mea te in the euenīnge. C

Upon the fourth daye it happened, that Holofernes made a collye supper vnto hys seruauntes, and sayde vnto Vagao hys Chamberlayne: Go thy waye and counsel thys Hebreuesse/that she maye be wyllīng to consent to kepe company wyth me. For it were a shame vnto all the Assirians/that a womanne shoulde so laugh a man to scorne, that she were come frō hym vnmedled with all.

Then wente Vagao vnto Judith and sayde: Let not the good daughter be afrayed, to come into my Lorde, that she maye be honoured before hym that she maye eate and drinke wyne/and be merry wyth hym. Unto whome Judith answered: Who am I, that I should say my Lorde nay? what soeuer is good before hys eyes/I shal do it: and loke what D is hys pleasure, that shall I thynche well done/as longe as I lyue.

So she rose vp, and decked her selfe wyth her apparell, and wente in, and stode before hym. And Holofernes herte was whol moued/so that he brent in despite towarde her. And Holofernes sayde vnto her: drincke nowe and sytte downe, and be merye, for thou haste found fauoure before me: Then sayde Judith:

Syr I wyll drynck, for my mynd is me
lyer to daye, then euer it was in all my
lyfe. And she toke and ate and dranck
before hym, the thynges that her mayd
en had prepared for her. And holofernes
was merp with her, and dranck more
wine, then euer he did afore in hys lyfe.

Holofernes sleped for very dronkennes, Judith cut
teth of his heade, and goeth therwith to her owne
people: of whome she is receaued with ioy. Theyge
ue thākes vnto God, for their delyuraūce. Judith
speaketh vnto Achior, which maruelled at her feate
done to Holofernes.

The. xiii. Chapter.

A NOw when yt was late in ỹ
nyght hys seruauntes ma-
de haste euerye man to hys
lodgyng. And Bagao shut
ỹ chambre doze, and went
hys way, for they were all ouerladen w
wyne. So was Judith alone in the chā-
ber. As for Holofernes he laye vppon ỹ
bed all dronckē/and of verye dronc-
kennes fell a slepe.

Then commaunded Judith her maydē
to stonde without before the doze / and
to wayte. And Judith stoode before the
bed, making her prayer wyth teares, & m
moued her lyppes secretlye & said: Stren
gthen me O Lord God of Israell, and
haue respect vnto the workes of my hā-
des in thys houre, that thou mayest set
vp thy Citie of Jerusalem lyke as thou
hast promised: O graunte that by the I
maye performe the thynges, whyche I
haue diuised thorowe the beleue that I
haue in thee.

B And when she had spoken this, she wen
te to the bedsteade, and lowsed the swer
de that hanged vpō it, and drew it out.
Then toke she holde of the heavye loc-
kes of his heade, and sayde: Strength
en me O Lord God in thys houre: ād
wyth that, she gaue hym two strokes
vpon the necke, and smote of his head.
Then toke she the canapy awaye, and
rolled the deed body alyde. Immedia-
tly she gat her forth, and delyuered the
head of Holofernes vnto her mayden,
ād bad her put it in her walet. And so
these two went forth together after th
eir custome, as though they wold pray
and so passed by the Hoost, and cam
thorow the valley vnto the port of the
cyte. And Judith cryed afarre of vnto
the watchmen vppon the walles:

Open the gates (sayde she) for god is
w vs whiche hath shewed his power in
Israel. And when they harde her voyce
they called the elders of the cyte together C
And they came all to mete her litil and
greate younge ād olde, for they thought
not that she sholde haue come so soone:
So they lyghted candels, and gathered
aboute her euerychon: but she wente vp
into an hey place, and caused silence to
be proclamed.

When euery man now held his tōg
Judith sayde: O prayse the Lorde oure
god for he hath not delyuered nor forsa
ken thē/that put their trust in him: and in
me his handmayde he hath performed
his mercy, which he promysed vnto the
hoste of Israel: yee in my hand this same
nyght hath he slayne the enemye of hys
people.

And with that she toke forth ỹ head
of Holofernes out of the wallet and shew
ed it them, saying: Behold the head of D
Holofernes the captayne of the Assirias
and this is the canapy, where he laye in
his dronkennes: where the Lorde oure
god hath slayne hym by the hande of a
woman.

But as truly as the Lord lyueth his
Aungel hath kepte me, goinge thither,
remaynyng there and comming hether
agayn from thence. And the Lorde hath
not suffred me his handmayden to be de
fyled, but without any fylthynes of sine
hath he brought e me agayn vnto you: ād
that with great victory, so that I am es
caped, and ye delyuered. Geue thākes
vnto him euerychone/for he is gracios
and his mercy endureth for euer.

So they praysed the Lord altogether
and gaue thankes vnto him. And to her
they sayde: The Lord hath blessed thee
in his power/for thorowe thee he hathe
brought oure enemyes to naughte. And
Ozias thee chefe ruler of the People of
Israel, sayde vnto her: Blessed art thou
of the Lorde the hye God, a boue all we C
men vpon erth.

Blessed be the lord, the maker of he
auen and earth, which hath gyded the a
right to wound and to smite of the head
of the Captayne of oure enemyes.
For this day he hath made thy name so
horyble ỹ thy prayse shall neuer come

out of the mouth of men, which shal al
way remembre the power of the lord:
seing thou hast not spared thine owne
self, but put the in leopardy, considrig
the anguyshe and trouble of thy peo-
ple, and so hast helped their fal before
God our lord. And al the people sayde:
Amen Amen.

Achior also was called, and he cāe
Then sayde Judith vnto hi: The god D
of Israel vnto whom thou gauest wit
nes, that he woulde be auenged of hys
enemies, euen he hath thys night tho-
rowe my hande smitten of the head of
al the vnfaithful. And that thou maist
se that it so is, beholde thys ys ỹ head
of Holofernes, which in his presumtu
ous pryde despised the God of the peo-
ple of Israel, and threatened the wyth
destruction, saying: when the people of
Israel is taken, I shal cause thee also
to be slyckte with the swearde.

Whē Achior saw Holofernes head, he
fell downe vpon his face to the grouid
for very angupsh and feare, so that he
sownded withal. But after that he
was come agayne to hym selfe, he fell
downe before her, & prayed her, saieg:
Blessed art thou of thy God in al the
tabernacles of Jacob: for al the people
that heare of thy name, shal prayse the
God of Israel because of the.

¶ The counsel of Judith. Achior being an heathen
man turneth to God. The Assyrians are afraid of
the Jewes.

¶ The. xiiii. Chapter.

A JUdith sayde vnto all the peo-
ple: herken heare me. Stycke
vp thys head vpon your wal
les, and when the sonne ary-
seth, take euery man his wea
pon, and fal out violently: not as thou-
ge ye wolde go best them, but renne
vpon them, with violence. When the
spyes in the tentes se thys, they shal of
necessite be compelled to flie backward
and to rayse vp their captayne to the
battel. So when their captaines com
into Holofernes pauilyon, and fynd ỹ
dead body wrapped in the blud, fearful
nes shall fall vppon them: and when
ye perceyue that they flie, folowe them
without al care, for god shal deliuer thē
B vnto you, to be destroyed.

Then Achior seyng the power of god
which he hath shewed vnto the people
of Israel, fel from his heathenyth be-
leke, and put his trust in God, and let
him selfe be circumsitted: ād so was he
wombred among the peple of Israel,
he and al his posterite vnto this dai.

Now was soone as it was daye, they
stycke vp Holofernes head vppon the
walles, and euery man toke his wepe,
& so they went out with an horrible cry.
When the spies sawe that, they ranne
vnto Holofernes tente. And they that
were wythin the tente, came before his
chamber, and made a greate rustlinge
to wake him vp/because they thought
wyth the noyse to haue raysed hym.
For there durst not one of the Assirias
knocke, go in or open.

But when the captaynes and prynces C
and all the chefe in the kynge of the As-
syrias hoost came together, they sayde
vnto the chamberlaynes: Go your way
in, and wake him vp, for thee myse are
crepte out of their holes, and darre pro
uoke vs vnto battayll. Then wente Ba
gao in to hys chamber, stode before the
bed, and clapped wyth hys handes, for
he thought he had ben slepyng wyth J
udith. But when he had herkened perf
ectly wyth hys eares, and coude perce a
ue no sterynge, he wente nyer to the bed
& lift it vp, & thē saw he the ded body of
Holofernes lieng there without a head
weltred in hys bloude vpon the earth.
Then cryed he wythe loude voyce and D
wyth weping rent hys clothes/and wēt
into Judiths tent, and founde her not.
And so he lepte out vnto the people, &
sayde: one woman of the Jewes, hathe
brought all Nabuchodonosors people
to shame. For lo Holofernes lyeth vp-
pon the ground and hath no head.

When the chefe of the assirians host
herde that, they rent theyr clothes, and
there fell an innumerable feare and trē-
bling vpon them/so that/theyr mynde
were sore afrayed. And there was an ex-
ceedinge greate crye in the whole hoost.

The flyght of ỹ Assirians. The pursute of Israel
after them. Israel becometh ryche by the spoyles of
the Assirians. Judith is prayed of Ieoacim and of
the people.

The. xv. Chapter.

A NOw when al the hoste herd that holofernes was heded their mynd and councel fell frome them: and soche a fere came vpon the, that they vndertoke to defende them selues by flieng away: one spake not to another, but hanged down their heades, left al behid them, and made hast to escape from the Hebrues: for they hearde, that they were hastyng to come after with their wepes/ & so they fled by the wayes of ỹ feldes, & thorowe al the fore pathes of the dales. And when the childzen of Israel sawe ỹ B they fled, they folowed vpon the, & wet downe with trompettes, blowyng & making a great crie after them. As for the Assyrians, they had no ordre, and kept not them selues together, but fled, euery waye. Neuertheless the children of Israel fel vpon them with one company and ordre/ and discomfetede as many as they myght get. And Oseas sét messagers/ vnto al the cities and countres of Israel.

C So al the regions and euery cytie sent out their best men after them in harnesse/ and smote them with the swerde, tyll they came to the vttermost part of their borders. And the other that were in Bethulya came into ỹ rentes of the Assirias and toke al that they which were fledde had left behynd them, and so they foũde great good. And they that came agayne to Bethulya from the battel, toke wt thẽ soche thinges as had bẽ thers, ther was no nombre of the cattel, and of all costly Jewels/ so that from the lowest vnto thee hyest they were al made ryche of the spoiles of them. And Joachim the hye preest at Jerusalem, came to Bethulya with al the elders, that they myght se Judyth.

D Now when she came out vnto thẽ they begane al to praise her with one voyse, sayenge: thou worshyppe of thee cyte of Jerusalem/ thou ioye of Israel/ ỹ honoure of oure people, thou hast done manly and thy hert is comforted/ because thou hast loued clenlynes and chastytee, and hast knowẽ no man but thine owne husband: therfor hath the hand of the Lord comforted the, and blessed shalt thou be for euer. And all the people sayd: so be it so be it.

In thyrtie dayes couide the people of Israel scarce gather vp the spoyles of the Assirians. But al that belonged vnto holofernes, and had bene hys specially (whether it were of golde, of syluer, precious stones, clothinge and all ornaments) they gaue it vnto Judith. And al the people reioysed, both wome, maydens/ and yong people wyth pypes and harpes.

The songe of Judith for the victorye: After the victory obtayned, the people commeth to Jerusalem to worshyppe and prayse god.

The .xvi. Chapter.

THen songe Judith thys songe vnto the Lorde: Begyn vnto the Lorde vpon the tabrettes, synge vnto the lord vpon the cymbales. O singe vnto hym a newe songe of thankesgeuinge, be ioyfull and call vppon hys name. It is the Lorde that destroyeth the warres, euen the Lorde is his name. Which hath pitched hys Tentes in the myddeste of his People, that he myghte delyuer vs from the hande of al oure enemyes. Assur came out of the mountaynes, in the multitud of hys strenght. His people stopped the water brookes, and theyr horses coured the valleis. He purposed to haue brent vp my lande, and to sleye my yonge wen with the swerde, He wolde haue caryed awaye my childeren and virgyns into captiuitee, but the almightie Lorde hurte hym, and deliuered hym into the handes of a woman, whych brought hym to confusyon. For theyr mightie was not destroyed of ỹ yonge men. It was not the sonnes of titan that slewe hym, nether haue the greate gyauntes set them selues agaynst hi but Judith the doughter of Merari wher fayr beutye hath discomfyted hym and brought hym to naughte. For she layed away her widdowes garment and put on the apparell of gladnes in the reioysinge of the childeren of Israell: she anointed her face, and bound vp her here in an hoode, to begyle hym. Her slippers rauished hys eyes/ her beutye captiuated hys mynde, wt the swerde smote she of hys neck. The persians were astonied at her stedfastnes, & ỹ medes at her boldnes. Thẽ houled ỹ armis of ỹ assirias/ whẽ myne syple appeared dyz of thirst

The

B The sonnes of the daughters haue perced them thorow, and slayne them as fugityue chyldren: they perysched in the battayll, for the very feare of the Lord my God. Let vs synge a songe of thanksgeuynge vnto the Lorde, a newe songe of prayse wyl we syng vnto our god. Lorde, Lorde, thou arte a great God, myghtye in power, whom noma may ouercome. All the creatures shuld serue the: for thou spakest but the word, and they were made: thou sentest the spryte, and they were created, and no man can withstande thy voyce. The mountaynes shall moue from the foundacyons with the waters, the stony rockes shall melt before the lyke wax. But they that feare the: shalbe greate withe thee in all thinges. Woo vnto the people that ryse vp agaynst my generacyon, for the Almyghtye Lorde wyll auenge hym selfe of them, and in the daye of iudgement C wyll he vysyt them. For he shall geue fyre and wormes in to ther flesh, that they may burne and fele it for euermore. After this it happned, that after the victori all the people came to Jerusalem, to geue prayse and thankes vnto the Lorde. And when they were purysyed, they offred all their brent sacrifices and ther promysed offrings. And Judith offred all Holofernes, Weapens, and all the Jewels, that the people had geuen her, and the canappe that she toke from his bed, and hanged them vp vnto the Lorde. The people was ioyfull, as the vse is: and this ioy by reason of the victory wyth Judith, endured three monethes, So after these dayes euery man went home agayne, and Judith was in great reputacyon at Bethulia, and right honorably taken in all the lãd of Israell. D Unto her vertue also was chastitee ioyned, so that after her husbande Manasses dyed, she neuer knew man al the dayes of her lyfe. Upon the hye solempne dayes she went out wythe greate worship. She dwelt in her husbands house an hundreth and fyue year/ and left her handmayde free/ and dyed, and was buryed besyde her husband in Bethulia. And all the people mourned for her seuen dayes. So longe as she lyued, ther was none that troubled Israell, and many yeares also after her deathe.

The daye wherin this victory was gotten, was solempnely holden, and reckened of the Jewes in the nombre of the holy dayes, and it is yet greatly holden of the Jewes euer sence, vnto thys day

The ende of the boke of Judith.

¶ The reaste of

The Chapters of the boke of Esther which are nether founde in the Hebrue nor in the Chalde.

The dreame of Mardocheus.

The .xi. Chapter after the latyne.

A MArdocheus the sonne of Jair the sonne of Semei/ the sonne of Cisei of the trybe of bẽiamyn a Jewe: whych had hys dwellinge in Susis, a man of greate reputacion, and excellent amonge all them that were in the kynges court. (Neuertheless he was one of the presoners whom Nabuchodonosor the King of Babylon had caried awaye from Jerusalem vnto Babylon wyth Jechonias the kynge of Juda) In the second yeare of the raygne of great Artaxerses in the fyrst day of the Moneth Nisan, had this mardocheus such a dreame: He thought he herde a great tempest, horrible thonder clappes, erthquakes, and great vproare in the lande: and that he sawe two greate dragons ready to fyght one agaynst an other. Their cry was great at the wyche roaringe/ and crye all the heathen were vp, to fight against the rightuous people. And the same Daye was full of Darckenes and verye vncleare, full of trouble and anguysh/ yea a greate fearefulnesse was there in the lande. The rightuous were amased for they feared the plage & euell, that was deuysed ouer thẽ and were at apointe wyth them selues to dye, so they cryed vnto god: and whyle they were cryeng, the lytell well greawe into a great ryuer and into many waters And wt that it was day, & the sunne rose vp agayne. And the lowly were exalted and deuoured the glorious & proud

Now whē Mardocheus had sene thys dreame, he awoke, and mused stedfastly in his herte, what god wolde do: ād so he desired to know al the matter, ād his mind was therupon vntil the nyght.

Mardocheus vttereth the treason deuised agaynst the king, and is therfore rewarded of hym.

The.xii. Chapter.

A Ā ẏ same time dwelt Mardocheus w̄ bagatha & tares ẏ kiges chāberlaines & porters of ẏ palace. But whē he herd their deuice, & had diligētly cōsidred ther imaginatiōs, he preued ẏ they wēt about to late ther cruel hādes vpō ẏ kig Artaxerses: ād so he certified the kinge therof. Thē caused ẏ kig to examē ẏ.ii. gelded w̄ tormētes. And whē they had graūted it, they were put to deth. This ẏ kig caused to be put i ẏ cronicles for ā euerlastig remēbrāce & mardocheus wrote vp ẏ same matter: so ẏ king cōmaūded ẏ mardocheus shuld do seruice i ẏ court, & for this faithfulnes of his, he gaue hi a reward. But Amā ẏ sōne of Amadathu ẏ Agagit which was holdē i grete honor & reputatiō i the kinges courte vndertoke to hurte Mardocheus & his people, because of ẏ two chamberlaines ẏ were put to death.

The coppye of the letters of Artaxerses agaynst the Iewes. The prayer of Mardocheus.

The.xiii. Chapter.

THe grete king Artaxerses which raigneth frō India vnto Ethiopia/ouer an. C & vii. & xx lādes, sēdeth his frēdly salutatiō vnto all the princes & debites of ẏ coūtres / which be subiect vnto his dominiō. Whē I was made lord ouer many people, & had subdued ẏ whole earth vnto my dominiō/ my mind was not w̄ cruelte & wrōg to exalt my self by ẏ resō of my power: but purposed w̄ equite alwat & gētlines, to gouerne those ẏ be vnder my iurisdicti on, & wholy to set thē i a peceable lefe, & therby to brig my kigdō vnto trāquilite, ẏ mē might safely go thorow on euery side & to kepe peace agaīne, which alme desire. Now whē I asked my coūcelers how these thigs might be brought to a good end/ther was one by vs (excelēt i wisdō, whose good wil turneth, ād faithfulnes hath oft bene shewed & proued) Amā by name: which certifyed vs/ how ẏ i al lādes there was crepte i a rebellious folke, ẏ made statutes & lawes agaīst al other peple, & haue alwaie despised ẏ proclaymed cōmaūdementes of kinges: & how ẏ for this cause it were not to be suffred, ẏ such rule shuld cōtinue by you & not to be put doune: seige now we perceue ẏ same, ẏ this people alone ar cōtrary vnto euery mā/ vsinge straūg & other maner of lawes & wtstād our statutes & doinges, & go about to stablish shrewd matters, ẏ our kigdō shulde come to good estate, ād stedfastnes: Therfore haue we cōmanded, ẏ al they ẏ are apointed i writing & shewed vnto you by Aman, shal w̄ their wiues & children be destroyed & roted out w̄ ẏ swerd of their enemies & aduersaries: & ẏther shalbe no mercy shewed, ād no mā spared. And this shalbe done ẏ xiiii. day of ẏ moneth (called Adar) of thys yeare ẏ they which of old & now also haue euer bene rebellious, mate i one date w̄ violēce be thrust doune into hel to ẏ itēty after this maner, our epīte mai haue pece & trāquilite. But Marcheus thought vpō al ẏ worthes & noble actes of ẏ lord & made his prater vnto hi, saīg O lord lord/ō valiaunt and almyghtye kyng Thou knowest at thinges, thou wotest Lorde, that it was nether of malyce/ner presumpcyon, ner for ennell desir of glori that I wold not bow downe my selfe ner worshyppe ponder proude presūptuous Aman (for I wolde haue bene content and that with good wyll, yf it myght haue don Israel eny good, to haue kist euē his foteppes) but that I dyd it, because I wolde not set the honoure of a man in ẏ stead of the glory of god, ād because I wold worshep non but only ẏ lord. And this haue I don i no pryde ner presūcio

And therfore O Lorde thou God & kyng/ haue mercy vpon thy people for they ymagene how they maye bring vs to naught, ye their mynd and desyre is to destroye and to ouerthrowe ẏ people that hathe euer bene Thine Enheryaunce of olde. O despyse not thy porcyon which thou hast deliuered & brought oute of Egypt for thyn owne selfe. Hear my prayer, and be mercifull vnto thi people, whom thou hast chosen for an heretage vnto thy selfe. Turne oure cōplaint and sorowe in to ioye, that we maye liue O Lorde, and prayse thy name. O Lord suffere not the mouthes of thē that prayse the, to be destroyed.

All the people of Israel in like māer cried as earnestly as they could vnto ẏ lord for ẏ death & destruccyō stod before their eies

The prayer of Esther for the deliuerāunce of hyr ād her people

The.xiiii. Chapter.

QVene Esther also beyng in the battayl of death, reioyced vnto the Lorde, layed a waye her glorious apperell and put on the garmentes ẏ serued for sighyng and morning. In ẏ steade of precyous oyntmēt, she strawed asshes & donge vpon her heade: and as for her body she humbled it, ād brought it very lowe. All ẏ places wher she was wōt to haue ioye after those filled she w̄ the hearre that she pluckt out her selfe. She prayed also vnto ẏ lord god of Israel w̄ these wordes. O my lord, ẏ only art our king help me desolate womā/ w̄ haue no helper but ẏ, for my misery & destructiō is hard at my hand. From my youth vp I haue herd out of ẏ kired of my father, ẏ ẏ tokest Israel frō amōg al people ẏ they shuld be thy perpetual inheritāce, & lokest what ẏ dydest promyse thē, ẏ hast made it good vnto thē. Now well lord, we haue sined before thee, therfore hast ẏ geue vs into the hādes of our enmyes, because we worshyped their gods Lord ẏ art righteous Neuerlheles it satisfyeth thē not ẏ we ar in bitter & heuy captiuitie & oppressed amōg thē, but ẏ hast layd their hādes vpō ẏ hādes of their gods to ẏ they begin to take awai the thing ẏ ẏ w̄ thy mouth hast ordened & apointed to destroy thin eheritāce, to shut ād to stoppe the mouthes of thē ẏ prayse ẏ to quēch ẏ glory ād worship of thy house & thine aulter, & to opē ẏ mouthes of the heathen ẏ they maye prayse the power ād vertu of ẏ goddes, and to magnifie the fleshly king for euer. O lorde geue not thy sceptre vnto thē ẏ be nothing, least they laugh vs to scorne in oure mysery and fall: but turne theyr deuices vpon them selues, & punish him ẏ hath begon the same ouer vs & set hi to an exāple. Thinck vpon vs O Lorde & shew thy self in the time of our distres and of oure trouble. Strength me O ẏ kinge of gods, ẏ lorde of all power: gyue me an eloquent ād plesāt speche in my mouth before the lyon. Turn his hert into ẏ hāde of our enemy/ to destroy hi and al such as cōsēt vnto hi, but delyuer vs w̄ thy hand: ād helpe me desolat womā whych haue no defence ner helper but ō ly ẏ. Lord ẏ knowest al thiges, ẏ wotest ẏ I loue not the glory and worshyp of ẏ vnrighteous & that I hate & abhorre ẏ bed of the vncircūcised & of all heathen. Thou knowest & wottest my necessite, ẏ I hate ẏ token of my preminence & worshyp which I beare vpō my head, what time as I must shew my self & be sene ād ẏ I abhorre it as an vncleane cloth, ād ẏ I weare it not whē I ā quiet & alone by my self. Thou knowest also ẏ I thy hād mayde haue not eaten at Amās table, & ẏ I haue had no pleasure nor delyte in the kiges feast, ẏ I haue not drōken ẏ drinck offringes ād ẏ I thy hādmaid haue had no ioye, sence ẏ day ẏ I was brought hether vnto this day, but only in ẏ o lord: o ẏ god of Abrahā, o ẏ might i god aboue al, here ẏ voice of thē/ ẏ haue non other hope ād deliuer vs out of ẏ hāde of the wicked ād deliuer me out of my feare.

Mardocheus moueth Esther to go in to the kyng and make intercession of her people and she perfourmeth his requeste.

The.xv. Chapter.

AND vpō ẏ third date it happened ẏ hester laid awaie ẏ mornig garmēts, ād put on her glorious apparel ād deckt her selfe goodly (after ẏ she had called vpō god, which is ẏ beholder ād sautour of al thiges) toke iii. maydes with her: vppon the one she leaned her self, as one that was tender: the other folowed her, and bare the traine of her vesture. The shyne of her bewtie made her face rose colored. The symilitude of her face was chearful ād amiable but her hert was sorowfull for grete feare: She went in thorow all the dores ād stod before ẏ king. The king sat vpō ẏ throne of his kingdōe & was clothed in his goodly aray, al of gold, ād set w̄ precius stones, ād he was very terrible. He lift vp his face, ẏ shon i ẏ clerues, ād looked grily vpō her. Thē fel ẏ Quene downe/ was pale & faint, lened her self vpon ẏ head of the maide ẏ went w̄ her. Neuerthelesse god turned ẏ kinges mind ẏ he was gentle, ẏ he leapt out of his sete therfor, & gat her in his armes ād held her vp till she came to her selfe agayne,

He gaue her louing wordes also, and sayde vnto her: Hester, what is ỹ matter? I am thy brother, be of good cheare, thou shalt not dye: for our commaundemente toucheth the commons, not the. Come nye. And with that he held vp his golden wande/ and layde it vpon her neck, and embraced her frendly, and sayde, talke with me. Then sayde she: I sawe the (O Lorde) as an Angel of God/ and my hert was troubled for feare of thy maiesty and clearnesse. For excellent and wonderful art thou (O lord) & thy face is full of amite, But as she was thus speakynge vnto him/ she fel down agayn for faintnes, for the whyche cause the Kynge was afrayed / and all hys seruauntes comforted her,

¶ The Copy of the letters of Artaxerses, wherbye he reuoketh those which he fyrst sent forth.

The. xvi. Chapter.

A THe greate kynge Artaxerses/ whiche raygneth from India vntoo Ethyoppya ouer an Hundrethe and. xxvii. landes/ sendeth vnto the Rulers, and Rulers of the same landes, suche as loue him, his frendely salutacion. There be many that for the sondrye frendshyppes and benefytes which are diuersly done vnto them for their worshyp, be euer the more proud and hye mynded, & vndertake not only to hurt our subiectes for plenteous benefites maye they not suffer, and beginne to imagin some thing agaist those that do them good, and take not only al vnthankfulnes away frō me) but in pryde and presumpcion (as they that be vnmyndful & vnthanckful for the good dedes) they go about to escape the iudgment of God, that seyth all thinges/ which (iudgment) hateth & punisheth al wickednes. It happeneth B ofte also, that they which be set in office by the hier power, and vnto whom the busines & causes of ỹ subiects ar cōmitted to be handled, waxe proud, and defile thē selues wt chedig of innocēt bloud which bringeth thē to intollerable hurt Which also wt false & dyscetfull wordes and wt lyeng tales, disceaue & betray the innocent goodnes of Pryces.

Now is it profitable & good, that we take hede, make searche thereafter/ and considre, not only what hath happened vnto vs of old: but the shamful vnhonest/ and noysome thynges, that the debtes haue now taken in handbe fore our eyes: and therby to be warre i tyme to come, ỹ we may make the kingdome quiet and peaceable for al men, and that we might sometyme drawe yt to a chaunge: and as for the thig that now is present before oure eyes, to withstand it, and to put it downe, after the moost frendly maner.

What tyme now as Aman ỹ sonne C of Amadathu the Macedonyan (a straunger verely of the Persians bloud, & farre from our goodnes, and com in among vs as an aleaunt, and had opened the frendshyp that we bere toward al people, so that he was called our father/ and had in hye honoure of euery man, as the next and principal vnto ỹ king/ he could not forbeare hi self frō his pryde, hath vndertakē not only to robbe vs of the kingdō, but of our lif. With manyfolde disceat also hath he deuised to destroy Mardocheus our helper and preseruer, which hath done vs good in all thinges: and innocente Hester the lyke partaker of our kingedome, with al her people. For his mind was (when he had taken theim out of the waye, and robbed vs of theym) by thys meanes to translate the kyngdō of the Persians vnto theim of Macedonia. But we finde, that the Iewes D (which were accused of the wicked, that they might be destroied) ar no euel doers, but they vse reasonable and ryght lawes: & that they be ỹ children of the most hye lyuynge God, by whome the kingdome of vs & our progenitours hath bene wel ordred hitherto. Wherfore, as for the Letters and cōmaundementes, that were put forth by Aman the sonne of Amadathu, ye shal do wel yf ye hold theim of none effecte: for he that set them vp and inuented theym, hangeth at Sulis before the porte, wt all his kynred, and God (which hathe all thynges in his power) hath rewarded him after his deseruyng.

And vpon this ye shall publiche and

and set vp the copy of thys letter in all places, that the Iewes maye freely and without disorder hold them selues after ther owne statutes, and that they maye be helped, and that vpon the xiii day of ỹ. xii. moneth Adar, they maye be auenged of them/ which in the tyme of their anguysh and trouble, would haue oppressed them. For the god that gouerneth al thynges hath turned to ioye the daye, wherein the chosen people should haue perished.

Moreouer, among the hye solempne dayes that ye haue, ye shall holde D thys daye also with al gladnes: ỹ now and in tyme to come, this daye may be a remembraunce to good, for all suche as loue the prosperite of the Persians: but a remembraunce of destruccyon to those that be seditycous vnto vs.

All cytyes and landes that do not this, shal horybly perysh and be destroyed with the swerde and fyre, & shal not only be nomore inhabited of men, but be abhoored also of the wylde beastes and foules.

¶ The ende of reasle of the boke of Esther.

¶ The boke of wysdome.

¶ How we ought to searche & enquyre after God, and who be those that find him. Of the holy gost. We ought to flye frō backbiting & murmuring. &c

¶ The fyrst Chapter.

A SEt your affection vpon wysdome, ye that be iudges of the earth. Haue a good opinion of the lorde, and seke him in the synglenes of hert. For he wyl be found of thē that tempt him not, and apeareth vnto suche as put their trust in hym. As for frowarde thoughtes, they separate frō God, but vertue (if it be alowed) reproueth the vnwyse. And wyl wisdome shal not enter into a froward soule nor B dwel i ỹ body ỹ is subdued vnto sinne. For the holye goost abhorreth fayned nurtoure, and withdraweth hym selfe from the thoughtes that are without vnderstandinge: and wheare wyckednesse hathe the vpper hande, he flyeth from thence. For the spyrete of wysdōe is louynge, gentle and gracyous, and wyl haue no pleasure in him that speaketh euel wyth his lyppes. For god is a wytnes of his reynes, a true searcher out of hys hearte, and an herer of his tonge. For the spyrete of the lord filleth the rounde compasse of the world, and the same that vpholdeth al thiges hath knowledg also of the voyce.

Therfore he that speaketh vnrighteuous thynges, cannot be hyd, nether maye he escape the iudgment of reproof And why? inquysicion shalbe made for the thoughtes of the vngodly, and the C reporte of hys wordes shall come vnto god, so that his wyckednes shalbe punyshed. For the eare of gelowsy hereth al thynges, and the noyse of the grudginges, shal not be hyd. Therfore beware of murmuringe which is nothig worth, and refrayne youre tonge from sclaunder, for here is no word so darck and secret, ỹ it shal go for naught: and ỹ mouthỹ speaketh lyes, slayeth the soule.

O seke not your owne death in the errour of your lyfe, destroy not youre selues thorow the workes of your owne handes. For god hath not made death, nether hathe he pleasure vn the destruccion of the lyuinge. For he D created all thynges, that they myghte haue their beynge: yea al the people of the erth hathbe made ỹ they shuld haue helth, ỹ ther shuld be no destruccyon in thē & ỹ the kyngdom of hel shoulde not be vpon earth (for ryghtuousnesse is euer lastynge and ymmortall, but vnryghtuousnes bryngeth death).

Neuertheles/ the vngodlye call her vnto theym bothe wythe wordes and workes/ and whyle they thynck to haue a frende of her, they come to naughte: For the vngodlye that are conke detat wyth her and take her parte/ are worthy of death.

¶ The imaginacions and deuyses of the wycked, & their counsell against the rightfull.

The. ii. Chapter.

For

A FOr the vngodly talke ād ymagē thusamōg thē selues (but not right:) The tyme of oure life is but shorte and tedious, and when aman ys ones gone, he hath no more ioy ner pleasure, nether knowe we enymā ỹ turneth agai frō deth: for we ar born of naught & we shalbe hereafter as though we had neuer ben. For our breth is as a smoke in our nosetrels, & ỹ wordes as a sparke to moue oure hert. As for our body, it shal be very ashes that are quenched, & our sole shal vanish as the soft ayre. Oure lyfe shal passe away as ỹ trace of a clou de, and comme to naughte as the miste that is driuen away with the beames of the Sonne, and put down with ỹ heate therof. Oure name also shalbe forgotte by lytle and lytle, and noman shal haue oure worckes in remembraunce.

B For oure tyme is a very shadow that pas away, and after oure ende ther is no returnynge, for it is fast sealed, so that no mā cometh againe. Com on therfore, let vs enioye the pleasures that ther are, & let vs soone vse the creature lyke as in youth. We wyl fil ourselues with good wyne & ointment, ther shal no flouer of ỹ tyme go by vs. We wyl crowne our selues with roses afore they be wythered: There shalbe no layer medowe, but our lust shal goo thorow it. Let euery one of you be partaker of our voluptuousnes. Let vs leaue some token of our pleasur in euerye place, for that is oure porcyon, els greuewe nothinge. Let vs oppresse ỹ poore ryghtuous, let vs not spare thee C wyddow ner olde man, let vs not regard the headdes that are graye for age. Let the lawe of vnrygbtuousnesse beour aue corye, for the thinge that is feable is no thing worth. Therfore let vs defraude ỹ ryghtuous, and why? he is not for oure profyt, ye he is cleane contrary to our doinges. He checketh vs for offendig agaynst the law, and slaundreth vs as trāsgressours of al nurtour. He maketh his boost to haue the knowledge of God, ye he calleth him selfe Gods sonne. He is ỹ be wrayer of our thoughtes: It greueth vs also to loke vpon him, for his lyfe is not lyke other mens, his wayes are of a nother fashyon.

He counteth vs but vayne persones/ he wythdrawethe hym selfe from oure wayes as from fylthynesse: he commendeth streatly the latter ende of the iust & maketh his boost that god is his father. Let vs se then if hys wordes be tru, let vs proue what shal come vpon hym: so shal we knowe what ende he shall haue. For yf he be the true Sonne of God, he wyl receaue him and delyuer hym from the handes of hys enemyes. Let vs exa min hym wyth despitefull rebuke/ and torimenting, that we may know hys dignitie and proue hys pacience. Let vs cō dempne hym wyth the moost shamefull deth: for lyke as he hath spoken, so shal he be rewarded.

D Such thynges dō the vngodlye imagyne, and go astraye, for theyr owne wickednes hath blinded them. As for the misteries of God, they vnderstande them not: they nether hope for ỹ rewarde of rightuousnes, nor regard the worthyp that holy soules shall haue. For God created man to be vndestroyed, & after the ymage of hys owne lyknes, made he hym. Nevertheles thorow enuye of the Deuell came Death into the worlde, and they that holde of hys syde do as he doth.

¶ The conseruation and assurance of the ryghteous. The reward of the faythfull.

The iii. Chapter.

A BUt the soules of the ryghtuos are in the hand of god and the paine of death shal not touche them. In the syght of the vnwyse they appeare to dye, and theyr ende is take for verie destruction. The waye of the ryghtuous is iudge to be bitter destruction but they are in rest. And though they suffre payne before menne, yet is theyr hope full of immortalyte. They are punished but in fewe thynges, neuertheles in manye thinges shall they be well rewarded. For God proueth them, and fideth them mete for hym selfe: yea as the golde in the fornace doth he trye them/ and receueth them as a brent offering & whē ỹ time cōmeth they shalbe loked vpon. The ryghtuous shal shine as the B sparkes ỹ renne thorow the rede busshe. They shal iudge ỹ nacions & haue dominion

vpon ouer the people, and theyr Lorde shal raigne for euer. They that put their trust in him, shal vnderstand the truth, and suche as be faithfull, wil agre vnto him in loue: for his chosen shal haue gifte and peace. But the vngodly shalbe punished acordyng to their owne ymaginacyons, for they haue dyspysed the righteous, and forsaken the Lord.

Who so dyspiseth wysdome and nurtoure, he is vnhappy, and as for the hope of suche yt is but vayne, their laboure vnfruitfull/ and their worckes vnprofitable. Their wiues ar vndiscrete/ and their childzen most vngodly. Their creature is cursed. Blessed is rather the D baren and vndefiled, which hathe not knowen the sinfull bed: she shal haue frut in the reward of the holy soules. And blessed is the gelded, which with his hādes hath wrought no vnrighteousnes nor imagened wycked thiges against god. For vnto him shalbe geuen the special gyfte of faith, and moste acceptable porcyon in the temple of God. For glorious is the frut of good laboure, and the rote of wisdome shall neuer fade away. As for the childzē of aduoutrers, they shall come to an ende, and the sede of an vnrighteous bed shalbe roted out And though they liue long, yet shal they be nothing regarded/ and their last age shalbe without honoure. Yf they dye hastely/ they haue no hope, nether shall they be spoken to in that daye of knowledge. For horrible is the death & ende of the vnryghteous.

¶ Of ỹ shall generacion of the faithful, & of their felicite. Of ỹ death of ỹ rightuous and of ỹ condemnation of the vnfaythful.

¶ The. iiii. Chapter.

A HOw fayre is a chast generacion with vertue? The memorial therof is immortall/ for yt is knowne wyth good men. When it is present, men take example therat: and yf it go awaye, yet they desyre it. It is al waye crowned and holden in honoure, and wynneth the rewarde of the, vnde fyled battayl. But the multytude of vngodly chidzē is vnprofitable and ỹ thinges that are planted with whordom shall take no depe rote nor laye any fast foundacion. Though they be grene in the braunches for a tyme yet shall they be shaken with the wynd: for they stād not fast, and thorow the vehemence B of the wynde they shalbe roted out. For the vnparfecte braunches shall be broken, their frute shal be vnprofitable ād sowre to eate, ye mete for nothyng. And why? all the chylderen that are born of the wycked, muste beare recorde of the wyckednesse againste their fathers and mothers, when they be asked. But though the righteous be ouertaken wyth deth, yet shall he be in rest.

Age is an honorable thinge: nevertheles it standeth not only in the legth of time: nether in the multitude of Yeares: but a mans wysdome is the grayhearre and an vndefyled lyfe is the olde Age. He pleased god, and was beloued of him: so that where as he lyued among synners/ he translated hym. Yea sodenly was he taken away, to thyntent that C wyckednesse shoulde not alter hys vnderstandinge and that Ipocrysye shoulde not begyle hys soule: For the craftye bewitchyng of lyes, make good thynges darcke, the vnited lustes also and wickednes of voluptous desyre turne aside the vnderstandinge of the symple. Though he was sone dead, yet full fylled he much time. For hys soule pleased god therfore hasted he to take hym awaye from among the wycked. Thys the people se/ & vnderstande it not, they laye not vp suche thinges in theyr hertes howe that the louinge fauoure and mercye of God is vpon his saintes and that he hathe respecte vnto his chosen.

Thus the righteous that is dead, condempne the vngodly whiche are lyuinge: and the youthe that is soone brought to an ende, the longe life of the vnrighteous, for they se the ende of the wyse, but they vnderstand not what god hath deuised for hym, and wherfore the Lord hath taken him away. And why? They see hym and despite hym, therfore shall G O D also laughed them to scoorne: So that they theym selues shall dye beare after (but wythout

thout honour) yea in shame among the dede for euermore. For without any boyce shall he burste those that be pufte vp, and remoue them from the foundacions, so that they shalbe layde wast vnto the hiest. They shal morne and their memorial shal perishe. So they beyng afrayed shal remembre theyr synnes, & theyr owne wyckednesse shall bewraye them.

¶ The constantnes of ỹ ryghtwes before their persecuters. The hope of ỹ vnfaithfull is vnprofitable vayne. The blessednes and fortunatnes of ỹ saynctes and godly

The. v. Chaper.

A Then shal the ryghtuous stande in greate stedfastnes agaynst such as haue delt extremely with thē, and taken awaye theyr labours. When they se it, they shalbe vexed wt horrible feare, and shal wonder at the hastynes of the sodayn health: gronyng for very distresse of mynde, and shal saye within theym selues, haupnge inwarde sorow and mournynge for verye anguyshe of mynde):

These are they whom we somtyme, had in derysion, and iested vpon. We fooles thought their lyfe very madnes and theyr ende to be without honour. But lo, how they are counted among ỹ children of god/ād their porcion is amonge the saynctes. Therfore we haue erred from the waye of truth, the lyght of rightuousnesse hath not shined vnto vs and the sunne of vnderstandynge rose not vp vppon vs. We haue wetied oure selues in the waye of wyckednesse and destruccyon. Tedious wayes haue we gone: but as for the waye of the Lorde we haue not knowen it.

What good hath oure pryde done vn to vs: Or what profyt hath the pompe of ryches broughte vs: All those thynges are paſed awaye like a shadow, and as a messaunger rennyng before as a shippe that passethe ouer the waues of the water, which when it is gon by, the trace therof can not be founde, neyther the pathe of it in the floudes. Or as a byrde that flyeth thorow the ayre, and no man can se ony tokē where she is flowē, but only hereth ỹ noise of her wiges beatig ỹ light wind partige the ayre thorowe the vehemente of her goynge/ and flyeth on shaking her winges where as after warde no token of her waye can be founde. Or lyke as C when an arowe is shott at a marcke, yt parteth the ayre, which immediatly cōmeth together agayne, so that a mān cā not know where it wente thorow. Euen so we in lyke maner as soone as we were borne, begainne immediatly to drawe to oure ende/ and haue shewed no tokē of vertue, but are consumed in oure owne wyckednesse.

Suche wordes shal they that haue synned speake in the hel: For the hope of the vngodlye ys lyke a dyre thystell floure (or duste) that ys blowen awaye wyth the wynde: Lyke as thynne scomme that is scatered abrode wyth the stormes: lyke as the smoke which is dispersed here and ther wyth the wynd, ād as the remembraunce of a straunger that tarryeth for a daye, and then departeth. But the rightuous shall lyue for euermore: theyr reward also is wyth the lorde: and theyr remembraunce wyth ỹ the Hyest. Therfore shal they receaue a glorious kyngdome and a bewtyful crowne of the Lordes hande: for wyth hys ryght hande shall he couer them/ and wt hys owne arme shall he defende them. Hys gelousy also shall take awaye the harnesse, ād he shal weapon the creature to be aduenged of the ennemyes. He shal put vnrighteousnes for a brest plate, and take sure iudgement in steade of an helmet. The inuincyble shylde of equitie shal he take, hys cruel wrath shal he charpen for a speare and the whoole compasse of the world shall fyght wyth hym agaist the vnwyse.

Then shal the thōder bolte go out of the lyghteninges and come out of the rayne bowe of the cloudes to the place apoynted: out of the harde stony indygnacyon there shall fall thick hayles, E and the water of the see shalbe wroth agaynst them, and the floudes shal renne roughly together. Yea a myghty wynde shal stand vp agaynste thē and a storme shall scater them abrode. Thus the vnryghteouse dealynge of them shall bynge all the land to awil

dernes

dernes, and wyckednes shal ouerthrowe the dwellynges of the myghtye.

For callynge of kynges, Princes and Judges: wyth theare also exhorted to learche wysdome.

Chr. vi. Chapter.

A Wysdom is better thē strēgth, and a man of vnderstandyng is more worth thēon that is stronge. Heare therfore (O ye kinges) and vnderstand: O lerne ye that be Judges of the endes of the earth. Geue eare ye that rule the multytudes, and delyte in much people. For the power is geuen you of the Lorde, and the strength from the Hiest: which shal trye youre workes ād search out your ymagynacyons: How that yee beyng officers of his kingdome / haue not executed true iudgemente, haue not kepte the law of rightuousnes, nor walked after his wil. Horribly ād that right soone shal he appeare vnto you: for an hard iudgemēt shal they haue that bear rule. Mercy is graūted vnto the simple, B but they that be in auctoryte shalbe sore punyshed. For God which is Lord ouer al, shall excepte no mans personne, neyther shal he stād in awe of any mans greatnes: for he hath made ỹ smale & great and careth for all alyke. But the myghty shal haue the sorer punyshment.

Unto you therfore (O ye kynges) do I speake, ỹ ye may lerne wisdō & not go amysse: for they that kepe rightuousnes shalbe rightuously iudged: ād they ỹ are lerned in rightuous thinges, shal fynde to make answere. Wherfore lyst youre lust vpon my wordes, ād louethē, so shal ye come by nurtour. Wisdom is a noble thing, and neuer faydeth awaye: C ye she is easily sene of thē that loue her/ and founde of soch as seke her. She preuenteth thē that desyre her, that she maye fyrst shewe her selfe vnto them. Who so awaketh vnto her by tymes, shal haue no greate trauel, for he shal fynde her sittyng readi at his dores. To thincke vpon her, is parfect vnstanding: and who so watcheth for her shalbe sake, ād ỹ sone For she goeth about seekyng soch as are worthe for her, sheweth her selfe cherefully vnto them in their goinges, and meeteth them wyth al diligence.

For the vnfained desire of reformacīō is her beginninge: to care for nurtoure is loue, and loue is the kepyng of her lawes. Nowe the kepinge of the lawes is perfection ād an vncorrupt lyfe, and an vncorrupte lyfe maketh a man familier with god. And so the desyre of wysdom leadeth to the kingedome euerlastyng. If youre delite be then in royall seates and scepters (O ye kinges of the people) set your lust vpon wisdome, that ye mai raigne for euermore. O loue ỹ light D of wysdō, al ye ỹ be rulers of the people As for wisdome what she is, and how she came vp I wyl tel you, and wil not hide the mysterye of God from you: but wyl seke her oute from the begynnynge of the natuyte, and bryngе the knowledg of her into lyght/ and wyl not kepe back the trueth: nether wyll I haue to do with consumyng enuy, for suche a manne shal not be partaker of wysdome. But the multitude of ỹ wise is the welfare of the worlde, and a wise kyng is the vpholder of the people. O receaue nurtoure then thorowe my wordes, and it shal do you good.

Wisdome ought to be preferred before all thynges

¶ The. vii. Chapter.

I My selfe also am a mortall man lyke as all other, and am come of the earthy generacion of hym that was fyrst made, and in my mothers wombe was I fashyoned to be fleth: In the tyme of ten monethes was I brought together in bloude thorow the sede of man, and the commodyous appetyte of sleape. When I was borne, I receaued lyke ayre as other men, and fell vppon the erth (which is my natur) crying and weppynge at the fyrst, as all other do. I was wrapped in swadlynge clothes, ād broughte vp wythe greate cares. For ther is no kyng that hath had eny other begynnyng of byrth. All men then haue one entraunce vnto lyfe, and one goynge out in lyke maner. Wherfore I desyred, and vnderstandyng was geuen me: I called, and the spirite of wysdome came in to me. I sett more by her, then by kyngdomes and royall seates, and counted ryches nothig in comparisō of her

As for precyous stonne I compared it not vnto her: for all gold is but grauell vnto her, and siluer shalbe counted but claye before her syght. I loued her aboue welfare and beutye, and purposed to take her for my syght, for her shyne can not be quenched. All good thynges came to me with her, and innumerable riches thorowe her handes. I was glad in them all, for thys wysdome wente before me, and I knewe not that she is the mother of al good thynges. Now as I my selfe lerned vnfaynedly, so do I make other men partakers of her, and hyde her ryches from noo man: for she is an infynite treasure vnto men, which who so vse, be come partakers of the loue and frendshyp of God, and are accepted vnto hym for the gyftes of wysdome.

God hath graunted me to talke wysely and conuenyently to handle the thynges that he hath gracyously lent me. For it is he, that leadeth vnto wysedomme, and directeth to vse wisdõe aryght. In his hãd are we & our wordes: ye al our wisdom, our vnderstãding & knowledge of al our workes. For he hath geuẽ me ỹ true science of tyese thigs: so ỹ I know how ỹ world was made & ỹ powers of ỹ elements: ỹ beginning, ending & middest of ỹ times: how the time alter, how one goeth after another, & how they are fulfilled in the course of ỹ yere: ỹ ordinaunces of the starres: the natures & kindnes of bestes: ỹ furiousnes of bestes: ỹ power of ỹ winds: the immaginatiõs of mẽ: the diuersities of yõg plãtes: the vertues of rotes, & al such thiges as are secret & not loked for, haue I learned. For ỹ workmaster of al thigs hath taght me wysdõ. Inher is ỹ spyrit of vnderstãding, which is holy, manifold, one only subtil, curteous, discrete, quick, vndefyled playne, swete, louing the thyng that is good, sharpe, which forbiddeth not to do well, gentle, kynde, stedfast, sure, free: hauing al vertues, circumspect in al thinges: receauing al spyrites of vnderstanding being clean and sharp. For wysdõ is nimbler then all nimble thynges: she goeth thorowe and attayneth to all thynges, because of her clennes.

For she is the breth of the power of God and a pure cleane expressing of ỹ clarnes of almightie God. Therfore can no vndefyled thinge come vnto her, for she is the brightnes of the euerlasting lyght & the vndefyled myrrowre of the magestie of god, and the ymage of hys goodnes. And for so much as she is one, she maye do al thinges: and beinge stedfast her selfe renueth al, and amounge the people conueyth she her selfe into the holye soules. She maketh goos frendes and prophetes: for god loueth no man, but him in whome wysdome dwelleth. For she is more bewtyfull then the sunne, and gueth more light then the starres, and the daye is not to be compared vnto her: for vpon the daye commeth night. But wickednes can not ouercome wysdome, and folyshnes maye not be with her.

The effectes of wysdome.

The. viii. Chapter.

WYsdome reacheth from one ende to another mightyly & louingly dothe she ordre al thynges. I haue loued her and laboured for her euen from my youth vp: I dis my diligence to marry my selfe wild her, such loue had I vnto her bewtye. Who so hathe company of God, commendeth her nobilitie, ye the Lorde of all thynges hym selfe loueth her. For she is the scholemastres of the nurtoure of god, and the choser oute of hys workes: yf man woulde desyre ryches in thys lyfe, what is richer then wisdome, that worketh all thinges? Thou wylte saye: vnderstandinge worketh. What is it among all thynges ỹ worketh more then wisdome? if a man loue vertue and rightuousnes, let hi labour for wysdom, for she hath great vertues. And whyle she teacheth sobernes & prudence, rightuousnes and strength, which are such thinges as men can haue no thynge more profytable in theyr lyfe. If a man desyre much knowledge, she can tell the thynges that are past, & discerne thinges for to come: she knoweth the subtilties of wordes and can expound darke sentences. She can tell of tokens & wonderos thynges, or euer they come to passe, & the endes of al tymes & ages: so I purposed after this mãer: I wyl take her vnto my company, and counsel me louingly with her: no doute she shal geue me good councel, and speake comfortablye vntoo me in my carefulnesse and greefe. For her sake shall I be well and honestly taken amõge the comens and Lordes of the councell. Though I be yonge, yet shall I haue sharpe vnderstandynge, so that I shalbe maruelous in the sight of greate men, and the faces of Prynces shall wonder at me. When I holde my tounge, they shall byde my leasure: when I speake, they shall loke vpon me: and yf I talke moch, they shal laye their handes vppon their mouthe. Moreouer, by the meanes of her I shall obtayne immortalyte, and leaue behynde me an euerlastynge memoryal amonge them that comme after me. I shal set the people in order, and the Nacyons shalbe subdued vnto me. Horryble tyrauntes shalbe afrayed, when they do but heare of me amounge the Multytude, I shalbe counted good, and myghty in battayll. Whe I com home, I shal finde rest wyth her: for her cõpany hath no bitternes, and her felochyp hath no tedyousnesse, but myrth & ioye.

Now when I consydered these thynges by myne selfe, & pondered them in my herte, how that to be ioyned vnto wisdome is immortalyte, and greate pleasure to haue her frendshyp: how that in the workes of her handes are infynyte riches: how that who so kepeth company with her shalbe wise: and that he whiche talketh with her, shall come to honoure: I went about seking to get her vnto me. For I was a ladd of a ryght wytt, and had a good vnderstãdinge.

But when I grew to more vnderstãding, I came to an vndefiled body. Neuertheles when I parceaued ỹ I could not kepe my selfe chast, except God gaue it me (and that was a point of wysdome also, to know whose gyft it was) I stepte vnto the Lorde, & besought him, and with my whole herte I sayde after this maner:

A prayer of Salomon to obtayne wysdome.

The. ix. Chapter.

O God of my fathers, & lord of mercyes (thou that hast made al thinges with thy worde, and ordened man thorow thy wysdome ỹ he shuld haue dominion ouer ỹ creature which ỹ hast made: that he shuld order ỹ world according to equite and rygh-teousnes, and execut iudgment with a true herte) geue me wysdome, which is euer about thy seate: and put me not out from amonge thy children: for I thy seruaunt and sonne of thy handmayden, am a feble person, of a short tyme and to punge to the vnderstandyng of iudgment and the lawes. And, though a man be neuer so perfecte amonge the children of men, yet yf thy wysdome be not with him, he shalbe nothing regarded. But thou hast chosen me, to be a kynge vnto the people, and the iudge of thy sonnes and daughters.

Thou hast commaunded me to bylde a temple vpon thy holy mount, & an aulter in the cite wherin thou dwellest: a lycknes of thy holye tabernacle which thou hast prepared from the beginning, and thy wysdome with ỹ, which knoweth thy workes: which also was wyth the when thou madeste the worlde, and knowe what was acceptable in thy syght, and right in thy commaundementes. O send her out of thy holy heauens from the trone of thy mastey, that she maye be with me, and laboure with me: ỹ I maye knowe, what is acceptable in thy sight. For she knoweth and vnderstandeth al thynges: and she shal lede me soberly in my workes, and preserue me in her power.

So shal my workes be acceptable, & then shal I gouerne thy people rygh-teously, and be worthy to syt in my fathers seate. For what man is he, that maye know the councel of God? Or, who can thynke what the will of God is? For the thoughtes of mortall men are miserable, & our forecastes are but vncerten. And why? a mortal & corrupt ible body is heuy vnto the soule and the earthy mansiõ keepeth downe ỹ vnderstanding ỹ museth vpon many thinges. Very hardly can we discerne ỹ thinges ỹ are vpon earth, and grete labur haue we, or we can find ỹ thinges which are before our eyes: Who wil then seke out the grounde of the thynges ỹ are done in heauen? Oh Lord, who can haue knowledg of thy vnderstãding

and meanyng, excepte thou geue wysdo
me and sende the holy goost from abo-
ue: that the ways of them whych are vp
on earth maye be reformed: that men
maye learne the thinges that are pleasa
unt vnto the, and be preserued thorow
wysdome.

The deliuerance of the righteowes commeth thorowghe wisdome.

The. x. Chapter

A VYsdome preserued the fyrst
man, whome God made a
father of the world, whe he
was created alone brought
him out of his offence, to-
ke him out of the mould of the erth, and
gaue him power to rule all thynges.
When the vnryghtuous wente awaye
in hys wrath from thys wysdomme the
brotherhed perysshed thorow the wrath
of murthur. Agayne, whe the water de
stroyed the whole worlde, wysdome pre-
serued the righteous thorow a poore tre
wherof she was gouerner her selfe. Mo
reouer when wyckednes had gotten the
vpper hande, so that the nacyons were
pukt vp w pryd, she knew the righteous
preserued hym faultles vnto God, and
layd vp sure mercy for his children.
B She preserued the ryghtuous, when he
fled from the vngodly ỹ perysshed, what
tyme as the fyre fell downe vpon the .v.
cyties: Lyke as yet thys day the vnfru
tefull, waste, and smokyng land geueth
testimonye of their wyckednesse: yet the
vnrype and vntymely frutes that grew
vpon the trees.
And for a token of a remembraūce of
the vnfaythful soule there standeth a pi
ler of salt. For al soch as regarded not
wysdome/ gat not only this hurt, that
they knowe not the thinges whych wer
goode, but also left be hynde them vnto
men, a memorial of their foolishnes: so ỹ
in the thynges wherin they sinned, they
could not be hidd. But as for soch as
take hede vnto wisdome, she shal deliu-
er them from sorowe.
C When the righteous fled because of
his brothers wrath/ wisdome led hiṁ
right waye, shewed him the Kyngdome
of God/ gaue hym knowlege of holy
thinges, made hi rych, in his laboures,
and brought to passe the thynges that
he wente aboute. In the deceatfulnes
of soch as defrauded hi, she stod bi him,
and made him rithe. She saued hym
from his enemies, and defended hifrō
ỹ disceuers. She made him strōg in bat
tayl and gaue hym the victory, that he
myght knowe, how that wisdom is strō
ger then al thinges. When the righteu-
ous was solde, she forsoke him not, but
deliuered him from sinners. She went
downe with him in to the dongeon/ and
fayled him not in the bādes: tyl she had
brought him the scepter of the realme/ a
power agaynst those that oppressed hi.
As for them that had accused hym, shee
declared them to be lyers, and brought
hym to perpetual worshyppe.
D She delyured the ryghtuous people
and fautlesse sede, frome the nacyons ỹ
oppressed them. She entred in to ỹ soul
of the seruaunt of God, and stod by hi
in wonders and tokēs agaynst the hor
rible kyng. She gaue the righteous ỹ
rewarde of their labours, and led them
forth amaruelus waye: on ỹ daye tyme
she was a shadow vnto them/ & alight
of starres in ỹ night seasō. She brought
them thorow the red see and caryed thē
thorow the great water. She drowned
their enemyes in the see, and broughte
them out of ỹ depe. So the ryghteous
toke the spoyles of the vngodly, & prai
sed thy holy name/ O lord, & magnified
thy victorious hād w one accorde. For
wisdom openeth the mouth of the dōme
ād maketh the tōges of babes to speke.

The myracles done for Israel: The venge aunce of synners. The great power and mercy of God.

The. xi. Chapter.

SHe ordred their workes in
the handes of the holy pro
phet: so that they went tho
row the wyldernes ỹ was
not inhabyted, ād pytched
their tentes in thee waste deserte. They
stod agaynst there enemyes, & were auē
ged of their aduersaryes. When they we
re thirstie, they called vpō ỹ, and water
was geuē thē out of ỹ rock, & their thirst
slakened out of the harde stone. For bi ỹ
thinges/ wher thorow their enemyes were
punished, where they helped in theyre
nede.

for

For vnto the enmies thou gauest mans
bloud in stead of lyuing water. And wh
eras they had scarcenesse in the rebuke
when the chyldrē wer slayn, thou gauest
vnto thyne owne a plenteous water vn
loked for: declarynge by the thyrst that
was at that tyme, howe thou wouldeste
bynge thyne owne vnto honoure, and
B slay their aduersaryes. For whē they we
re tried & nortured w̄ fatherly mercy, th-
ey knowledged how the vngodlye were
iudged, and punished thorow the wrath
of God. These hast thou exhorted as a
father, and proued them: but vnto the o
ther thou hast bene a boysterous kyn-
ge, layed hard to their charge, and cond
emned them. Whether they were absent
or present, their punishment was alyke/
For theire greafe was double: namelye,
mournyng, and the remembrance of thyn
ges paste. But when they perceaued th
at their punishments dyd them good, th
ey thought vpon the Lorde, and wonde
red at the ende. For at the last they hel
de moch of hym, of whom in the out ca-
stynge they thought scorne, as of an ab
iecte. Neuertheless the righteous dyd
not so when they were thirstie: but euen
lyke as the thoughtes of the foolish we
C re, so was also their wickednes. Where
as certayne men now (thorow errour)
dyd worshipe domme serpents and vai
ne beastes, thou sendeste a multytude
of dōme bestes vpon them for a venge
ance: that they might know, that loke
where withall a man synneth, by the sa
me also shall he be punyshed. For vnto
the almyghty hand, that made the worl
de of naughte, it was not vnpossible, to
send among them an heape of Beeres,
or woodde lyons, or cruell Beastes of a
straunge kynde, soch as are vnknowne
or spoute fyre or cast oute a smokynge
breth, or shot horrible sparkes out of th
eir eyes: whych myght not only destroy
them with hurtynge, but also kyll them
with theire horrible syghte. Yee witho
ut these beastes might they haue bene
slayne with one winde, beyng persecuted
of theire owne workes, and scattered ab
D roade thorow the breth of the power.
Neuertheles thou hast ordred all thyn
ges in measure, nombre and weight. For
thou hast euer had greate strengthe and
myght, and who maye with stāde the po
wer of thyne arme? And whye? lyke as
the smal thing that the balaunce weyeth
so is the worlde before the: yee as adr
oppe of the morninge dew, that falleth
down vpon the earth. Thou hast mercy
vpon all, for thou hast power of all thin
ges: and makest the as though thou sa-
west not the sonnes of men, because they
shoulde amende. For thou louest all the
sonnes of men, because they shoulde a-
mende. For thou louest all the thynges
that are, and hatest none of them whome
thou hast made: nether diddeste thou or-
deyne or make any thynge of euell wyll.
How might any thinges endure, if it we
re not thy wyll? Or how coulde any thin
ge be preserued? excepte it were called
of thee? But thou sparest all, for all are
thyne, O Lorde, thou louer of soules.

The mercye of god towarde synners, the workes of God are vnreprouable. God geueth lepsure to repēt vs.

C The. xii. Chapter.

A LOrde, howe gracious and
swete is thy spirite in all thi
ges? Therfore chastenest ỹ
them measurably that goo
wronge, and warnest them
concerning the thynges wherin they of
fende: thou speakest vnto them (O Lor-
de) and exhortest them to leuer their wic
kednesse, and to put their trust in thee,
As for those olde inhabiters of thy holy
lande thou mightest not away wyth thē/
for they committed abhomynable wor
kes agaynst thee: as witche craft, sorce-
ry and Idolatry: they slewe their owne
chyldren without mercye: they ate vp
mens bowels and deuored the blood: pe
because of suche abhominacions / mis-
beleues and Offeringes, thou slewest
the fathers of the desolate soules by the
hādes of oure fathers ỹ the land whych
B thou louest aboue al other might be a
dwellynge for the chyldren of God.
Neuertheles thou sparedst them also
(as men) and sendedst the forrunners of
thyne hoolte euen hornettes to destroye
them out by lytle a lytle. Not that thou
wast vnable to subdue the vngodly vn-
to the ryghtuous in battel or with cruell
beastes, or wyth one rough worde to de-
stroy them together: But thy mynd was
to dryue them out by lytle and lytle, ge-

uing them time and place to amēd knowing wel, that it was an vnrighteous nacyon and wicked of nature and that their thought myght neuer be altered: for it was a cursed sede from the beginnyng, and feared no man: Yet hast thou pardoned their sinnes. For who wil say vnto the: why hast thou done that? Or who wyll stand agaynst thy iudgment? Or who wil come before thy face? Ā auenger of vnrighteous men? Or who wyll blame the, yf the people perish, whom ꝯ hast made? For there is none other god but thou, that carest for al thinges: that thou mayest declare how that thy iudgmēt is not vnright. Ther darre nether kyng, ner tyraunt in thy syght require accoptes of thē whom ꝯ hast destroied.

For so moch then as thou art righteous thy selfe, ꝯ ordrest al thinges righteously/and punishest euen hi that hath not deserued to be punished/and takest him for a straunger and an aleaunt in the laude of thy power. For thy power is the beginning of rightousnes: and because thou arte Lorde of all thynges, therfore art ꝯ gracyous vnto al. Or thē men thinke ꝯ not to be of a ful stregth, thou declarest thy power: boldly delyuerest thon them ouer that knowe the not. But thou lorde of power iudgeste quyetly, and ordrest vs wt greate worshype, for thou mayest do as thou wylte.

By soch workes now hast ꝯ taught thy people, that a man also shuld be iust and louinge: and hast made thy childrē to be of a good hope: for euē when thou iudgest, thou geuest rowme to amend from sinnes. For in so moch as ꝯ hastē punished, and with soch dilygence delyuered thee enemyes of thy seruauntes, whiche were worthy to die (where thorow thou gauest them tyme and place of amendement, that they myght tuzne from their wickednes (with how great dilygence thē ponishest thou thine owne chyldren, vnto whose fathers thou hast sworne and made couenaūtes of good promises. So wher as thou doest but chasten vs, thou punishest our ēmies diuerse wayes to ꝯ intēt ꝯ whē we punishe we shuld remēbre thi goodnesse: & when we oure selues are punished, to put our trust i thy mercy. Wherfore wher as men haue liued ignorauntly & vnrighteously ꝯ hast punished thē sore euen thorow the same thynges that they worshypped. For they went astraye verye longe in ꝯ waye of errour, and helde the beastes (whiche euen theyr ennemyes dispysed) for goddes, lyuinge as Chylderen of no vnderstandinge. Therfore hast thou set a scornefull punishement among them, as amonge the chylderen of ignorauncē. As for soch as wolde not be reformed by those scornes and rebukes, they felt the worthy punishementes of God. For the thynges that they suffred they bare them vnpacientlye, beinge not contente in them, but vnwyllynge. And whē they perisshe by the same thynges that they toke for goddes, they knowledged then, that there was but one true God, whom afore they wold not know: therfore came ꝯ end of theyr dānation vpō thē

All thinges be vayne, except the knowledg of God
Idolaters and Idolesarmocked.

¶ The.xiii. Chapter.

Vayne are all men, which haue not the knoledg of God: & as wer they that out of the good thinges which are sene, knewe not hym that of hym selfe is euerlastinge: Neyther toke they so muche regarde of the worckes ꝯ are made, as to know, who was the craftesman of theym: but some toke the fyre, some the wynde or ayer, some the course of the starres, som the water, some to be Sunne and Moone, or the lyghtes of heauē wheych rule the earth, for gods. But though they had suche pleasure in their brutie, ꝯ they thought thē to haue ben goddes: yet shuld they haue knowē/ how much more fayrer he is ꝯ made thē. For ꝯ maker of beuty hath ordeyned all these thiges: for if they merueled at ꝯ power & workes of thē, thei shuld haue perceiued therby, ꝯ he which made these thinges is mightier than they. For by ꝯ greatnes & beuti of ꝯ creature, ꝯ maker therof may playnely be knowē. Notwtstādig they are ꝯ les to be blamed ꝯ sought god, & wold haue fond hi, & yet missed. & why? for so much as they wer about in his workes & sought after thē, it is a token, ꝯ they regard & hold moch of his workes ꝯ are seen: howbeit they are not wholi to be excused. For yf their vnderstādig and knowledge was so greate, that they coulde discerne the worlde and the creatures, why dyd they not rather finde out the Lorde therof?

But vnhappye are they/and among the deed is their hope, that call them god the deed is their hope, that call them god the deedes which are but ꝯ workes of mens hādes: golde, syluer, and the thyng that is founde out by coppyng, the symylitude of beastes, or any vayn stō ꝯ hath ben made by hand of olde. Or as when a carpenter cutteth down a tree out of the wodd, and pareth of the backe of it coppyngly: and so with the one parte maketh a vessel to be vsed: and dighteth meat with the residue. As for the other part that is left, whiche is profytable for nothyng (for it is a croked pece of wod and ful of knobbes) he carueth it dyligently thorow his vanite, and (according to the knowledg of his cōnyng) he geueth it some proportion, fashioneth it after the similytude of a man, or maketh it lyke some beaste, streaketh it ouer with redd, and painteth it, and loke what foul spot is in it, he casteth some coloure vpon it.

Thē maketh he a conuenient tabernacle for it, setteth it in the wall, and maketh it fast with yrō, prouidyng so for it, lest it happen to fal: for it is wel knowne, that it can not help it self: And why? it is but ā ymag, & must of necessite be helped. Then goeth he and offreth of his Goodes vnto it for his children and for hys wife: he seketh helpe at it, he asketh counsel at it: he is not ashamed to speake vnto it that hath no soule: for health, he maketh his peticyon vnto him that is sycke: for lyfe, he prayeth vnto him that is dede: he calleth vnto him for helpe, that is not able to helpe him selfe: and to lende hym a goodionrneye, he prayeth him that mai not go. And in al the thinges that he taketh in hande (whether it be to optayne any thing or to worck) he prayeth vnto him that can do no maner of good.

¶ The detestacyō and abhompnacyon of ymages. A curse of them that maketh them: The euelles that come of idolatry.

¶ The.xiiii. Chapter

Agayne/another man purposyng to sayle, and beginning to take his iourneye thorow the raging sea, calleth for helpe vnto a stocke/ that is farre weaker, then the tre that bereth him. For as for it/ couetousnes of money hath found it out/and ꝯ craftesman made it with his connynge. But thy prouidence/O father gouerneth al thinges from the beginnynge: for thou hast made a waie in the sea, & ād a sure path in the middest of the waues: declaring therby, that thou haste power to helpe in al thinges, ye thoughe a man went to ꝯ sea without ship. Neuerthles, that the worke of wysdō should not be vayne, thou hast caused an arke to be made: And therfore do men commit their lyues to a smal pece of wodd, passing ouer the sea in a shyppe and are saued.

For in the olde tyme when ꝯ proude grauntes perished, he (whome the hope was left to increse the world) went into the shippe/which was grounded thorow thy hande/and so lefte sede be hynde him vnto the world. For happy is the tre where thorow righteousnes commeth: but cursed ys the ymage of wodd, that is made with handes, yea both it ād he that made it. He/because he made it: and it, beause it was called god, wher as it is but a fraile thynge. For the vngodly and hys vngodlines are both lyke abhominable vnto god. Euen so the worke and he that made it also shalbe punished together. Therfore shall there a plage come vpon the images of the Heathen: for out of the creature of god they are become an abhompnacyon, a temptacyon vnto the soules of mē, and a snare for the fete of the vnwyse. And why? the sekynge out of ymmages is the beginninge of whordome, & the byngyng vp of them is the destruccion of lyfe. For they were not from the beginninge, neither shal they contynue for etter. The welthy pdelnes of men hath founde them out vpō earth, therfore shal they come shortly to an ende. Whē a father mourned for his sōne ꝯ was take awai frō hi/he made hi an ymag (i al ꝯ haste) of his ded sōne: & so he begā to worshyp hi as god, which was but a deed mā/& ordened his seruaūts to offer vnto hi.

Thus

Thus by proces of tyme and thorowe longe custome, this errour was kepte as a law, and tyrauntes compelled me by violence to honour ymages. As for those that were so farre of, that menne myght not worshipp thē presently, their pycture was brought from farre (like the ymage of a kyng whom they wold honoure) to the intent that with great dylygence they myght worshippe hym which was farre of/as though he had bene present. Agayne/the synguler cōning of ỹ craftesman gaue ỹ ignorauńt also a greate occasion to worshipp ymages. For the workman willinge to do him a pleasure that set hym a worke, laboureth with al his cōning to make ỹ ymage of the best fashion. And so/the rowe the bewty of the worke) the comen people was disceaued, in so much that they toke him now for a god, whych a litle afore was but honored as a man. And this was the errour of mans like, when men (either for to serue their own affection / or to do some pleasure vnto kynges) ascribed vnto stones and stockes the name of god/which ought to be geuen vnto men.

Worouer, this was not ynough for them that they erred in the knowledge of god: but where as they lyued in the greate warres of ignorauńce, those many and grete plages called they peace. For ether they slue their owne childrē, and offred them, or dyd sacrifice in the nyght season, or els helde vnreasonable watches: so that they kepte nether lyfe nor mariage cleane: but ether one slue another to deathe malycyously, or els greued his neyghboure wyth aduoutrye. And thus were al thinges myxte together: bloude, manslaughter/theft, dissimulacion, corruptiō/vnfaithfulnes, sedicion, periury, disquyeting of good men, vnthankfulnes, deflyg of soules chaungyng of byrth, vnstedfastnes of of mariage, myschefe of aduoutry and vnclenes. And why? the honouring of abhominable ymages is the cause, the begynning and ende of al euel. For they that worshipp Idoles, either they are mad whē they be merry, or prophecy lyes, or lyue vngodly/or els lyghtly for swear them selues.

For in somoch as their trust is in the Idols (which haue nether soule ner vnderstandyng) though they swere falsely yet they thynke it shall not hurte them.

Therfore commeth a greate plage vpon them, and that worthe iy: for they haue an euel opynion of God, geuyng hede vnto Idols, swearing vntrustyly to deceaue, and despising rightuousnes. For their swearing is no vertue, but a plage of them that sinne, and goeth euer wt ỹ offence of the vngodly.

The voyce of the faythful prayinge the mercy of God for whose graces sake they serue not Idols.

The.xv. Chapter.

BUt thou (O oure God) art swete, long sufferinge and true, and in mercy ordrest thou al thinges. Though we synne/yet are we thyne, for we know thy strength. If we sinne not/thē ar we sure, that thou regardest vs. For to knowe the, is parfecte rightuousnes: Yee to knowe thy ryghteousnes & power, is the rote of imortalyte. As for the thing that men haue founde out thorow their euell scyence, it hathe not deceaued vs: as the paynting of ỹ pictur: (an vnprofytable laboure) and carued ymag, wt diuerse colours, whose syght entyseth the ygnorauńt: so ỹ hee honoureth and loueth the picture of a deed ymage that hath no soule.

Neuerthelesse/they that loue suche euel thinges, are worthy of death: they that trust in them, they that make them, they that loue them, and they that honoure them. The potter also taketh and tēpereth soft earth, laboureth it, & geueth it the fashyō of a vessel. whatsoeuer seruyth for oure vse, and so of one pece of claye he maketh some clene vessell for seruyce, and some contrary. But where to euery vessel seruyth, that knowethỹ potter him selfe. So with his vayne laboure he maketh a God of ỹ same clay: this doth euē he, which a lytle afore was made of earth him selfe, and wythin a lytle while after (whē he dyeth) turneth to earth agayne.

Notwithstandynge, he careth not ỹ more because he shal labour, ner because hys

his lyfe is shorte: but striueth to excel gold smythes, syluer smythes, the copper smythes, and taketh it for an honoure to make vayne thynges. For hys hert is ashes hys hope is but vayne earth, and his lyfe is no more worth thē clay: for so much as he knoweth not hys owne maker, that gaue hym his soule to worke, and breathed in hym the breth of lyfe.

They counte our lyfe but a passtime, and our conuersacion to be but a market, ād that men shulde euer be getting, and ỹ by euell meanes. Nowe he that of erth maketh fraple vessels and ymages, knoweth hi selfe to offende aboue all other. All the enemyes of thy people and that holde them in subiection, ar vnwyse, vnhappy, and exceading proude vnto ther owne soules: for they iudge all ỹ ydoles of the heathen to be goddes, whiche nether haue eye syghte to see, nor noses to smell, nor eares to heare, nor fyngers of handes for to grope: and as for ỹ theyr fete they are to slowe to go. For mā made them, and he that hath but a borowed spryte, fashioned them. But no man can make a God lyke vnto him: for seinge he is but mortal him selfe, it is but mortall that he maketh wyth vnrightuous handes. He him selfe is better then they whō he worshippeth, for he lyued though he was mortall, but so dyd neuer they.

Yet they worshipp beastes also, which are most miserable: for cōpare thinges that can not fele vnto them, and they ar worse then those. Yet is there not one of the se beastes, that with his syght can behold any good thing, nether haue they geuen praise nor thanckes vnto god.

The punishement of Idolaters and the benefits done vnto the faythfull.

The.xvi. Chapter.

FOr these & such other thynges haue they suffred worthy punishemēt, & thorow ỹ multitude of beastes ar they roted out. In stead of ỹ which punishementes thou hast graciously ordred thyne owne People, and geuen them their desyre that they longed for: a newe straunge taist, prepaynge theym quayles to be theyr meate: to the intente that (by the the thynges whych were shewed and sent vnto them) they that were so gredy of meate, myght be withdrawen euen from the desire that was necessary. But these within shorte tyme were brought vnto poudet, and tasted a newe meate. For it was requysyte that (wythout any excuse) destruccyon should com vpon those which vsed tyranny, and to shew onlt vnto the other, how their enemies were destroyed. For when the cruel woodnes of the beastes came vpon them, they perished thorow the stinges of the euel serpentes.

Notwithstanding thy wrath endured not perpetually, but they were put in feare for a lytle season, that they myght be reformed, hauinge a token of saluacion/to remembre the cōmaundement of thy lawe. For he that conuerted, was not holed by the thing that he sawe, but by the, O sauiour of al. So in this thou shewest thyne enemyes, ỹ it is thou, which delyuerest from al euel. As for they when they were bitten wt grashopers and flies, they died/for they were worthy to perish by such: but nether the teeth of dragons nor of venemus wormes ouercam thi children, for thy mercy was euer by them, and the helped them. Therfore were they punished to remembre thy wordes/ but hastely were they healed agayne: lest they shuld fal into so depe forgetfulnesse/ ỹ they might not vse thy helpe.

It was nether herbe nor playster ỹ restored them to health, but thy worde (O Lord) which healeth al thinges. For is thou (O Lord) that hast the power of lyfe and death: thou leadest vnto dethes dore/and bringest vp agayne. But man thorowe wyckednes slayeth hys owne soule, and whē his spryte goeth forth, it turneth not agayne, nether may he cal agayne ỹ soule that is take away: It is not possible to escape thy hand. For the vngodly that wolde not know the, wer punished by the strēgth of thine arme: wt straung waters/hayles and raynes were they persecuted, & thorow fire were they consumed. For it was a wōdrous thig ỹ fire might doo more thē water which quēcheth al thinges: but ỹ world is ỹ auēger of ỹ righteous. Some time was ỹ fire so tame ỹ ỹ beastes which were sent to worship ỹ

vngodly,

vngodly, but not: and that because they
shoulde se and knowe, that they were
persecuted wyth the punishment of god
And sommetime bzente the fyeze in the
water on euery syde, that it myght dest-
roy the vnrighteous nacion of the erth.
Agayne, thou hast fed thyne owne peo-
ple with aungels fode. & sent them bzed
ready from heauen (without theyze la-
bour) being very pleasaunt and wel gu-
sted. And to shewe thy ryches and swete
nesse vnto thy chyldren, thou gatherest
euery one theyz desire/so that euery mā
myght take what lyked hym beste. But
the snow and yce abode the violence of
the fire and melted not: that they might
knowe that, the fyze burning in the hal
and raine destroied the frute of the ene-
mies: the fire also forgat his strength/a
gaine, that the ryghtuous might be no
rished. For the creatur that seruyth the
(which arte the maker) is fearce in pu-
nishing the vnrighteous, but is ey & a
gētle to do good, vnto such as put ther
trust in thee. Therfore dyd all thinges
alter at the same tyme/and were al obe-
dient vnto thy grace, which is the norse
of all thynges according to the desyre of
them that had ned other: that thy chil
dren, O Lorde whome ꝑ louest, might
knowe that it is not nature and the gro
wing of frutes that feedeth men, but th
at it is thy word, which preserueth them
that put ther trust in the. For loke what
myght not be destroid with the fire as
sone as it was warmed with a litle sun
ne beame, it melted: that all men, might
knowe, that thanckes ought to be geuen
vnto thee before the sunne rise, and that
ꝑ oughtest to be worshipped before the
day spring. For the hope of the vnthā
kful shal melte awaie as ꝑ winter yce, &
perish as water, ꝑ is not necessary.

This iudgementes of god vpon the Egiptians.

The .xviii. Chapter.

GReate are thy iudgementes
(O Lord) and thy counsels
can not be expressed, therfo-
re men do erre, that will not
be reformed with thy wisdō
For when the vnrighteous thought to
haue thy holy people in subiection, they
were bound with the bandes of darken
nes and long night, shut vnder ꝑ rofe/
ti sinking to escape ꝑ euerlasting wisdō.
And while they thought to be hyd in the
darcknesse of their sinnes/they were sca
tered abrode in the very myddest of the
darck couering of forgetfulnes, put to
horrible feare & wonderously vexed for
the corner where they myghte not kepe
them from feare: because the sounde ca
me downe and vexed them: ye maniter
rible and straunge visions made them
afrayd.

No power of the fyre myghte geue
them lyght, nether myght ꝑ clear flā
mes of the starres lyghten that horryb
le nyght. For there appered vnto them
a sodein fyre, very terrefyed: At ꝑ which
(when they sawe nothyng) they were so a
frayed, that they thought ꝑ thig whych
they sawe to be the more fearful. As for
the sorcery and enchauntemente ꝑ they
vsed, it came to derision, and the prayd
wysdome was broughte to shame. For
they that promised to driue awaye the
fearfulnes and drede from thee weake
soules/were syck for feare them selues,
and that with scorne. And though nere
of the wonders feared them, yet were thei
afraid at the beastes which came vpō the
and at the hissyng of the serpentes. In
so moch that with trembling they sow
ned and sayde they sawe not thee ayre,
whiche no man yet maye escape.

For it is an heuy thing, when a mās
owne conscience, beareth recorde of his
wickednes and condemneth him. And
why: abered and wounded conscyence,
taketh euer cruel thinges in hande. Fe-
arfulnes is nothing els but a declarig
that a man seketh helpe and defence, to
āswer for him self. And loke how moch
lesse the hope is within, the more is the
vncertentye of the matter, for the which
he is punished. But they that came in
myghty nyght: slepte the slepe that fell
vpō them from vnder and from aboue
sometyme were they afrayed thorow the
feare of the wonders, and somtyme they
were so weake that they swowned wha
for an hastye and sodayn fearfulnes ca
me vpon the. After warde, yf eny of the
had fallen, he was kept and shutt in pri
son but wyth out chaynes. But yf eny
dwelt in a villag, yf he had bene a herd
or husband man he suffred intollerable
necessite: for they were al bounde wyth
one chayne of darcknesse.

whether it were a blaspheming wind,
or a swete song of ꝑ birdes amōge the
thicke braūches of ꝑ trees, or the vehe
mence of hasty rūning water, or greate
noyse of the fallig downe of stones, or
ꝑ plaieng & rūning of beastes whōthei
sawe not, or the mighty noyse of rorig
beastes, or ꝑ lound ꝑ answereth againe
i the hie mountaines: it made the sow
nde for very feare. For all ꝑ earth shy
ned w̄ clere light, & no mā was hidred
in his labour. Only vpō thē there fell a
heuy night, an imag of darknes ꝑ was
to com vpō the. Yee they were vnto the
selues ꝑ moste heuye and horrible dar-
cknesse.

¶ The .xviii. Chapter.

¶ The syxe lyght ꝑ the Israelites had in Egypte
The perfe quucion of the faithful: The Lord smot
all the first borne of Egypt. The sonne of ꝑ people
in the wildernes. Aaron stode betwyxt the lyue and
the deed wyth his censoure.

NEuertheles thy saītes had
a very greate light (& the
enemies herd their voice,
but they saw not ꝑ figure
of the.) And because thei su
fered not ꝑ same thinges/they magni
fied hir a they ꝑ were vexed afore (beca
use they were not hurt now) thancked
the, & besought the (O god) ꝑ ther mig
ht be a difference. Therfore had they a
burning pilet of fire to lede the i ꝑ vn
knowne wate & ꝑ gaueste the ꝑ Sunn
for a fre gift w̄out any hurt. Reason is
was/ꝑ they shuld want light & be put
in the prison of darcknes, which kepte
thy children i captyuite, by whō the vn
corupt light of ꝑ lawe of ꝑ world was
for to be geue. Whē thei thoght to slai
the babes of ꝑ righteous (one being laid
out/& preserued to be leder vnto the o
ther) ꝑ broughtest out the whole multi
tud of ꝑ children/ & destroiedst these i ꝑ
mighty water. Of ꝑ night were our fa
thers certifyed afore ꝑ, they knowyng
vnto what oths they had geue credēce
might be of good chere. Thus thy peo
ple receued the health of the righteous
but ꝑ vngodly were destroied. For like
as ꝑ hast hurte our enemies, so haste ꝑ
promoted vs whō thou calledest afore.
For the righteous children of the good
men offred secretly ād ordred the law of
righteousnes vnto vnite: that the iuste
shoulde receaue good and euell in lyke
maner, singing prayses vnto ꝑ fatherof
al men. Agayne, there was herd an vn
conuenyent voyce of the enemyes, and
a pyteous crye for chyldren that were
bewayled. The master and the seruaūt
were punished in lyke maner. For theye
al together had innumerable that died
one death.

Nether were the lyuing sufficient
to bury the deed, for in the twinckling
of an eye, ꝑ noblest nacyon of them was
destroyed. As ofte as God helped them
afore, yet wold it not make them beleue:
but in the destruccyon of the first borne
they knowleged, that it was the people
of God. For while al thinges were styl,
and when the nyght was in ꝑ myddest
of her course/thy Allmyghtie worde (O
Lorde) leapte downe from heauen oute
of the royal trone as a rough mā of war
re, in the middest of the lande that was
destroyed: and ꝑ sharpe swerde perfour
med their straite commaundement, stād
ding & killyng al thinges w̄ death: yee
it stode vpon the earth & reached vnto
ꝑ heauen. Thē the sight of ꝑ euel dre-
mes vexed them sodenly, & fearfulnesse
came vpon them vnawares.

Then laye there one here/ anothere
there, half deed half quick, and shewed
the cause of his death. For the visyons
that vexed them, shewed them these thi
ges afore: so ꝑ they were not ignoraūt,
wherfore they perysshed.

The tēptacyon of deathe touched ꝑ
righteous also, and among the multy-
tude in the wildernesse there was insur
reccion, but thy wrath endured not lōg.
For the faultlesse man went in al ꝑ hast,
and toke the battayl vpō him/brought
forth the wepon of his mynystracyon:
euen prayer and the censours of reconci
linge: sette him selfe agaynst the wrath
and so brought the mysery to an ende:
declaring therby, that he was thy ser-
uaunt. For he ouercame not the multy-
tude with bodely power, ner with wea-
pens of myght: but with the worde hee
subdued him that vexed him, puttinge
the in remembraunce of the othe and co
uenaunt made vnto the fathers.

for

For when the deed were fallen downe by heapes one vpon another, he stode in the middest, pacified the wrath, and parted the waye vnto the liuing. And why? his long garment was al the beautye, and in the foure rowes of the stones was the glory of the fathers graued, and thy maiestye was wrytten in the crowne of his head. Upon these the destroyer gaue place, and was afraide of them: for it was only a temptacion worthy of wrath.

The death of the Egyptians, and the great ioye of the hebrues. The meat that was geuen at the desyr of the people. The elementes serue not only, to ye will of God, but also to ye wyll of man.

The.xix. Chapter.

A SO for the vngodly, ye wrath came vpon them wythout mercy vnto ye end. For he knew before what shold happen vnto them: how ye (when they had consented to let theym go/and had sent them out wyth greate diligence) they wold repent, and folow vppon them. For when they were yet mourning and makinge lamentacyon by the graues of the deade, they decysed another folysshnes: so that they persecuted them in their flieng, whom they had cast out afore with prayer. Worthi necessite also brought them vnto this ende/for they had cleane forgotten the thinges that happened vnto the afore. But the thing that was wantynge of their punishment, was requysyte so to be fulfilled vpon theym with tormentes: that thy people might haue a marueluous passing thorow/and that these might fynd a straunge death.

B Then was euery creature fashioned agayne of newe accordinge to the wyl of their maker, obeyeng thy commaundementes ye thy children might be kepte without hurt, for the cloud ouershadowed their tentes, and the drie earth appeared, where after was water so that in the red sea there was a waye wythoute impedymente, and the grete depe became a playne felde: where thorow al the people wente that were defyled wyth thy hande seynge thy wonderous and marueluous workes. For as the horses, so were they fed, and lepe lyke lambes, prayling the (O Lord) which hadest deliuered the. And why? they were yet myndefull of the thinges, that happened whyle they dwelt in the land: how the ground brought forthe flyes in stede of catel, and how the ryuer strauled vp the multitude of frogges in stede of fyshes.

But at the last they sawe a new creacion of byrdes, what tyme as they were desceaued wyth lust, and wyth delycate meates. For when they were speaking of theyr appetite, the quailes came vpp vnto them from the see, and punishemētes cam vpon the synners, not without the tokens whyche came to passe afore by ye vehemēce of the streames: for they suffred worthely, accordinge to theyr wickednesses, they dealt so abhominablye and churlishly/with straūgers. Some receaued no vnknowen geastes, some brought the straungers into bondage that dyd them good. Besyde all these thynges there were some that not onely receaued no straungers vp theyr wylles, but persecuted those also ād did them much euell that receaued them gladly.

C Therfore were they punished with blindnes, lyke as they that wer couered wyth sodayne darcknes at the dores of the righteous, so that euery one sought the entraunce of hys dore.

D Thus the elementes turned into them selues, lyke as when one tyme is chaunged vpon an instrumēt of Musike, and yet all the residue kepe theyr melodye: whych maye easely be perceaued/by the syght of the thynges that are com to passe. The drye lande was turned into a waterye/and the thynge that afore swamme in the water/went now vpon the drie grounde. The fyer hath power in the water (contrary to hys owne vertue) ād the water forgat hys owne kind to quench. Agayne, the flammes of the noysome beastes hurte not the fleshe of them that wente wyth them neither melted they the yse wyche els melteth lyghtely. In al thinges hast thou promoted thi people (O Lord) and brought them to honur: thou hast not despised them, but alwaye and in all places hast thou stande by them.

The ende of the boke of wysdome.

¶ The boke of * Jesus the sonne of Syrach/which is called in latin Ecclesiasticus. *Or Jesus

The Prologe of Jesus the sonne of Syrach vnto hys boke.

MAny and greate men haue declared wysdome vnto vs out of the lawe, out of the prophetes and out of other that folowed the. In the which thynges Israell ought to be commended, by the reason of doctryne & wysdome: Therfore they that haue it and reade it, shoulde not onelye them selues be wyse there thorow, but serue other also wyth teaching and wrytinge.

After that my graundfather Jesus had geuen diligent labour to reade the lawe, the prophetes and other bokes that were left vs of oure fathers, and had well exercised hym selfe there in: he purposed also to wryte some thinge of wysdome and good maners, to the intent that they which were wylling to learne and to be wise myght haue the more vnderstandinge, and be the more apte to leade a good conuersacyon.

Wherfore I exhorte you to receaue it louynglye, to reade it wyth dylygence, ād to take it in good worthe, though oure wordes be not so eloquente as the ramous Diatours. For the thynge that is wrytten in the Hebrewe tounge, soundeth not so well when it is translated into an other speache. Not only this boke of myne, but also the lawe, the Prophetes and other bokes sounde farre otherwyse, when they do, when they are spoken in theyr owne language.

Now in the.xxxviii. yeare when I came into Egipte in the tyme of Ptolomy Euerges, and continued there all my lyfe/I gat lyberte to reade and wrytte many good thinges Wherfore I thought it good ād necessary, to bestow my dylygence and trauayl to interprete this boke. And consyderinge that I had tyme, I labored and dyd my best to perfourme thys boke, and to bringe it vnto lyght: that the straungers also whych are disposed to lerne, myghte apply them selues vnto good maners, and lyue accordinge to the lawe of the Lorde.

S S.

Wysdom proceadeth and commeth of god. A prayse of ye fere of God. Right wesnes is a degree to come by wysdome.

The fyrst Chapter.

ALl wisdom commeth of god the Lord, and hath ben euer with him, and is before all tyme. Who hath nombred the sande of the see, the drop pes of the rayne and the daye s of tyme? Who hath measured the heyght of the auen ye bredth of the earth & the depnes of the see? Who hath sought out the grou de of gods wisdō which hath be before al thinges. Wisdom hath bene before al thinges: and the vnderstanding of prudence from euerlastyng (Gods word in the heygth is the well of wisdome, and his euer lastyng commandementes are the entraunce of her.) Vnto whome hath ye rote of wisdom bene declared? Or who hath knowne her wit? Vnto whom hath the doctryne of wisdom bene discouered and shewed? and who hath vnderstāde the many folde entraunce of her?

There is one: euen the Hiest thee maker of al thinges, the Almy ghtye, ye kyng of power (of whom men ought to stande greatly in awe) which sitteth vp on hys trone being a god of dominion: He hath created her there ow ye holy goost: he hath sene her: & numbred her, & measured her: & he hath poured her out vpon al his workes, and vpon al flesche accordynge to his gift: he geueth her richelye vnto them that loue him. The feare of ye lord is worshipp and triumphe, gladnesse & a ioyful crowne. The feare of the Lord maketh a merye hart, geueth gladnesse, ioye and long lyfe. Who so feareth the lorde, it shal go wel with him at the last and in the daye of hys deathe he shalbe blessed.

The loue of God is honorable wysdome: loke vnto whome it apereth, them loue it, for they se what wonderous thi ges it doth. The feare of the lorde ys ye beginninge of wisdome, and was made with the faythfull in the mothers wōbe: it shal go with the chosen women, & shal be knowe of the righteous āsō faythfull. The feare of ye lord is ye right Gods ser vice ye preferreth ād iustifieth the heert, and geueth myrth and gladnes. Who so feareth the Lord shalbe happye: and when he hath nede of comfort, he shall be blessed. To feare god is the wisdōe that maketh ryche, and bryngethe all good with her. She fylleth the whole houle with her gyftes, and the garners with her treasure. The feare of the Lorde is the crowne of wisdome, and geueth plenteous peace and health. He hath sene her and nombred her: knowledge and vnderstanding, of wysdome hath he poured out as rayne: ād them that holde her fast, hath he brought vnto honoure.

The feare of the Lord is the rote of wisdome, and her braunches are lōg lyke. In the treasures of wisdom, is vnderstanding and deuision of knowleg but wisdome is abhorred of sinners.) The feare of the lorde dryueth out sinne / for he that is without feare / cānot be made righteous, and his wilful bodnes is his owne destruccion. A pacyent man wyl suffer vnto the tyme, and then shal he haue the rewarde of ioye. A good vnderstanding wyll hyde hys wordes for a tyme, and many mēs lyppes shal speake of his wysdom. In ye treasures of wisdome is the declaracyon of doctryne, but the synner abhoreth the worshyp of god. My sonne / yf thou despyse wisdome, kepe the cōmaūdement, and God shal geue her vnto you for the feare of the Lord is wysdomes nurtoure, he hath pleasure in fayth ād louynge meknes / and he shall fyl the treasures therof. Be not obstynate and vnfaythfull to the feare of the Lorde, and come not vnto hym with a double herte. Be not an ypocrite in the syghte of men, and take good heede what thou speakeste.

Marcke wel these thynges, lest thou happen to fault and bryng thy soule to dyshonoure, and so GOD discouer thy secretes / and caste thee downe in the myddeste of the Congregacyon: Because thou wouldeste not receaue the feare of GOD, and because thy herte ys full of faynednes and dysceate.

Che exhorteth the seruantes of god to righteousnes, loue, vnderstandig & patience, and exhorteth hi that feareth God, to beleue, to hope, and to loue: because God neither confoundeth nor forsaketh them, that trust in hym. A curse vpon the subtil, feare ād impacient of herte:

The .ii. Chapter.

MY sonne, yf thou wilt come in to the seruyce of god, stā de fast in rightousnes and feare, and arme thy soule to tentacyon: settle thine hert and be pacyent: bow downe thine eare / receaue the wordes of vnderstandyng, and chrynche not awaye, when thou ar te entysed. Holde the fast vpon God, ioyne thy self vnto hym and suffre, that thy lyfe maye encreace at the last. Whatsoeuer happeneth vnto thee, receaue it: suffre in humylnesse, and be patiente in thy trouble. For lyke as gold and syluer are tryed in the fyre, euen so are acceptable men in the fornace of aduersyte. Beleue in God, and he shall healpe the: ordre thy waye a ryght, and put thy trust in him. Holde fast his feare, and growe therin. O ye that feare the lord, take sure holde of his mercy: chrynche not awaye from him, that ye fall not. O ye that feare the Lord, beleue hym, and your rewarde shal not be emptie. O ye that feare the Lorde put your trust in him, and mercye shall come vnto you for pleasure. O ye that feare the Lorde set your loue vppon him, and youre hertes shal be lyghtened. Consyder the olde generacions of men (O ye chyldren) and marke them wel: was there euer eny one confounded, ye put his trust in ye Lord? Who euer continued in his feare and was forsaken? Or whom dyd he euer despyse, that called faythfully vpon him? For God is gracious and mercyful, he forgeueth synnes in the tyme of trouble, and is a defender for all them that seke hym in the truethe. Wo be vnto him ye hath a double hert, wycked lyppes and euell occupied handes, and to the synner that goeth two maner of ways. Wo be vnto them that are loose of herte, which put not their trust in God, and therfore shall they not be defended of him. Wo be vnto them that haue lost pacience, for saken the ryght wayes, and are turned back in to frowarde ways. What wyll they do, when the Lorde shall begynne to vysite them?

They that feare the Lorde, wil not mistrust his worde: and they that loue hym / wyl kepe his commaundemente. They that feare the Lord wyl seke out the thynges / that are pleasaunt vnto him: and they that loue hym / shal fulfyl his lawe. They that feare the lord wyl prepare their hertes, and humble their soules in his syght. They that feare the Lorde kepe his commaundementes, and wyl be pacient tyl they se him selfe, sayinge: better it is for vs to fall into the handes of the Lorde, then into the handes of men: for his mercye is as greate as him selfe.

To our father and mother ought we to geue double honoure. Of ye blessing and curse of ye fathers & mother. No man ought ouer curyosly to searche out the secretes of god.

The .iii. Chapter.

THe chyldren of wysdome are a congregacō of the ryghtuous and their exercyse is obedience and loue. Here me your father (O my deare children) and do thereafter, that ye maye be safe. For the Lord wyl haue the father honoured of the children, and loke what a mother commaūdeth her children to do / he wyl haue it kept. Who so hurteth his father, his sines shalbe forgeuen him: and he that honoreth his mother is lyke one that gathereth treasure together. Who so honoureth his father, shall haue ioye of hys owne children: and whē he maketh his praier, he shalbe herde. He that honoureth hys Father, shal haue a longe lyfe: & he that is obedyent for the lordes sake / hys mother shal haue ioye of ih.

He that feareth the lorde, honoureth his father and mother, and doeth them seruyce, as it were vnto the lord hym selfe. Honoure thy father in dede, in worde, and and in al pacyence, that thou maye haue hys blessynge: for the blessinge of the father buyldeth vp the houses of the chyldren, but the mothers curse roteth oute the foundacyons. Retoyse not when thy father is reproued, for it is no honour vnto the but a shame. For the worshyppe of a mans father is hys owne worshypp, & where the father is without honoure, it is the dishonesty of the sonne.

My sonne/ make muche of thy father in his age, and greue him not as longe as he lyueth. And yf his vnderstädig
B fayle, haue patience with him, and dyspise him not in thy strength. For the good dede that thou shewest vnto thy father, shal not be forgotten: and when thou thy selfe wantest/ it shal be rewarded thee (and for thy mothers offence ꝑ shalt be recompenced with good, yea it shall be founde for thee in righteousnes) & in ꝑ daye of trouble ꝑ shalt be remẽbred: Thy sines also shall melte awaye, like as the yce in ꝑ fayre warme wether

He that forsaketh his father, shall come to shame: and he that defieth his mother, is cursed of god. My sonne, perfourme thy worckes with louynge mekenes, so shalt thou be loued aboue other men. The greater thou art/ the more humble thy selfe (in al thynges) & ꝑ shalt find fauour in ꝑ sight of god. For greate power belongeth only vnto god/ & he is honoured of the lowly.

Seke not out the thyngs that are aboue thy capacite, & searche not out ꝑ grou
C nd of such thiges as ar to mightye for ꝑ: but loke what god hath cõmaũded ꝑ, thinck vpõ ꝑ al wate, & be not curious i many of his worckes. For it is not nedful for ꝑ to se with thine eies ꝑ thiges ꝑ are secret. Make not ꝑ to much searche i superfluous thiges, & be not curyous in many of his worckes: for many thiges are shewed vnto ꝑ already, which be aboue ꝑ capacite of men. The medlyng with such hath begiled many a mã, & tãgled their wittes i vayne. Nowe he ꝑ loueth parel, shal perish therin. An hard hert shal fare euell at ꝑ last (ã hert ꝑ goeth two wates, shal not prosperer: & he ꝑ is frowad of hert, will euer be ꝑ worse ãd worse.) A wicked hert shalbe ladẽ with sorowes, & ꝑ vngodly siner wil kepe one sine vpõ another. The coũcel of ꝑ proud hath no helth, for ꝑ plãt of sine shal
D be roted out i thé. The hert of hi ꝑ hath vnderstãdig shal perceue hye thiges/ & a good eare wil gladly herkẽ vnto wisdõ. An hert that is wise & hath vnderstãdynge/ wyll absteyne from synnes/ and encrease in the woorckes of righteousnes. Water quencheth burning fyre, ãd

mercy reconsileth synnes. God hath respect vnto hym that is thanckefull: hee thyncketh vpon hym againste the tyme to come/ so that when he falleth he shall fynde a stronge holde.

Almes must be done with all mekenes. The study of wisdome and her feute. A iudge ought to be mercifull. An exhortacion to eschue euell & to do good.

The. iiii. Chapter. A

My sonne, defraude not thee poore of hys almes, ãd turne not away thyn eyes frõ hym that hath nede. Despyse not an hongry soule, and defye not the poore in hys necessite, greue not the herte of him that is helpelesse/ and wythdraw not the gyft frõ the nedefull. Refuse not the prayer of one that is in trouble/ and turne not away thy face from the nedy. Cast not thyne eyes aside from the poore that ꝑ geue hi not occasion to speake euel of ꝑ. For yf he complayne of thee in the bytternes of hys soule, his prayer shalbe herde: Euen he that made hym, shal hear hym. Be curteous vnto the company of the poore, humble thy soule vnto the elder and bowe downe thy heade to
a man of worshippe. Let it not greue ꝑ B to bowe downe thyne eare vnto the poore, but paye thy debte/ and geue hym a frendlye answere/ and that with meakenes.

Delyuer hym that suffreth wronge frõ the hande of the oppressour and be not fayntherted when thou sittest in iudgemẽt. Be mercyfull vnto the fatherles as a father, and be in steade of an husband vnto theyr mother: so shalt ꝑ be as an obedient sonne of the hyest, & he shal loue thee more then thy mother dothe. Wisdome bryngeth hye into her childeren, receaueth them that seke her, and wyll go before them in the way of righ
tuousnes. He ꝑ loueth her loueth lyfe: & they that seke her diligentlye/ shal haue greate ioye. They that kepe her, shal haue the heritage of lyfe: for where she entreth in/ there is the blessinge of god. They ꝑ honor her, shalbe ꝑ seruãts of ꝑ holy one: & they ꝑ loue her: ar beloued of god. who so geueth ear vnto her, shal
C iudge the heathen: and he that hath respect vnto her, shall dwell safely.

he that beleueth her, shal haue her in possession and his generacion/ shal endure: for when he falleth, she shal go with him, before all. Feare, drede & temptacyõ shal she bringe vpon him, and trye him in her doctrine: tyll she haue so proued him in his thoughtes, that he committ his soule vnto her. Then shal she stablyshe him, bring the right way vnto him/ make him a glad man/ shew him her secretes and helpe vpon the treasures of knowledg, vnderstanding and righteousnes. But if he go wrong, she shal forsake him, and geue him ouer in to the hãdes of his enemie.

My sonne make moche of the tyme, eschue the thinge that is euell/ and for thi life shame not to saye the truth. For there is a shame that bringeth synne, ãd there is a shame ꝑ bringeth worshippe and fauour. Accepte no person after thi owne wyl, that thou be not confoũded to thyne owne decaye. Be not ashamed of thy neyghbour in his aduersite, and kepe not back thy councel when it may do good: neither hide thy wysdome i her beauty. For in the tonge is wisdom knowne, so is vnderstanding, knowledg & lerninge in the talkynge of the wyse. ãd
D stedfastnesse in the worckes of righteousnes. In no wise speke agaynst ꝑ worde of treuth but be ashamed of the lyes of thyne owne ignorãunce. Shame not to confesse thyne errroure, and submitte not thy selfe vnto euery man because of sinne. Withstãd not ꝑ face of ꝑ mighty, and stryue not agaynst the streame. But for the trueth stryue thou vnto death, & God shal fight for the agaynst thyne enemies. Be not hastye in thy tõg, neither slacke & negligẽt in thy worckes. Be not as a lyon in thyne own house, destroying thy houshold folckes, and oppressyng them that are vnder the/ Let not thyne handebe stretched out to receaue, & shut when thou shuldest geue.

In riches may we not put any confidence. The vengeaunce of God ought to be feared ãd to repẽt sauns: maye we not be slowe.

The. v. Chapter

A Trust not vnto thy riches, ãd sai not: tush, I haue ynough for mi lyfe. (For it shall not helpe in the time of vengeaunce and temptacion) For
lowe not the luste of thyne owne herte in thy strength, and saye not, tush, how haue I had strength/ for who wil bringe me vnder because of my workes? For doutles God shall auenge it. And saye not: I haue committed no iynes, but what euell hath happened me? For the Almightye is a patyent rewarder. Because thy sinnes be forgeuen the, benot therfore without feare/ neyther heape one synne vppon another. And saye not: tush/ the mercy of the lorde is grete, he shal forgeue me my sines, be they neuer so manye. For lyke as he is mercyful/ so goeth wrath from him also/ & his indignacion commeth downe vpõ synners.

Make no tarrynge to turn vnto the Lorde, and put not of from daye to B
daye: For sodenlye shall hys wrathe come, and in tyme of vengaũce he shal destroi thee. Trust not i wicked riches for thei shal not help i ꝑ daie of punishmẽt & wrath. Be not carried aboute to euery wynde, and goo not into euerye waye: for so doth the sinner that hath a double tonge. Stands fast in the wate of the Lord, be stedfast in the vnderstãding, abyde by thy worde, and folow ꝑ worde of peace and righteousnes. Be gentle to heare the worde of god, that ꝑ maieste vnderstande it, and make a true answere with wisdome. Be swift to heare, but slowe and patiente in geuynge answere: If thou hast vnderstandynge/ shappe thy neyghboure an answeare. If no, laie thyne hand
C vpon thi mouth: lest thou be trapped i an vndiscrete worde, and so confounded. Honour and worshyp is in a mãs wyse talkinge, but the tonge of the vndiscret is his own destruction. Be not a preuy accuser as long as thou liuest and vse no sclaunder wyth thy tonge. For shame and sorowe goeth ouer the theke, and an euel name ouer hym that is double tonged: but he that is a preuy accuser of other men, shal be hated, enuyed and confounded. Se that thou iustifye the small and greate alyke.

It is ꝑ proper te of a synner to be euel tonged. The doctrine of good councel of the wise ys to be embraced, Wyrdõ should be learyhed for. The profer thereof.

The. vi. Chapter.

BE not thy neyghbours enemy for thy frendes sake: for who so is euel shalbe ye heyre of rebuke & dyshonoure/and whosoeuer beareth envy and a double tonge offendeth. Be not proude in the deuice of thyne owne vnderstandinge, lest thy leaues wether/& thy frute be destroyed, & so thou be lefte as a dyre tree. For a wicked soule destroyeth hym that hath it, maketh hym to be laughed to scorne, of his ennemyes, (and bringeth him to the portion of the vngodli.) A swete word multiplieth frendes, & pacifieth the ye be at variaunce, & a thanckfull tonge wylbe plenteous in a good man. Hold frendshyp w many, neuerthelesse haue but one counceler of a thousand. Yf thou getteste a frend/ prone hym fyrst, and be not hastie to geue hi credence. For some man is a frende, but for a time/and wyl not abyde in the day of trouble. And ther is som frend that turneth to enemyte/ād taketh parte against the: and if he know eny hurt by thee, he telleth it out. Agayne/some frende is but a companion at the table and in the daye of neade he continueth not. But a sure frende wylbe vnto the euenas thine owne self, and deale faithfully with thy houshold folcke. If thou suffre trouble and aduersitie, be is w thee, and hydeth not hym selfe. Depart from thyne ennemies, yea & beware of thy frendes.

A faithfull frende is a strong defence: who so findeth such one, findeth a noble treasure. A faythfull frende hath no peare, the weyght of gold ād syluer is not to be compared to the goodnes of hys fayth. A faythfull frende/is a medicin of lyfe, and they ye feare the Lorde, find hym. Who so feareth the Lord, shal prosperare with frendes: and as he is hym selfe, so shall hys frende be also. My sonne, receaue doctrine from thy youth vp, so shalt thou fynd wysdom tyl ye be old. Go to her as one ye ploweth, & sowyth, & wait pacietly for her good frutes. For thou shalt haue but lytle labour in her worcke, but thou shalt eate of her frute ryghtsone. O how exceadinge sharp is wyl domme to vnlearned men. An vnstedfast body wyll not remayne in her. Vnto such she is as it were a touchstone, and he casteth her from him to al ye hast: for wisdome is wyth hym but in tyme/there be but few that haue knowledge of her. (But with them that know her, she abideth euen vnto the appering of god.)

Geue eare (my sonne) receaue my doctryne, and refuse not my councel. Put thy fote in her fyrncknes, and take her yocke vpon thy necke: bowe downe thy shoulder vnder her, beare her pacyently, and be not wery of her bandes. Come vnto her with thy whole hert, & kepe her waies w al thy power. Seke after her, and she shalbe shewed the: & when thou hast her/forsake her not. For at the last thou shalt find rest in her & that shalbe turned to thy greate ioye. Then shal her fetters be a stronge defence for the, and her yocke a glorious rayment. For the bewtye of lyfe is in her/and her bandes are the couplinge together of saluacion. Yea a glorious raiment is it/thou shalt putt on, & the same crowne of ioye shalt thou weare.

My sonne, yf thou wylt/take hede/ thou shalt haue vnderstanding: and if thou wylt applye thy mind, thou shalte be wyse. If thou wilt bow doune thine eare thou shalt receaue doctryne: and yf thou delyt in hearinge, thou shalte be wise. Stand with the multitude of suche elders as haue vnderstandyng/ & consent vnto their wisdome w thine hert: that thou mayest heare all godly sermons, & ye the worthy sentences elkape the not. And if ye fest a man of discrete vnderstanding/get the soone vnto hi, and let thy fote tread vpon the steppes of his dores. Let thy minde be vpon ye cōmaundementes of god, and be earnestly occupied in his lawes: so shal he stablishe thy herte/ and geue the wisdome at thine owne desire.

¶ We must forsake euel, & yet not iustify our selues. The behauiour of ye wise toward his wyfe, his frende, hys chyldre his seruauntes, hys father & mother, the priestes &c.

¶ The.vi. Chapter

DO no euel/ so shal ther no harme happen vnto the. Depart awaie frō ye thinge ye is wycked, and no mischefe shal medle w the. My sonne, sow no euel thinges i ye forowes of vnrighteousnes, so shalt ye not reape them seuen folde. Labour not vnto man for any lordshyp, nether vnto the kyng for the seate of honour. Iustifye not thy self before God (for he knoweth thy hert (and desyre not to be reputed wyse in ye presence of the king. Make no labour to be made a iudge, except it so were, that thou couldest myghtely put downe wyckednes: for yf ye shuldest stand in awe of the presence of the mightye, thou shuldest fayle in geuyng sentence. Offend not in the multitude of the cite, ād put not thy self amonge the People. Bynde not two synnes together, for in one synne shalt thou not be vnpunyshed. Saye not: Much, God wyl loke vpon the multitud of my oblacyons, and when I offre to the hyeste God, he wyll accepte it.

Be not faynt harted when thou makest thy prayer, nether slack in geuing of almes. Laugh no man to scorne in ye heynesse of his soule, for God (which seyth all thinges (is he that can bringe downe, and set vp agayne. Accepte no lesyng agaynst thy brother, nether do ye same agaynst thy frend. Vse not to make any maner of lye, for the custome therof is not good. Make not many wordes, when thou art amonge the elders: & when thou prayest, make not moch babynge. Let no laborius worcke be tedious vnto the, nether the husbandry which the Almyghtie hath created. Make not thy boaste in the Multytude of thy wickednes, but humble thy self euen frō thyne herte: and remembre that the wrath shall not be longe in tarying, and ye the vengeaunce of the flesh of the vngodly is a very fyre and worme. Geue not ouer thy frende for enye good, nether thy faythful brother for the best golde. Departe not from a discrete and good woman, that is fallen vnto the, for thy portion in the feare of the Lord, for the gyft of her honestly is aboue golde. Wher as thy seruaunt worketh truly, intreate him not euell, nether the hyrelynge that is faythful vnto the. Loue a discret seruaunte as thyne owne soule, defraude hym not of his libertie, neyther leaue him a poore mā.

If thou haue catell, loke wel to them: & they be for thy profit kepe them. If ye haue sonnes, bring them vp in nourture and lerning, and hold them in awe frō their youth vp. If ye haue daughters, kepe their body, and shewe not thy face chereful towardes them. Mary thi daughter, & so shalt ye perfourme a weighty matter: but geue her to a man of vnderstanding. If thou haue a wife after thi owne minde, for sake her not: (but committe not thi selfe to the hateful.)

Honoure thi father from thi hole hert, and forget not the sorowful trauaile that thi mother had with the: remembre that thou wast borne thorow them, ād how canst thou recompence the the thinges that they haue done for the? Feare the lord with al thi soule, and honoure his ministres. Loue thy maker with all thy strengthe, and forsake not his Seruauntes. Feare ye lord with al thi soul, & honoure his Prestes. Geue the their portion of the first frutes and increase of the earth, like as it is commaunded the: geue them the shoulders, and their appointed offrynges and fyrstlynges. Reache thine hād vnto the poore, that God maye blesse the w plentuousnes. Be liberal vnto all men lyuinge: yet let not but do good, euen to them that are deed.

Let not them that wepe be without cōforte, but mourne w sorowe as mourners. let it not greue ye to visit the sicke: for by that make the to be beloued. Whatsoeuer thou takest in hād, remembre ye end and thou shalt neuer do amisse.

Agaynst thi better is no stryuing. Of ye deeth of thyne enmy mayst ye not reporte, nor dispys thy neyghbours, nor ye wordes of ye wyse.

The.viii. Chapter

STriue not with a mightye man, lest thou chaūse to fall in to his handes. Make no variaunce with a rich man lest he happen to bringe vp an harde quarel agaynst ye. For gold & siluer hath vndone many a man, yea euen the hartes of kinges hath it made to fall. Striue not w a man ye is full of wordes, & laye no stykes vpō his fire:

kepe

Kepe no company with the vnlearned, leaſt he geue thy kinred an euel report. Deſpice not a man that turnethe hym ſelfe awaye from ſinne, and caſte hym not in the teeth withall: but remembre that we are frayle euerichone. Thincke ſcorne of no man in his olde age, for we waxe olde alſo. Be not gladd of the death of thyne ennemy, but remembre that we muſt dye all the ſorte of vs (&d ſayne wolde we come into lope.) Deſpyſe not the ſermons of ſuch elders as haue vnderſtanding, but acquaynt thy ſelfe with the wyſe ſentences of them: for of them thou ſhalt learne wyſdom, and the doctryne of vnderſtandynge/ and how to lerne great men wythoute complaynte.

Go not from the doctrine of the elders, for they haue lerned it of theyre fathers, for of them thou ſhalt learne vnderſtanding, ſo that thou mayeſt make anſwer in the tyme of nede. Kindle not the coales of ſynners, leſt thou be brẽt in the fyre flammes of theyr ſinnes. Reſiſte not the face of the blaſphemer, ẏ he laye not wayte for thy mouth. Lend not vnto hym that is myghtier thẽ thy ſelfe: If thou lendeſt hym, count it but loſt. Be not ſuertye aboue thy power: yf thou be, then thynke ſurely to pay it. Go not to lawe with the iudge, for he wyll iudge accordynge to hys own honoure. Trauayle not by the waye with hym that is braynleſs, leſt he doo the euell: for he folowith hys owne wylfulnes/ and ſo ſhalte thou periſhe thorowe hys folye.

Stryue not wyth hym that is angrye and cruell, and go not wyth hym in the wyldernes: for bloude is nothig in hys ſyght/ and where there is noo helpe, he ſhall murther thee. Take no counſell at fooles, for they loue nothinge but the thinges that pleaſe them ſelues. Make no counſell before a ſtraunger, for thou canſt not tell what wyll come of it. Open not thyne herte vnto euery man, leſt he be vnthanckfull of ẏ, and put the to reproſe.

¶ The ieopardies of chaſtenes are to beeſchued. An olde frende is to be preferred before a new. The glory and riches of ſynners. Righteouſnes ſhuld be bydden to geſt. Labor is ẏ beſt thing in a worke man, and wyſdome in a prince.

The Boke of

The .xii. Chapter.

BE not gelous ouer the wyfe of thy boſome, that ſhe we not ſome fayned poynt of wycked doctryne vppon the. Geue not the power of thy lyfe vnto a woman, leſt ſhe come in thy ſtrength, and ſo thou be confoũded. Loke not vpon a woman that is deſyrous of many men, leſt thou fall in to her ſnares. Vſe not the company of a woman that is a plaier and daunſer, and heare her not, leſt thou peryſh thorow her entyſyng. Beholde not a mayde, that ẏ be not hurt in her bewtie. Caſt not thy mynde vpon harlottes in eny maner of thynge, leſt thou deſtroye both thy ſelfe and thyne heritage. Go not aboute gaſynge in euery lane of the cytye, neither wandre thou abrode in the ſtretes ther of. Turne awaye thy face from a beutyfull woman, and loke not vpon the fayrneſſe of other.

Many a man hath peryſhed thorow the bewty of women, for thorow it the deſyre is kyndled as it were a fyre. (An aduouterous woman ſhalbe trodden vnder fote as myre, of euery one that goth by the waye. Many a mã wondereth at the bewtye of a ſtraũge woman, hathe bene caſt out, for her wordes kyndle as a fyre. (Syt not ẏ another mãs wyfe by e nye meanes, lye not wythe her vpon the bedd, make no wordes with her at the wyne: leſt thine hert conſent vnto her, & ſo thou ẏ thy bloude fal in deſtruccyõ. Forſake not an olde frende, for the new ſhall not be lyke him.

A new frẽde is new wyne: let him be old and thou ſhalt drink him with pleaſur. Deſpyſe not the honoure and riches of a ſynner, for thou knoweſt not what deſtruccyon is for to come vpon him. Delyte not thou in the thynge that the vngodly haue pleaſure in, beinge ſure that the vngodly ſhall not be accepted vntyll their graue. Kepe the from the man that hath power to ſlaye, ſo nedeſt thou not to be afrayed of death. And yf thou commeſt vnto him, make no fawt, leſt he hap ẏ en to take awaye thy lyfe. Remembre that thou goeſt in the middeſt of ſnares, and vpon the bul warkes of the cytye.

Be

Be warre of thy neghboure as nye as ẏ canſt, and medle with ſoch as be wyſe & haue vnderſtandynge. Lett iuſt men be thy geſtes, lett thy myrth be in the feare of God, let the remẽbraunce of God be in thy mynde and let all thy talkynge be in the commaundementes of the Hyeſt. In the hãdes of craftes men ſhal the workes be commended, ſo ſhall the prynces of the people in the wyſdom of their talkynge. A mã full of wordes is perlous in his cytie: and he that is temerarious and paſt ſhame in his talkynge, is to be abhorred.

Of kynges/ and Judges. Pryde, and couetouſnes are to be abhorred. Labour is prayſed.

¶ The .x. Chapter.

A Wyſe iudge will ordre hys people with diſcrecion, and wher a man of vnderſtandinge beareth rule, there goeth it well. As the iudge of the people is him ſelfe, euen ſo are his officers: and loke what maner of mã the ruler of the cytye is, ſoch are they that dwell therin alſo. An vnwyſe kyng deſtroyeth his people, but where they that be in auctoryte are men of vnderſtandyng there the cytye proſpereth. The power of the earth is in the hande of God, ãd when his time is, he ſhall ſet a profyt able ruler vpon it. In the hande of God is the power of man, & vpon the Scribes ſhall he laye his honoure. Remembre no wrong of thy neyghboure, and medle thou with no vnrightuous workes. Pryde is hatefull before God and man, and all wickednes of the Heathen is to be abhorred. Becauſe of vnrighteous dealyng, wronge blaſphemies, & dyuerſe diſceate, a realme ſhall be tranſlated from one people to another.

¶ There is nothyng worſe then a couetous man. Why art thou proud, O thou earth and aſſhes? There is not a more wicked thing, then to loue monẽye. And why? ſoch one hath his ſoule to ſell: yet is he but fylthy dounge whyle he lyueth. And though the phiſician drawe his helpe neuer ſo long, yet in concluſion it goeth after this maner, to daye a kynge, to morowe deed. For when a man dieth/ he is the heyre of ſerpentes, beaſtes ãd wormes. The beginnyng of mãs pryde, is to fal away from God: & whyſe hys hert is gõe from his maker, for pryde is the originall of al ſinne. Who ſo taketh holde therof ſhalbe fylled wyth curſinges and at the laſte it ſhall ouerthrow hi. Therfor hath ẏ lord brought the congregacions of the wycked to diſhonoure, and deſtroyed them vnto the ende.

God hath deſtroyed thee ſeates of proude princes, and ſet vp the meke in their ſtede. God hath withered the rotes of the proude heathen and plantede the lowly among them. God hath ouerthrowen the landes of the heathen, ãd deſtroyed them out of the grounde. He hath cauſed them to wythere awaye, he hath brought them to naught, and made the memorial of them to ceaſſe from oute of the earth. (God hath deſtroyede the name of the proude, and left the name of the humble of mind.) Pryde was not made for man, nether wrothfulnes for mens children. The ſede of men that feareth god, ſhalbe brought to honoure: but the ſede which tranſgreſſeth the cõmaundementes of the lorde ſhalbe ſhamed. He that is the ruler amõg brethrẽ is houlden in honoure among them ãd he regardeth ſochas fere the lord. The glory of the riche of the honorable and of the poore is the feare of god.

Deſpiſe not thou the poore man, & magnifie not the rich vngodly. Greate is ẏ iuge and mightye in honour, yet is there none greater, then he that feareth God. Vnto the ſeruaũt that is diſcrete ſhall the free do ſeruyce. He that is wiſe and wel norſtured wil not grudg when he is reſourmed, and an inuoraũtbo dye ſhall not come to honoure. Be not proude to do thy work, and deſpear not in the tyme of aduerſite. Better is he ẏ laboureth, ãd hath plentcouſnes of all thinges, then he that is gorgeous and wanteth brede.

My ſonne, kepe thy ſoule in meekenes & geue her her due honour. Who ſhal iuſtify him that ſinneth agaynſt hi ſel. who wil honoure him, ẏ diſhoureth his owne lyfe? The poore is honoured for his faythfulnes & truth, but ẏ riche is had in reputaciõ becauſe of his goodes

He

he that ordreth him selfe honestly in po uerte, how moche more shal he behaue him selfe honestly in riches? And who so ordreth hym selfe vnhonestlye in riches, how moch more shal he behaue him selfe vnhonestly in pouertie.

The prayse of humilitee. After the outwarde appearaunce ought we not to iudge. Of ready ād rashe iudgement. The eyche is not without offence. All thinges come of God. All men are not to be broughte in to thine house.

The.xi. Chapter

A THe wisdom of hym that is brought lowe, shall lyft vp his head, ād shal make him to sit among great men. Cōmende not a man in his beautye, neither despyse a man in his vttermost apparaunce. The Bee is but a small beast among ye foules, yet is her frute exceding swete. Be not proude of thy raiment, ne exalte not thy selfe in the daye of thy honoure: for the workes of the Lorde are wonderfull: ye glorious, secrete and vnknowne are his worckes. Many tyrauntes haue bene fayne to sytt downe vpon the erth, and the vnlyckly hath worne the crowne. Many myghtie men haue bene brought lowe, and the honorable haue ben deliuered in to other mēs hādes. Condemne no man, before thou haue tryed out the matter: and when ye haste made enquisycion, then rebourne rightuously. Geue no sentence before ye hast herd ye cause but fyrst let mē tel out their tales.

B Strriue not for a matter ye toucheth not thy selfe, and stand not in the iudgment of sinners. My son, medle not with many matters: and if thou wilt be rich, thou shalt not get it: and though thou rennest thy way afore, yet shalt thou not escape. There is some man that laboureth, and the more that he wretteth him selfe, the lesse he hathe. Agayne, some man is slothful, hath nede of helpe, wāteth strength, and hath great pouerte, and Gods eye loketh vpō hi to good, setteth him vp from hys lowe estate, and lyfteth vp his head: so that many men maruel at him, and geue honoure vnto God.

Prosperite and aduersyte, lyfe and death, pouerte and riches, comeal of the Lorde. (Wisdomme, Nourture and knowledge of the lawe are with God: loue and the wayes of good are whym.

Errour and darknes are made synners: and they that exalte them selues in euel, waxe olde in euell. (The wyll of God C remayneth for the righteous, and hys good wyl shall geue prosperyte for euer. Some man is rich by lyuynge vngardly, and that is the portyon of hys rewarde, in that he sayeth: now haue I gotten rest, and nowwyll I eate and drink of my goodes my self alone. And yet he consyderyth not, that ye tyme draweth nye, that he must leaue all these thinges vnto other men, and dye him selfe. Stande thou fast in thy couenaunt, and exercyse thy selfe therein / and remayne in the worcke vnto thy age. Continue not in the workes of synners, but put thy trust in god, and byde in thyne estate: for it is but a ealy thyng in the sighe of God / to make a poore man riche, and that sodenly: The blessinge of God hasteth to the rewarde of the righteous, and maketh hys frutes sone to florysh and prosperare, say not: what helpeth it me? and what shall I haue the whyle? Agayne, say not: I haue ynough, howe can I waute? When thou art in welfare / forget not aduersitie: and when it goeth not well wyth thee, haue a good hope, that it shalbe better. For it is but a small thyng vnto God, in the daye of death to rewarde euery man accordyng to his wayes, the aduersitie of an whore maketh one to forget all pleasure: when a man dyeth, hys workes are discouered. Prayse no body before hys death for a man shalbe knowen in hys childeren.

Bringe not euerye man into thyne house, for the disceatfull layeth wayte dyuerslye. Lyke as a partrych in a mande / so is the hert of the proude: and lyke as a spye, that loketh vpō the fall of hys neyghbour. For he turneth good vnto euell / and sclaundereth the chosen. Of one sparck is made a gret fyer and an vngodly man layeth wayte for bloude. Beware of the disceatful, for he ymagineth wicked thynges to bring ye into a perpetual shame. If ye takest an aleāt vnto ye, he shal destroy ye in vnquietnes, and dryue ye frō thyne owne wales.

Vnto whom we ought to do good. Enmies ought to be eschued.

The.xii. Chapter.

A WHen thou wilt do good, knowe to whom thou doest it, and so shalt thou be greatly thanked for thy benefites. Do good vnto ye righteous and thou shalt fynd great rewarde: thoughe not of him, yet (no doute) the Lord him self shall rewarde the. He standeth not in a good case ye is alwaye occupied in euel, and geueth no almes: for the Hyest hateth the synners, and hath mercy vpon them that shewe the workes of repentaunce. Geue thou vnto soch as feare God, and receaue not a synner. As for the vngodlye and synners, he shall recompense vengeaunce vnto them, ād kepe them to the daye of wrath. Geue thou vnto the good, and receaue not the synner: do well vnto him that is lowly, but geue not to the vngodly. Let not the bred be geuē him, that he be not myghtyer then thy selfe therin. For so shalt thou receaue twyse as moch euell, in all the good that thou dost vnto hym: And why? the Hyeste hateth synners, and shal rewarde vengeaunce to the vngodly.

B In prosperite, a frynd shal not be knowne, and in aduersyte an enemie shall not be hyd. For when a man is in wealth, it greueth his enemies: but in heuines and trouble a man shall know hys frynde. Trust neuer thine enemy, for lyke as an yron rusteth, so doth his wyckednes. And though he make moch crouchyng and knelyng, yet kepe well thy minde, and bewarre of him. Set him not by the nether let him syt at thy right hand: lest he turne hym, gett in to thy place, take thy rowme and seke thy seate, and so ye at the laste remembre my wordes, and be pycked at my sayinges. Bynde not two synnes together, for there shall not one be vnpunisshed. C Who will haue pytye of the charmer, that is stynged of the serpent, or of all soch as comme the beastes: Euē so is it whiy kepeth cōpanie w a wicked mā, and lappeth hi selfe in hys synnes. For a season wyll he byde with the, but yf thou stomble, he tarieth not. An enemy is swete in his lippes, he can make many wordes and speake ma

ny good thinges: Yee he can wepe wyth hys eyes, but in his herte he ymagineth how to throw thee in to the pytt: and yf he maye fynde opportunitie he wyl not be satisfyed wyth bloude. If aduersite come vpon thee, thou shalte fynde hym there fyrst and though he pretend to do the helpe, yet shal he vndermine the. He shall shake his head and clappe hys hādes ouer the for very gladnes and whyle he maketh many wordes, he shal disguyse hys countenaunce.

The companyes of the proude and of the eyche are to be eschued. The loue of god lyke do company w their lyke.

The.xiii. Chapter,

WHo so toucheth pitch, shal be fyled withall: and he that is familiar wyth the proude, shall clothe hym selfe with pryd. He taketh a burthen vpon hym, that accompanieth a mor honorable man then hiselfe. Therfore kepe no familarite with one that is richer then thy selfe. Howe agreethe the kettell and the pot together? for if the one be smytten against the other, it shalbe broken. The rich dealeth vnrighteously and threatneth with all: but the poore inge oppressed and wrongeously dealte with all, suffreth scarcenes, and geueth fayre wordes. If thou be for hys profit he vseth thee: but if thou haue nothinge he shal forsake the. As lounge as ye hast eny thing of thyne own he shalbe a good felow wyth thee: ye he shall make thee a bare man: and not be sory for the. If he haue nede of thee, he shal defraude the B and (with a priuie mocke) shal he put ye in an hope and geue thee all good wordes and saye: what wantest thou: Thus shal he shame the in his meate, vntyll he haue supte thee cleane vp twyse or thryse / ād at the last he laugheth the to scorne. After warde when he seth that thou hast nothing, he shal forsake the, and shake his heade at the,

Beware, that thou be not disceaued and brought downe in thy simpleneese. Be not to humble in thy wysdome least when thou art brought lowe thou be disceaued thorow folysshnesse. If thou be called a mightie man, absente thy selfe so that he call thee to hym the more oft.

Pleasse not ȳ vnto him, that thou be not
shut out: but go not thou farre of, lest he
forget the. Withdraw not thy selfe from
his speach but beleue not his many wor-
des. For with moch communicacyō shal
he tempte the, and (with a preuy mock)
shal he questiō the of thy secretes. The
vnmerciefull mynde of his shall marke
thy wordes, he shal not spare to do the
hurte and to put the in prison. Beware,
and take good hede to thi selfe, for thou
walkest in parel of thy ouerthrowinge.

Now when thou hearest his wordes,
¶ make the as though thou werest i a dre
ame and wake vp, Loue god al thy life
long, and cal vpon him in thy bed. Eue
ry best loueth his like, euen so let euery
man loue his neyghboure. Al flesh wyl
resorte to their like, and euery man wyl
kepe company with soche as hee is him
selfe. But as ȳ wolf agreeth w̄ ȳ lambe,
so doth the vngodly w̄ the righteous.
What felischippe shuld an holy mā ha
ue with a dogge? How can ȳ ryche ād ȳ
ii. Corin. vi. c. poore agree to gether? The wilde Asse
is the lyons pray in thee wildernesse,
euen so are poore men the meate of thee
riche. Lyke as thee proude maye not a
waie wloulynes, euē so doth ȳ riche ab-
horre ȳ pore. ¶ a rich man fal, his frēn
des fethi vp again: but whē the poore fal
leth his frendes forsake him. ¶ a rich
man fal in to errour, he hath many hel
pers: he speaketh proud wordes, ād yet
men iustifie him.

But if a poorema go wrong, he is pu
nyshed: yee though he spake wysely, yet
can it haue no place. When thee riche
man speaketh, euery body holdeth hys
tonge: & loke what he sayth, they praise
it vnto the cloudes. But if the poorema
D speake, they saye what felow is this? &
yf he do amysse, they shal dest roye him.
Ryches are good vnto him that hath no
syn ne in his conscience/and pouerte is
a wycked thing in the mouth of the vn
godly. The hert of man chaungeth his
countenaunce, whether it be in good or
euel. A chearful countenaunce is a tokē
of a good herte, for els is it ā hard thig
to knowe the thought.

The offence of the tong. Man is but a vayne thig
Happy is he that contynueth in wisdome.

The. xiiii. Chapter.

Blessed is the man, that hath not fallen with the word of hys mouthe, and is not pricked with the conscience of synne. Happy is he that had no heuynes in his minde, and is not fallen from his hope. It becometh not a couetous man and a nygarde/to be ryche: and what shoulde a nygarde do with golde? He that with al his carfulnes hepeth together vnrighteously, gathereth for other folckes/and another mā shal make good chere with his goodes. He that is wycked vnto hym selfe, howe shoulde he be good vnto other men? How can suche one haue any pleasure of his goodes? There is nothyng worse, then when one dyssauoureth him selfe, and this is a rewarde of his wyckednes. If he do any good, he doth it not knowyng therof, & against his wyl, and at the last he declareth his vngraciousnes. A nygard hath a wycked eye, he turneth away his face, and despyseth his owne soule. A couetous mans eye hath neuer ynough in ȳ por cyon of wyckednesse, vntyll the tyme that he wythe awaye, and haue lost hys owne soule.

A wycked eye spareth bred, & there is scarsnes vpon the table. My sonne/ do good to thy selfe of that thou hast/ and geue the Lord his due offeringes. Remembre that death tarieth not, and how that the couenaunt of the graue is shewed vnto thee: for the couenaūt of this worlde shal die the death. Do good vnto thy frend before thou dye, and according to thy abylite reach out thyne hand, and geue vnto the poore.

Be not dispoynted of thy good day, and let not the porcyō of the good dai ouerpas the. Shalt thou not leue thy trauailes and labours vnto other mē? In the deuiding of thy heritage geue and take, and santify thy soule. Worke thou righteousnes before thy deth, for in the hel there is no meate to find, All flesh shal fade awaie like grasse, & like a flourishinge leafe in a greene tre.

Some growe, some are casse downe: Euen so is the generacyon of Flesshe and blonde: one cometh to an ende, a nother is borne.

All transitori thinges shal faile at the last, and the worker therof shal go with al. Euery chosen worke shalbe iustified, and he that medleth wyth al, shall haue honoure therein. Blessed is the man ȳ kepeth him in wisdome, and exercisethe him selfe in vnderstandyng, and withdis creepon shal he thynche vppon the fore knowledg of God. Which considerithe the wayes of wisdome in his hert, hath vnderstandinge in her secretes, goth af ter her (as one that seketh her out) and contynueth in her wayes. He loketh in at her windowes, and herkeneth at her dores: He taketh his rest beside her house, and fasteneth his stake in her walles: He shal pitch his tent nye vnto her hande, and in his tente shall goode thinges reste for euermore: He shall set his children vnder her couering, & shal dwell vnder her braunches. Vnder her couerynge shall he be defended from the heate, and in her Glorye shall hee reste.

The goodnes that folyweth him which feareth God
God delyteth and taketh of the sinner God is not ȳ
author of euel.

The. xv. Chapter

A He that feareth God, wil do good: and who so kepethe the lawe, shal optaine wysdome. As an honorable mo ther shal she mete him, and Ecclesiast. as a virgin shal she receue him. With ȳ Prouer. iiii. b bryde of life and vnderstanding shal she fede him, and geue him the water of whol some wisdom to drink. If he be constāt in her, he shal not be moued: and if hee holde him fast bi her, he shal not come to confusiō. She shal bring him to honou re among his neighbours, and in thee middest of the congregacion shal she o pen his mouth. With the spirite of wis dome and vnderstanding shal she fyll him, and clothe him with the garment of glory. She shal hepe the treasure of mirth and ioye vpon him, and geue hi B an euerlasting name to his heretage. Fo lish men wil not take holde vpon here, but such as haue vnderstandinge, will mete her for she is farre from pride and desceate. Men that go about with lies wyll not remembre her: but mē of truth shalbe founde in her, euen vnto thee be holding of god. Prayse is not semely i the mouth of the vngodly, for he is not sente of the lorde,

For of God commeth wisdom, and the prayse shall stande by the wisdome of god, and shalbe plenteous in a faithful mouth, and the Lord shall geue her vn to him. Saye not thou: It is the Lordes faute that I am gone by, for thou shalt not do the thing that god hateth. Saye not thou: he hath caused me to go wronge, for he hath no nede of the Gene. i. d. vngodly. God hateth al abhominacyon of errour, & they that feare god will loue non soch. God made man frō the begin ning, and lefte him in the hande of his C counsel. He gaue him hys commaunde mentes and preceptes: yf thou wylt ob serue the commaundementes, and ke pe acceptable faithfulnes for euer, they shal preserue the. He hath set water ād fyre before the, reach out thine hand vn to which thou wilt. Before man is life Iesu. xvi. d. and death, good and euel: loke what hi liketh, shalbe geuen him. For the wysdome of God is greate and mighti in po wer, and beholdeth al men contynually The eyes of the Lord are vpon them that feare him/and he knoweth al the workes of men. He hath commaunded no man to do vngodlye, nether hath he geuen eny man leaue to sinne.

¶ Of vnhappy and wycked children. No mā can hyde him selfe from god. An exhortacion to the re ceauing of instruction.

The. xvi. Chapter,

Delyt thou not in the multy tude of vngodly children, A and haue no pleasur i thē if they fere not god. Trust not thou to their lyfe, & re garde not their labours: for one sonne ȳ feareth God is better, then a thousa nde vngodly. And better it is for a man to dye without children, then to leaue behynd him soch children as are vngo dly. For by one that hath vnderstandi nge, maye a whole citie be vpholden, but though the vngodly be many, yet shal it be walled thorow them. Many such thinges hath myne eye sene, & gre ater thynges then these haue I herde wyth myne eares. In the congregacyon of the vngodly fyll all a fyreburne, and a monge vnfaithfull people shal the wra th be kindled.

¶ ¶ The

The olde giauntes optaynednogr
Gene.vi.a. acte for their synnes, which were destro
Gene.xix.e ped/trustyng to their owne strengthe.
Nether spared he them among whome
Loth was straūger, but smote them & abhorred them because of pryde & their wordes. He had no pytye vpon them, but destroyed al the people/ that were so stoute in synne. And for so much as he ouersawe not the fyue hundreth thousande/that gathered them selues to gether in the hardnes of their herte: it were maruel, yf one being hardnecked/ should be free. For mercy and wrath is wt him: he is mightye to forgeue, and to poure out displeasure. Lyke as hys mercy is greate, euen so is his punysh ment also, he iudgeth a man accordig to his workes. The vngodly shalnot escape in thy spoyle, and the long pacy ence of him that abydeth with mercye, shall not byde behinde. Al mercy shal make place vnto euery man accordyng to ye deseruing of his workes, and after ye vnderstandyng of his pylgremage.

Saye not thou: I wyl hyd, my selfe from god, for who wil thincke vpō me frō aboue: I shal not be knowne in so greate a heape of people, for what is my soule amonge so many creatures: Behold, the heauē & the heauē of heauēs, ye depe, the earth, & al ye therin is, shalbe moued at hys presence: the mountaines, the hilles/ and the foundacions of ye earth shal shake for feare, when god visiteth thē. These thinges doth no hert vnderstād, but he vnderstandeth euery hert, & who vnderstādeth his wayes? No mā seyth his stozme, & ye most part of his workes are secrete. Who wil declare ye workes of his righteousnes? Or who shalbe able to abid thē? For ye couenaūt is farre frō some, & ye ttenge out of mē is in fulfillyng. He ye is hūble of hert, thinketh vpō such thinges: but an vnwise and erroneous mā castyth his mind vnto folish thinges.

My sonne/ herken ye vnto me/ & lerne vnderstādyng/ & marke my wordes wt thine hert: I wil geue ye a sure doctrine & plainly shal I instructe the. God hath set his workes in good ordre frō the begynning, & parte of them hath he sunde red from the other. He hath garnished his workes from euerlastyng, and their begynnynges, accordyng to their generacyons. None of them hyndred an other, nether was any of them dysobeyent vnto hys worde. After thys. God loked vpon ye earth, & fylled it wt his goodes. With al maner of liuing beastes hath he couered the ground, & thei al shalbe turned vnto earth agayne.

¶ The creacion of man and the goodnes that god hath done vnto him. Of faulmons and repentaunce

¶ The.xviii. Chapter

Ecclus.

God hope man of ye earth/ and turned him vnto erth againe. He gaue hym the nombre of dayes and certayne tyme, yea and gaue hym power of the thynges ye are vpon earth. he clothed hym with strength, ād made hym after hys awne lyckenes. He made all flesh to stande in awe of hym, so that he had the dompynyon of all beastes and foules. He made out of hym a helper lyke vnto hym self, and gaue thē dyscrecyon and tonge, eyes and eares, and a herte to vnderstande, and fylled them with instruccyon and vnderstandynge. He created for them also the knowledge of the spyrete, fylled their hertes wt vnderstandyng, and shewed them good and euell. He set hys eye vpon their hertes, to declarynge vnto them hys greate and noble workes: that they shulde prayse hys holy name together, reioise of hys wonders, and be tellynge of hys noble actes. Besyde thys, he gaue them instruccyon/ and the lawe of lyfe for an herytage. He made hym an euerlastyng couenaunt with them, and shewed the his ryghtuousnes and iudgements. Their eyes sawe hys glory wyth their eyes, & their eares heard the maiesty of hys voyce. And he saide vnto them: beware of all vnrygh tuous thinges. He gaue euery man also a commaūdement cōcerninge his neighboure.

Their waies are euer before him, and are not hid from his eies. He hath set a ruler vpon euery people, but Israel is the Lordes portion. All their workes are as the Sunne in the sight of God, and hys eies are alwaye lokinge vpon their waies. All their vnrighteousnesses are manyfest vnto him, and all their wickednesses are open in hys syght.

The mercye that a man shewethe is as it were a purse wyth hym, and a mans good deade preserueth hym as the apple of an eye. At the last shal he awake, and reward euery man vpon hys head as he hath deserued, and shall turne them together into the nethermost partes of the earth/ but vnto them that wil repente, he hath geuen the waye of righteousnes. As for suche as be weake, he comforteth them, sufferyth them and sendeth them the porcion of the verite O turn then vnto the lord/ forsake thy synnes, make thy prayer before the lord, do the lesse offence, turne a gayne vnto ye Lord/ forsake thyne vnrighteousnes, be āber enmy to abhominaciō/ learn to know the righteousnes and iudgemen tes of God, stande in the porcion that is set for thee, and in the prayer of the moost hye god. Go into the porcion of the holy world: wyth such as be lyuig/ and geue thankes vnto god.

Who wyll prayse the Lorde in the hell? Abyde not thou in the erroure of the vngodly, but geue him thankes before death. As for the dead/ thanckfulnes perisheth from hym as nothynge. Geue thou thankes in thy lyfe, ye whyle thou arte lyuing and whole shalt thou geue thankes and prayse god and reioyce in hys mercy. O how greate is ye louing kyndnesse, of the lorde, and his mercyfull goodnes vnto suche as turne vnto hym? For al thinges maye not be in mā, and wyy? the sonne of man is not immortal, & he hath pleasur in ye barite of wickednes. What is more clere the the sōne? yet shal it fayle. Or what is more wicked then the thing that flesche and bloude hath imagined? and the same shalbe reproued. The lorde seyth the power of the hye heauen, and all ar but earth and ashes.

¶ The meruelous workes of god, the mystery and wyttednes of man. Ageinst god ought we not to complayne. Prayr must we continually.

The. xviii. Chapter.

Ecclus.

He that liueth for euer more, made all thinges together. God only is righteous, ād remaineth a victorious kinge for euer.

Who shalbe able to expresse the workes of him? Who hath sought out the grounde of his noble actes? Who shal declare ye power of his greatnes? Or, who wil take vpon him to tel oute his mercy? As for the wonderous workes of the Lorde, there mate nothing betaken from them/ nothyng maye be put vnto them, nether mate the grouñd of them be founde out. But when a man hath done his best, he must begin agayne: and when he thinketh to com to an ende, he muste go agayne to hys labour. What is man? Wherto is he worthy? what good or euell can he do? If the nōbre of a mās dates be almost an hundreth yeare/ it is muche.

Lyke as the droppes of rayne are vnto the sea, and as a grauell stone is in comparyson of the sande: so ar these few yeares to the date euerlastinge. Therfore is the Lorde pacyent with thē and poureth out his mercy vpō them. He sawe and perceaued the thoughtes and ymaginacyons of their hertes/ ye they were euell: Therfore heaped he vp his mercyful goodnes vpon thē, and shewed them the waye of righteousnes. The mercy that a mā hath reacheth to his neighbour: but the mercy of god is vpon al flesh. He chasteneth, he teacheth and nourtoureth: yea euen as a shepard turneth againe his flock, so doth he all them that receaue chastenyng, nurtoure and doctryn. Merciful is he vnto them, that stande in awe of hys iudgements. My sonne, whē thou doest good make no grudging at it: & what soeuer thou geuest, speke no discomforlable wordes. Shall not the dewe coule the heate? Euen so is a word better then a gyfte. Is not a frendly worde a good honest gyfte but a gracious mā geueth them bothe.

A foole shall cast a man in the teeth, and that roughly, and a gyft of the nygarde putteth out the eyes. Get the righteousnes before thou come to iudgement. Learne before thou speakest & go to physyke or euer thou be sycke: examen and iudge thy selfe, before the iudgement come, and so shalt thou fynd grace in the sight of God.

Humble thy selfe afore thou be sycke, &

in tyme of thy dysease shew thy conuersacion. Let not to prayse alway, and stande not in feare to be reformed vnto deth/for the reward of God endureth for euer. Before thou prayest prepare thy soule, and be not as one that tempteth God. Thincke vppon the wrathfull indignacion, that shalbe at the ende, and the houre of vengeaunce, when he shal turne awaye his face. When thou hast ynough, remembre the time of honger, and when thou art rych thinck vppon the tyme of pouertie and scarcenesse.

D From the morninge vntyll the euening the time is chaunged, and al such thinges are sone donne in the syghte of God. A wise man feareth God in all thynges, and in the dayes of transgression he kepeth hym selfe from synne.

A discrete man hath pleasure in wisdome/and he that kyndethe her, maketh much of her. They that haue had vnderstandinge/haue dealt wysely in wordes, haue vnderstande the truethe and righteousnes, and haue sought out wyse sentences and iudgementes. Folow not thy lustes, but turne from thyne owne wyll. For yf thou geuest thy soule her desyres, it shall make thyne enemyes to laugh thee to scorne.

Rom. vi. b. e. xiii. b.

Take not thy pleasure in great voluptuousnes/and medle not to much with all. Make not to greate cheare of thee thynge that thow haste wonne by aduauntage, leaste thou falle into pouertye, and haue noothynge in thy purse.

Wyn and whordom bryng men to pouerte. In thy wordes must thou vse discrecyon. The difference of wysdom of God & man. Wherby ỹ mayest know what is in a mā. Correction must be vsed without anger.

The. xix. Chapter.

A A Labouring man that is geuen vnto dronckenes, shall not be rych: and he that maketh not muche of smal thinges, shall fall by lytle and lytle. Wyne and women make wyse men rennagates, ad put men of vnderstanding to reprofe: and he that accompanyeth aduouterers shal becom a wicked man.

Mothes and wormes shall haue hyre to herytage, ye he shalbe set vp to a greter ensample, and his soule shalbe soo ted out of the nomber. He that is hasty to geue credence is lyght mynded/and doth against hym selfe. Who so reioyceth in wyckednes, shalbe punished: he that hateth to be reformed, hys lyfe shalbe shortened: and he that abhorreth babelynge of wordes, quencheth wyckednes. He that offendeth against his owne soule, shal repente it: and he that reioyceth in wyckednes, shalbe punyshed.

B

Rehearce not a wicked and churlysh worde twyse, & ỹ shalt not be hindered. Shew thy secretes neyther to frende nor foo, and yf thou hast offended, tel it not oute. For he shal herken vnto the, and whē he lyeth opportunitie/he shal hate the. If thou hast herde a word agaynst thy neyghbour, let it be deed within the: and be sure, thou shalt haue no harme therby. A fole trauayleth with a worde, lyke as a woman that is payned with bearing of chylde. Like as an arow shot in a dogges thyghe, so is a worde in a foles hert. Tel thy frend hys faute, lest he be ignorant, and saye: I haue not done it, or yf he haue done it, that he do it nomore. Reproue thy neyghboure, that he kepe his tōg & if he haue spoke, that he saye it nomore. Tell thy neyghboure his faute, for oft tymes an offence is made, & geue not credence to euery worde. A man falleth sometyme wit his tonge, but not with hys wyll. For what is he, ỹ hath not offended in hys tonge? Geue thy neyghbour warning, before thou threaten him, & geue place vnto ỹ lawe of the Lorde. The feare of God is all wysdome, and he that is a ryght wyse man, kepeth the lawe. As for the doctryne of wyckednesse, it is no wysdome, and the prudence of synners is no good vnderstandyng: it is but wyckednesse & abhominacio and a blaspheming of wisdome. A symple man of small vnderstandyng that feareth God, is better then one that hath moch wysdom, and transgresseth the lawe of the Hyest. A crafty sotrell man can be wyse, but he is vnrighteous, and with gyftes he walketh the open and manyfest lawe.

C

The. xx. Chapter

A Some man reproueth hys neyghboure oft times, but not in due season: Againe some man holdeth his tonge/and he is wyse and discrete. It is muche better to geue warninge & to reproue, then to beare euell wyll: for he that knowledgeth hi self openly, shalbe preserued from hurt and destruccion. Like as whē a gelded mā thorow delyte & lust desyreth a maiden, euen so is it wt hi ỹ vseth violence and vnrighteousnes in ỹ lawe. O how good a thig is it, a man ỹ is reproued/ to shew openly his repentaunce: for so shalt thou escape wylful synne.

A Eccli. xvii. d

Some man kepeth sylence, and ys soūd: but he ỹ is not ashamed what he saieth/is hateful. Some man holdeth his tong/ because that he hath not the vnderstandyng of ỹ language: & some man kepeth sylence, waityng a conuenient tyme. A wise man wyl holde hys tonge tyl he se opportunite/but a wantō and vndiscret body shal regard no tyme. He ỹ vseth many wordes, shal hurt his owne soule: and he ỹ taketh auctorite vpon him vnryght eously/shalbe hated. Some man hath oft time prosperte i wicked thiges. Ageyne, some man getteth much/ & hath harme and losse. There is some gift ỹ is nothig worth: & gaine there is som gift, whose reward is double. Some mā getteth a fall for beig to proud & some cōmeth to worth vp frō low estate. Som mā bieth moch for a litle price & must paye for it seuenfold. A wise mā wt hys wordes maketh him self to be loued, but the fauours of foles shalbe poured out. The gifte of ỹ vnwyse shall do the no good, for hys eyes are seuen folde. He shall geue lytle, & saye he gaue moch: he openeth his mouth & crieth out, as it were one that crieth out wine. To date helendeth, to morow he asketh it againe, & soch a man is to be hated. The foole saieth: I haue no frende, I haue no thanke for all mi good dedes: yee euen thei that eate mi bred, speake no good of me. O how oft, and of how many shall he be laughed to scorne? He taketh a more perilous fall bi soch wordes then if he fell vpon the grounde: euen so shal the falles of wicked men come hastely. In the mouth of hym that is vntaught, are many vnconuenyent and vnmete wordes. A wyse sentence shall not be alowed at the mouth of the fole, for he speketh it not i due season. Som man synneth not, because he hath not wherwithall, & i hys rest he shalbe synned. Some man there is th at destroyeth hys awne soule wyth shame, & for an vnwyse bodyes sake destroyeth he it, and wyth acceptynge of persones shal he vndoo hym selfe. Some man pronosticateth his frende a gyft for very shame, & getteth an enemye of hym for naught. A lye is a wycked shame in a man, yet shall it be euer in the mouth of the vnwyse. A theefe is better, then a man that is accustomed to lye, but they bothe shall haue destruccyon to herytage. The condycions of lyers are vnhonest, and their shame is euer wyth them. A wyse man shall bringe him selfe to honoure with his wordes, and he that hath vnderstandynge shall be set by among greate men. He that tilleth hys lād shal encrease hys heape of corne: he ỹ worcketh righteousnes/shall be exalted/ and he that pleaseth greate men, shall escape muche euell.

C Eccli. xxxii. a

Rewardes and gyftes blynde the eyes of the wyse/and make him dōme, that he cā not tel men their faultes. Wisdō that is hyd/and treasure that is hoorded vp, what profyte is in them both? Better is he that kepeth his ignorance secrete, then a man that hideth hys wysdome.

D

¶ Of the repentaunce of sin. We may not heape sinne vpon synne. The boldnesse of an heretyke. The end of sinners. Of ỹ foole and of the wise man. Of hym that cursseth ỹ deuell.

The.xxi.Chapter.

a Eccli.v.a. viii.a.xiiic.

MY sonne if thou hast sinned, do it nomore: but praye for thy fore sinnes, ỹ they maye be forgeuen thee. Flee frō sinne, euen as from a serpente: for yf thou commest to nie her, the wyll byte the. The teeth therof are as the teeth of a lyon, to slay the soules of men. The wickednes of man is as a sharpe two edged swerde, which maketh such woundes that they can not be healed.

Stryfe & wrongeous dealing, shall waste awaye a mans goodes, & thy frow pride a riche house shalbe brought to naught: so the riches of ỹ proude shal be roted out. The prayer of the poore goeth out of the mouth, and commeth vnto the eares/and his vēgeaunce (or defence) shal come, & that hastely. Who so hateth to be reprouued, it is a token of an vngodly parsonne: but he that feareth God, wyl remembre him selfe. A mightye man is knowne a farre of by his tonge, but he that hath vnderstanding, perceueth that he shal haue a fal.

B Who so buyldeth his house wyth other mens cost, is lyke one that gathereth stones in winter. The congregacyon of the vngodly is like stubble gathered together their ende is a flame of fier. The waye of the vngodly is set with stones, but in their end is hel, darknes and payne. He that kepeth the law, wil holde fast the vnderstandyng thereof/ and the ende of the feare of God is wisdome. He that is not wyse, wyll not be taught in good: but the vnwise man abundeth in wicked nesse: and where bitternes is, there is no vnderstandynge. The knowledg of ỹ wise shal flow like water that renneth ouer, and his counsel is like a fountayne of lyfe.

C The harte of a foole is lyke a broke vessel, he can kepe no wisdome. Whē a man of vnderstanding heareth a wyse worde, hee shall commende it and make much of it. But if a voluptuous man heare it, he shall haue no pleasure therin but cast it behynde ỹ bacte.

The talkyng of a foole is like an heuy burthen by ỹ waye: but to heare a wise man speake, it is a pleasure. Where a dout is in the congregacyon, yt is asked in the mouth of the wyse/ād they shal pōder his wordes in their hertes. Lyke as a house that is destroyd, euen so is wisdom vnto a foole: As for the knowledg of the vnwise, it is but darke wordes. Doctrine is vnto him ỹ hath noo vnderstandinge, euen as fetters about hys fete/and lyke mannyckles vpon his right hande. A foole lifteth vp hys voyce vñ laughter/ but a wyse man shal scarse laugh secretly.

Eccl.xxi.

D Lernynge is vnto a wyse man a Jewel of gold, and lyke an armlet vpon his right arme. A foolish mans fote is soone in his neighbours house, but one that hath experience, shalbe ashamed at the personne of the myghtye. A foole wyl pepe in at the window into ỹ house/but he that is wel nurtoured, wil stande wout. A foolysche man standeth herkenynge at the doze/but he that is wyse/wil be ashamed.

The lyppes of the vnwyse wyl be telling foolish thinges, but the wordes of suche as haue vnderstanding, shall be weyed in the balaunce. The hert of fooles is i their mouth, but the mouth of the wise is in their hert. When the vngodly curseth ỹ blasphemer/he curseth his owne soule. A preuy accurser of other mē, shal defile his owne soule, and be hated of euery man: (but he that kepeth his tong & is discrete, shal come to honoure.

Ecclus.xxi.

¶ The purgacon of ỹ slouthfull. Of the folysh sonne & daughter, we must haue discretion how ād to whom we ought to preache, of forgyuyng vpō ỹ deed. A fole is not to be much talked withal. Inuenyes and wrōges do breake frendshipād amite.

The.xxii.Chapter.

A Slouthfull body is moulded of a stone of clape. He ỹ toucheth hym must chew his handes agayne. A nurtoured sonne is ỹ dyshonoure of the father. A foolysh daughter shalbe lytle regarded. A wyse daughter is an heretage vnto her husband, But she that commeth to dyshonestye/ bryngeth her father in heuines. A daughter ỹ is past shame, dishonoureth both her father & her husbād: ỹ vndiscreet shal regarde her, but they both shal despise her, the playege of Musick is not mete where heuynes is, euen so is the correccyon and doctryne of wysdome euer vnpleasaunt vnto fooles. Who so teacheth a foole, is euen as one that gleweth a potherde together: as one ỹ telleth a tayle to hym that heareth hym not, and as one that rayseth a man out of an heuy slepe. Who so telleth a foole of wysdome, is euen as a man, whych speaketh to one ỹ is a slepe. When he hath tolde his tayle, he saieth: what is the matter? When one dyeth, lamentacion is made for hym, because the lyght fayleth hym: euen so let men mourne ouer a foole: for he wanteth vnderstandyng. Make but lytle weyyng because of the deed: for he is come to rest, but the lyfe of the fole is worse then the deeth. Seuen dayes do men mourne for hym that is deed, but the lamentacyon ouer the vnwyse and vngodly shuld endure all the dayes of their lyfe. Talke not moch with a foole/& go not with hym that hath no vnderstandyng. Bewarre of him, lest he turne the to trauayle, and thou shalt not be defiled with his sinne. Departe from him, & thou shalt fynd rest, & shalt not be droue back into his folyshnes. What is heuyer then leade? And what shuld a foole be called els but leade. Sande, salt, and a lumpe of yrō is easier to beare, then an vnwyse, folysh, and vngodly man. Like as the band of wod bōd together i the foundacō of the house can not be lowsed, euen so is it wt the hert ỹ is stablyshed in the thought of councell. The thought of the wyse, shall neither feare ner be offended at any tyme.

Ecclus.xxi.

Psal.xxxviii.

Like as a fayre playstred wall in a wynter house, and an hye buyldig, may not abyde the wynde and storme, euē so is a foley herte afrayde in hys ymagynacion: he feareth at euery thyng/& can not endure. He ỹ nippeth a mās eye/bringeth forth ỹ teares, & he ỹ pricketh the hert/bringeth forth ỹ menig & thought. Who so casteth a stone at the byrdes/ fraieth thē away: & he ỹ blasphmeth his frende: breaketh the frendshyppe: though ỹ drawest a sweard at thy frend, yet dispayre not, for thou mayest come

E lagayn to thy frend. If he speake lowet ỹ, feare not, for if ye maye be agreed to gether agayne: except it be that thowe blaspheame hym/ disdayne hym, open hys secretes, and wounde hym traytertoutlye: for all suche thinges shall dryue away a frende.

Be faythfull vnto thy neighboure in hys powerte/that thou mayest reioyce with hym also in hys prosperite, Abide stedfast vnto hym in the tyme of hys trouble/that thou mayest be heyre with hym in his heretage. Lyke as the vapour and smoke goeth oute at the ouen before the fyre, euen so euell wordes, rebukes & threatenyngs go before bloudeshedding. Be not ashamed to defend thy frende: as for me/I wyll not hyde my face from hym though he should do me harme. Who soeuer heareth it, shall bewarre of him. Who shall set a watch before my mouth, and a sure seale vpon my lyppes/that I fall not wyth them, and that my tonge destroy me not.

Psalm.xxxix.

¶ A prayer against pryde, lecherye, and glotony. Of othes, blasphemy, and of wyse communicacion. Of the thre kyndes of synnes. Many synnes proceed of aduoutery. Of the fere of God.

The.xxiii.Chapter.

O Lorde, father and gouernour of my lyfe/ leaue me not in theyr generacion, & good councell. Oh let me not fall into suche reproue. Who wyll kepe my thoughte with the scourge/and the doctrine of wysdōme in myne herte: that he spare not myne ignoraunce, that I fall not wyth them, lest myne ignoraunces increase/that myne offences be not many in nombre, ād that my synnes preuayle not, least I fall before myne enemyes, and so my aduersary reioyce. O Lorde, thou father and God of my lyfe, leaue me not in theyr y maginacyon. O let me not haue a proude loke/but turne away all voluptousnes fro me. Take fro me the lustes of the body/ let not the delyres of vnclennes take holde vpon me/and geue me not ouer into an vnshamefaste and abhominable myynde. Heare me (O ye chylderen) I wyll geue you a doctryne/how ye shal order your mouth: who so kepeth it/shall not perysh throw his lyps, nor be hurt throw wicked workes as

As for the synner/he shalbe taken in his owne vanitie: the that is proud and cursed, shall fall therin.) Let not thy mouth be accustomed with swearinge/for in it there are many falles. Let not the namynge of god be continually in thy mouth: for ofte a seruaunt which is ofte punished can not be without some sore, seuen so what soeuer he be that sweretheand nameth god, shall not be clean purged from sinne. A man that vseth much swearinge / shall be fylled wythe wickednes, and the plage shal neuer go fro his house. If he begyle hys brother/hys faulte shalbe vpon hi: if he knoledg not hys synne, he maketh a double offence/and if he sweare in vain, he shal not be founde righteous/for hys house shal be full of plages.

The wordes of the swearer bringeth death (God graunte that it be not tolde in the house of Jacob.) But they that feare god/eschue al suche, and lye not wel certinge in synne. Vse not thy mouth to vnhoneste & filthy talking for in it is the worde of synne. Remembre thy father & thy mother, whē ye art set amōg great mē, lest god forget the in theyr syght, ād lest thou doting in the custom suffre rebuke, and wysh not to haue ben borne/and so curse the daye of thy natyuite. The mā that is accustomed with the wordes of blasphemye, wyll neuer be reformed al the dayes of his lyfe. To synne twyse is to muche/but the thyrd bringeth wrath and destruction. An hote stomnake can not be quenched (euen lyke a burninge fyre) tyll it haue folowed vp somthing: euen so an vnchast man hath no rest in hys flesche, tyll he haue kindled a fyre.

All breade is swete to an whoremonger/he wyll not leaue of, tyl he haue his purpose. A man that beareth wedlocke, and regardeth not his soule, but saieth: Tush, who seith me? I am compassed about with darkenes, the walles couer me, nobody seeth me: whom nede I to fere? The hyest wyll not remembre my sinnes. He vnderstandeth not that hys eyes se al thinges/for al such feare of men dryueth away the feare of god fro him: for he feareth onely the eyes of mē, & cōsydereth not ye the eyes of the lorde are clearer then the Sunne, beholdinge all

the wayes of men and thee grounde of the depe, and lokyng euen to mens hertes in secrete places. The Lorde God knoweth al thinges or euer they were made & after they be brought to passe also he loketh vpon them al. The same man shalbe openly punyshed in the stretes of the citie, and shalbe chased abrode lyke a ponge horse foale: and when he thynketh leest vpō it, he shalbe take. Thus shal he be put to shame of euery man because he wolde not vnderstand the feare of the Lorde. And thus shall it go also with euery wife that leaueth her husband, ād getteth an heretaūce bi a strāge mariag. First she hath bene vnfaithful vnto the lawe of the Hyest: Secondly, she hath forsaken her own housbād: Thirdly, she hath playd the whore in adultry, and gotten her children by another man. She shalbe brought out of the congregacion, and her children shal not take rote: and as for frute, her braunches shal bring forth none. A shamful reporte shal she leaue behind her, and her dishonoure shall not be put out. And they yt remayne, yt al knowe that there is nothing better then the feare of God: ād that there is nothing swete then to take hede vnto the cōmaundementes of the Lorde. A greate worshippe is yt to folowe the Lorde, for longe lyfe shal be receyued of him.

Deut.xxi.

Ecclus.xxiii.

A prayse of wysdom proceading forth of the mouth of god. Of her workes & place where she resteth.

The.xxiiii. Chapter.

Wysdome shal prayse her selfe, and be honoured in god and reioyce in the myddest of hys people: In the congregations of the hyest shal she ope her mouth, and triūphe in the beholding of hys power: In the myddest of her people shal she be exaltedde, and wōdred at in yt holy fulnes: In the multytude of the chosē she shalbe cōmended & among suche as be blessed & she shalbe praysed & shal say: I ā cō out of ye mouth of ye hyest, fyrst borne before al creatures. I caused the light yt fayleth not to aryse in the heauen and couered al the earth as a cloude. My dwellinge is aboue in the heyghth, and my seate is in the pyller of

I haue walked in the floudes of ye sea, and haue stand in al landes: my dominion is in euery people & in euery nacion, & wt my power haue I trodē doune the hertes of al/both hie and lowe.

In all these thinges also I soughte rest, and a dwellinge in some enheryta unce. So the creator [illegible] liges gaue me a commaundement. [illegible] he yt made me, appointed me a tabernacle/& saide vnto me: Let thy dwelling be i Jacob, and thine enheritaunce in Israel, and rote thy selfe among thy chosen. I was created from the beginning ād before the worlde, and shal not leaue of vnto yt world to come. In the holy habitacyon haue I serued before him, & so was I stablished in Sion. In the holy citie rested I in lyke manner: and in Jerusalem was my power. I toke roote in an honorable people, euen in the porcyon of the Lorde and in hys heretage, and kept me in the fulnes of the saintes. I am set vp an hie lyke a Ceder vpon Libanus, and as a Cypres tree vppon the mount Hermon: I am exalted lyke a palme tree in Cades/and as a rose plāt in Jericho: As a fayre olyue tree in the feld/and am exalted lyke as a platane tree by ye water side. I haue geuen a smel in the stretes, as yt Cynamom and Balme, yt hath so good a sauoure: yea swete odoure haue I geuen as it were Myrre of the best.

Ecclus.xxiv.a

Psal.xxxvi.b

Ecclus.xxiv.b

I haue made my dwellinges to smel as it were of rosyn, Galabaū, of Clowes, & Incense/& as Libanus whē it is not hewē downe/& mine odour is as ye pure Balme. As yt Terebl haue I stretched out mi braūches & mi braūches are ye braūches of honour & louing sauour As ye vine haue I brought forth frut of a swete sauor, & my flours are the frut of honoure & riches. I ā the mother of bewty/of loue, of fere, of knowledg ād of holy hope. In me is al grace of lyfe and treuth: In me is al hope of life ād vertu. O come vnto me, all ye ye be desirous of me, and fyl your selues wt mi frutes: for mi spyrite is sweter then hony combe: the remembraunce of me endureth for euermore.

John.x.a

John.x.xiiii.b

They that eate me, shal haue the more

honger: and they that drincke me, shal thirste the more. Who so herkeneth vnto me, shall not come to confusion: ād they that worke in me, shal not offend. They that make me to be knowen, shal haue euerlasting lyfe.

Ecclus.xxiv.c

All these thinges are the boke of life, the couenaunt of the Hyest, and the knowledge of the truth. Moses cōmaunded the lawe in the preceptes of righteousnes for an heritage vnto yhoure of Jacob, and committed the promyses vnto Israel. (Out of Dauid his seruaunt ye ordened to rayse vp a moste mightyking, sittinge in the seate of honour for euermore) Thy sclleth wyth wisdome lyke as the flode of Physon, and as yt floud of Tigris, when the newe frutes are a growinge.

Exo.xx.a. v.xxiiii.b

Psal.cxxxi.b Acto.ii.b

This bringeth a plenteous vnderstanding like Euphrates: and filleth it vp, as Jordan in the time of harueste.

Deut.xi.c

This maketh nourtour to breake forth as the light, ād as the water Gihon in the haruest. The fyrst hath not knowne her perfectly, no more shal the last seke out the ground of her. For her thought is fuller then the se, and her counsel ys profounder then the great depe.

Josue.iii.c

I wisdom haue cast out floudes I am as a great waterbroke out of the riuer. I am as the ryuer Dozir, and as a water condyte am I come out of the gardē of pleasure. I saied I wil water yt garden of my ponge plantes, and fyll thee frut of my birth. So mi waterbroke became exceadinge greate, and my ryuer approched vnto thre see. For I make doctrine to be vnto al mē as lighte as the fayre morninge, and I shal make it to be euer the clearer. I wil pearse thorow al the lower partes of the earth, I will loke vpō al soch as be a slepe, and lighten al them yt put their trust in the Lord. I shal yet poure out doctryne, lyke as prophecy, and leaue it vnto soch as seke after wisdom, and their generacyons shal I neuer fayle, vnto the holi euerlastynge worlde. Beholde/ howe ye I haue not laboured for my selfe one lye, but for al the that seke after ye truth.

Of thre thinges which please God, & of thre which be hateth. Of.iv. thinges that be not to be suspect & of the tenth cheakely of ye malice of a womā.

The.xxv. Chapter

Thre

A Gene.xl.ii.b Roma.xii.a.

THre thinges there are, ỹ my spirete fauoureth, which be also alowed before God ād men: The vnite of brethren the loue of neyghbours, ā men and wife that agree well together.

Three thinges ther be which my soul hateth ād I vtterly abhorre the lyfe of them: A pore man that is proud. A rych man that is a lyar, and ā olde bodi that doteth and is vnchaste. Eccl.xl.b.

If thou hast gathered nothing i thy youthe/what wylte thou finde then yn thin age? O how pleasant a thing is it, when gray headed men are discrete, ā when the elders can geue good counsel! O how comely a thing is wisdom vnto aged men? ye vnderstanding ā counsel is a glorious thing. The crowne of olde men is to haue moch experience and the fere of god is their worshippe.

B There be.iii. thinges whiche I haue iugged in my harte to be happye, and the tenthe, will I tell forthe vnto men with my tonge. A man that while he liueth, hath ioye of his children/ād seith the fall of his enemyes.

Well is him that dwelleth with an huslwyfe of vnderstandynge, and ỹ hathe not fallen with his tong, and that hath not bene fayne to serue soch as are vnmete for him. Wel is him, that fyndeth a faythfull frende: ā wel is him, whiche talketh of wisdome to an hert that heareth hi. O how great is he ỹ fideth wisdō ā knowlege? yet is he not aboue hi that feareth the Lord. The fear of god hath set it selfe aboue al thinges. Blessed is the man, vnto whome it is graūted to haue ỹ feare of god. Vnto whom shal he be lyckened that kepeth it fast? The feare of god is the beginyng of his loue, and the beginninge of fayth is to cleue fast vnto it. The heuines of ỹ hert is al the punishment, ād the wickednes of a woman goeth aboue al. Al punishment and plage is no thing in comparison of the plage of the herte, euen so al wykednes is nothing to the wickednes of a woman.

C Whatsoeuer happeneth vnto amā, is noothinge in comparison of it, that his euel willers do vnto hym. And all vengeance is no thynge to the vengeaunce of the enemye. There is not a more wicked heade then the head of the serpent, and there is no wrath aboue the wrath of a woman. I ỹ will rather dwell wt a lyon and dragon, then to kepe house wt a wicked wyfe. The wyckednesse of a woman chaungeth her face, she shall moffell her countenaunce as it were a Beer, and as a sack shal she shewe it among the neyghbours. Her husbande is brought to shame amonge his neyghbours, ād whē he heareth it, it maketh him to syghe. All wyckednes is but lyle to the wyckednes of a woman, ỹ pore vpon of the vngodly shal fall vpon her. D Eccl.xlii. ii.Reg.xii. Like as to clymme vp a sandy waye is to ỹ fete of the aged, euen so is a wyf full of wordes to a styll quiete man. Lo ke not to narowly vpon the bewtye of a woman, lest ỹ be prouoked in desyre toward her. The wrath of a woman is di honoure and greate confusyon. If a woman get the maistrie, then is she contrary to her housbande. ā wycked wyfe maketh a sory herte, an heuy countenaunce and a deed wounde. Of the woman came the begynnyng of synne, and thorow her we al are ded. Geue thy water no passage, no not a lytle, neither geue a wicked woman her wyll. If she walcke not after thy hande, she shall confounde the in the syght of thy enemies. Cut her of then from thy flesh, lest she do not al waye abuse the.

C The praise of a good womā. Of the fere of thy thynges ā of the fourth. Of ỹ Jelouse ā dronken womā. Of two thinges ỹ cause sore of the third which mouth wrath. It is hard to fynde a marchaunt without dyscet, or a lauerner wythout synne in his tong.

C The.xxvi. Chapter

HAppye is the man that hathe a vertuous wife, for the nombre of his yeares shalbe dubble. An honest woman maketh her husband a ioyful man/and she shall fyl ỹ yeares of his lyfe in peace. A vertuous womā is a noble gift/which shalbe geuen for a good porcyon vnto such as fere god. Whether a man be ryche or poore, he maye haue euer a mery hert, and a cheareful countenaunce, there be thre thynges that my herte feareth/and my face is a frayde of the fourth.

B

C Treason ina citie, a seditious people, and notsome tonges, al these are heuyer then the death. But when one is gelous ouer his wife, it bringeth paine ā sorowe vnto the harte: and a womanly scolde out al thinges, is a scourge of ỹ tong. When one hath an euel wife, it is cue as when ā vnlyke pare of oxē must draw together/he that getteth her, getteth a scorpion. A dronken woman is a great plage, for she can not couer her owne shame.

B The whordom of a woman may be knowen in the pride of her eyes and eie lidds. Jf thy daughter be note shame fast, holde her straytly, lest she abuse her selfe throw ouermoch liberte. Beware of al the dishonestie of her eyes, ā marcuel not if she do against the. Like as one that goth bi the waye and is thirstie, so shal she open her mouth, and drincke of euery next water that she maye get. Bi euery hedge shal she set her downe, ād open her cuiuer agaynst euery arowe. A louing wyfe reioyseth her husband, and fedeth his bones with her wisdom. A womā, of few wordes is a gift of god and to a well nourturede mynde maye nothing be compared. Ecclesiasti. Sapie.iiii.a i.Pet.iii.b.

An honest and manerly woman is A gift aboue other gyftes, and ther is no C weight to be compared, vnto a mynd that can rule it selfe. Like as the sunne when it ariseth, is an ornament in thee hye heaue of the Lord, so is a vertuous wife the bewty of al her house. Like as the cleare syght is vpon the holy cādelsticke, so is the beuty of the face vpō ā honest body. Like as the golden pyllers are vpon the sockettes of siluer, so are thee fayre legges vpon a woman that hath a constant minde. Perpetual faze ỹ foundations that be layed vpon a whol stony rocke, so are the commaundementes of God vpon an holy woman. Ecclesiasti.v.d

There be two thiges that greue mi hert, and in the thirde is a displeasure come vpon me. When an experte man of warre suffrethe scarnesse and pouertee. When me of vnderstādinge and wisdome are not sette by: ā when one departeth frome ryghtousnes vnto sinne. D

Who so doth suche, the lorde hath prepared hym vnto the swerde. There be two maner of thyngs, which me thinck to be herde and perilous. A marchaunt can not lyghtely kepe hym from wrongnes neyther a cau. kepe hym selfe from synne.

C Of the poore that wolde be ryche, the probacō of the man that feareth god. The vncōstantnes of a fole, the secretes of a frende aze not to be vttred. The wycked imaginyth euell which retorneth vpon himselfe.

The.xxvii. Chapter

A BEcause of pouertt haue many one offended, and he that seketh to be rych, turneth his eyes a syde. Like as a nayle in the wall sticketh faste betwyxte two stones, euen so doth synne stick betwixt the byer and the seller If he holde hym not diligently in the feaze of the lordhys house shal sone be ouerthrowē. Lyke as whē one sifteth the fylthynes remayneth in the syue: So remayneth ther some vncleane thinge in the thought of mā. The ouen proueth the potters vessel/so doth temptacion of trouble trye righteous men. Ecclesiasti.xxxi.b

The tree of the felde is knowen by his frute, so is the thoughte of mans herte knowen by his wordes. Prayse no mā excepte thou haue herd hym, for a man is knowen by hys woordes. B

If thou folowest rightousnes, thowe shalt get her/and put her vpon thee as a fayre garment. And thou shalt dwell with her, and she shall defende thee for euer, and in the day of knowledg thou shalt fynde her fastnes. The byrdes resorte vnto their lyke, so doth the truth turne vnto them that be occupyed with all. The lyon waytheth for the praye: so do the synnes lurke vpon the workers of wickednes: The talkynge of hym ỹ feareth god, is nothyng but wisdome: as for a foole/he chaungeth as the Mone. If thou be amonge vndiscret/kepe thy worde to a conuenient tyme, but amonge such as be wyse, speake on hastely. The talkinge of fooles is abhomination, and their sporte is volupteousnes and mistnurture: Muche swearig maketh the heare to stand vp/and to stryue with such, stoppeth the eares.

The strife of the proud is bloudshe dig, ā their blaspemig is heuy to heare.

Who

Eccle.xvi.b, xviii.b.

Who so discouereth secretes, leseth his credence, and fyndeth no frende after hys wyll. Loue thy frende, and bide thy selfe in kyndfulnes wyth hi, but if thou bewrayest his secretes, thou shalt not get him agayne: For lyke as the mā is that destroyeth hys ennemye, so is he also that dealeth falsely in the frende shippe of his neyghboure.

D Like as one that letteth a byrde go out of his hand, can not take her agayne: Euen so thou, if thou geue ouer thy frēd, thou canst not get hym agayne: Yea thou canst not com by him, for he is to farre of. He is vnto the as a Roo escaped out of ỹ snare, for his soule is woūded: As for woūdes, they may be bound vp agayne, and an euell worde may be reconciled: but who so bewrayeth the secretes of a frende, there is nomore hope to be had vnto hym.

Pro.r.b. He that winketh with his eyes, imagineth some euel, and no man shal take hym from it. Whē they are present, hee shall hastely commende and prayse thy wordes: but at ỹ last he shall euene his tayle, and sclaunder thy saiyng. Many thinges haue I hated, but nothyng so euell: for the Lord him selfe abhorreth such one.

Who so casteth a ston on hye, it shal fall vpon hys owne heade: and he that smyteth with gyle, woundeth him selfe. C Exod.xxi.b. Who so diggeth a pyt, shal fal therin: & he that layeth a snare, shalbe taken in it hym selfe: whoo so geueth a wycked noysome councell, it shall come vpon hi selfe/and he shall not knowe from whēce. The proude blaspheme and are scornefull/but vengeaunce lurketh for thē as a lyon. They that reioyce at the fal of the righteous, shall be taken in the snare/anguish of hert shal consume thē before they dy. Anger and rygorousnes are two abhominable thynges, and the vngodly hath them both vpon hym.

We ought not to despyse vengeaunce, but to forgeue the offence. Of the vices of the toung, and of the daungers therof

The. xxviii. Chapter.

A Deu.xxxii.c. Rom.xii. C Mat.v.b.vi b.xviii.b. He that seketh vengeaunce/shal fynde vengeaunce of the Lorde/ whyche he shall surely kepe hym hys synne.

Forgeue thy neyghboure the hurt that he hath done thee, and so shal thy synnes be forgeuen the also/ when ỹ prayest. A man that beareth hatred one agaynst another, howe darre he desyre the forgeuenes of god? He that sheweth no mercy to a man whiche is lyke him selfe, how darre he aske forgeuenes of his synnes? If he that is but flesh, beareth hatred and kepeth it, who wyll entreate for hys sinnes? Remembre the end, and let enmite passe, which seketh deth and destruccion / and abyde thou in ỹ commaundementes. Remembre the cōmaundement, so shalt thou not be rigorous ouer thy neyghboure. Thynck vpon the couenaunt of the hiest, and forgeue thy neyghboures ignorauce. Bewarre of strife, and thou shalte make thy sinnes fewer. For an angry mā kyndleth barfaunce and the vngodlye Eccle.viii.c. dyssqupeteth frendes /and putteth discorde amonge them that be at peace The more wodd there is/the more vehement is the fyre: and the mightier ỹ men be, the greater is the wrath: and ỹ longer the stryfe endureth/ the more yt burneth. Prou.xvi.c. Eccle.viii.c.

An hasty brawlynge kyndleth a fire, and an hasty stryfe sheddeth bloud. C If thou blow the sparke: it shal burne: If thou spyt vpon it it shal go forth, & both these go out of thy mouthe. The Euelitus sclaūderer and dubble tunged is cursed/for many one that be frendes seeketh be at variaunce. The thirde tong hath disquieted many one, and dryuē them from one lande to another. Strong cyties hath it broken downe, and ouer throwne the houses of greate mē. The thyrde tonge hath cast out many an honest woman, and robbed them of their laboure. Who so herkeneth vnto suche, shal neuer fynde rest/and neuer dwel safely. The stroke of the rodd maketh pedders/but the stroke of the tong, smyteth the bones in sunder.

There be many that haue perished wt the swerd, but many mo thorow the tonge.

Well is him that is kepte frō an euell tounge, and commeth not in the anger therof, whyche drayweth not the yocke of suche / and is not bounde in the B bandes of it. For ỹ yock therof is yron, and the bande of it of stele. The deathe therof is a very euel death: hell were better for one, then suche a tonge. But the eye of it, maye not oppresse theim that feare God, and the flamme therof, maie not burne them. Suche as forsake the Lord, shal fal therin: and it shal burne them, and no man shal be able to quech it: It shal fal vpon them as a lyon, & deuoure them as a leopard. Thou hedgest thy goodes with thornes: why dost thou not rather make dores ād barres for thi mouth: Thou weyest thi golde and siluer: why doest thou not weye thy wordes also vppon the balaunce? Be ware that thou slyde not in thy tonge, and so fall before thyne enemyes/ ỹ laye wayte for the.

How we ought to lend our money, & do almes. Of a faythful man and weyyng for his frende. Of lyberalytye and hospytalytye.

The. xxix. Chapter.

A Who so wil shewe mercy, let hi lēd vnto his neyghbour: and he that is able, lett him kepe the cōmaūdmēt. Lende vnto thy neghbour in time of his nede, and paye thou thy neyghbour agayne in due season. Kepe thy word and deale faithfully with hi & thou shalt alwaye finde the thinge ỹ is necessary for the. There haue bene many, ỹ whē a thing was lent thē, rekened it to be found, & made them trauayle & labour, that had helped them. Whyle they receaue eny thinge, they kysse the handes of suche as geue them, and for their neyghbours good they humble their voyce. But whēn they should paye agayne they kepe it backe, and geue euel wordes, and make many excuses, by reason of the time: and though he be able, yet geueth he scarse the halfe agayne, & rekeneth the other to be foūd. And if he wolde not his money, yet hath he ā enemie of him, and that vndeserued.

B He payeth him with cursing & rebuke & geueth hi euel wordes for his good dede. Ther be many oē which are not glad for to lende / not because of euell, but they feare to lese the thinge that they lende. Yet haue thou pacience with the symple, and withholde not mercy from him. Helpe the poore for the commaundementes sake, and let hym not go empty frō thee, because of his necessitie. Lese thy money for thy brother and neyghbours sake/and bury it not vnder a stone wher it rusteth and corrupteth. Gather thy treasure after the commaundementes of the hyest, and so shall it bringe ỹ more profyt then golde. Lay vp thy almes in the hand of the poore/and it shal kepe the from all euell. Matth.vi.c. Luk.xii.d. 1.Timo.vi.d

A mans almes is a purse wyth hym, and shall kepe a mans fauour as the apple of an eye: and afterwarde shall it aryse, and paye euery man his rewarde vpon hys heade. It shall fyght for thee agaynste thyne enemyes, better then the shyld of a glaunce, or speare of the myghtye. A C good honest man is suertie for hys neybour, but a wicked parsone letteth him com to shame. Forget not the frendshyp of thy suertie, for he hath geuē hys soule for thee. The vngodly despysethe the good deade of hys suertye, and the vnthanckfull and ignorant leaueth hys suertye in daunger. Some man promiseth for hys neyghboure: and when he hath lost hys honestie, he shal forsake hi. Suertieshyp hathe destroyed manye a richman/and remoued them as the waues in the se. Mighti people hath it driuen awaye, and caused them to wandre in straunge countres. An vngodly mā trasgressing the commaundement of ỹ Lord/ shall fall into an euell suertieshipe: and though he force hym selfe to get oute, yet shall he fal, into iudgemente. Dan.xiiii.de Luke.xi.d. Acts.x.b. Tob.iiiii.b

Helpe thy neyghbour out after thy power, and beware, that thou thy selfe fal not in suche dett. The cheake thynge ỹ kepeth in the lyfe, is water and breade, clothyng and lodgynge, to couer the shame. Eccl.xxxix.c.

D Better is it to haue a poore lyuinge in a mans owne house, then delycate fare amoug the straunge. Be it lyttle or much that thou hast, holde thee content wt all, and thou shalt not be blaymed as a vacabounde, for a myserable lyfe is it, to goo from House to House / and where a man is a stembe/he darre not open hys mouth. Though one be lodged, and haue lodged, and haue meate and drynche, yet shall he be taken as vnwor- Pla.xxxvi.b 1.Tim.vi.b Hebr.xiii.a.

thy, and heare many bitter rough wordes, namely thus: Go thy waie thou straunger, and prepare a table for thi selfe, and fede me also of that thou hast. Awaie thou straunge (so, ꝑ he regardeth hys honoure no more) mi brother cõme to in to mi house, and so he telleth hi the necessite of his house. These thinges are heuie to a man that hath vnderstãding: namely, the forbyddynge of the house, and that the Lender calleth him in the teth.

¶ Of ꝑ correction of children. Of the commodite of health. Death is better thẽ a sorowfull lyfe. Of hyd wysdom. Of the ioye and sorow of the hert.

The. xxx. Chapter.

Pro. xiii. c and. xxiii. b

WHo so loueth hys childe, holdeth him still vnder correction, that he maye haue ioye of him afterward, and ꝑ he grope not after hys neyghbours dores. He that teacheth his sonne, shall haue ioye in him, and nede not to be ashamed of him amonge his aquauntaunce. Who so enstructeth & teacheth his sonne, greueth ꝑ enemye: and before hys frendes he maye haue ioye of him. Though the father dye, yet is he as though he were not dead: for he hath left one behynde him that is lyke him. In his lyfe he sawe him, & had ioye in him, and was not sory in his death, nether was he ashamed before the enemyes. For he left behynd hym an auenger agaynste his enemyes, and a good doer vnto the frendes. For the lyfe of chyldren he shall bynde the woundes together, and his herte is greued at euery crye. An vntamed horse wilbe hardened, and a wanton childe will be wylfull. If thou bryngest vp thy sonne delicately, he shall make the afrayed: and yf thou play with him, he shal bryng the to heuynes. Laugh not wt hi, lest thou wepe wt hym also, and lest thy teth be sett on edge at the last.

Deut. vi. a

Geue him no lyberte in hys youth and ercuse not hys folye. Bowe downe hys necke whyle he is younge, and bynde him vppon the sydes whyle he is yet but a chylde, least he ware stubberne, and geue no more force of thee and so shalt ꝑ haue heuines of soule. Teach thi child de, and be diligẽt therin, lest it be to thy shame. Better is the poore beinge whole and stronge, then a man to be riche, and not to haue his health.

Health and welfare is aboue all golde, ād a hole bodi aboue al treasure. Ther is no riches aboue a sounde body, and no ioy aboue the ioie of ꝑ hert. Deth is better then a wretched lyfe, or continual sickines. The good thinges ꝑ are put in a close mouth, are like as when meate is laide vpon the graue.

What good doth the offering vnto ā Idole? For ner̄ā nether eat, tast, ner smel. Euen so is he ꝑ is chased of the Lorde, and beareth the rewardes of iniquitie. He seeth with his eyes, and groneth lyke a gelded man, that lyeth wyth abyrgin and sygheth. & eue not ouer thi mide into her̄ynes, and bere not thy selfe in thine owne counsel. The ioye and cherfulnes of the herte is the life of man, & a mans gladnes is the prolonginge of his dayes. Loue thyne owne soule, & cõforte thine hert: as for sorow and heuines, driue it fare frõ the, for heuines hath slayne many a man, and bringeth no profit, zele and anger shorte ꝑdaies of the life: carfulnes and sorow bringe age before the time. Unto a mery herte euery thinge hath a goode tast, & that he eateth.

¶ We ought to geue diligẽt hede to hospytye. Of the that take payne to gather riches. The prayse of a ryche man wythout a faute. We ought to flie dis̄ kennesse and folowe soberneſſe.

The. xxxi. Chapter.

Eccle. v. c

RAuayle ād carefulnes for riches taketh awaie ꝑ sleps and maketh the flesh to consume. When one lyeth and taketh rest, he waketh euer by, like as greate sickenes breaketh the slepe. The rich hath great labour in gathering his riches together, and the wt the pleasure of his riches he taketh his rest, and is refreshed. But who so laboureth and prospereth not, he is poore: ād though he leaue of, yet is he a begger. He ꝑ loueth riches shal not be iustified: & whoso folowerh corruptiõ, shal haue inough therof. Many one are come in greate misfortune by the reason of gold, ād haue found their destruccio before the.

Terence. It is a tree of fall vnge vnto them that offre it vp, and all such as be foolysh/ fall therin. Blessed is the rich/ which is founde wythout blemysh/ and hath not gone after golde/ nor hoped in moneye ād treasures. Where is there suche? and we shall commende hym: and call hym blessed / for greate thynges dothe he among his people. Who so is tryed, and founde perfecte in suche thynges, shalbe commended and praysed. Who myght offende and hath not offended? Who coulde do euell and hath not done it? Therfore shall hys good be stablysshed, and the whole congregation shal declare hys almesses. If thou sytte at a great mans table/ open not thy mouth wyde vpõ it, and make not many wordes. Remembre, that an euell eye, is a shrewe.

What thynge created is worse thẽ a wycked eye? therfore wepeth it before euery mans face? Laye not thyne hand vpon euery thyng that thyne eye seeth, and stryue not with hym in the dishe.

Ecclesi. viii. a

Ponder by thy selfe what thy neyghbor wolde layne haue/ and be discrete in euery poynte. Eate thy thyng that is set before thee manerly/ as it becommeth a man: and eate not to much, lest thou be abhorred. Leaue thou of fyrst of all because of nurture, lest thou be he, who no man maye satysfye, which maye cure ne to thy decay. When ꝑ sytteſt among many men/ reache not thyne hand first of all. O howe well content is a wyse man with a lytle wyne & so that in slepe thou shalt not be sycke therof, nor, fele payne. A swete wholsome slepe shall suche one haue, and fele no inward greefe. He ryseth vp betimes in the mornyng, and is well at ease in hym selfe. But a vnsaciable eater slepeth vnquietly, and hath ache & payne of the body. If thou feleſt that thou haſt eaten to much/ a lyle, go thy waye/ cast it of thy stomack, and take thy reste.

Terence. hi.

My sonne, heare me, and despise me not/ and at the last thou shalt fynde as I haue tolde the: In al thy workes be diligent and quicke so shal there no sickenes happe vnto the. Who so is lyberall in dealing out of his meat, many men shall blesse hym, and prayse his lyberalite:

Rom. xii. d. Prou. xxii. a

and the same is a sure token of his loue and faithfulnes. But he that is vnfaithful in meate, the whole citie shal cõplaine of him: and that is a sure experience of his infidelite & wyckednes. Be not thou a wine bibber, for wine hathe destroyed many a mã. The fire proueth the hard iron, even so doth wine proue the hertes of the proude, when they be dronken.

Wine soberly dronken, quickeneth the life of mã. If thou drinckeſt it measurably thou shalt be temperate. What life is it, that maie continue without wine? Wyne was made frõ the beginning, to make men glad (and not for drõkennes) wine measurably dronke is a refoylinge of the soule and body. But if it be dronken with excesse, it maketh bytternes and sorowe vnto the mynde. Drõkenes filleth the mind of ꝑ foliſh wt shame & ruine, mynisheth the strength & maketh woundes. Rebuke not thy neyghboure at the wyne/ and despyse him not in his mirth. Geue hi no despytful wordes, ād prease not vppõ him wt contrary sayenges.

Of the discretion & prayse of a preacher. & of ꝑ hert. Of the feare, fayth, & confidence of God.

The. xxxii Chapter.

Deut. xvii. a

IF ꝑ be made a ruler, prayse not thy selfe therin, but be thou as one of the people. Take diligẽt care for the, and loke wel therto: & when thou hast done al thy dewtye, sette thee downe, that thou mayst be mery wt the/ ād receaue a croune of honoure. Talke wisely and honestly/ for wisdome be cõmeth the right wel. Hinder not musyck.

Speake not, where ther is no audience: and poure not forth wysdome out of tyme at an importunyte. Like as the Carbuncle stone shyneth that is set in golde, so doth a songe gaynyth ꝑ wine feaſt: and as the Smaragde that is set in golde, so is ꝑ swetnes of Musick by the mirth of wine.

Thou yonge man, speake that becõmeth the and that is profytable, ād yet scarſe when thou art twyse asked. Comprehende moch with fewe wordes. In

manye thynges, bee as one that is Ignoraunt, geue eare, & holde thy tonge withal. If thou be amonge men of hyer auctorite, desier not to compare thy selfe vnto them: and when á elder speaketh, make not thou many wordes therin. Before ỹ thonder goeth lightnyng/ and before nurtour ād shamefastnesse, goeth loue and fauoure. Stand vp by times, and be not the last: but get ỹ hōre soone, and there take thy passime, and do what thou wylt: so that thou do no euell, and defye no maune. But for all thinges geue thanckes, vnto him that hath made the, and replenished the with his goodes.

C Who so feareth the Lorde, wil receaue his doctrine: and thei that gett them to him by times, shal find grace. He that seketh the lawe, shall be filled wyth all: As for him that is but fayned, he wyll be offended therat. They that feare ỹ Lorde, shal finde the iudgment, & righteousnes shalbe kindled as a light. An vngodly mā wil not be reformed, but can helpe him sele with the example of other in his purpose. A mā of vnderstā ding, despiseth no good counceil: but a wilde and proude body hath no feare. My sone, do nothing with out aduisement/ so shal it not repent the after the dede. Goo not in the waye where thou maiest fal/ ner wher thou mayest stomble agaynst the stone. Geue not thi selfe into a laborious slipperye waye, ād beware of thine owne childzen. In al thy workes put thi trust i god frō thi whole hert, for that is the keppnge of the commaūdemētes. Who so beleueth Gods worde, taketh hede to the comuaunde mentes: and he that putteth his trust in the Lord, shal want nothinge.

C The deliuraunce of him that feareth God. The answere of ỹ wise. The litteall discreption of a fole. Man is in the hāde of God, as ỹ earth is in hād of ỹ potter. We ought not to dyspose oure selues, to be come subiect to other.

The.xxiii. Chapter.

A Her shal no euel happe vnto him that feareth God: but when he is in temtatiō, the Lord shal deliuer him. A wise man hateth not the lawe, but an ypocrite is as a shippe in a raginge water.

A man of vnderstandynge geueth credence vnto the lawe of god, & the lawe is faythful vnto him. Be sure of the mater, then talke therof the first wel in structe/ then mayest thou geue answer. The herte of the foolishe is lyke a carte whele, ād hys thoughtes rēne about lyke the earell tre. Lyke as a wylde hoorse that neyethe vnder euerye one ỹ syteth vpon him, so is it wyth a scornefull frende. Why doth one daye excell another, seynge all the dayes of the yeare come of the Sunne? The wysdome of ỹ Lorde hath so parted them a sunder, & so hath he ordened the tymes and solempne feastes. Some of them hath he chosen and halowd before other dayes. And all men are made of the grounde, and out of the earth of Adam.

In the multitude of scyence hath the Lorde sundered them, and made their wayes of dyuerse fashyons. Some of thē hath he blessed, made moch of thē, halowed them, and claymed them to hi selfe. But some of them hath he cursed, brought them lowe, and put them out of their estate. * Like as the clay is in the potters hande, and all the ordynge therof at his pleasure: so are men also in the hande of him that made them, so ỹ he may geue them as it liketh him best. Agaynst euell is good, & agaynst death is lyke: so is the vngodly agaynst soch as feare God. Beholde thus all the workes of the Hyest, and there are euer two agaynst two, and one sect agaynst another. I am a waked vp last of al, as one that gathereth after in harueste. In the gyftes of God and in hys blessynge I am increased, and haue fylled my wyne presse, like a grape gatherer. Beholde, how I haue not laboured only for my selfe but for all soche as loue nurtoure and wysdome.

Heare me, O ye greate men of the people, and herken with yont eares ye rulers of the congregacyon. Geue not thi sone and wife/ thi brother and frende power ouer the/ whyle thou lyuest: and geue not awaie thi substaunce and good to a nother/ lest it repent the/ and thou be fayne to begge therfore thi self. As longe as thou lyuest and hast breth/ let no mā chaunge the: For better it is thy childe to praye ỹ, then that thou shuldest be fayne to loke in their hādes. In al thy workes be excellente, that thy honoure be neuer stayned. At the time whē thou shalt ende thy dayes, and finysh thy life, destrybute thine inheretaunce. The fodder, the whippe, and ỹ burden, belongeth vnto the Asse: Meate, correccyon, and worke vnto the seruaunte.

If thou set thy seruaunt to labour thou shalt fynde rest. But if thou let him go ydel, he shal seke lyberty. The yocke and the whippe bowe downe the neck, but tame thou thy euel seruaunt wt bōdes & correccion. Sende him to labour, that he go not ydle: For ydilnesse bringeth moch euel. Set him to worke, for that belongethe vnto him and becometh him wel. If he be not obedient, bide hys fere: but do not to much vnto hi in any wyse, and without discretion do nothyng. If thou haue a faythful) seruaunt, let him be vnto the as thine owne soule, for in blonde hast thou gotten him. If thou haue a seruaunte, hold hi as thy selfe, for thou hast nede of him as of thi self. If thou intreatest him euel & and kepest him harde, ād makest him to be proud, and to renne awaye from the thou canst not tel what waye thou shalt seke him.

Of dremes, dyuinacions, & enchauntementes. We ought to confute vayne hope, and lyinge. The practise of thē ỹ fere god. Of diuers workes of men. God dothe not alowe the worcke of an vnfaythfull man.

The.xxxiii. Chapter.

VN wise people begile themselues with vayne and deceatful hope, ād foles trust in dreames. Who so regardeth dreames/ is like him ỹ wil take holde of a shadowe, & folowe after the winde: Euen so is it wyth the appearings of dreames. Before the face is the likenes of a face. Who cā be clensed of the vnclene? Or what truth can be spoken of a liar? Soothsayinge, witchcraft, sorcery and dreamige, is but vanite: like as whē a womā trauayleth with childe, and hath many fantasyes in her herte. Where as soch visions cōe not of God, set not thine hert vpō the: For dremes hath disceued many a mā, & they fayled, ād put their trust therin.

The lawe shalbe fulfilled without lyes, and wisdom is sufficiēt to a fayth full mouth. A wyse man that is well instructe, vnderstandeth moch: and he that hath good experience, can talke in wysdome. He that hath no experience, knoweth lytle: and he that erreth, cause th moch wickednes.

When I was yet in erroure, I lerned moch alsoone I was so lerned, that I coulde not expresse it all, and came oft in parell of death therouer, tyll I was delyuered from it. Now I se, that they which feare god, haue the right practise: for their hope stādeth in him, that can helpe them. Who so feareth the Lorde, standeth in awe of no man, and is not afrayed, for the Lorde is his hope and comforte. Blessed is the soule of hym ỹ feareth the Lorde: In whom putteth he hys trust? who is his strength? For the eyes of ỹ Lorde haue respecte vnto them, that loue hym. He is their mightie protection and stronge grounde: A defence for the heate, a refuge for ỹ hote none daye, a succore for stomblyng, & an helpe for fallynge. He setteth vp the soule, and lyghteneth the eyes: He geueth health lyfe and blessynge. He that geueth an offering of vnrighteous good, his offeryng is refused: and the scornefull dealynges of the vnryghteous please not God. God hath no delyte in the offeryngs of the vngodlye, nether may he synne be reconcyled in the multitude of oblacyons. Who so bryngeth an offerynge out of the goodes of the poore, doth euen as one that kylleth the sonne before the fathers eyes. The bred of the nedefull is the lyfe of the poore: he that defraudeth him therof, is a man of blode. Who so robbeth hys neyghboure of hys lyuing/ doth as great synne as though he slewe hym to deathe. Deut. xxiiii. c Eccle. xxi. c

He that defraudeth the labourer of hys hyre is a bloudsheder. When one buyldeth ād another breaketh doune/ what profyt haue they then but labour? When one prayeth ād another curseth whose voyce the lord will here? He that washeth him self because of a dead body, and then toucheth the ded agayne, what doth his washing? So is it with a mā that fasteth for his sinnes, & doth them agayne: who wil heare his prayer? Or what doth his fasting help hi?

Num. xix. b

Prouerb. xxvi. b

ii. Pet. ii. b

¶ It is wel done to praye, & to do sacrifice. & the prayer of the fatherlesse, & of the widdowes of hi that humbleth himselfe.

The .xxxv. b. Chapter

Jere vii. c

WHo so kepeth the lawe bringeth offeringes enough/he ỹ holdeth fast the commaũdement, offreth the right he althoffringe. Hẽ is thãkful & recompenseth/o freth fyne floure

Hebr xiii. c Philip iiii. c

* who so is merciful and geueth almes, that is the right thãkoffrig. God hath pleasure/when one departeth from sinne and to forsake vnrighteousnes is conpleth vs wyth hym.

Thou shalt not appere empty before the Lorde/for all such is done because of the commaundement. The offeringe of the righteous maketh the altar fat, and a swete smell is it/before the hyest. The offeringe of the righteous is acceptable vnto god, and shall neuer be forgotten. Geue god hys honoure wyth a chearefull eye/and kepe not back the fyrstlynges of thy handes. In all thy gyftes, shewe a mery countenaunce, and halowe thy tythes vnto God wyth gladnesse. Geue vnto god, accordinge as he hath enriched & prospered thee. and loke what thyne hande is able, that geue wythe a chearefull eye: for the Lord recompenseth, and geueth thee seuẽ tymes as muche agayn

B Geue no vnrighteous gyftes, for suche wyll he not receaue. Beware of wrongeous offerings, for the lord is a righteous iudge: and regardeth no mans personne: He accepteth not the person of the poore/but he heareth the prayer

Iudith xiiii b Exodi xii, b of the oppressed. He despiseth not the desyre of the fatherlesse, nor the widdow when she poureth out her prayer before hym. Doth not god see the teares, that runne downe the cheekes of the widowe? Or heareth he not the cõplaynt ouer suche as make her to wepe? Who so serueth god after hys pleasure/shal be accepted, and hys prayer reachethe vnto the cloudes. The prayer of hym

Ecclus xli, d Actor x, a that humbleth hym selfe, goeth thrõw the cloudes, tyll she come nye. She will not be comforted, nor go her waye/tyll the hyghest GOD haue respecte vnto her, geue true sentence, and performe the iudgment. And the lorde wil not be slacke in comming, nor tary longer: tyll he haue smytten in sonder the backes of the vnmercyful, and auenged dede of the Heathe: tyl he haue taken awaye the multitude of the cruel/and broken the sceptre of the vnrighteous: tyll he geue euery man after his workes, & rewarde them as they haue deserued: tyl he haue delyuered his people, maintayned they cause, and restored them in his mercy. O how faire a thinge is mercy in the time of angwysh and trouble: It is lyke a cloude of raine that cõmeth in the time of a drouth.

A prayer to God in the persone of al faythfull men with the prayse of a good woman.

The .xxxvi. Chapter.

HAue mercy vpõ vs, O lord ath ou god of al thinges.

Haue respecte vnto vs/shewe vs the lighte of thy mercyes/& sende thy feare amonge the Heathen and straungers, which seke not after thee: ỹ they maye knowe/how ỹ ther is no god but thou, & that they maye shew the wonderous workes. Lyfte vp thy hand ouer the outlãdish Heathe, that they mate lerne to knowe thy mighte and power. Like as thou art hallowed in vs before thẽ, so bringe to passe, that thou maiest be magnified in thẽ before vs: ỹ they may knowe the, like as we knowe the. For ther is none other God, but only ỹ/O lord.

Renewe the tokens, and chaunge the wonderous workes. Shew thine hand and thy right arme glorioushe. Rayse vp thy indignacion, and powre out thi wrath. Take away thy aduersary, & smite the enemye. Make the time shorte, remember thy couenaunte, that thy wonderous workes maye be praysed. Let the wrath of the fire consume them, that lyue so carelesse/and let them perish that do thy people hurt. Smite in sonder the head of the Princes, that be oure enemies, and saye ther is none other but we.

Gather al ỹ tribes of Jacob together B agayne, ỹ they may know, how ỹ there is none other God but only thou, ỹ thei make shew thy wonderous workes/& be thy people & heritage, lyke as fro the begynnynge. O Lorde haue mercy vpon

vpon the people that hath thy name/& vpon Israel/who thou haste lykened to a fyrst borne sonne. O be mercifull vnto Jerusalem the cyte of thy Sanc- Ecclus. tuary/the cyte of thy rest. Fyl Syon w thy vnspeakable vertues/and thi peo ple w thi glorie. Geue witnes vnto thy Ecclus. xlviii. g creature/whom thou madeste from the beginninge, & raise vp the prophecies that haue bene shewed in thy name. Rewarde the that wayte for thee, that thy prophetes maye be founde faithfull. O Lorde heare ỹ prayer of thi seruaũtes, accordinge to the blessing of Aaron ouer thi people: that all thei which dwell vpon the earth, maye knowe, that thou art the Lorde the eternall God, which Ecclus. xlvi. b is from euerlastynge.

The belye deuoureth al meates, yet is one meate better then another. Lyke as C the tõge tasteth deynsen, so doth an hert of vnderstandynge marcke false wordes. A frowarde hert greueth sorines Ecclesi. b but a man of experience lifteth hym vp agayne. The woman receaueth euery man, yet is one doughter better then another. A fayre wyfe reioyceth her husbãd, and a man loueth nothyng better. If she be louynge and vertuous wyth all, then is not her husbande lyke other men. He that hath gotten a vertuous woman, hath a goodly possessyon: there is vnto hym an helpe & pyller, wherevpõ he resteth. Where no hedge is, there the goodes are spoyled: and where no housewyfe is, there ỹ frendles mourneth. Lyke as there is no credence geuen to a robber, that goeth from one cytye to another: So is not the man beleued ỹ hath no nest, & must turne in, where he maye abyde in the nyght.

How a man shulde know frendes & cõseilers & search the company of an holy man.

The .xxxvii. Chapter.

A EVery frende sayeth: I will be frendly vnto hym also. But there is some frende, which is only a frende in name. Remayneth ther not heauines vnto death, when a companyon and frend is turned to an enemye? O most wicked presumpcyon: From whence art thou spronge vp to couer ỹ earth w falsed & disceipt? Ther is som cõpanyon which en Ecclesi. b. ioyeth prosperite reioyceth wyth hys frende: but in the tyme of trouble, he taketh the parte agaynst hym. Ther is some companyon, that mourneth with his frend for the bellyes sake: but when trouble cometh, he taketh holde of the shylde. Forget not thy frende in thy mynde/& thynke vpon hi in thy ryches. Euery counseler bryngeth forth hys counsel: Neuertheles there is some that counseleth but for hys own profyt. Beware of the counseler/ and be aduised afore wherto thowe wylte vse hym, for he wyll counsell for hym self: Lest he cast the lot vpon thee, and say vnto thee: Thy waye and purpose is good/ and afterward he stande agaynst thee/and loke what shall become of thee. B

Aske no councel at hym, that suspecteth thee for an enemye/and hyde thy counsel from suche as hate thee. Aske no councell at a woman concerning ỹ thinges that she longeth for: nor at a fearefull and vnpacyent body in maters of warre: or at a marchaunt/ how dearе he wyl cheape thy warres, towarde hys: or at a byer, of sellynge: Or at an envious mã, of thankelygening: Or at a vnmercyful/of louing kindnes Or at the slouthful, of worcking: Or at a hirelyng which hath no house, of pro fite or wealth. (An idle body wold not gladly here speake of muche labourе.) Take no such folkes to councel, but be dilygente to seke councell at a vertuous man that feareth god, such one as thou knowest to be a keper of the commaundementes, which hath a mind after thine owne mynde, & is sory for thee when thou stomblest.

And holde thy councel fast i thyne C hert: for there is no man more faithful to kepe it, thẽ thou thy self. For a mãs mynde is sometime more disposed to tel out, then seuen watchmẽ ỹ sit aboue i ã hye place loking about thẽ. And aboue al this, praye the Hyest, ỹ he wyll leade thy waie in faithfulnes and truth. Before al thy workes aske cõsel first: and or euer thou doest any thing, be wel aduysed. Ther be four thinges ỹ declare a chaunged hert, whereout there springeth euel & good, death & life, & a mas Eccl. xxi. b terfull tong ỹ babieth much. Som mã is apte & wel instruct i many thinges/

and

and yet verye profytable vnto hym selfe. Some man there is, that can geue wyse and prudent counsel, and yet is he hated/and continueth a begger: for that grace is not geuen him of god, to be accepted. An other is robbed of all wysdome, yet is he wyse vnto hym selfe, & the frute of vnderstanding is faythfull in hys mouth.

A wyse man maketh hys people wyse/and the frutes of hys wysdome fayl not. A wyse man shalbe plenteously blessed of God/. and all they that see hym, shal speake good of hym. The lyfe of man, standeth in the nombre of the dayes/but the dayes of Israel are innumerable. A wyse man shall optayne faythfulnes and credence amonge hys people/and hys name shalbe perpetuall.

My sonne proue thy soule in thy lyfe, & yf thou see any euell thynge/geue it not vnto her. For all thynges are not profytable for all men, nether hath euery soule pleasure in euery thynge. Be not gredy in euery eating, and be not to hasty vpon all meates. For excesse of meates bryngeth sycknes, & glotony commeth at the last to an vnmeasurable heate.

Thorowe glotonye haue many one perysshed: but he that dyeteth hym selfe temperatly, prolongeth hys lyfe.

¶ A Physicien In sicknes ought we to praye, & not to a Physicien whych healeth by prayer. The weping of the dead. Sadnes. Wisdome. Artificers or craftesmen.

¶ The.xxxviii. Chapter.

Honoure the Physicien: honoure hym because of necessite. God hath created him (for of the hyest cōmeth medicyne) and he shall receaue gyftes of the kynge. The wysdome of the Physicien bryngeth hym to great worshyp, and in the syght of the great men of thys worlde, he shalbe honorably taken. The lorde hath created medecyne of the earth/and he that is wise will not abhorre it. Was not the bitter water made swete wyth a tree, that men might learne to knowe, the vertu therof. The Lorde hath geuen men wisdome and vnderstanding/that he might be honoured in hys wonderous workes. With suche doth he heale men, & takyth away ther paines: Of such doth the Apotecary make a confeccyon/ yet can no man perfourme al his workes. For of the Lord commeth prosperous wealth ouer al the earth.

My sonne, despyse not thys in thy sickenes, but praye vnto the Lord, and he shal make the whole. Leaue of from synne, and order thy handes a right: clense thine hert from al wickednes. Geue a swete sauoured offring, and the fine floure for a token of remembraunce: make the offeryng fat, as one that geueth the fyrst frutes, and geue rowme to the Physicien. For the Lorde hath created hym: let him not go from the/ for thou hast nede of him. The houre maye come/that the syck maye be helped thorow them, when they praye vn to the lorde, that he maye receaue, and get health to lyue longer. He that synneth before hys maker, shall fal into ye handes of the Physicyon.

My sonne, bryng forth the teares ouer the dead: and beginne to mourne, as yf thou haddest suffred grete harme thy selfe: and then couer his bodye after a conuenyent maner, & dyspise not his burial. Enforce thy selfe to wepe/ and prouoke thy selfe to mourne and make lamentacion expedyently, and ye a daye or two, lest thou be euel spoken of: and then comforte thy selfe because of the heupnes. For of heupnes commeth death/the heuines of the hert breaketh strength. Heupnes and powertie greueth the hert in temptacion and offence. Take no heupnes to hert, dryue it awaye, and remembre the last thinges. Forget yt not, for there is no turnige agayne. Thou shalte do no good, but hurt thy self. Remembre his iudgmēt, thyne also shalbe lyke wyse: vnto me yester daye/vnto the to daye. Let the remembraunce of the dead ceasse in hys rest, & cōfort thy self agayne ouer him, seyng hys spyrete is departed from hi.

The wildome of the scrybe is at cōuenyent time of rest: and he that ceaseth from exercyse and labour/shalbe wise. He that holdeth the ploughe, and hath pleasure i proddyng and dryuinge the oxen, and goeth about wyth suche workes, he can speake of oxen.

He

He setteth his hert to make forowes/& is dylygent to geue the kyne fodder.

So is euery carpenter also and worke maister, that laboureth styl nighte and daye: he carueth, graueth and cutteth out, and his delite is in sondry cōning thinges, and his hert ymageneth/how he make conyngly caste an image, hys dilygence also and watching perfourmeth the worcke. The pyon smith i like maner bydeth by his stithye, and doth his dyligence to labour the pyon. The vapoure of the fyre bzenneth hys flesh, and he must fyght wyth the heate of ye fornace. The noyse of the Hammer soūdeth euer in his eares, & his eyes loke styl vppon the thinge that he maketh. He hath set his mynde therupon, that he wil make out his worcke, and therfore he watcheth/ howe he maye set yt out/and bryng it to an ende.

So doth the potter syt by his worcke, he turneth the whele aboute wyth his fete/he is dilygent and carefull in al doinges, and his labour and worke is wout nombre. He fashioneth ye clate wt his arme/and wt hys fete he tempereth it. His hert ymageneth howe he may make it pleasant, and his diligēce is to clense the ouen. All these hope in their handes/& euerye one thinketh to be cōning i his worke. Without these maye not the cytes be maintened, inhabited ner occupied: yet com thei not nie in the congregacion: they vnderstand not the couenaunt of the lawe: they cā not declare equyte and iudgment: thei can not fynd out the darke sentences: But thorow them shal the creature of the worlde be manyteined: their praier conterneth onely the worke and labour of connynge.

Twyse man. The workes of god. Vnto the good, good thynges do profyte: but vnto the euell euen good thinges are euyll.

¶ The.xxix. Chapter.

He that applyeth his mind to vnderstād ye law of god, doth dylygently seke oute the wysdō of the of the olde tyme, & exercyseth him selfe in Prophetes. He kepeth ye sayinges of famous mē, & preasseth to ye vnderstanding of darke sētences of wysdome. He seketh out the mystery of secrete sayinges, and exercyseth hym selfe therin continually. He dothe seruice amonge great men, and apeareth before the prince. He goeth into a straunge contre and traueleth thorowe it: loke what good or euell is amonge men, he prouith it and seketh it oute. He purposeth in his hert, to resorte early vnto the lorde that made hym, and to praye before the Hyeste God. He openeth his mouth in prayer, and prayeth for hys synnes. When the greate Lorde wyl, he shalbe fylled with the spyret of vnderstanding, that he may then poure out wyse sentences, and geue thanckes vnto the Lorde in hys prayer. He shall order hys deuice, and leade hys knoweledge aryght/and geue him vnderstandinge of secrete thynges. He shall shewe forth the science of hys learnynge/and reioyce in the couenaunt of the lawe of the lord. The whole congregatyon shall commende hys wysdome, and it shall neuer be put out. The remembraunce of hym shall neuer be forgotte/ & hys name shal cōtynue frō one generacio to an other. His wysdō shal be spoken of & the whole congregatyon shal openly declare hys prayse whyle he lyueth he hath a greater name the a thousand beside and after hys death the same name remayneth vnto hym. Yet wyll he speake of mo men of vnderstandinge, for I am ful as the Moone.

Herken vnto me (ye holy vertuous children) bryng forth frute, as the rose ye is plāted by the brokes of the feld, and geue ye a swete smel as Libanus. Florysh as the rose garden, singe a songe of prayse. O geue thankes vnto god ouer all hys workes. Geue glory āde honour vnto the lord, shewe his prayse wt your lyppes. Ye euē wt the song of your lippes, wt harpes & playing, & in geuig thākes vnto hi/saye after thys maner: All ye workes of the lorde are exceding good/& al hys commaundementes are mete & conuenient in due season. And nede not to saye: what is ye/ whatis ye/ for at tyme conuenient they shall be sought. At hys commaundment ye water was as a wall/& at the word of his mouth the waters stode styl. At hys commaūdment is euery thyng acceptable & maūdment is euery thyng acceptable & cōtrolled, & his helth cā not be minished

The

The workes of all flesh are before him, and there is nothing hyd from his eyes. He seyth from euerlastyng to euerlastyng, and there is nothing to wōderful or hye vnto hym. A man nede not to saye then, what is this, or that? For he hath made al thinges to do good vnto mā. His blessing shall renne ouer as the streame, and moisture the erth like a flode of water. Like as he maketh ỹ water for drouth, so shal his wrath fall vpon the Heathen.

E His wayes are playne and vpright vnto the iust, but the vngodly stomble at them. For the good, are good thinges created from the begynnyng, and euel thinges for the vngodly. Al thinges necessary for the lyfe of man, are created from the begynnyng: water, fyre, yron & salt, meel, wheate and hony, milke & wyne, oyle & clothinge. All these thinges are created for the best to be faythfull: But to the vngodly shal all these thinges be turned to the hurte and harme.

Here be spretes that are created for vengeaunce, and in their rygorousnes haue they fastened their tormentes. In the tyme of ỹ ende they shall poure oute their strength, & pacify the wrath of him that made them. Fyre, hayle, hōger and death: all these thinges are created for vengeance.

The teeth of wylde noysome beastes, the scorpions, serpentes, and the swerde are created also for vengeaunce, to the destruccyon of the vngodly. They shall be glad to do his cōmaundementes: and when nede is, they shal be ready vpon earth: and when their houre is come, they shall not ouerpasse the commaundement of the Lorde.

F Therfore haue I take a good corage vnto me from the begynnynge, and thought to put these thynges in wryting, & to leaue them behynde me. Al the workes of the Lorde are good, & he geueth euery one in due season, & whā nede is, so that a mā nede not to say: this is worse then that. For in due season they are all pleasaūt and good: And therfore prayse the Lorde with whole herte and mouth, and geue thankes vnto his name.

C Many miseries ligh in a mās lyfe. Al things passe away, but a fyrme & stable faith remayneth. Of the blessyng of the righteous, & prerogatyue of the feare of God.

The.xl. Chapter.

A Greate trauaile is created for al men, and an heuy yocke vpon al mens childzen/ from the daye that they go out of their mothers wombe/tyl they be buried in (the earth) the mother of all thynges: namelye, their thoughtes and imaginacyons/feare of the hert, councell, meditacyons, longinge and delyre/the daye of deth: for the Hyest that sytteth vpon the glorious seate, vnto the lowest and most symple vppon the earth: from him that ys gorgeously arated, and wereth a croune, vntyl him ỹ is but homely and symply clothed. There is nothing, but wrath, zele, fearefulnes, vnquietnes/ and feare of death, rigorous anger and strife. And in the nyght when one should rest and slepe vpon his bed/the slepe chaūgethe his vnderstanding and knowe-ledge. A lyke as nothing is his rest, in the slepe as well as in thee daye of labour.

B He feareth & is disquieted in ỹ vysyon of his hert, as one that reseth out of a batell: and in the tyme of health he awaketh/ and marueleth that the fere was nothinge. Such thinges happen vnto al flesh, both man and beast: but seuē fold to the vngodly. Moreouer, death/bloudshedinge, strife and swerd/oppression, honger, destruccion & punishment: these thiges ar al created againe the vngodly, & for their sakes came ỹ floude also. Al that is of the earth, shal turne to earth againe: & al waters ebbe & gaie into ỹ sea. Al bribes & vnrighteousnes shalbe put awaie/but faith sulnes & treuth shal endure for euer. The substaunce ād goodes of ỹ vngodly shall be dried vp and synck away as a water floude/and they shal make a soūde lyke a greate thunder in the rayne. Lyke as the rightuous reioyseth whē he openeth hys hande/so shall the trāsgressours be fanyte, when their goodes vanysh and consume awaye. The childzen of the vngodly shal not obtayne many braunches: and the vnclene rotes

rotes vpon the hie rockes shalbe rotted out before the gras by the water syde, & vpon the ryuer bankes.

Frendlynes and liberalitie in the encrease and blessing of God, is lyke a paradice and garden of pleasure: such mercye also and kyndnes endureth for ever. To labour and to be content wyth that a man hath, is a swete pleasaunte lyfe: and that is to fynde a treasure aboue all treasures. To beget childzen and to repayre the cyte, maketh a perpetual name/but an honest woman is more worth then they both. Wyne and musyke reioyce the hert, but the loue of wyldome is aboue them both.

D Peping and harpinge maketh a swete noyse/but a frendly tonge goeth beyond them both. Thyne eye delyzeth fayre and bewtie, but a grene sede tyme rather then they both. A frende and companyon, come together at opportunitie/but aboue them both, is a wyfe that agreeth wyth her husbande. One brother helpeth an other in the tyme of trouble/ but almes shall delyuer more then they bothe. Gold and syluer fasteth the fete, but a good counsel is more pleasaunte then they bothe. Temporall substaunce and strengthe lyfte vp the mynde: but the feare of the Lord, more then they both. The feare of the Lorde wanteth nothinge, and nedeth no helpe. The feare of the Lorde is as a pleasaunte garden, of blessinge, and nothing so bewtifull as it is. My sonne, leade not a beggers lyfe/for better it were to dye then to begge. Who so loketh to ān other mans table/take the no thoughte for hys owne lyuinge, howe to vpholde hys lyfe, for he fedeth hym selfe with other mens meate. But a wyse and well nurtured man, wyl beware therof. Begging is swete in ỹ mouth of ỹ vnchaūfast, but in his belye there burneth a fyre.

C Of the remembraunce of deeth. Death is not to be feared. A curse vpon them that forsake the law of god. Good name and fame. An exhortacyon to seue hede vnto wyldom. Of what thynges a man ought to be ashamed.

C The.xli. Chapter.

O Deth how bitter is the remembrāce of ỹ, to a mā ỹ liueth rest & cōfort/ in hys substaūce ād ryches, vnto ỹ mā ỹ hath nothig, to hym hi, & ỹ hath prosperite in al thinges, yea vnto hi ỹ yet is able to receaue meate.

O death, howe acceptable and good is thy iudgment vnto the nedefull, ād vnto him whose strength fayleth, and that is now in his last age, and that in al thinges is ful of care & tearfulnes: vnto him also that is in dispayre, and hath no hope nor pacyence. Be not ỹ afraide of death: remembre then that I haue bene before the: and that come after the: this is the iudgment of ỹ lorde ouer al flesh. And whi wouldest thou be agaīst this pleasure of the Hyest? Whether yt be ten / an hundreth/ or a thousand yeare: death alloweth not how long one hath lyued. Gene.viii.

D The childzen of the vngodly are abhominable childzen, and to are theye ỹ kepe company with the vngodly. The inheritaunce of vngodly childzē shal com to naught, and ther posterite shal haue perpetual shame and confusion. The childzen complaine of an vngodly father: and why? for his sake theye are rebuked and dyspyysed. Woo be vnto you (O ye vngodly) which haue forsaken the lawe of the hyest God: yf ye be borne, ye shal be borne to curssyng/ yf ye dye, ỹ curse shal be your portyō. Eccle.xl.c

All that is of the earth, shal turne to earth agayne: so goo the vngodly also out of the curse vnto destruccion. The sorow of men is in their bodye: but the name of the vngodly shal be put out/ for it is nothing worth. Labour to get the a good name, for that shal continu lāger by the, thē a thousād grete treasures of gold. A good lyfe hath a nōber of daies, but a good name ēdureth for euer. My childzē, kepe wisdom & peace: for wysdom ỹ is hyd, & a treasure ỹ ys not lene/what profyt is in them both? Eccle.xli.d

C A man that hideth his folishnes, is better thē a mā ỹ hideth his wisdō. Therfore be ye turned at my wordes: for it is not good, al thiges & alwaye to be ashamed. True faith must proue & mesure it. Be ashamed of whordō before father & mother: Be ashamed of lesynge before ỹ prince & mē of auctorite: Of sinne, before ỹ iudge & ruler: Of offēce, before ỹ cōgregacion ād people: of vnrighteousnes, before a cōpanyō & frēd:

Of

Of theft, before the neyghboures. As for the treuth of god & his couenaũt, be not ashamed therof.

Roma.i.b.

Be ashamed to lye with thine elbowes vpon the bred: Be ashamed to loke vpon harlottes: Be ashamed to turne awaye thy face from thy frende. Be ashamed to take and not to geue: Be ashamed also to loke vpõ another mãs wyfe, and to make many tryflyng wordes with her mayden, to stande by her bedsyde. Be ashamed to vpbrayde thy frende: When thou geuest ayne thyng/cast hym not in the teth withal.

¶ Secretes maie not be opened. The lawe of god must be taught. A daughter. A womã. God knoweth al thinges, ye euen ỹ secretes of the hert.

¶ The.xlii. Chapter.

A Reherse not a thing twyse, ỹ disclose not ỹ wordes/ that thou hast herde in secrete. Be shamefast & well manered in dede, so shall euery man fauoure the. Of these thinges be not thou ashamed, and accepte no persõ to offend. Namely, of these thiges be not ashamed: Of ỹ lawe of god, of the couenaunt/of iudgmẽt: to bring the vngodly from his vngodlynes to righteousnes, and to make him a good man: to deale faythfully with thy neyghboure and companion: to distribute the heritage vnto the frendes: to be diligent to kepe treue measure & weight, to be content, whether ỹ getteste much or lytle: to deale truly with tẽporal goodes, in byenge and sellynge: to bringe vp children wyth dylygence: to correcte an euel seruaunt: to kepe that thine is from an euell wyfe: to sett a locke where many handes are: what thou delyuerest and geuest out to be kept, to tell it/and to wepe it: to write vp al ỹ out geuig & receuige: to enfourme the vnlerned and vnwyse: Of the aged, that are iudged of the yonge. Yf thou be dylygente in these thynges, thulye thou shalt be lerned and wyse and accepted

B of all men.

The daughter maketh the father to watch secretly: and the carefulnes that he hath for her/taketh away his slepe: yea in the youth, lest she shoulde ouergrow hym: And when she hath an husbande, lest she shoulde be hated: lest she

shoulde be defyled or rauisshed in her virginite/or gotten with chylde in her fathers house: Or (when she commeth to the man) leaste she behaue her selfe not ryght or cõtynue vnfrutefull. If thy daughter be wanton, kepe her straytely, leaũ she cause thyne enemyes to laugh thee to scorne, & the whole cytie to geue the an euel reporte/& so ỹ be faine to heare thy shame of euery man/ãde confounded before all the people. Behold not euery bodyes bewtye, and haue not moch dwellynge amonge wemen. For lyke as ỹ worme and moth commeth oute of clothynge, so doth wicked nes come of women.

It is better to be with an euell man, then w a frendly wyfe ỹ putteth one to shame and rebuke. I will remembre the workes of the Lorde, & declare the thyng that I haue sene. In the wordes of the Lord are his workes. The Sunne ouerlooketh all thynges with his shyne, and all his workes are full of the clearenes therof. Hath not the Lord brought to passe, that his sayntes shuld tell out all his wonderous workes, which the Almightye Lorde hath stablyshed? All thynges endure in his glory. He seketh out the grounde of the depe and the hert, and he knoweth all their ymaginacyon and wysdome. For the Lorde knowe

D th all science, and he loketh in to the token of the tyme. He declareth the thynges that are past and for to com, & dyscloseth thynges ỹ are secret. No thought maye escape hym, nether maye eny worde be hyd from hym. He hath garnyshed the hye excellent workes of hys wysdome, and he is from euerlastyng to euerlastynge. Vnto him maye nothyng be added, nether cã he be minysshed, he hath no nede also of eny counsel. O how amiable are all his workes, and as a sparke to loke vpon? They lyue al, and endure for euer; and when soeuer nede is, they are al obedient vnto him. They are al dubble, one against another: he hath made nothyng ỹ hath fawt or blemysh. He hath stablyshed ỹ goodes of euery chone: and who may be satysfyed wyth his glory, when he seeth it?

¶ The summe of ỹ creatiõ of ỹ workes of God.

The. xliii. Chapter.

THe glory of the heygth, is ỹ fayre and cleare firmament, the bewtye of the heauẽ yn his glorious clearenes. The sunne when it appeareth, declareth ỹ daye in the goinge out of it, a marueilous worke of ỹ hieit. At noone it burneth ỹ earth, and who maye abyde for ỹ heate therof? Who so kepethe an ouen when it is hoote, thre times more doth ỹ Sunne burne vpon ỹ mountaynes, whe it bretheth oute ỹ fyrie beames and shinethe: with the brightenes of it, blindeth the eyes. Greate is the Lorde that made it, and in his cõmaundemẽt, he causeth it to renne hastely.

The Moone also is in al, and at cõuenient season it sheweth the times, & is a token of the time. The token of the solempne feast is taken of the Moone, A lyght that minysheth and increaseth agayne. The Moneth is called after ỹ, B Moone, it groweth wonderously in her chaungynge.

The armie of heuen also is in the heygth, in the firmament of heauen, ỹ geueth acleare & glorious shine: This is the clearnes of the starres, the bewtifull apparel of heauen, the apparel ỹ ỹ Lorde lyghtneth in the heygth. In his holy worke they continue in theyr ordre, ãd not one of them fayleth in his watch. Loke vpon the rayne bowe, & prayse him that made it: very bewtifull is it in his shyne. He compaseth the heauen aboue with his clearnes and glory, the handes of the Hyest haue bente it. Thorow the cõmaundement he maketh the snow to fal, and the wonder of hys iudgment to smyte hastily. Thorow his commaundemente the treasures are opened, and the cloudes flee as the fowles. In his power hath he strengthened ỹ cloudes, and broken the hayle stones.

The mountaynes melt at the sight of him, the winde blowethe accordinge to his wil. The sounde of his thonderbeateth the earth, and so doth the stozme of

¶ the nozthe: the whyrle winde also lighteth downe as a fethered foule, casteth oute and spredeth the snow abrode: & as the grashoppers that destroye al, so falleth it downe, the eye marueleth at the bewtye of the whytnesse therof, & the herte is afrayed at the rayne of it.

He poureth out the frost vpon earth, lyke salt, and when it is frosen, it is as sharpe as ỹ pricke of a thistle. When ỹ coulde Nozthwynde bloweth, harde Chrystall cõmeth of the water. He lyghteth downe vpon al ỹ gatherynges together of water, and puttethe on the waters as a brest plate. He deuoureth the mountaynes, and burneth the wyldernesses: and loke what is grene, he putteth it out like fyre. The medycine of al these is, when a cloude cõmeth hastely: and when a dew commeth vpon the heate, it shalbe refreshed agayne.

In his wozde he stilleth the wynde. In his councell he setteth the depe, & ỹ Lorde) Jesus plantede it. They that sayle ouer the see, tell of his perils and harmes: & when we heare it with our eares, we marueil therat. For there be straunge wonderous wozkes, dyuerse maner of vyce beastes & whalfyshes. Thorow him are all thynges sette in good ordre and perfourmed, and in hys worde all thynges endure.

I speake moch, but I can not sufficiently attayne vnto it, for he him selfe onely is the perfeccyon of all wordes. We shulde prayse the Lord after al our power, for he is greate in al his workes. The Lord is to be feared, yee very greate is he, and marueilous is hys power. Prayse the Lord, and magnifye him as moch as ye may, yet doth he far excreade all prayse. O magnifie him with all youre power, and laboure earnestly, yet are ye in no wyse able sufficiently to prayse him who hath sene him, that he myght tell vs? Who can magnifye him so greatly as he is? For there are hyd yet greater thynges then these be: as for vs, we haue sene but few of his workes. For the Lorde hath made all thinges, and geue wysdome to soche as feare God.

¶ The prayse of certen holy men, Henoch, Noe, Abraham, Isaack and Jacob.

The. xliiii. Chapter.

LEt vs commend the noble famous men, and the generacyõ of our fore elders. ãd fathers. Many moze glorious actes hath the lorde done, and shewed hys greate power

ruer sins the beginning. The noble famous mē rayned in theyr kingdomes, and bare excellent rule. In theyr wysdome āo vnderstanding/they folowed the counsel shewed in the prophecyes. They led the folcke thzow the counsell and wysdome of the scribes of the people. Wyse sentences are found in their
B instruction. They soughte the sweetenes and melody of Musick/& brought forth the pleasaunt songes in scripture They were rich also, and couldе comforte and pacify thole that dwelt with them. All these were very noble and honorable men in theyr generacions, and were well reported of in theyr tymes. These haue left a name behynde them so that theyr prayse shall alway be spoken of. Afterwarde there were some/ whose remembraunce is gone. They came to naught & perished, as though they had neuer bene: and became as though they had neuer bene borne, yea and theyr children also with them.

C Neuertheles these are louyng men, whose righteousnes shall neuer be forgotten, but continu by theyr posterite. Theyr children are an holy good heritage: Theyr sede endureth fast in the couenaunt. For theyr sakes shall their children and kde continue for euer, and theyre prayse shall neuer be putt downe. Theyr bodies are buryed in peace, but theyr name liueth for euermore. The people can speake of theyre wysdome, and the congregation can talke of theyr prayse. Enoch walked right and acceptably before the lord: therfore was he translated for an exāple of amendement to the generacyons. Noe was a stedfaste and righteous man: and in the tyme of wrath he became a reconcilynge. Therfore was he left a remnaunt vnto the earth, whē the floude came. An euerlasting couenaunte was made with hym, that all flesh shoulde perysh no more with the
D water. Abraham was a great father of many people, in glorye was there none lyke vnto hym. He kepte the lawe of the hyest, and cam into a couenaunt with hym. He set the couenaunt in hys flesh and when he was tēpted/he was found faythful, therfore swore god vnto him

with an othe, that he wolde bleſſe all people in hys sede, ỹ he wold multiply and increse him as the dust of ỹ earth/ and to exalt his sede as the starres ỹ sea and that his sede shulde haue the possessyon and inheritaunce of the lande from sea to sea, and from the ryuer vnto the bozders of the lande.

With Isaac dyd he stablish ỹ same couenaūt, for Abrahā his fathers sake. Yea that gracious blessig and healthy of al men/& couenaunt did he stablish with Jsacke, and made it to rest vpō ỹ head of Jacob. He knew him, in that he prospered himselo wel and tryely, and gaue him an heritage, & sundred hys portion by it self/and parted it amōg ỹ twelue tribes. Merciful mē brought he out of him, which founde fauour before all flesh.

C The prayse of Moses/Aron & Phinehes.

The. xlv. Chapter.

MOses beloued of god and mā/ whose remembraunce is i Hye prayse: hym that ỹ Lord made like in the glory of the saintes and magnified him so that the enemies stode in awe of hi, thzow his wordes he dyd greate wonders. He made hym greate in the sight of kynges, gaue hi comm aundement before hys people, & shewed him his glorious power. He stablished hym with faythfulnes and meknes, and chose him out of all men. For he herde hys voyce, and led him in the darck cloude/and there he gaue hi the commaundementes/yea the law of lyfe and wysdome that he myght teache Jacob the couenaunt/and Jsrael his lawes.

He chose Aaron hys brother also out of the tribe of Leui, exalted him, & made him suche lyke. An euerlastynge couenaunt made he with hym/& gaue hi the prestehod i the people. He made hi glorious in bewtifull araye, & clothed him wt the garment of honoure. He put perfect ioye vpon him, and girded him wt strengthe. He dede hym wt lyde clothes/and a tunycle, wt an ouer body cote also and a girdel. Rounde a boute made he hym belles of golde/& that many: ỹ when he wente in/ ỹ sownd myght be herd, that they myght make

a noyse in the sanctuary, and geue the people warninge. The holy garmente was wrought and brodered with gold, palow sylcke and purple. And in the brestlappe there was a goodly worcke wherin was kasten ed lyght & perfectnes. Vpon the same also there was a worcke fastened, and set wyth costly precious stones, all bound wyth golde: and thus he brought in hys ministracion, The stones wer kastened for a remembraunce, after the twelue tribes of Jsrael. Vpon his myter there was a plate of pure gold, a grauen Jmage of holy stones, a famous & noble worke, garnish d and pleasaunt to loke vpon. Before hym were there sene no suche kayre ornamentes, and thele it behoued hym alwaye to vse: There myght none other put them on, but only hys childre perpetually. Daily perfourmed he hys brotofferings, ii. times. Moses fylled his handes, & anoynted hi wt holy oyle.

This was now confyrmed to him wt an euerlastynge couenaunt, and to his sede, as the dayes of heauen/namely: ỹ his children should alwaye minister before hi, and performe the Office of the prestehod, & with the people good in his name. Before al men ly ting chose he him, that he shoulde offer before the lord/and make odoures for a swete sauour and remembraūce/ ỹ he should reconcyle the people of the lord wt hym a gayne. He gaue him auctozite also in his cōmaūdementes ād i the couenaūe, that he shold teach Jacob the statutes and testymonies, ād to enfourme Jsrael i his lawe. Therfore there stode vp certayne against hi, ād had enuy at hi i the wylderne: namely, ỹ they were of dathē/ād Abirams kinde, & the furious cōgregatyō of Chore. This the lord saw, & it displeased hi, ād in his wrothful i dygnacō were they cōsumed. A great wonder dyd he vpon thē/ād cōsumed them wt the fyre. Beside thys, he made Aaron yet more honorable and glorious. He gaue him an heritage, and parted the first frutes vnto him. Vnto hi specially he appointed the bred of fulle naunce (for ỹ Prestes did eat of ỹ offeringes of the lord) this gaue he vnto hi & hys sede, Els had he no heritage nor

portyon i the land and wt the people. For the Lord him selfe is his portyon and inheritaunce.

The third noble and excellent mā is Phinehes the Sonne of Eleazer/ which pleased ỹ god of Jsrael, because he had the zele and feare of the Lorde. For when the people were turned back he put him selfe forth tryght soone, ād that wt a good wyl, to pacify ỹ wrath of the lord toward Jsrael. Therfore was there a couenaunt of peace made wt him/that he should be the prynce pal among the righteous and the people, that he and his posteritee shoulde haue the Office of the prestehode for euer (lyke as there was made a couenaunt wt Dauid of the tribe of Juda/ that from among his sōnes only ther should be a kyng: And that Aaron also and his sede shold be the heritage, to geue vs wisdome in our hert, to iudge hys people in tryghtuousnes: that his goodes should not come into forgetfulnes, and ỹ their honoure might endure for euer.

The prayse of Josue, Caleb, and Samuel.

The. xlvi. Chapter.

MAny and strong in battel was Jesus the sonne of Naue/wht che in stede of Moses the prophet was geuen to be captayn of the peple which accordyng vnto his name was a greate sauoure vnto the electe of god, to punish ỹ enemyes that rose vp against Jsrael, that Jsrael myght optayne their inheritaunce. O how greate, noble and exellent was he, whē he lyft vp his hande, and drewe out his swerde against the cytees? Who stode so manly before him? For ỹ lord him selfe brought in the enemyes.

Stode not the Sunne stil at his commaūdement/& one daye was as longe as two? He called vpon the Hyest and most myghty, when the enemies preased vppon him on euery syde: and the lorde herde him with the hayle stones. They smot the Hethenish peple mighte ly, & i falling downe they slew al the aduersaries/so ỹ the heathē knew his hoost, & al his defence, ỹ the Lord him selfe fought against them, for he loked vpon the myghty men of them.

In the tyme of Moses also he and Caleb the sone of Jephune, did a good worke, which stode against the enemies, withelde the people from sinne, & stilled the wicked murmuringe. And of sire hundreth .M. people of foote, they two wer preserued, whe they were brought into the heritage, namelye a lād ꝑ floweth w̄ milk & hony. The lord geueth strength also vnto Caleb which remayneth with him vnto his age: so that he went vp into the hye places of the lande, and hys sede conquered the same for an heritage: ꝑ al the children of Israel myght se/how good a thige it is, to be obedient vnto the lord. And the iudges or rulers (euerye one after his name) whose hert went not a whorying, nor departed from the lorde, and that forsake not the lord vnfaithfully, whose remembraunce hath a good reporte: Yea their bones florish oute of their place, and their name shal neuer be chaunged.

Iosu.xiiii.

Samuel the prophet beloued of the lorde, ordeyned a king/and anoynted the princes ouer the people. In ꝑ lawe of the lorde ruled he, and iudged ꝑ cōgregatiō, ād the lord had respect vnto Jacob. The prophet was found diligent in his faithfulnes: yea i his faithfulnes was the faithfulnes of the vision knowne. He called vpon the lord the myghty, when the enemies preslid vpō hi on euery syde/what tyme as he offred the sucking lābes. And the lorde thōdred frō heue, & made his voyce to be herd w̄ a grete noise. He discōforted ꝑ princes of Tire, al ꝑ rulers of ꝑ philistines. Before his laste ende he made protestaciō i ꝑ sight of ꝑ lord, & hys anoynted, ꝑ he toke nother substaūce nor good of any mā/no not so moche as a shue: ād no mā might accuse hi. After this he tolde/ꝑ his ende was at hād, & shewed ꝑ kige also his ende ād death: & frō ꝑ erth lift he vp his voice i ꝑ prophecy, ꝑ ꝑ vngodly people shuld perish

1.Reg.xvi.a

1.Reg.xvi.a

1.Reg.xvi.a

The prayse of Nathan, Dauid, and Salomon.

The .xlviii. Chapter.

After warde in the time of kinge Dauid, there rose vp a prophet called Nathā: For lyke as ꝑ fat is taken awaye frō the offeringe/so was Dauid chosen out of the children of Israel. He toke his pastyme with the lions and with kydds and with beres like as with lambes. Slew he not a giaunte when he was yet but younge, and toke away the rebuke from his people what time as he toke the stone in his hāde, and sir ot downe proude goliath w̄ the slinge? For he called vpō the heiest Lorde, which gaue him strength in his right hand, so that he ouerthrew ꝑ myghtey gyaunt in the battel that he myghte set vp the horne of his people agayne. Thus brought he him to worshype aboue all princes and made him to haue a good reporte in the prayse of the Lorde that he shulde weare a crowne of glory For he destroyed the enemies on euery side roted out the Philistines his aduersaries, and brake their horne in sunder like as it is broken yet this daye. In al his workes, he praysed the heyest and holiest, and alwyb d the honoure vnto him. With his whole hert did he prais and loue i him that made him He set singers also before the aulter, & in their tune he made swete songes. He ordeyned to kepe the holy dayes worshipfully, and that the solempne feastes throwe the whole yeare should be honorably holden, w̄ praysing the name of the lorde and with his synging by tymes in the morning in the Sanctuary.

1.Reg.xvi.a

1.Reg.xvi.a

1.Reg.xvi.a

The Lord toke awaye his synnes, & exalted his horne for euer. He gaue hi the couenaunt of the kingdom/ād the trone of worship in Israel. After hym there rose vp a wyse sonne called Salomon/and for his sake he dyd ꝑ enemies awaye farre of. This Salomō reigned w̄ peace in hys tyme (for god gaue him rest from hys enemyes on euery syde, that he myghte buylde hym a howse in hys name/and prepare the Sanctuary for euer) lyke as he was well instructe in hys youthe and fylled w̄ wysdome and vnderstandynge, as it were with a water floude. He couered and fylled the whoole Lande with symplytudes and wyse prudent sentences.

1.Reg.xvi.a

Hys name went abrode in the Iles because of his peace he was beloued.

All landes marueled at his songes, prouerbes, similitudes and at his peace, & at the name of the lorde god, whych is called the god of Israel. He gathered golde as tynne/ and he had as muche siluer as lede. He was moued in vnordynate loue towarde women/ and was ouercom in affectiō. He stayned his honoure and worshyp/yea hys posterytye defiled he also, in bryngyng the wrath of the lord vpon his children, & sorowe after his foye: so that his kyngdō was deuyded, and Ephraim became an vnfaithful, and an vnconstant kyngdom. Neuertheles god forsoke not his mercy, neyther was he vtterly destroyed because of his workes, that he shoulde leaue him no posterite.

1.Reg.xi.b

1.Reg.xi.b

1.Reg.xi.c

1.Reg.xii.a

1.Reg.xii.c

1.Reg.xii.c

As for the sede ꝑ came vpon hi, whych he loued, he brought yt not vtterlye to naught, but gaue yet a garment vnto Jacob & a rote vnto Dauid out of hi. Thus rested Salomon w̄ his fathers and out of his sede he lefte behynd him a very foolishnes of the people, & such one as had no vnderstādynge: namely Roboā whych turned awaye ꝑ people throw his counsel, & Jeroboā ꝑ sonne of Nabat, which caused Israel to sine & shewed Ephrai ꝑ wat of vngodlines

1.Reg.xii.b

In soo muche that theyre synnes and mysdeades had the vpperhande so sore that at the last/they were dryuen out of the lande for the same. Yea he soughte out ād brought vp all wickednes: till ꝑ vengeaunce came vpon them.

1.Reg.xii.d

The prayse of Elias, Helyseus, Ezechias, and Esay

The .xlviii. Chapter.

Then stode vp Elias the prophet as a fyre, and his word brente lyke a torche. He brought an honger vppon thē, and in hys zele he made them few in numbre. For they myghte not away with the commaundementes of the lorde. Thorow the woorde of the lorde he shut the heuen, and thre tymes brought he the fyre down. Thus becam Elias honorable in hys wonderosdedes Who maye make his bost to be lyke hi

3.Reg.xvii.a

One that was ded rayled he vp frō death, and in the worde of the hyghest he brought hym out of the graue agayne.

3.Reg.xvii.e

3.Reg.xvii.f

He cast downe kynges and destroyed them, and the honorable from their seate. Vpon the mount Syna he herd ꝑ punyshment, and vpon Horeb the iudgement of the vengeance. He prophecied recompensing vnto kynges, and ordeyned prophetes after hym. He was taken vp in the storm of fyre in a charet of hors of the Lorde. He was ordyned in ꝑ reproupynges i time to pacyfye the wrath, to turne the herts of the fathers vnto the chyldren/and to sett vp the trybes of Jacob agayn. Blessed were they that saw the, and were garnyshed in loue: for we lyue in lyfe.

3.Reg.xviii.a

4.Reg.ii.a

Eliah was couered in the storme, but Helyseus was fylled with his mouth. Whyle he lyued he was afrayed of no prynce, and no man myght ouer come hym. Ther could no word discraue hi, & after his death his body prophecied. He did wounders in his lyfe and in deathe were his workes maruelous. For all this, the people amended not nether departed they from ther sinnes: till thei were caried awaye prisoners oute of the land, ād were scatred abrode in al countrees, so that of theym there remained but a very litle people, & a prince vnto the house of Dauid. Howbeit some of them did right, & some heaped vp vngodlines.

4.Reg.xviii.a

Hezekiah made his citie stronge, cōueyed water in to it, digged thorow the stony rock with tyron, and made vp a well by ꝑ water side. In his time came Senacherib vp, and sent Rabsaketh, lift vp his hande against Sion, and defyed them w̄ grete pride. Then trembled ther hertes and handes, so that thei sorowed like a woman trauailing with childe. So thei called vpon the Lord, which is merciful, and lift vp their handes before him. Immediatli the Lord herd them out of heauen, and deliuered them by ꝑ hād of Esai. He smote the hoost of the Assirians, and his angell destroied them.

4.Reg.xviii.a

4.Reg.xviii.c

4.Reg.xix.a

4.Reg.xix.c

For Hezekiah had done the thing that pleased the Lorde, and remained stedfastly i the waye of Dauid his father. Which Esay was greate & faithful i his visiōs. In his time ꝑ Sūne went backward, & he lēgthened ꝑ kiges life

wyth a ryghte spyrete propheryed he, what shulde come to passe at the last: & to soc as were sorowfull in Sion he gaue consolacion, wherwith they might cõforte them selues for euermore. He shewed thinges that were for to come & secretes/or euer they came to passe.

Of Josiah, Hezekiah, dauid, Jeremy, Ezechiel, Zorobabel, Jesus, Nehemiah, Enoch and Joseph.

The, xlix. Chapter.

A xliii. Reuel. 8. and xxiii. 1. Par. xxiii.

THe remẽbraunce of Josiah is like as whan the Apotecari maketh many precious swete smellinge thinges together. Hys remẽbraunce shalbe swete as hony in all mouthes, & as the playenge of Musyck by the wine. He was appoynted to turne the people agayne, and to take awaye all abhominacyons of the vngodly. He dyrected hys hert vnto the Lorde, and in the tyme of the vngodly he sett vp the worshipp of God a gayne. All kynges (except Dauid, Hezekiah and Josiah (cõmitted wyckednes: for euen the kynges of B Juda also forsoke ẏ lawe of God. For they gaue their horne vnto other. their honor & worshipp also to a straunge peple

Therfore was the electe cytie of the Sanctuary brent with fire, and the stretes therof laie de desolate and waste: for they intreated Jeremi euel, which neuertheles was a Prophete ordeined from his mothers womb, that he might rote oute, breake of, and destroie: and ẏ he might builde vp, and plante againe. Ezechiell sawe the glori of the Lorde in a vision which was shewed him vpon ẏ C charett of the Cherubins. For he thought vpon the enemies in the raine, to do good vnto such as had ordred their waies aright. And the bones of the twelue prophetes florishe from out of their place: for thei gaue comforte and consolacion vntoo Jacob, and deliuered thẽ faithfull. How shal we praise zorobabel, which was as a ringe in ẏ right hãde? So was Jesus also the sonne of Josedec: these men in their tymes buildid the house and set vp the Sanctuarye of ẏ Lorde againe, whiche was prepared for an euerlasting worshipp.

D And Nehemyah is all waye to be cõmended, which set vp for vs the walles that were broken downe, made the portes and barres agayne/and buylded our houses of the new. But vpon earth is there no man created lyke Enoch/for he was taken vp from the earth. And Joseph/which was lord of his brethre, and the vpholder of his peple: his bones were couered and kept. Seth and Sem were in greate honoure amõge the people: and so was Adam aboue al the beastes when he was created.

Of Simon the sonne of Onias.

The, l. Chapter. A li. Reuel.

SYmon the sonne of Onyas the hie preest, whiche in his lyfe set vp the house a gayne, and in hys dayes made fast the temple. The heyghte of the temple also was founded of him, the double buylding/and ẏ hye walles of the temple. In his dayes the welles of water flowed out, & were exceading ful of the sea. He tooke care for his people, and deliuered thẽ from destruccion. He kept his cytie ãd made it stronge, that it shoulde not be besieged. He dwelt in honoure ãd worshipp among his people, and enlarged ẏ intraunce of the house, and the court. He geueth light as the mournig star in the myddest of the cloudes, and as the moone whan it is full. He shyneth as the sonne in the temple of god. He is as bryghte as the rayne bow in the fayre cloudes, and florisheth as ẏ flowers and roses in the spryngs of ẏ yere, ãd as the lylies by the riuers of water. Like as the braunches vpon the mount Libanus in the tyme of Sommer: as a fyre and incence that is kyndeled: Lyke as an whole ornamente of pure gold, set wt al maner of precyous stones: as an olyue tree that is fruteful, ãd as a Cypres tre which groweth vp ô hie.

When he put on the garmẽt of honoure, and was clothed with all bewtye: when he wente to the holye aulter to garnysh the couerynge of the Sanctuary: when he toke the portyõs outof the prestes hand, he hi self stode by the harth of the aulter/& his brethre roũd about in ordre. As ẏ braũches of cedre tre vpõ the moũt of Libanus, so stode they roũd about hi. And as the braunches of ẏ olyue tre so stode al the sõnes of Aaron in their glory. And ẏ he might sul

The prayer of Jesus the sonne of Sirach.

fficiẽtlye perfourme his seruice, vpõ ẏ alter, & garnish ẏ offring of the hyest God, he stretched out hys hand and toke the drinckoffringe and poured in of the wyne. So he poured vpõ the bottõ of ẏ altar a good smel/vnto ẏ hiest price

Then began the sonnes of Aaron to synge and to blowe wyth trompets, and to make greate noyse/for a remembraunce and prayse vnto the lorde, C

Then were the people afrayed and fel downe to the earth vppon their faces, to worshipp the lord their God, and to geue thanckes to the almyghtie God. They song goodly also with their voyces, so there was a pleasaũt noyse in ẏ greate house of the lorde. And the people in their prayer besought the lorde the hyest that he wolde bee mercyfull, tyll the honoure of the lorde were performed. Thus ended they their myntstracõ and seruice. Then wente he downe and streched out his handes ouer the whole multitude of the People of Israel, ãd that they shoulde geue prayse and thãkes out of their lyppes vnto the lorde and to reioyce in hys name. He begaune yet ones also to prayse that he myght openlye shewe the thankesgeuinge before the hyest, namely thus: O geue prayse and thankes (yea all) vnto the lord our god which hath euer done noble & greate thynges, whych hath encreased oure dayes from our mothers wombe and dealte wyth vs accordinge to hys mercye: That he (wyll geue vs the ioyfulnes of hert, & peace for oure time in Israell, which faythfullye kepethe hys mercy for vs euermore, and alway deliuereth vs in due season.

There be two maner of people that I abhorre in my hert: as for the third whom I hate/it is no people: They ẏ syt vpon the mountayne of Samaria, the philistines, and the folysh People/ that dwell in Sichimis.

I Jesus the sonne of Sirach Eleazarus of Jerusalem haue tokened vp these informacions and documentes of wisdomme and Vnderstandinge in thys boke, & poured out ẏ wysdõ of my hert. Blessed is he ẏ exercyseth hi selfe therin, & who so taketh such to hert shalbe wyse. Yf he do these thinges, he shal be strong in al. For the lyght of the Lorde leadeth hi

The prayer of Jesus the sonne of Sirach. The. li. Chapter.

THanke the/O Lord and king, & prayse the, O god A my sauloure. I will yelde prayse vnto thy name: for thou art my defender and helper, and hast preserued my body frõ destruccõ, from the snare of traitrous tonges, and from the lippes that are ouercupped wyth lyes. Thou hast bene my helper from such as stode vp agaynste me/ãd hast delyuered me after the multitude of thy mercye, and for thy holye names sake. Thou hast delyuerd me from the roatinge of them that prepare them selues to deuoure me, out of ẏ handes of such as sought after my soule: From the multitude of them that troubled me, ãd went about to set fyre vpõ me on euery syde, so that I ã not brent in the myddest of the fyre.

Fromme the deappe of hell: from an vncleanne tounge: fromme lyenge wordes, from the wycked kinge, & frõ an vnrighteous tounge. My Soule shall prayse the Lord vnto deathe/ for my lyfe drewe nye vnto hell. B

They cõpassed me round aboute frõ euery syde, and ther was no man to helpe me. I loked about me, if there were any man ẏ would succour me: but ther was none. Then sought I vpõ thy mercy O Lord and vpon the actes ẏ ẏ hast dõ euer of old namly, that ẏ delyuerest such as put their trust in thee and rydderest them out of the handes of the heathen. Thus lyft I vp my prayer from ẏ earthe, and prayed for deliueraunce frõ death. I called vpon ẏ lord my father ẏ he would not leaue me without helpe in the daye of my trouble & in the time of the proude. I prayed thy name cõtynually, yeldinge honoure and thankes vnto it: ãd so my prayer was herd Thou sauedst me from destruccion, & delyueredst me from the vnrighteous time. Therfor will I aknowledg & prayse ẏ, & magnifye ẏ name of the lorde. whã I was yet but yõg, or euer I went astraye, I desired wisdõ openly in my prayer. I came therfore before ẏ tẽple, & sought her vnto ẏ last. Thẽ florished she vnto me, as a grape ẏ is sone ripe

My

Genes. v. Ecclesiasti. b Hebrẽis

My hert reioyced in her, the wente my fote the ryght waye/ye from youth vp soughte I after her: I bowed downe myne eare and receiued her. I found me much wisdom, and prospered greatly in her. Therfore will I ascribe the glory vnto hym, that geueth me wisdome: for I am adused to do therafter. I wyl be gelous to cleue vnto ỹ thing ỹ is good, so shall I not be confounded. My soule hath wrestled wyth her/ād I haue bene dyligente to be occupyed in her. I lift vp mine handes on hygh the was my soule lightened thorow wisdome/that I knowlege my folyshnes, I sorzed my soul after her/she ād I were one hert from the beginning, and I founde her in clennes: And therfore shal I not be forsaken.

My hert longed after her, and I gat a good treasure. Thorow her the Lorde hath geuen me a newe tonge, wherwith I wyl prayse hym. O come vnto me ye vnlerned and dwel in the house of wil dome: withdraw not your selues from her, but talke and commen of these thinges, for youre soules are very thyrstye, I opened my mouth, and spake: O come and bye wysdome without money bowe downe your necke vnder her yock and your soule shall receyue wysdom She is harde at hande and is contēt to be founde. Beholde wyth your eyes howe that I haue had but lytle labour and yet haue founde muche rest. O receaue wysdome/and ye shall haue plēteousnes of syluer and gold in possession. Let your mynde reioyce in hys mercy/and be not ashamed of hys prayse.

Worche hys worcke bytimes/and he shal geue you your reward i due time

¶ The ende of the boke of Jesus the sonne of Sirach, which is called in Latine Ecclesiasticus.

¶ The boke of the Prophet Baruch.

¶ Baruch wrote a boke, during the captiuitee of Babilon which he redde before Jeconiah ād all the people. The Jewes send the boke with money vnto Jerusalem, to their other brethren to thintent that they shulde praye for them.

The first Chapter.

AND baruch dyd rede ỹ wordes of this boke, that Jechoniah ỹ sonne of Joacim kyng of Juda might here and in the presence of all ỹ people, that were come to heare ỹ boke: yea and before all the noble kinges sonnes, before the lordes of the counsell & elders: and before the whole people, frō ỹ lowest vnto the hiest: before al thē ỹ dwelt at Babilō, by ỹ water of Sody Which whē they herd it/wept, fasted/ & prated before the lord. They made a collection also of money, according to euery mans power, and sent it to Jerusalē vnto Joacym the sonne of Helchyah ỹ sōne of Salon ỹ preste wt ỹ other prestes: And to al the people which were wt hi at Jerusalem what tyme as they had gotten ỹ ornamētes of ỹ tēple of the lord (ỹ were taken awaye out of the tēple) ỹ they might bring thē agayne i to ỹ lāde of Juda/the x. date of the moneth Sibā: namely/siluer vessels (which Sedechiah the sōne of Josiah king of Juda had made) After ỹ Nabuchodonosor king of Babilon had take Jechoniah, wt al his prices, lordes/& all ỹ people, & led thē captiue frō Jerusalē vnto Babilō. And they said: beholde/ we haue sent you money, to bye you burnt offeringes & incense wall: make you vnlearned bred, & offer for sinne vpon the aulter of the lord our god. And pray for the prosperite of Nabuchodonosor king of Babilon, ād of Balthasar his sonne: ỹ their dates maye be vpon earth, as the dates of heaue: ỹ god also mate geue vs strength, & lyghten our eyes: ỹ we maye lyue vnder the defēce of Nabuchodonosor king of Babilō/& vnder ỹ protectiō of baltasar his sōne: ỹ we mate long do thē seruice, ād finde fauour i their sight. Praye for vs also vnto ỹ lord our god/for we haue sinned against ỹ lord our God ād vnto

to thys daye is not hys wrath turned yet awaye from vs. and se that ye reade thys boke (which I haue sēt vnto you to be reherced in the temple of the lord) vpon the dye dayes, & at time cōuenient. Thus shal ye saye: The Lorde our god is rightuous, but we are worthy of confusion and shame: lyke as it is come to passe thys daye, vnto all Juda and to euery one that dwelleth at Jerusalem to our kinges, princes, prestes/prophetes and to oure fathers. We haue synned before the Lord our god, we haue not put our trust in hi/nor geuen hym credence, we haue not obeyed hym/ we haue not herkened vntoo the voyce of the Lorde our god to walcke in the commaundementes that he gaue vs. Sēs the daye that he brought oure forefathers out of the lande of Egypte vnto thys presente daye. we haue bene euer a misbeleuinge, and. all vnkaythfull people vnto ỹ lord our god: destroying our selues vtterly, and shrinking back be, that we should not hence hys voyce

Wherfor there are come vppon vs great plages & dyuerse curses/lyke as the lord dyuised by moses hys seruaūt wyych brought our forefathers oute of the lande of egypte to geue vs a lāde that flowith wyth mylke and honye lyke as it is to se thys daye, Neuertheles, we haue not herkened vnto the voyce of the lorde oure god accordyng to all the wordes of hys Prophets, whō he sente vnto vs and to oure rulers: but euery man folowed hys owne mīnde and wycked ymagination: to offre vnto straunge goddes, and to do euel in the syght of the lorde our god.

¶ The Jewes confesse that they suffre Justly for their sinnes. The cōfessiō of ỹ Christen. Their wes desire to haue the wrath of God turned frō thē The Lorde wyl that we obeye vnto princes although they be euel. He promiseth that he wil cal agayn the people from captyuytie, god geue them a newes euerlasting testament.

The.ii. Chapter.

FOr the which cause ỹ Lord oure God hath perfourmed his deuyce, wherof he certifyed vs/and oure heades that ruled i Jerusalē: yee and oure kynges, princes, wt al Israell and Juda. And soch plages hath ỹ lord brought vpon vs, as neuer came to passe vnder the heaue like as it is ful filled in Jerusalem, accordinge as it is writtē in the law of Moses: ỹ a man shulde eate ỹ flesh of his owne sonne, & the flesh of his owne daughter. Moreouer, he hath delyuered them in to the handes of all the kynges, ỹ are round aboute vs (to be confounded and desolate (and scatred them abrode in all landes and nacyons. Thus are we brought beneth and not abue, for we haue sinned against the Lorde oure God, and not bene obedient vnto his voice. Therfore the Lord our God is rightuous & we wt our fathers (as reason is) are brought to open shame, as it is to fe thys daye. And as for these plages that are come vpon vs allready, the Lorde had deuysed them for vs: yet wolde we not praye vnto the Lorde oure God, ỹ we myght euery man turne from his vngodly wayes. So ỹ Lord hath caused soch plages to come vpon vs: for he is rightuous in al his workes. which he hath comaunded vs: whych we also haue not done, ner harkened vnto his voice, for to walke i the comaundementes of the Lorde, that he had geuen vntoo vs.

And now O Lorde God of Israell thou that hast brought thy people out of the lande of Egypte wyth a mightie hande, with tokens and wondres, with thy greate power and out stretched arme: and hast gotten thi self a name, as it is com to passe this day. O Lord our God, we haue sinned, we haue done wickedly, we haue behaued oure selues vngodly in all thi rightēousnesses.

¶ Turne thy wrath from vs (we beseche thee) for we are but a fewe lefte among the heathen, where thou hast scatred vs Heare oure prayers (O Lorde) and our petitions, bringe vs out of captiuitie, for thyne owne sake: get vs fauoure in the syghte of them, whyche haue ledde vs awaye, that all landes maye knowe that thou arte the Lorde oure God and that Israell and hys generacion calleth vpon thy name.

O Lorde, loke downe from ỹ holy hous vpon vs: encline thyne eare, and heare vs. For the deed/that be gone doune

to their graues, and whose soules are oute of their Bodies/ascribe vnto the Lorde neither prayse nor righteousnes a kyng: but the soule that is vexed for the multitude of her synnes, which goeth on heauely & weakely, whose eyes begynne to fayle: eye suche a soule ascribeth prayse and righteousnes vnto ỹ Lord O Lorde, we poure out prayers before thee/ and requyre mercie in thy sighte, O lord our God: not for eny godlynes of oure forefathers, but because thou haste sente out thy wrath & indygnacyon vppon vs: accordynge as thou dydest threaten vs, by thy seruaunces the prophetes, saiynge.

Deut.xxviii. Esa.xliii.c

D Thus sayeth the Lorde: Bowe downe youre shulders and neckes, & serue the kynge of Babylon, so shall ye remayne styll in the lande/ ỹ I gaue vnto youre fathers. Yf ye will not do thys/ nor heare the voyce of the Lorde youre God, to serue the kynge of Babylon: I will destroye you in the cities of Juda, wythin Jerusalem & with out. I will also take from you the voyce of myrth & the voyce of ioye, the voyce of the bridegrome and the voyce of ỹ bryde/ and there shal no man dwel more in the land. But they wolde not herken vnto thy voyce, to the kyng of Babylon I compare: and therfore hast thou performed the wordes, that thou spakeste by thy seruaūtes, ỹ prophets: namely, ỹ the bones of our kinges & the bones of our fathers shuld be trāslated out of their place

Jere.xxvii.

And lo, now are they layde out i the heate of the Sonne, and in the colde of the nyght, and dead in greate myserie: with hūger, with swearde, with pestilence and are clene cast forth. As for ỹ temple wher in thy name was called vpon thou haste laide it waste/ as it is to se thys daie: & for the wickednes of the house of Israel and the house of Juda. O Lorde our God, thou hast intreated vs after all thi goodnes and according to al that great louinge mercie of thine, like as thou spakest by thy seruaunt Moses, i the daie whan thou dydest commaunde hym, to wryte thy lawe before the chyldren of Israell/ saiynge.

Deute.d xiiii.d

Ye ye will not herken vnto my voyce, then shall thys great multitude be turned into a very smal people, for I will scatter them abroade. Notwithstādyng I am sure/ ỹ thys folck wyll not heare me: for it is an hardnecked people. But in the land of their captiuitie, they shal remembre them selues and learne to knowe/ that I am the lorde their god when I geue the an hert to vnderstād & eares to heare. Then shal they praise me, in the lande of their captiuitie, ād thincke vpon my name. Ther shall they turne them from their hard backes, and from their vngodlynes: The shall they remembre the thynges that happened vnto their forefathers: which sinned against me. So will I bringe them againe into the land, which I promised wt ā oth vnto their fathers: Abraham, Isac, and Jacob and they shalbe lordes of it, & I will increase them/ & not mynish them. And I will make a nother couenaunt wyth them: suche one as shall indure for euer: namely/ ỹ I wylbe their god, and they shalbe my people: and I wyll nomore driue my people/ the chylderen of Israell, out of the lande that I haue geuen them.

Deut.xxx.a Jere.xxxii.b

¶ The people continueth in their prayer begonne, for their delyueraunce. He prayseth wisdom vnto the people. Shewyng ỹ so greate a diuersitie was come vnto thē for the forsaking thereof. Only god was the fynder of wisdome: Of the incarnacyon of Christ.

The iii. Chapter.

AND now O Lorde almighty / thou God of Israell: our soul that is in trouble, and our spyrite that is vexed cryeth vnto thee: heare vs (O Lord) and haue pytie vpon vs, for thou arte a mercyfull god/ be gracious vnto vs for we haue synned before thee, thou endurest for euer/ shold we then vtterly perysche? O Lorde almyghtie, thou God of Israell, heare now the prayer of the dead Israelytes and of their chylderen whych haue sinned before thee and not harkened vnto the voyce of the lord their God, for the whyche cause/ these plagues hange now vpon vs. O lord, remēbre not the wickednesse of oure forefathers / but thynche vpon thy power ād name now at this time: for thou art the Lord our God, ād thee (O Lorde) wyl we prayse For thou hast put thy feare in our hertes, to the intent that we shuld cal vpon thy name, and prayse thee in oure captyuytee: and that we myght turne from the wickednes of our forefathers that sinned before thee.

Ephesi.i. Daniel.ix. Jere.xxxii.

Behold, we are yet this daye in our captyuytee, wher as thou hast scattered vs, to be an abhomynacion, curse, and synne: lyke as yt hath happened vnto our fathers also, because of al their wickednes and departynge from thee.

Deuter.xxviii.d Jere.xxiii.d Psal.cxlv.a.

O Israel, heare the cōmaundmētes of lyfe: ponder them wel wt thyne eares ỹ thou mayst learne wysdō. But howe happeneth it Israel, ỹ ỹ arte in thyne enemyes lande: ỹ arte waxen olde in a straunge countre, & defyled wt ỹ dead. Why art thou become lyke them, that go downe to their graues? Euen because thou hast forsaken the wel of wisdō. For if ỹ haddest walked in the way of god, truely thou shuldeste haue remained styll safe in thine owne lande.

Baruch.d.

C Learne then where discretion is, where verrtu is/ wher vnderstandinge is, ỹ ỹ mayest knowe also frō whence cōmeth longe lyfe, a necessary lyuinge the wyght of the eyes & quietnes, who euer found out of her place? or who cāe euer into her treasures.

Prouer.i.a Psal.xxxiii.a

Where are the princes of the heathen become and suche as ruled the beastes vpon the earth? They ỹ had their paistime with the foules of the ayr, their ỹ hoorded vp siluer & gold: (wherin mē trust so moche) & made no ende of their gathering? What in worth of thē ỹ coyned syluer, and were so carefull, & could not bringe their workes to passe? Their be roted out, & gon doune to hel, & other mē are cō vp in their sted: yōg mē haue sene light, & dwelt vpon erth: but ỹ waie of reformatiō haue they not knowe nor vnderstād ỹ pathes therof: nether haue their children receaued it, yea right farre is it from them. It hath not bene herde of in the lande of Canaan, nether hath it bene sene at Theman.

Baruch.d

D The Agarenes sought after wysdom, but that which is erthly, like as ỹ marchauntes of the lande do. They of Theman are conynge also, and they laboure for wysdome and vnderstanding: but ỹ way of true wysdō they knowe not, nether do they thinke vpō ỹ pathes therof. O Israel, how greate is ỹ house of God: and how large is the place of his possessiō: Greate is he, and hath non end: high & vnmeasurable. What is become of those famouse giaūtes, ỹ were so great of bodies, and so worthy mē of warre? Those had not ỹ Lord chosen neither haue they founde the waye of reformacyon, therfore were they destroyed: and for so moch as they had no wysdome, they perished because of their foolishnesse.

Deuter.viii.d Jere.xxiii.d Psal.cxlv.a.

E Who hath gone vp in to heauen, to take wysdome there, and brought her down frō the cloudes? Who hath gone ouer the see to finde her, and hath chose her aboue golde, and so brought her hyther? No man knoweth the wayes of wysdome, nether is there eny that can seke out her pathes. But he that woteth al thynges, knoweth her, and he hath founde her out with his fore knowledge. This same is he which prepared the earth at the begynnyng, and fylled it with all maner of foules and beastes. When he sendeth out ỹ light, it goeth: and when he calleth it agayne, it obeyeth him wt feare. The starres, kepe their watch, and geue their lyght, yee and that gladly. When he calleth them, they saye: here we be. And so wt chearfulnes they shewe lyght vnto him that made them. This is oure God, & there shall none other be compared vnto hym: It is he, that hath found oute all wysdome/ and hath geuen her vnto Jacob his seruaūt, and to Israel his beloued. Afterward dyd he shewe him self vpon earth, and dwelt amonge men.

Geneſis.i. Josu.i.c. Esa.xxx.b Eccl.xlviii

The rewarde of them that kepe the lawe of the promyse of them that despyse it. A comforting of ỹ people beyng in captiuitee. A complaynt of Jerusalem & vnder the figure therof of the church. A consolacīō and comfortynge of the same.

The.iiii. Chapter.

THis is the boke of the commaundementes of God, & all the lawe that endureth for euer. All they that kepe yt shall come to lyfe: but such as forsake it, shal come to deth. Turne thee (O Jacob) and take holde of it: walke by this waye, thorow his brighnesse and shyne.

geue

Geue not thine honoure to another / and thy worshyp to a straunge people.
Psal.xxxiiii.d O Israel, how happy are we, seynge ꝑ God hath shewed vs such thinges as are pleasaunt vnto hi. Be of good chere, thou people of god, O thou auncient Israel. Now are ye solde amonge the heathen / howbeit, not for verye vtter destruccyon: but because ye prouoked god the Lord to wrath and displesure, therfore were ye delyuerd vnto youre enemies: for ye displesed the euerlastig god that made you, offeringe vnto deuels and not to god. Ye haue forgotten him that brought you vp / & your nurse haue ye greued / O Jerusalem.

B Whan she sawe that the wrathe of god was comming vppon you: she sayde: harken, O ye that dwell about Sion / for god hath brought me into greate heupnes: and whye I se the captiuyte of my people / of my sonnes and daughters, which the euerlasting god wyl bringe vpon them. Wyth ioye do I nourish them, but now muste I leaue them with weppynge and sorow.

Let no man reioyce ouer me wyddowe and forsaken: which for my chyldren am desolate of euery man. For whye they departed from the lawe of God: they wolde not knowe his righteousnes, nor walke in the waie of his commaundmentes: and as for the pathes of the treuthe and godlynes, they had no lust to go in them.

O ye dwellers about Sion: com, C and let vs call to remembraunce ꝑ captyuite, that the euerlasting God hathe brought vppon my sonnes and daughters. For he hath brought a people, vpon
Deu. xxviii. e Jerem. v. c. them from farre, an vncurteous peple of a straunge language: which neither regard the olde, nor pytie the yong.

These haue caried awaye ꝑ deare beloued of my widdowes / leauing me alone / both desolate and childelesse. But alas, what can I help youe? Now he that hath brought these plages vpon you, delyuer you also from the handes of youre enemies.

Go your waye (O my children) go your waye: for I am desolate and forsaken. I haue put on the clothig of pece,
Deut. xiiii. e. xxi. a and put vpō me ꝑ sack cloth of prayer / & for mi time I wil cal vpō ꝑ most hiell Bar. iiii. e
Be of good cheare, O my children / crye vnto the lorde, and he shal delyuer you from the power of the prynces your enmyes.

For verely, I haue euer a good hope of your prosperous helthye: a very gladnes is come vpon me, from the holy one, because of the mercy that ye shal haue of our euerlastynge sauiour.

Wyth mourning and weppyng dyd I let you go fro me, but wyth ioye and D perpetuall gladnes, shal the Lord bringe you agayne vnto me. Lyke as the neyghbours of Sion sawe your captiuite from god. Euen so shall they also se shortely your health in God / whyche shall come on you, with greate honour and euerlasting worshyp.

O my children, suffre patiently the wrath that shall come vpon you. For ꝑ enemye hath persecuted the / but shortly thou shalt se hys destruction, & shalt treade vpon hys necke. My derlinges haue gone rough hard wayes, for they are led awaye as a flocke that is scattered abroade from the enmyes. But be of good comfort (O my children) and crye vnto the Lorde: For he that led you awaye, hath you yet in remembraunce: and lyke as ye haue bene minded to swarue from your god, so shall Esa. lxi. ye now ten dayes more, to turne agayne, and to seke him. For he that hath brought these plages vpon you, shall bryng you euerlasting ioye agayne, wyth youre health. Take a good herte vnto thee, O Jeru Jerusalem salem: for he whych gaue thee that name, wyl reioyce the so to do.

The vngodly doers that now put the to trouble, shal perysshe: and suche as haue reioyced at thy fall, shalbe punished. The cuttes a home thy children serue, and that haue caried awaye thy sonnes / shalbe gotten. For lyke as they be now glad of thy decaye, so shal they mourne in theyr owne destruccyō. The ioye of theyr multitude, shalbe taken awaye, and theyr cheare shalbe turned to sorowe. For a fyre shall fal vpon them from the euerlastinge god / longe to endure: and it shalbe inhabyted of deuelles for a greate season.

Jerusalem

Jerusalem is moued vnto gladnes for the restoringe of her people, and vnder the figure thereof, the church.

The.v. Chapter

Jerusalem / loke aboute toward the east, and behold the ioye that commethe vnto the from god. For lo, thy sonnes (whome thou hast forsaken / and that were scattered abrode) come gathered together from the east and west, reioicing in the worde of the holye one / vnto the honoure of God.

Put of thy mourninge clothes (O Jerusalem) and thy sorowe, and decke thee wyth the worshyppe and honoure that commeth vnto thee from god, w euerlasting glory. God shal put the cloke of rightuousnes vpon the, and set a crowne of euerlasting worldom vpō thyne heade: for vpon the wyll god declare hys brightnes, that is vnder the heauen: Ye an euerlastinge name shall be geuen thee of god / wyth peace of rightuousnes / and the honoure of Goddes feare.

B Aryse O Jerusalem, stande vp on hye / loke aboute thee toward the easte and beholde thy children gathered frō the east, vnto the west, which reioyce in the holy worde, hauing god in remembraunce. They departed from the one fote / and were led away of theyr ennemyes, but now shall the lorde bring thē caryed wyth honoure, as children of the kyngdome. For God is purposed to bryng downe al stouke mountaynes pea and all hye rockes / to fyll the valleyes, and so to make them equen with the grounde / that Israell maye be diligent to lyue vnto the honoure of God. The woddes and all pleasaunte trees, shal ouershadowe Israell at the commaundemente of God. For bether shal God bryng Israel wyth ioyfull mirth and in the light of hys magesty, wyth the mercy and rightuousnes, that commeth of hym selfe.

The copy of the epistle that Jeremy sent vnto ꝑ Jewes, which were led awaye prysoners by the kynge of Babylon: where in he certifieth them of the thig that was commaunded him of God.

The.vi. Chapter

Because of the synnes that ye haue done against God B Jere. xxv. ab ye shal be led awaie captiue vnto Babylon, euen of Nabuchodonosor the kinge of Babylon. So whan ye be come in to Babilon, ye shall remaine there many yeares, and for a longe season: namely. vii. generacyons: and after that wyll I bringe you awaie peaceably from thence. Now shal ye se in Babylon, goddes of golde, of siluer, of wod & of stone: borne vpon mens shoulders, to cast out a fearfulnes before the heathen. But loke ye do not as the other: be not ye afraid, B and let not the feare of them ouercome you.

Therfore whē ye se the multitude of people, worshipinge them behinde & before, say ye in your hertes: O Lord, it is thou, that oughtest onlye to be worshipped. Myne Angel also shal be with you, and I my selfe wil care for your soules. Deut. vi. c.
As for the tymbre of those goddes, the carpēter hath polyshed them: ouergilted be they, and layed ouer wyth siluer / yet are they but vaine thinges, and can not speke. Like as a wenche that loueth paramours is trimly decked, euen so are these made and hanged with golde. Crownes of gold verely haue they vpon their heades: so the preestes them selues take the golde and syluer from them, and put it to their owne vses: yea they geue of the same vnto harlottes, & trymme their whores withall: agayne, they take it from the whores, and decke their goddes therwith. Yet can not these Goddes delyuer themselues from Jerem. x. rust and mothes. When they haue co C uerd them with clothing of purple, they wipe their faces for the dust of the temple, wherof ther is moch amonge them. One hath a sceptre in his hand, as though he were iudge of the countre: yet can he not slaie such as offende him. Another hath a sweard or an axe in his hande, for all that, is he neither able to defende him selfe from battayll, nor from murtherers.

By this ye maye vnderstande, that they be no goddes: therfore se that ye nether worshipe them, nor feare them.

For lyke as a vessel that a man vseth, is nothing worth when it is broke, euē so is it with their goddes. When they be set vp in the temple, their eyes be full of duste thorowe the fete of those that com in. And lyke as the doores are shut in rounde about vpon him, that hathe offended the kynge: Or as it were a deed body kepte beside the graue: Euē so the prestes kepe the doores vp barres and lockes, lest their goddes be spoiled with robbers. They set vp candels before them (yea verely and that manye) wherof they can not se one, but euen as blockes, so stande they in the temple. It is sayde, that the serpentes ād wormes which com of the earth, gnaw out their hertes, eatyng them and their clothes also, and yet they fele it not. Their faces are black thorow the smoke that is in the temple. The owles, swalowes, and birdes fly vpon them, yea and the cattes runne ouer their heades.

D By this ye maye be sure, that they are not goddes, therfore feare them not. The gold that they haue, is to make them bewtiful: for al that, except some bodye dyghte of their rustie, they will geue no shine: and when they were caste into a fourme, they felt it not. They are bought for money, and haue no breth of life vp in them. They must be borne vpon mennes shulders, as those that haue no fete whereby they declare vnto mē, that they be nothing worth. Confounded be they then, that worship them. For if they fal to the grounde, they can not rise vp a-gaine of them selues.

Yea thoughe one heape them vp and set them tighte, yet are they not able to stande alone: But muste haue proppes set vnder them like deed men

As for the thinge that is offered vnto them, their preistes sell it, and abuse it: Yea the wyues take therof, but of it the women with childe and the menstruous laie handes of their offringes. By this ye maie be sure, that they are no Goddes, therfore be not a-frayde of them. From whence commeth it then, that they be called goddes? The women sytt before the Goddes of syluer, golde, and wodde, and the Preistes syt in their tēples, hauing open clothes, whose heades and berdes are shaue, and haue nothing vpō their heades: roaringe and cryeng vpō their goddes, as menne do at the feast, when one is dead.

C The preistes also take awaie the garmentes of ỹ images, & decke their wyues & children withall. Whether it be good or euel that any man doth vnto them, they are not able to recompence it: they can neyther sett vp a kynge nor putt hym downe. In lyke maner they maie neyther geue ryches, nor reward euell.

Though a man make a vowe vnto Eccles
them and kepe it not, they will not require it. They can not restore a blind man to his syghte, nor helpe any man at hys nede. They can shew no mercye to the wyddowe, nor do good to the fatherles. Their goddes of wodde/stone, gold, & syluer, ar but euē as other stones, that be hewen of the mountaine. They that worshippe them, shalbe confounded. How shoulde they then be taken for goddes? yea how darre men cal them goddes?

And though the Caldees worshipped them not, hearinge that they were but domme and coulde not speake. Yet thei them selues offre vnto Bell, and wolde fayne haue made hym to speke, as who saye, they coulde fele that maye not moue. But whan these men come to vnder standinge, they shall forsake them for their goddes haue no helping. A greate sort of women, gyrde with coardes, syt in the streetes, and burne olyue berynes. Now if one of them be conueyed away, and lye with anye suche as comme by: thē casteth she her Neighbourisse in the teethe, because she was not soo worthe lye reputed, nor her coarde broken.

What soeuer is done for them, it is but in vayne, and losse, howe maye it then be thought or sayde that they are goddes? Carpenters and goldesmythes make them, neither be they anye other thynge, but euen what the worke men wyll make of them. Yea the golde smythes them selues that make them, are of no longe continuaunce,

How

how shulde then ỹ thinges ỹ are made of the, be goddes? Warne therfore are the thynges yee very shame is it (ỹ thei leaue behinde them for their posterite. For as soone as there cōmeth envye warre or plage vpon them, then the prestes ymagyn, where they maye hide them selues with the. How cā men thynk then ỹ they be goddes/whych neither maye defend them selues from warre, ner deliuer them fro myserie: For seyng they be but of wod, of stone, of syluer and of golde: all people and kynges shall knowe hereafter, ỹ they be but vayn thinges: yee it shalbe openly declared, that they be no goddes: but euen the very workes of mens handes/and that God hathe noo thing to do with them. They can set no kynge in the lande ner, geue rayne vnto men. They cā geue no sentēce of a matter, nether defende the lande from wronge: For they are not able to do so moch as a crowe/that flyeth betwixte heauen and earth.

G When there happeneth a fyre in to ỹ house of those goddes of wodde, of siluer and of golde, the preistes wyl escape and saue them selues, but the goddes burne as ỹ balkes therin. They can not withstande eny kynge or batel: how maye it then be thought or graūted, ỹ thei be goddes? Moreouer, these goddes of wodde, of stone, of gold and syluer, maye nether defend them selues from theues ner robbers: yee ỹ very wicked are stronger then they. These stripe them out of their apparell, ỹ thei be clothed wal, these take their gold & siluer from them, and so get thē awaie: yet can thei not helpe them selues. Therfore it is moch better for a man, to be a kinge and to so shewe his power: or els a profitable vessel in a house, wherin he that oweth it, might haue pleasure: yee or to be a doore in a house, to kepe soch thinges safe as be therin, then to be soch a vain god. The Sunne, the Mone and all ỹ starres whan thei geue their shine and light, are obedient, & do me good: whā the lightninge glistreth, all is cleare, the wid bloweth i euery countre & whā God cōmaunded the cloudes to go roūd about the whole worlde they do as thei are bydden: whā the fire is sēt down frō aboue & cōmanded, it burneth vp hylles and woddes: But as for those goddes they are not lyke one of these thinges, nether in beawtye nor in strenght. Wherfore men shoulde not thincke, nor saye, that they be goddes, seing they can nether geue sentence in iudgement, ner do men good. For so much as now ye are sure that they be no goddes, then feare them not: For they can nether speake euell nor good of kynges. They can H shewe no tokens in heauen for the heythen, nether shyne as the sunne/nor geue lyght as the moone: yea the vnreson able beastes are better then they, for they can get them vnder the rofe, & do them selues good, So can ye be certified by no maner of meanes: therfore feare them not, For lyke as a frayebogarde in a garden of Cucūbers kepeth nothinge, euen so are theyr Goddes of wood, of syluer and gold: and lyke as a whyte hoode in an orcharde, that euerye byrde sytteth vpon, ye lyke as a deedbody that is cast in the darcke. Euen so is it with those goddes of wodde, syluer and golde. By the purple and scarlette which they haue vppon them, and sone fadeth away, ye maye vnderstand, that they be no goddes: ye they them selues shal be consumed at the last, whyche shalbe a greate confusion of the lande. Blessed is the godlye man, that hath no ymages, and worshippeth none, for he shal be farre from reproche.

The ende of the prophet Baruch, which is not in the Canon of the Hebrewe.

¶ The songe of

the thzee childzen, whych were put into the hote burning ouen. The commen translacion readeth this songe in the .iii. Chap. of Daniel.

AND they walked in the mid dest of the flamme, pzaisig God and magnifienge the Lord. Asariah stode vp, & pzayde on this maner. Euē in the middest of the fyze opened he his mouth, and saide: Blessed be thou (O Lozde God of our fathers) ryght woz thy to be pzayed ād honoured is that name of thyne foz euermoze: foz thou art righteous in all the thynges that ỹ hast done to vs: Yea faithful are all thy wozkes, thy waies are ryght, & thy iudgementes treu. In all the thynges that thou hast bzought vpon vs, ād vp on the holy cyties of our fathers (euen Jerusalē) thou hast executed true iudgment: yea accozdinge to right and equitie hast thou bzought these thynges vp on vs, because of our synnes.

Foz why? we haue offended, and done wickedly, departing from thee: In all thynges haue we trespassed, and not obeyed thy cōmaundementes, noz kept them, nether done as thou hast bydden vs, that we might prospeare. Wherfoz all that thou hast done to vs, thou hast done them in true iudgement: as in deliuerige vs into the handes of oure enemyes amonge vngodlye, and wicked abhominations, ād to an vnrighteous kinge, ye the most froward vpon earth and now we may not opē our mouthes, we are become a shame and repzote vnto thy seruauntes, and to them that woz shippe thee. Yet foz thy names sake (we beseech the) geuevs not vp foz euer, bzeke not thy couenauut, and take not awaye thy mercy from vs, foz thy beloued Abzahams sake, foz thy sernants Israels sake, and foz thy holye Israels sake: to whom thou hast spoken and promysed that thou wouldest multiplye theyr sede as the starres of heauen, and as the sande that lyeth vpon the see shoze.

Foz we (O Lozd) are become lesse then any people, ād be kept vnder this daie in al the worlde, because of oure sinnes So that now we haue neyther pzynce, duke, pzophet, burnt offering, sacrifice, oblacion, incence, noz Sanctuarye before thee.

Neuertheles, in a contrite hert and an humble spzete lett vs be receaued ỹ we maie optayne thy mercy. Like as ỹ burntoffering of rammes ād bullokes, and lyke as the thousande of fat lambes: so let our offrig be in thy sight this daye, that it maye please thee, foz there is no confusyon vnto them, ỹ put theyr trust in the. And now we folow the with al our herte, we feare the, and seke thy face. Put vs not to shame, but deale wt vs after thy loving kyndnes, and accozdyng to the multitude of thy mercyes. Deliuer vs by thy miracles (O Lozd) get thy name an honoure: that all they which do thy seruauntes euel, maye be confounded. Let them be ashamed thorow thy almyghtye power, and let their strength be broke: that they mai know, how ỹ thou only art the Lozd god, and honoure woztby thozowe oute all the worlde.

And the kynges seruauntes that put them in, ceassed not to make the ouen hote wyth wylde fyre, dyre strawe, pitche and fagottes: so that the flamme went out of the ouen vpon a. xlix. cubites: yea it toke awaye, and bzente vp these Caldees, that it gat hold vpon be syde the ouen. But the angel of ỹ lozde came downe into the ouen to Asaryah and hys felows, and smote the flamme of the fyze out of the ouen, and made ỹ myddest of the ouen, as yt were a cold wynd blowing: so ỹ the fyze nether touched them, greued them, noz dyd them hurte. Then these thze (as out of one mouth) pzayed, honoured, and blessed God in ỹ foznace, sayinge.

Blessed be thou, O lozd God of our fathers: foz thou art pzaise and honour woztby, yea & to be magnified foz euer moze. Blessed be the holy name of thy glozy, foz it is woztby to be pzayed, & magnified i al wozldes. Blessed be thou in the holy teple of thy glozy, foz aboue all thynges thou arte to be pzayed, ye and

pea and moze then woztby to be magnified foz euer. Blessed be thou in ỹ trone of thy kingdom, foz aboue al ỹ art woz thy to be wel spoken of, and to be moze then magnified foz euer. Blessed be thou, that lokest thozow the depe, ād sittest vpon the cherubins: foz ỹ art woztbye to be pzayed, and aboue all to be pzayed. Blessed be ỹ in the firmament of heauen, foz thou art pzayse and honoure woztby foz euer.

O al ye wozkes of the Lozd, speake good of the lozde: pzaise him, and set him vp foz euer.

O ye angels of the lozd, speke good of the lozde: pzayse hym, and set him vp foz euer.

O ye heauens, speake good of the lozd: pzaise him, and set him vp foz euer.

O all ye waters, that be aboue ỹ firmament, speke good of the lozd: pzaise him, and set him vp foz euer.

O al ye powers of the lozde, speake good of the lozd: pzayse him, and set hi vp foz euer.

O ye sonne & Moone, speake good of the lozde: pzayse hym, and set him vp foz euer.

O ye starres of heauen, speake good of the lozde: pzayse him, and set hym vp foz euer.

O ye showers and dew, speake good of the Lozd: pzayse hym and set hym vp foz euer.

O al ye windes of God, speake good of the Lozde: pzayse him, and set hym vp foz euer.

O ye fyze and death, speake good of the Lozde: Pzayse hym, and set hym vp foz euer.

O ye Winter and Sommer, speake good of the Lozde: Pzayse him, and set him vp foz euer.

O ye dewes and frosses, speke good of the Lozde: Pzayse him, and set hym vp foz euer.

O ye froste and colde, speake good of the Lozde: Pzayse him, and set hym vp foz euer.

O ye yce & snow, speake good of the Lozd: pzayse him, & set him vp foz euer.

O ye nightes & days, speake good of the Lozde, Pzayse him, and set hym vp foz euer.

O ye lyght and darckneese, speake good of the lozde: pzaise him, and set hi vp foz euer.

O ye lyghteninges & cloudes, speke good of the lozde: pzaise him, and set hi vp foz euer.

O let earthe speake good of the lozde: yea let it pzayse him, and set him vp foz euer.

O ye mountaines and hilles, speke good of the lozde: pzayse him, & set him vp foz euer.

O al ye grene thinges vpō the earth, speake good of the lozde: pzayse hym, & set him vp foz euer.

O ye welles, speake good of ỹ lozd: pzayse him, and set hi n vp foz euer.

O ye sees and floudes, speake good of the lozde: pzayse him, and set him vp foz euer.

O ye whalles and al that lyue in the waters, speake good of the lozd: pzayse him, and set him vp foz euer.

O al ye foules of ỹ ayze, speake good of the lozde: pzaise him, and set hym vp foz euer.

O all ye beastes & catel, speake good of the lozd: pzayse hym, and set hym vp foz euer.

O ye childzen of men, speke good of the lozd: pzayse him, and set hym vp foz euer.

O let Israel speke good of the lozd: pzayse him, and set him, vp foz euer.

O ye pzestes of the lozd, speke good of the lozde: pzayse him, and set him vp foz euer.

O ye seruauntes of the lozde, speke good of the lozde: pzaise hym, and set hi vp foz euer.

O ye spzetes and soules of ỹ ryghtuous, speake good of the lozde: pzaise him, and set him vp foz euer.

O ye holy and humble men of hert, speake good of the lozde pzaise him ād set him vp foz euer.

O Ananias, Asarias & Misael, speke ye good of the lozd: pzaise ye him, ād set him vp foz euer. Which hath deliuered vs from the hel, kept vs frō the hād of death, ridde vs frō the middest of ỹ burning flamme, & saued vs euē in the middest of the fire. O geue thākes therfoze vnto the lozde: foz he is kynde herted

and his mercy endureth for euer. O all deuoute men, speke good of the Lorde euen the god of all goddes: O prayse hym, and geue him thankes / for hys mercy endureth worlde without ende.

The ende of the songe of the three childeren,

¶ The story of

Susanna which is the xiii. Chapter of Daniel, after the laten.

A

There dwelt a man in Babilon, called Joachi, that toke a wife, whose name was Susãna, the daughter of helkiah, a very fayre woman, and fuche one as feared God. Her Father & her Mother allower godly people, & taught their daughter accordig to ỹ law of Moses. Now Joachi (her husband) was a greate rich man, and had a fayre orcharde ioyning vnto hys house, And to hym resorted the Jewes comenly, because he was a mã of reputation amõg them. The same yeare were there made two iudges, such as the Lord speaketh of: All the wickednes of babylon, commeth from the elders (that is from the iudges, which seme to rule the people, these came oft to Joachyms house ãd all such as had eny thynge to do in the lawe came thether vnto them.

Now whe the people came agayne at after none, Susanna went into her husbandes orcharde, to walke. The elders seing thys that she wente dayly, ãd walked: they burned for lust to her, yea they were almoste oute of theyr wyttes, and they cast downe theyer eyes, that theye shoulde not se heauen, nor remembre / ỹ god is a righteous iudg. For they were both wounded wyth the loue of her / neither durst one shewe another hys grefe And for shame, they durst not tel her theyr inordinat luste, ỹ they wolde fayne haue had to do with her.

Yet they layed wayte for her earnestly from daye to daye, that they myght (at the leest) haue a syght of her. And ỹ one sayde to ỹ other Up, lett vs goo home, for it is dyner time. So they went their waye from her.

When they returned agayne, they came together, enquiryng out the matter betwixt them selues: yet the one tolde the other of hys wicked lust. Then appoynted they a tyme / when they might take Susanna alone.

It happened also, that they spyed oute a conuenient tyme, when she went forth to walke (as her maner was) and no body with her, but two maides, and thought to wash her selfe in the garden / for it was an hote season: And there was not one person ther, except ỹ two elders that had hyd theym selues, to beholde her. So she sayde to her maydens: go & fet me oyl and sope, and shut the orcharde doze, that I may wash me. And they dyd as she bad them / and shut the orcharde doze, and went out them selues at a back doze, to fet the thing that she had comaunded: but Susanna knewe not, that the elders laye there hyd within.

Now whe the maydes wer gone forth, the two elders gat them vp: and ranne vppon her, sayinge now the orcharde dozes are shut, that no mã can se vs: we haue a lust vnto ỹ, therfore consent vnto vs, and lye wyth vs.

If thou wylt not, we shall bynge a testemoniall agaynst the: that there was a ponge felowe with the, and that thou hast sent awaye thy maydes from ỹ for the same cause. Susanna syghed, and sayde: Alas, I am in trouble on euery side. Thoughe I folowe youre mynde, it will be my death: and yf I consente, not vnto you, I can not escape youre hãdes. Well, it is better for me, to fall in to your handes without the dede doynge / then cõ synne in the syght of the Lorde: and with ỹ, she cryed out: with a loude voyce: ỹ elders also cryed out agaynst her.

Then ranne there one to ỹ orcharde doze, & smote it open. Now when ỹ seruauntes of the house herde the crye in the orcharde, they rushed in at ỹ backe doze, to se what ỹ matter was. So when the elders tolde thẽ ỹ seruauntes were greatlye ashamed, for why, there was neuer soch a reporte made of Susãna. On the morow after came the people to Joachim her husbande, and the two elders came also / full of Myschieuous imaginacions agaynst Susanna, to brig her vnto death, and spake thus before the people: Send for Susãna the doughter of Helchyah Joachims wyfe. And immediatlye they seme for her. So she came with her father and mother, her childeren and all her kyndred.

Now Susanna was a tender person and maruelous fayre of face, Therfore the wycked men commaunded to take of ỹ Clothes from her Face (for she was couered) that at the least they might be satisfyed in her beawty. Then her frendes pe a and all they that knewe her, began to wepe.

These two elders stode vp in the middest of the people, and layed theyr hãdes vpon the heade of Susanna: whych wepte, and loked vp towarde heauen, for her hert had a sure trust in the Lord.

And the elders sayde: As we were walkyng in the orchard alone, this woman came in wyth her two maydens: whome she set awaie from her / and spared the orchard dozes. With that, a yong felow (which there was hyd) came vnto her, and laye with her. As for vs, we stode i the corner of the orchard. And whẽ we sawe this wyckednes, we ranne to her: and perceaued, that they had medled together. But we coulde not holde him for he was stronger then we: thus he opened the doze, and gat hi awaie. Now when we had take this womã, we asked her, what ponge felow this was: but she wolde not tel vs. This is the mater, & we be witnesses of the same. The comẽ sorte beleued them, as those that were ẽ elders and iudges of the people & they condemned her to death. Susanna cryed out with a lowde voice, and sayd: O euerlasting God, thou cercher of secrets thou that knoweste all thinges afore they comme to passe: thou wotteste that they haue borne false wytnes agaynst me: & behold, I muste die, wher as I neuer dyd any such thinges, as these men haue maliciously inuented against me. And the Lord herd her voice. For when she was led forth to death, ỹ lord rayled vp the spyrete of a yong child whose name was Daniel, which cryed w a loude voice: I am cleane frõ this bloude. Then all the people turned thẽ toward him, and saide: what mene these wordes ỹ ỹ hast pose Daniel stode i ỹ middest of thẽ, & saide. Are ye such fooles, O ye childzen of Israel, that ye can not discerne: ye haue here cõdempned a daughter of Israel vnto death / and know not the treuth wherfore: Go ỹt on iudgment againe, for they haue spoken falle wytnes against her.

Wherfore the people turned againe in al the haste. And the elders (that is, the principal heades) sayde vnto him: come sit downe here among vs, & shew vs this matter, seyng God hath geuen the as greate honour as an elder. And Daniel said vnto them: Put these two aspyde one from another, and then shall I heare the. When they were put asũder one from another, he called one of them, and saide vnto him: O thou olde canckerde carle, that hast vsed this wickednes so long: thine vngracyous dedes which ỹ hast done afore, are nowe come to light. For thou hast geuẽ false iudgmentes, thou hast oppressed the innocent, and letten ỹ guilty go fre: where as yet the Lorde sayeth: The innocẽt and righteous se thou slate not. Wel than, yf thou hast sene her, tel me vnder what tre thou sawest thẽ talkig together. He answered: vnder a molbe rye tree. And Daniel saide: very wel, now thou lyest euen vpon thine head. Lo now the messanger of the Lord hath receaued the sentence of him / & shal cut the in two. Thã put he him aspyde, and called for the other, and saide vnto hym: O thou sede of Canaan, but not of Juda: Fairenes hath dysceaued thee, and luste hath subuerted thyne herte.

Thus dealt ye afore wyth the daughters of Israell, and they (for feare) consented vnto you: But the daughter of Juda woulde not abyde youre wyckednesse.

Nowe tell me than vnder what tree dyddeste thou take them, speakynge together. He answered: Vnder a Pomgranate tree,

Then

C ii, Reg, iiii. Actu, xv.

Leuiti. c

Deute. iiii. c

D

E

F

ii, Reg, iii. d.

Exo, xxiii. c. Prou, xvii. c

Then sayde Daniell vnto hym: Verye well,now thou lyest also euen vpon thine heade.The messenger of the Lorde standeth wayting wyth the swerd to cut thee in two,and to slaye you both.

With that all the whole Multitude gaue a great shoute,and praysed god, whych alway delyuereth them that put theyr truste in him.And they came vpon the two elders (whome Daniell hadde conuicte wᵗ theyr own mouth: that they had geuen false witnes)and dealt wᵗ the cuell lykewyse as they wolde haue don wyth their neighbour vnto:yea, they did accordyng to the lawe of Moses,ād put them to deth.Thus the innocent blould was saued the same daye.

Psal,xvii.a

Deute.xix,d. Prouer,xiix

Then Helchiah and his wyfe praysed God,for their daughter Susanna,with Joachim her husbande,and all the kinred:that there was no dishonestie found in her.From that day forthe,was Daniell had in greate reputacion in the syghte of the people.

¶The ende of the storye of Susanna.

¶ The storye of Bell,and of the Dragon, which is in the xiiii. Chapter of Daniell, after the Latin.

THere was at Babylon an image,called Bel:and there were spente vpon hym, euery day.xii.cakes xl.shepe,and vi great pottes of wine.

Him dyd the kyng worshyp himselfe and went daily to honour him:but Daniell worshypped his owne God.And the kyng sayde vnto hi Why doest not thou worshippe Bell? He answered and sayd:Because I may not worshippe thynges that be made wᵗ handes,but the lyuinge god which made heauen and earthe,⁊ hath power vpon all flesh.

Dan,xiii,c.v. Exod,xx.a Wisd.xiii,e

The kyng sayde vnto him:thinckest ꝑ not,that Bell is a lyuyng God? Or seest thou not howe muche he eateth and drynketh euery day?Daniel smyled,⁊ sayde:O kyng disceaue not ꝑ selfe:this is but made of clay within,and of metal without,neither eateth he euer any thynge.

Then the kynge was wroth,and called for his prestes,and sayd vnto them: Ye tell me not whoo is this,that eateth vp these expenses,ie shal die:but yf ye can certifie me,that Bel eateth them, then Daniel shall die,for he hath spoken blasphemi against Bel. And Daniel said vnto the kyng:iet it so be,according as thou hast saide.The Prestes of Bel were.lxx.beside their wyues and childzen.And the kinge wente with Daniel in to ꝑ temple of Bel.So Bels prestes sayd:Lo,we wil go out,and set ꝑ meate there (O king)and poure in the wine:then shutt ꝑ doze fast,and seale it with thine owne signet:and to morow when ꝑ comest in,yf thou findest not,ꝑ Bel hath eaten vp all,we will suffre death:or els Daniel,that hath lyed vpon vs.The prestes thought them selfes sure inough,for vnder the altar thei had made a preuy entraunce,and there went they in euer,and ate vp what there was.

So when thei were gone forth,ꝑ kyng set meates before Bel. Now Daniel had commaunded his seruaūtes to bringe asshes and these he sifted thorow out al the temple,that ꝑ kinge might see. Then wente thei out,and barred the doze,sealing it with the kinges signet,and so departed.In the night came the prestes with their wiues and childre (as thei were wonte to do)and ate and droncke vp all.In ꝑ morning be times at ꝑ breake of ꝑ daie,ꝑ kinge arose/ād Daniel wᵗ him.And the king said:Daniel are ꝑ seales whole yet?He answered:Ye,O king,thei be whole.Now as soone as he had opened the doze,the king loked vnto the aultare,⁊ cryed with a loude voyce:Great art thou.O Bel, and with the is no disceate.

then

Then laughed Daniel/⁊ helde ꝑ kyng that he shulde not go in and sayde: Behold the pauement,marcke wel,whose fotesteppes are these?The kyng saide: I se the fotesteppes of men,women and chyldzen.

D

Therfore the kynge was angrye,⁊ toke the prestes,with their wyues and chyldzen,and they shewed him the preuy doores,where they came in,and ate vp soch thynges as were vpon the aultar.

Jeremy.li.Baruch,vi.a. Ezechiel,xiiii.a

For the which cause the king slew them, and delyuered Bel in to Daniels power,which destroyed him and his temple And in that same place ther was a great Dragon,which they of Babylon worshypped.And the kyng sayde vnto Daniel:sayest thou,that this is but a God of metall also?lo,he lyueth,he eateth ⁊ drynketh:so that thou canst not saye, ꝑ he is no lyuynge God,therfore worshyp him. Daniel sayde vnto the kyng: I wyll worshype the Lorde my God,he is the true lyuynge God:as for thys,he is not the God of lyfe.But geue me leaue(O kyng)and I shall destroye this dragon with out swearde or staf. The kynge sayde,I geue ꝑ leaue.Then Daniel toke pitch,fatte and heartye woll,⁊ dyd seth them together,and made lompes therof:this he put in the Dragons mouth,and so the dragon barst in sonder:and Daniell sayde:lo,there is he whom ye worshiped.Whē they of Babilon herde that,they toke greate indignacion/and gathered them together agaynst the kyng,saying: The kynge is become a Jewe also,he hath destroyed Bel,he hath slayne the dragon,and put the prestes to death.So they came to ꝑ kyng,and sayde:let vs haue Daniel,or els we wyll destroye the & thyne house.

Daniel,vi.c

Daniel,vi.c

Now when the kyng sawe,that thei rushed in so sore vpon him/and ꝑ nede sore constrayned him,he delyuered Daniel vnto them:which cast him i to the lyons denne/where he was syxe daies.In ꝑ denne there were seuen lyons/ and they had geuen them euery: daie two bodies ⁊ two shepe:which then were not geuen them,that they might deuour Daniel.

There was in Jewry a prophet called Habacuch.which had made potage/and broken bred in a deepe platter,and was goinge into the felde/ for to bring it to the mowers.But the aungel of the lord sayde vnto Habacuch:go carry the meate that thou hast into Babylon vnto Daniell,whiche is in the lions denne. Habacuch sayde:Lord, I neuer sawe babylon/and as for the denne,I knowe it not.Then the aungell of the lorde toke him by the toppe,ād bare hym by the heare of the head,and (throw a myghtye wynde)set hym in Babylon vppon the denne.And Habacuch cryed,saynge: O Daniell thou seruaunt of god,haue take thee breakefast,that God hath sente thee.And Daniell sayde:O God,haste thou thought vpon me?well: thou neuer fayledst them ꝑ loue the:So Daniel arose and dyd eat:and the angel of the lorde,set Habacuch in hys owne place a gayne,immediatly.

Ezech,viii.a

E

Upon the seuenth daye the kynge went to bewepe Daniel,and when he came to the denne/he looked in.And behold,Daniel sate in the myddest of the lyons.Then cryed the kinge wyth a lowd voyce,saying:Great art thou O Lord god of Daniell,and he drewe him oute of the denne.As for those that were the cause of his destruction,he dyd cast the into the denne,and they were deuoured in a moment before his face.

Jere,xxxviii Dester,viii.b

Dāiel,vi.c

After this,wrote ꝑ kynge vnto all peple,kynreds and tunges,that dwelt in all countrees saynge:peace be multiplyed wyth you,My commaundment is in al the dominion of hys reime: that men feare and stande in awe of Daniels god,for he is the lyuing god,which endureth for euer: hys kingdome abydeth vncorrupte,and hys power is euer lastinge.It is he that can delyuere and saue:he doth wonders and meruelous workes in heeuen and in earth for he hath saued Daniel frō the power of the Lions.

Daniel,vi,f

¶ Ecc.xliii.c Ecc.xliii.b Osee.xiii.b. Daniel,iii,f

¶The ende of the storye of Bel.

¶ The prayer of Manasseh kynge of Juda, when he was holden captyue in Babylon.

O Lorde Almyghtye, God of our fathers Abraham, Isack and Jacob, and of the ryghteous sede of them: which hast made heauen & erth wt al ỹ ornamẽt therof, which hast ordened the sea, by the worde of thy cõmaundement: which haste stuffe vp the depe, for thy fearful & laudable name, which al men feare, and tremble before the face of thy vertu, and for the anger of thy threatning, the whiche is importable to sinners: but ỹ mercy of thy promises is grete & vnsearchable: for ỹ art ỹ Lorde God most hyghe, aboue all the earth/longe sufferynge, and exceadig mercyful, and repentaunte for ỹ malice of me: thou lord after thy goodnes hast promesed repentaunce of the remission of synnes: and thou that arte the God of the ryghteous haste not putt repentaunce to the righteous, Abraham Isaac, and Jacob/vnto them that haue not synned agaynste thee: But because I haue sinned aboue the nombre of the sandes of the sea, and that manye iniquities are multyplyed, I am humbled wyth many bandes of yron, and there is in me no breathing. I haue prouoked thyne anger, & haue done euel before ỹ, in committyng abhominacyons, & multyplyeng offences. And now I bowe ỹ knees of my hert, requyringe goodnesse of the, O Lorde. I haue synned, Lorde I haue synned, and knowe myne iniquitye. I desyre the by prayer, O Lord, for geue me: forgeue me and destroye me not wt mine iniquites, nether do thoual waies remembre mine euels to punyth the/but saue me (which am vnworthy) after thy greate mercye: & I wyl prayse the euerlastynglye, all the dayes of my lyfe, for all the vertue of heauen prayseth thee, and vnto thee belongeth glorye. worlde with out ende Amen.

¶ The fyrst boke of the Machabees.

¶ After the deeth of Alexander the kynge of Macedonia, Antiochus taketh the kingdom, Many of ỹ children of Israel make couenaunt wyth the gentiles. Antiochus subdueth Egypte and Jerusalem vnto his dominion. Jerusalem beinge burnt maketh the lawes, of her owne and for ỹ dyeth to kepe Godes lawes. Antiochus setteth vp an Idole ouer the aulter of God.

The.fyrst Chapter.

AFter that Alexander the sõne of Philyp, kynge of Macedonia wente forth of the lãd of Cethim ãd slew, Darius kynge of the persians & Medes: It happened ỹ he toke great warres in hand, wan very many stroge cyties, and slewe manye kynges of the earth: going thorowe to the endes of ỹ worlde and gettynge many spoiles of ỹ people: In so moch that the worlde stode in grete awe of him and therfore was he proude in his herte.

Now when he had gathered a myghty strong host and subdued the landes, ãd people with their princes, so that they became tributarious vnto him he fell sick. And when he perceaued that he must nedes dye, he called for his nobul estates (which had bene brought vp with him of children) and parted his kingdom amõge them while he was yet alyue. So Alexander raygned .xii. yeare/ and then dyede.

After hys death fell the kyngedom vnto hys princes, and they optayned it euerye one in hys rowme, and caused theim selues to be crowned as kynges and so did their children after them many yeares, and muche wickednes increased in the worlde. Oute of these came the vngracious rote, noble Antiochus the sonne of Antiochus the kinge (which he had ben a pledge at Rome) & he raygned in the .cxxxvii. yeare of the raygne of the Grekes.

In those dayes went there out of Israel wiked men/which moued much people in their counsell, saieng: Let vs go and make a couenaunt with the hethen, that are rounde about vs: for sens we departed from them, we haue had much sorow. So ỹ

Dan viii. a. viii. b

Mach. i. b

B

C

D

1. Mach. i. c

So thys deuise pleased them well, and certayne of the people toke vpon them for to go vnto the king, which gaue the licence to do after the ordinaunce of the heathen. Then set they vp an open sale (at Jerusalem) of the lawes of the heathen, and were nomore circumcised: but forsoke the holy testament, and ioyned them selues to the heathen, & were cleane solde to do mischefe. So when Antiochus beganne to be myghti in his kingdome, he wente about to optaine the lande of Egypte also, that he might haue the dominion of two realmes.

Upon this entred he in to Egipte, wt a stronge hoost with charrettes, elephantes, horsmen and a greate nombre of shippes, and beganne to warre against Ptolomi the kinge of Egipte. But Ptolomi was afraied of him, and fled: and many of his people were wounded to death. Thus Antiochus wãne many strong cities, and toke awai grete good out of the lande of Egypte.

And after that Antyochus had smitten Egipt, he turned again in the xcliii year, and wente towarde Israel, and came vp to Jerusalem withe a mighty people: & entred proudli in to the Sanctuarie, and toke awaie ỹ golden altare, ỹ candilsticke and all ỹ ornaments therof, ỹ table of the shewebred, the pouring vessel, the chargers, ỹ golden spones the vale, ỹ crownes and golden apparell of the temple, and brake downe all. He toke also the siluer and golde, ỹ precious Jewels and ỹ secrete treasures that he founde. And when he had taken awaye all together, caused a great murthur of men, & so fulfilled his malicious pryde. He departed in to his owne lande.

Thus there arose greate heuynesse and misery in al ỹ lande of Israel, The princes and ỹ elders of ỹ people mourned, ỹ ponge men and the maydens were defyled, and ỹ fayre beutye of wemen was chaunged: ỹ bridegrom and ỹ bryde toke them to mournynge: the lande and those that dwelte therein was moued: for all the House of Jacob was brought to confusion.

After two yeares ỹ king sent his cheefe tresurer vnto ỹ cite of Juda which came to Jerusalem with a great multitude of people speking peaceable wordes vnto them, but all was disceate: for whan they had geuen him credence, he fell so deuly vpon the citie, and smote it sore: and destroied much people of Israell. And when he had spoyled the cite he set fyre on it, caslinge downe houses and walles on euery syde. The wemen and their chylderen toke they captiue, and led awaye their cattel. Then buylded they the castell of Dauid with a greate and thick wal, and with mighty toures/ and made it a stronge holde for them. Besyde all thys, they set wicked people and vngodly men to kepe it, floared it with weapens and victayles: gathered the goods of Jerusalem, and laid them vp ther: thus became it a theuish castel

1. Mac vii. b

1. Mac iii. f.

And this was done to laye wait for the people that wente into the Sanctuary, and for the cruell destruction of Israell. Thus they shed innocent blonde/ on euery syde of the sanctuary, and defiled it: In so much, that the citesyns were fayne to departe, and the citie became an habytacion of straungers, being desolat of her owne sede, for her owne natyues were faine to leaue her. Her sanctuary was cleane waste/ her holi dayes were turned into mourninge her sabbathes were had in derision, and her honoure brought to naught. Loke howe great her glory was afore, so gret was her confusion, and her ioye turned into sorow.

Tobi. ii. a. Zinos. viii.

Antiochus also the king sent out a cõmission vnto all his kingdome, ỹ al the people shulde be one. Then they lefte euery man hys lawe and all the heathe agreed to king Antiochus: Yea many of the Israelytes consented ther vnto, offering vnto Idoles, and defyling the Sabath. So the kinge Antiochus sent hys messaungers with his commyssion vnto Jerusalem, and to all the cities of Juda, that they shoulde folowe the lawes of the heathen, and forbad eyther burntoffering, meateoffring, or peace offringe to be made in the Temple of god: and that there should no Sabath nor hye feall daye be kept: But commaũded, that the sanctuary and the holy people of Israell shoulde be defyled.

1. Mac vii. a

He

He commanded also that there should bese vp other aulters/temples, and Idoles: to offre vp swynes flesh and other vncleane beastes, that men should leaue theyr childere vncyrcumcised, to defyle theyr soules wyth al maner of vnclenesse and abhominacions: That they myght so forget the lawe, and chaunge all the holy ordinaunces of god: and yͤ whosoeuer wolde not do accordinge to the commaundment of king Antiochus should suffre death. In lyke maner cõmaunded he thorowe all hys realme, and set rulers ouer the people, for to compell them to do these thynges/commaundinge the cyties of Juda, to do sacrifice vnto Idoles.

Then wente the people vnto the heathen by heapes, forsoke the lawe of the Lord/and committed much euell in yͤ lande: yea and chased our the secrete Iracliytes, which had hyd them selues in corners, and pryuy places. The xv. day of the moneth Casleu, in the cxlv. yere, sett kinge Antiochus an abhominable Idol of desolacion vpon the altar of God, they buylded altars thorowoute al the cytyes of Juda on euery syde, before the doores of the houses, and in the stretes: where they brente incence, and hyd sacrifyce. And as for the bokes of the lawe of God/they brent them in yͤ fyre/and rent them in peces. What so euer he was that had the booke of the testament of the Lord founde by hym, yea whosoeuer endeuored him selfe to kepe the lawe of the lorde, the kynges commaundement was, that they should put him to deth. And thorow his auctorite he executed these thinges euery moneth, vpõ the people of Israel that were found in the cyties.

The fyue and twentye daye of the moneth what time as they did sacrifice vpon the altare (which stode in the stede of the altare of the lorde) accordyng to the commaundement of kinge Antyochus/they put certen women to death, which had caused her children to be circumcyled: Not onely that, but they hãged vp the children by the neckes thorow out al theyr houses, and slewe the circumsisers of them.

Yet were there many of the people of Israel/which determed in them selues, that they wolde not eate vncleane thinges: but chose rather to suffer death, then to be defyled wyth vncleane meates. So because they colde not breake the blessed law of god, they were cruelly slain. And this great tyrranny increased more and more vpon the people of Israel.

The mournyng of Mathathiah & his sõnes, for the destruccyon of the holy cite. They refuse to doo sacrifice vnto Idoles. The rule of Mathathiah for the lawe of god. They are slayne & wil not fighte again, because of the Sabboth daye. Mathathiah dyinge commãdeth his sonnes to stryue by yͤ word of God after the example of the fathers.

The.ii. Chapter.

IN those dayes there dyd stande vp one Mathathyah, the sonne of Symon the preest (out of the kinred of Joaris) from Jerusalem, and dwelt vpon the mount of Modin, and had .v. sonnes: Jhon called Goddis: Simeon, called Thasy: Judas, other wise called Machabeus: Eleazar, other wise called Abaron: & Jonathas/whose surname was Apphus. These sawe the euell, that was done among the people of Juda and Jerusalẽ. And Mathathiah had sayd. Wo is me, alas that euer I was borne, to see this misery of my people, and the piteous destruccion of the holy cyty: and thus to syt so styll, it beynge delyuered into the handes of the enemyes. Her Sanctuary is come into the power of straungers, her temple is/as it were a man that hath lost his good name. Her precyous ornamentes are carped awaye captiue, her oldemen slayne in the stretes/and Her yonge menne are fallen thorowe the swearde of her enemyes.

What people is it, that hath not some percyon in her kyngdome? Or who hath not gotten some of her spoiles? Al her glory is taken awaye. She was a Quene, and now she is become an handmaide. Behold our Sanctuary, our bewty and honoure is wasted awaye, and defyled by the Gẽtils: what helpeth it vs then to liue? Mathathyah rent hys clothes, he and hys sonnes/and put sacke cloth vpon thẽ, and mourned very sore.

Then

Then came the men thether whiche were sent of king antiochus, to compell suche as were fled in the citye of Modin, for to do sacrifice and to burne incence vnto Idoles, and to forsake the lawes of God. So, many of the people of Israell consented and enclyned vnto them/but Mathathiah and his sonnes remayned stedfast. Then spake the commissioners of king Anthiochus/& sayde vnto Mathathiah: thou art a noble man, of hye reputacion, and greate in thys citie, hauing fayre children ãd bretheren. Come thou therfore fyrst/ãd fulfyll the kinges commaundemente, like as all the heathen haue done, ye and the men of Juda, and such as remayne at Jerusalem: so shalt thou and thy children be in the kinges fauoure, and enriched wyth golde, syluer and greate rewardes.

Mathathiah answered, and spake with a loud voice: Though al nacions obeye the kinge Antiochus, and fall awaye euery man from kepinge the lawe of theyr fathers: though they consente to hys commaundementes, yet wyll I and my sonnes and my Bretheren not fall from the law of our fathers. God for bid we shuld, yͤ were not good for vs, yͤ we shuld forsake yͤ law & ordinances of God, and to agree vnto the commaundement of kinge Antiochus. Therfore we wyll do no suche sacrifice, nether breke the statutes of oure lawe, to go another way. And when he had spoken these wordes, there came one of the Jewes which openly in the sighte of all dyd sacrifice vnto the Idols vpon the aultar in the citie of Modin, accordyng to the kinges commaundement.

When Mathathiah sawe thys, it greued hym at the herte, so that hys raines shoke withal, and hys wrath kindled for very zeale of the lawe. With that he gaue a skippe forth, and kylled the Jewe beside the aultare: ye and eke we the kinges commissioner, that compelled hym to do sacrifice, and destroyed the aulter at the same tyme/such a zele had he vnto the law of god, lyke as Phinehes did vnto zambry the sonne of Salomi. And Mathathiah cryed with a loude voyce thorow the citie, saiynge: Who so is feruent in the lawe and wil kepe yͤ couenaunt, let hi folowe me. So he and hys sonnes fled in to the mountaynes and left all that euer they had i yͤ citye. Many other godly men also departed in to the wildernesse wyth their chyldren, their wyues and their catel, & remayned there: for the tyrãny increased so sore vpon them.

Nowe when the kynges seruauntes, and the hoost, whych was at Jerusalem in the cytie of Dauid herde/that certeyne men had broken yͤ kynges commaundement and were gone their waie to the wyldernesse in to secrete places, & yͤ ther wer many departed after thẽ, they folowed them to fyghte agaynste thẽ in the Sabbath daye and sayde: Wyll ye yet rebell? Get you hence and do the cõmaundement of kynge Antiochus, and ye shal liue. Thei answered. We wil no go forth, nether wyll we do the kynges commaundement, to defile the Sabbath daie. Then begãne thei to fight agaynst them, neuertheless thei gaue them none other answere, nether cast thei one stone at them nether made fast their preuie places, but saide. We will die al in oure innocency, heauen ãd earth shall testifie with vs, that ye put vs to deth wronge ously. Thus they fought against thẽ vpon the Sabboth, and slewe both men and catell, their wiues and their children, to the nombre of a thousand people.

When Mathathiah and his frendes herde this, thei mourned for them right sore, and saide one to another: If so be that we all do as our bretheren haue done/& fight not for our liues & for our lawes against yͤ hethẽ then shal thei the soner rote vs out of the erth. So they concluded amonge them selues at the same, saienge: Whatsoeuer he be that cõmeth to make battaille with vs vpon the Sabbath daie, we will fight against him, and not die al, as our bretheren that wer murthred so haynously. Vpon this came the Synagoge of the Jewes vnto thẽ strong men of Israel, all soch as were feruent in yͤ lawe. And all they that were fled for persecucyon, came to help them ãd to stand by them: In so moch yͤ they gathered an hooste of men, and slewe the wicked doers in their gelousi, and

the vngodly men in their wrath. Some of the wicked fled vnto the Heathen, & escaped.

Thus Mathathias and his frends went about, and destroyed the aulters and Circumcysed the Chyldren, that had not yet receaued circumcisiō: as many as they founde within the costes of Israel: and folowed mightely vpon the chyldren of pryde, and this acte prospered in their handes: In so moche, that they kept the law agaynst the power of the Gentiles and the kynges/ and gaue not ouer their domynyon vnto wycked doers.

After this when ỹ tyme drewe on fast that Mathathias shulde dye, he sayde vnto his sonnes: Now is pryde & perlecucyon increased, now is ỹ tyme of destruccyon & wrathful displeasure: wherfore (O my sonnes) be ye feruent in the lawe/ & iooparde your lyues for ỹ Testamēt of the fathers: call to remembraunce what actes oure fathers dyd in their tyme, so shall ye receaue greate honour and an euerlastinge name. Remembre Abraham, was not he founde fayth full in tentacyon, and it was reckened vnto him for righteousnes? Joseph in tyme of his trouble kepte the commaundement, and was made a Lorde of Egypte. Phinehes our father was so feruent for the honoure of God, that he optayned ỹ couenaunt of an euerlastynge prestehode. Josue for fulfillinge ỹ worde of God, was made the captayne of Israel. Caleb bare recorde before the congregacion, and receaued an heretage. Dauid also in his mercyfull kyndnesse, optayned the trone of an euerlastynge kyngdom. Eliah being gelous and feruent in the lawe, was taken vp into heauen. Hananias, Azarias and Misael remayned stedfast in fayth, & were deliuered out of ỹ fyre. In lyke maner Daniel beynge vngiltie, was saued from the mouth of the Lyons.

And thus ie mate considre thorow out all ages sence the worlde beganne that who soeuer put their trust i God, were not ouer come. Feare not ye then the wordes of an vngodli man, for his glorye is but dounge and wormes: to daye is he set vp, and to morowe is he gone: for he is turned into earth and his memorial is come to naught. Wherfore (O my sonnes) take good herte vnto you, and quite youre selues lyke men in the lawe: for if ye do the thynges that are commaunded you in the lawe of the lorde your god, ye shall optayne greate honour herin.

And beholde, I knowe that your brother Simon is a manne of wisdome: se that ye geue care vnto hym alwaye, hee shalbe a father vnto you. As for Judas Machabeus, he hath ben euer bene myghtye and stronge from his youthe vp: let hym be your captayne, and ordre the battell of your people: thus shal ye bringe vnto you all those that fauoure the lawe, and se that ye auenge the wōge of youre people, and recompence the heathen agayne, and apply your selues inwhole to the comaundement of the law So he gaue thē his blessinge, and was layd by his fathers & died in the C. and xlvi. yeare at Modin, where his sonnes buried him in his fathers sepulcre, and all Israel made great lamentacion for hym.

¶ Judas is made ruler ouer the Jewes. He killeth Apollonius Seron the prince of Syria. The confidence of Judas towarde God. Judas determeneth to fight agaynst Lisias whome Antiochus had made captayne ouer his host. The prayer of thes Abstynens.

The .iii. Chapter

Then stode vp Judas Machabeus in his fathers stede, and all his brethren helped hym: and so dyd all thei that helde with his father/ and fought wyth cheerfulnes for Israell. So Judas gat his people greatte honour: He put on a brest plate as a gyaunte, and arayde hym selfe wyth his harnes, and defended his hoste wyth his swearde. In his actes he was lyke a lyon, and as a lyons whelpe roaringe after his praye.

He was an enempe to the wicked & hunted thē out: and brent vp those that vexed his people: so that his enempes fled for feare of him, and all the workes of vngodlynes wer put to trouble. Such lucke & prosperitie was in his hande. Thys grened diuerse kynges/ but Jacob was greatlye reioyced thorowe his actes, and he gat him selfe a great name for

for euer.

He wente thorow ỹ cytyes of Juda, destroyenge the vngodly out of them/ turnyng awaye ỹ wrath from Israell, and receauyng soch as were oppressed: and the fame of him went vnto ỹ vtter most parte of the earth. Then Appollonius (a prince of Syria) gathered a mighty greate hoste of the Heathen & oute of Samaria, to fyght agaynst Israell.

Whych when Judas perceaued, he wente forth to mete him, fought wt him: slewe him, and a great multitude with hym, the remnaunte fled, & he toke their substaunce. Judas also toke Appollonius owne swearde, and foughte with it all his lyke longe.

Now when Seron (another prince of Syria) herde saye/ ỹ Judas had gathered vnto hym the congregacyon & church of the faythfull, he saide: I will get me a name and a praise thorow out ỹ realme: for I will go fight with Judas, and them that are with him, as many as haue despised the kinges commaundemēt.

So he made him ready, and there wente with him a greate myghtie hoost of the vngodly, to stande by hym, and to be auenged of ỹ children of Israel. And when thei came nie vnto Bethoron, Judas went forth against thē with a small compani. And when his people sawe soch a great hoste before them, thei sayde vnto Judas: How are we able (beynge so fewe) to fyghte againste so greate a multitud and so stronge: seing we be so werry/ and haue fasted all this daie.

But Judas sayde: It is a small matter for many to be ouercome wt fewe: ye there is no difference to the God of heauen, to deliuer by a great multitude or by a small compani: for the victori of ỹ battel standeth not in the multitude of the hoost, but the strength cōmeth from heauen. Beholde, thei come against vs withe a presumptuous, and proude multitude, to destroie vs, oure wiues & oure children, and to robbe vs. But we wyll fight for oure lyues, and for oure lawes, and the Lorde him selfe shall destroie them before our face: therfore be not ye afrayed of them.

As soone as he had spoken these wordes he leapte fordenly vpon them. Then was Seron smiten and his hoste put to flyght and Judas folowed vpon them beyonde Bethoron vntoo the plain felde, where ther were slayne, viii hundred men of them, and the residue fled into the lande of the philistines.

Then all the heythen on curry syde were afrayd for Judas and his brethere: so that the rumoure of hym came vnto the kings eares, for al ỹ gentyles could tell of the warres of Judas.

So when kinge Antiochus hearde these tydinges, he was angry in his minde: wherfore he sent forth and gathered an host of hys whole realme very stōg armies, and opened hys treasurye, and gaue his hoost a yeares wages in hād commaundinge them to be redye at all times.

Neuertheles when he saw that thre was not money enough in hys treasuries/ and that thorow the misorde ād persecution, which he made in the land (to put downe the lawes that had bene of olde times) his customes and tributes of the lande were minished: he feared that he was not able for to beare ỹ costes and charges any longer/ nor to haue suche giftes to geue so liberallye as he dyd afore, more then the kinges that were before hym.

Wherfore he was beuy in his minde, and thoughte to go into Perssydes/ for to take tributes of the lande, and so to gather much moneye. So he left Lisias (a noble man of the kynges bloud) to ouerlee the kinges businesses, from the water Euphrates, vnto the borders of Egipte: and to keepe well his sonne Antiochus tyll he came agayne.

Moreouer, he gaue hym half of his hoolte and Elephantes committed vn to him euery thynge of hys mynde, concerninge those whych dwelt i Juda ād Jerusalem: that he shoulde set oute an armye against them to rote out and destroye and to rote out the power of Israell, and the remnaunt of Jerusalem, to put out theyr memorial from that place, to set strangers for to inhabit al theyr quarters, and to part theyr land amonge them. Thus the king toke the

Josephus capi. 1 lib xii. Antiq.

other parte of the hoost, and departed from Antioch (a citie of his realme) ouer the water of Euphrates, in the hundreth and. xlvii. yeare, and went thrōw the hye contrees.

1. Ma. vii. a

And Lisias chose vnto hym Ptolomy the sonne of Dozimimus, Nicanor and Gorgias myghtie men, and the kinges kreendes. These he sent with. xl. thousand fote men, and. vii. thousand horsmen, for to go into the lande of Juda, & to destroye it, as the kinge commaunded. So they went forth with all theyr powez, and came to Emmaus into the playne felde. When the marchauntes herd the rumour of them, they and their seruauntes toke very muche syluer and golde, for to bye the childeren of Israell to be theyr bondmen. Ther came vnto them also yet mo men of warre out euery syde, out of Siria and from the Palestines.

Now when Judas and hys brethren sawe that troubble encreased, and the hoost drew nye vnto theyr borders, considering the kinges wordes whych he commaunded vnto the people: name lye, that they shoulde vtterly wast and destroye them: They sayde one to an other: Let vs redresse the decaye of oure people/let vs fighte for oure folcke, and for oure Sanctuary. Then the congregation were sone ready gathered together to fyght, to praye and to make supplication vnto God for mercye & grace.

1. Ma. i. b

As for Jerusalem, it laye voyde, and was as it had bene a wyldernes. Ther went no man in nor oute at it, and the sanctuary was troden down. The aleauntes kepte the castell, where was the habitacion of the heathen. The mirthe of Jacob was taken awaye, the pype & the harpe was gone from amonge the.

The Israelytes gathered them together and came to Maspha, before Jerusalem: for in Maspha was the place wher they praied afore time. So they fasted y day, & put on saccloth cast asshes vpon their heads: rent theyr clothes, and leyde forth the bokes of the lawe (Wherout the heathen sought the lykenesse of their ymages) and brought the prestes ornamentes, the fyrstlynges and the tithes. They sette there also the abstaynyers whyche had fulfylled theyr dayes) before god, and cryed with a loude voice towarde heauen saying: what shall we do wyth these? and whether shal we cary them awaye? for y Sanctuary is troden downe and defyled, thy prestes are come to heuynesse and dyshonour: and beholde, the Heathen are come together for to destroye vs. Thou knowest what thinges they ymagin agaynst vs. How may we stande before theim, excepte thou (O GOD) be oure helpe?

They blewe out the trompette also wyth a loude voyce. Then Judas ordened captaynes ouer the people: ouer thousandes, ouer hundredes / ouer fyftye, and ouer ten. But as for soch as buylded them houses, maryed wyues, planted them vyneyardes, and those that were fearfull: he commaunded them euery man to go home, accordynge to y lawe. So y hoost remoued, and pytched vpō y southsyde of Emmaus.

Dan. vi. a

And Judas sayde: Arme youre selues, be stronge (O my childrem) make you ready agaynst to morow i the morynge, that ye may fyght wyth these people, whych ar agreed together to destroy vs and oure sanctuarye. Better is it for vs to dye in battayll, than to se our people & our sanctuary in soch a mysserable case. Neuertheless, as the wyll is i heuen, so be it.

Math. xi. Luc. xii.

¶ Judas goeth agaynst Gorgias whych lyethe in wayte. He putteth Gorgias and his hoost to flyght. Lisias inuadeth Iewrye, but Judas driueth hym out. Judas purifieth y temple and dedicateth y aulter.

¶ The. iiii. Chapter.

Then toke Gorgias fyue thousand men of fote, and a thousande of the beste horsmen: and remoued by night, to come nye where y Jewes hoost laye, and so to slaye them sodenly. Now the men that kepte the castell, were the conueyers of them. Then arose Judas to smyte the chefe and pryncipall of the kynges Hoost at Emmaus, for the army was not yet come together. In the meane season came Gorgias by nyght in to Judas tentes: and when he founde no man there he sought them in the mountaynes, and thought they had bene fled awaye because of him.

but

But when it was daye, Judas shewed hym selfe in the feld wyth thre thousand men only, whyche hath neither harnesse ner weardes to their myndes.

But on the other syde, they sawe that y Heathen were myghtie and wel harnesshed, and their horsmen aboute them/& all these well experte in fettes of warre. Then sayde Judas to the men y were with him: Feare not ye the multitude of them, be not afrayed of their violente rumynge: remembre how oure fathers were delyuered in y reed see, when Pharao threatened them with a great hoost. Euen so lette vs also crye now towarde heauen: and the Lorde shall haue mercy vpon vs, and remembre the couenaunt of oure fathers, yee and destroye this Hoost before oure face this daye: And all the heathen shal know, that it is God hym selfe, which delyuereth and sauyeth Israel.

1. Ma. iii. a

Then the Heathen lyft vp their eyes and when they sawe that they were comynge agaynst the, they went out of their tentes in to the battayll: and they that were wyth Judas, blewe vp the trompets. So they buckled together, and y Heathen were discomfyted and fled ouer the playne felde: but the hynmost of them were slayne. For they folowed vp o them vnto Allaremoth, and in to y feldes of Joumea towarde Azot & Jamnin: so that ther were slayne of them vpon a thre thousande men. So Judas turned agayne wyth his Hoste, & saide vnto the people: Be not gredy of spoyles, we haue yet a battayll to fyght: for Gorgias and his hoost are here by vs i the mountaynes, but stande ye fast agaynst oure enemyes, and ouer come them then maye ye safely take the spoyles.

As Judas was speaking these wordes there apeared one parte of them vpon the mount. But whan Gorgyas sawe that they of his partye were fled/& the tentes brente vp (for by the smoke they might understand what was done (they perceaupnge this, were very sore afrayed: and when they sawe also y Judas and hys hoost were in the felde ready to stricke batayll, they fled euery chone in to the lande of the Heathen.

So Judas turned agayne to spoyle

the tentes where they gat muche golde and syluer, precious stones, purple and greate riches. Thus they went home and songe a Psalme of thanke geuing and prayse vnto god in heuen: for he is gracious, and his mercy endureth for euer. And so Israell had a great victorye in that daye.

Now all the heathen that escaped, came and told Lisias euery thig as it is apoited. Wherfor Lisias was sore afrayde and grieued in his mynde, because Israel had not gotten such misfortune as he woulde they shoulde. nether as y kinge commaunded. The nexte yeare folowing: gathered Lisias three score thousande, chosen Yenne of fote, and fyue thousand horsmen, to fyght agaynst them.

So they came into Jewry, and pytched theyr tents at Bethzoron wher Judas came against them with ten thousande men. And when he sawe so greate myghtie an hoost, he made hys prayer & sayde: Blessed be thou (O sauioure of Israell) which diddest destroye the vyolent power of the giaunte/in the hande of thy seruaunt Dauid, and gauest the hoost of the hethen into the hande of Jonathas (the sonne of Saul) and of hys weapen bearer.

1. Reg. xvii. a

1. Ma. xiiii.

But this hoost nowe into the hande of thy people of Israel, and let them be confounded in theyr multitude of horsemen. Make them afrayde and discomfort the boldnes of theyr strength that they may be moued thrōw their destruction. Cast them downe thorow the swerde of thy louers, then shall all they that knowe thy name, praise the with thanke kesgeuinge.

So they stroke the battell, and there were slayne of Lisias hoost fyue thousand men. Then Lisias seinge the discomfeting of hys men, and the manlynes of the Jewes, howe they were redi ether to lyue or to dye lyke men: He went vnto Antioche and chose out men of warre: that when they were gathered together they might comme agayne into Jewry.

Then sayde Judas and hys brethren: beholde, our enemyes are discomfited:

Let vs now go vp/to clense and to repayre the Sanctuary.

Upon this,al the hoost gathered the together,and wente vp vnto mount Sion. Now when they sawe the Sanctuary layed waste,the alter defiled ye dores brent vp,& the shrubbes growinge in ye courtes,like as in a wode or vpo mountaynes,yee and that the prestes Celles were broken downe: They rente theire clothes,made greate lamentacion cast asshes vpō their heades,fell downe flat to the grounde,made a greate noyse w the trompetes, and cryed towarde heauen.

Then Judas apoynted certayne me, to fyght agaynst those,which were in ye castell til they had clensed ye Sanctuary. So he chose prestes that were vndefiled: such as had pleasure in the lawe of god/ and they clensed the Sanctuarye/ and bare out ye defyled stones into an vncleane place. And for so much as the aulter of burntofferings was vnhalowed,he toke aduisement,what he might do with al: so he thought it best to destroye it (lest it shoulde happen to do theym any shame)for the heathen had defiled it,& therfore they brake it downe. As for the stones they layde theym vp vpon the mountain by ye house in a conuenient place til there came a prophet to shewe, what shulde be done with them.

So they toke whole stones accordig to the lawe,and buylded a newe aulter such one as was before,and made vp ye Sanctuary wyn and wout,and halowed the courtes. They made new ornamētes,and brought the candelstick the aulter of incence,and the table into the temple. The incence laied they vpō ye alter, and lyghted the lampes which were vpon the candlestycke ,that they myghte burne in the temple. They set the shewbread vpon the table and hanged vp ye vaile,and set vp the temple,as it was afore and vpon the xxv day of the ix moneth,which is called the moneth of casleu in the clxbiii. yeare they rose vp by times in the mornynge for to do sacrifyce accordyng to the lawe vpon the new burnt offeringaulter that they had made: after the tyme and season that the Heathen had defyled it.

The same daye was it set vp againe w songes,pypes,harpes and cymbales.

And al the people fel vpon their faces,worshipping and thanckyng ye god of heauen ,which had geuen the the vpper. So they kept the dedicatiō of the aulter viii.dayes offring burnt sacrifyces and thankes geuynge w gladnes. They dect the temple also with crownes and shyldes of golde, and halowed the portes and celles and hāged dores vpon them. Thus ther was very greate gladnes among the people,because the blasphemy of the Heathen was put awaye. So Judas and his brethren w the whole congregation of Israel,ordened,that the tyme of the dedicacyon of the aulter shulde be kepte in his season from yeare to yeare,by the space of viii dayes from the xxv.daye of the moneth Casleu:yea and that wyth myrthe and gladnes.

And at the same time buylded they vp the mount Sion with hie walles ād stronge towres rounde about: lest the Gentils shoulde come & treade it doune as they did afore. Therfore Judas set men of warre in it,to kepe it:and made it strong,for to defend Bethsura: that the people might haue a refuge against the Edomites.

¶ Judas vanquisheth ye Heathen that go about to destroye Israel and is holped of his brethren Simō and Jonathas he ouerthroweth the kynge of Ephrō. because they denied him passage thorow it.

¶ The.v.Chapter.

IT happened also that whe the heathen rounde about herd how that the aulter & the Sanctuary were set vp in their olde estate: it displesed them very sore,wherfore they thought to destroy the generacion of Jacob that was amonge them: In so much that they began to slaye and to persecute certayne of the people.

Then Judas fought agaynst thee chyldren of Esauin Idumea , and agaynst these whiche were at Arabathane(for they dwelt rounde about the Israelytes where he slew & spoyled a great multitude of them. He thought also vpon the malyce and vnthanckfulnesse of the chyldren of Beon,how they were a snare & stopp vnto ye people & how they layd wayt for the in ye hye way: wherfore he shut the vp into towers & came vnto them,condempned them,and brent vp theyr towres ,with all that were in them

Afterwarde went he agaynst the chyldren of Ammon , whereof he founde a mighty power ,and a greate multitude of people,with Timothye theyr captaine. So he stroke many batels with the whiche were destroyed before hym. And when he had slayne them,he wan Gazer the citie withe the townes belongynge therto,and so turned agayne into Jewrye. The heathen also in galaad gathered them together against the Israelytes that were in theyr quarters to slaye them: but they fled to the castell of Dathema,and sent letters vnto Judas & his brethren,saying: The heathen are gathered against vs on euerye syde,to destroye vs,and now they make theym for to come,and laye sege to the castell, whervnto we are fled : And Tymothi is the captayn of theyr hoost: come therfore,and delyuer vs out of theyr hands for there is a greate Multitude of vs slayn already. yea our brethern that were lefte at Tubin,are slayn and destroid (well nye a thousand men) and theyre wyues,theyr childrē,& theyr goodes haue the ennemyes led away captyue.

Whyle these letters were yet a redig, beholde,there came other messengers from Galilee,with rente clothes: which tolde euen the same tidynges,and sayd that they of Ptolomaus,of Tirus and of Sidon were gathered against them; and that all galyle,was fylled with enemyes to destroy Israel. When Judas and the people herde thys,they came together (a great congregacion)to deuise,what they might do for their brethern /that were in troubble and besieged of theyr enemyes. And Judas saye vnto Simon his brother: chose the out certayne men, and goo delyuer thy brethren in Galile: As for me and my brother Jonathas,we wyll go into galaadithim. So he left Josephus the sonne of zachary, ād Azarias to be captaynes of the people and to kepe the remaunt of the hoost in Jewry,and cōmaūded the sayig: take ye ouersight of thys people & se ye make no war against ye Heathen,vntyll the tyme that we come agayne,And vnto Simō he gaue thre thousande men for to goo in to Galilee,but Judas hym self had eyght thousande in Galaadithim.

Then went Symon in to Galile,& stroke diuerse batelles with the Heathen whom he discomfyted and followed vpon them vnto the porte of Ptolemais. And there were slayne of the Heathen allmost.iii. thousande men. So he toke the spoyles of them,and caried awaye ye Israelites,that were in Galilee & Arbatis,wyth their wyues,their childrē & all that they had,and brought them in to Jewry with greate gladnesse, Judas Machabeus also and his brother Jonathas,wente ouer Jordane,and trauailed.iii dayes iourney i the wyldernesse: where the Nebuthees met them,and receaued them louyngly,and tolde the euery thynge that had happened vnto their brethren in Galaadithim,& how ye many of the were beseged i barasa Bosor, Alimis,Casphor,Mageth & Carnaim (al these are strong walled and myghtie greate cyties(and that they were kept in other cytyes of Galaad also: and to morow they are apoynted to bringe their hoost vnto these cities,to take them & to winne them i one daye.

So Judas and his hoost turned i all the haste in ye wyldernesse towarde Bosor,and wonne the cytie,sleweal ye males with the sweard,toke all their goodes/and sett fyre vpon the cytie And in ye nyght they toke their iourneye from thence,and came to the castell. And by tymes i the morynyng whe they loked vp, beholde,there was an innumerable people bearynge laders and other instrumētes of warre, to take ye castell and to ouercome them.

When Judas sawe that ye battaill beganne,and that the noyse therof went vp and range in to the heauen and ye there was so greate a cryc in the cytie: He sayd vnto his hoost: fyght this daye for your brethren. And so came behinde their enemyes in thre companyes,and blewe vp the trompettes, and cryed in their prayer to God.

i.Reg.vii.g.

i.Esdre.viii.

But as soone as Timotheus hooste perceaued that Machabeus was there they fled from him, and the other slewe them doune right sore: so that there were killed of them that same daye, al moste eyght thousande men. Then departed Judas vnto Masipha, laied sege vnto it, wanne it, slewe al the males in it, spoiled it, and set fyre vpon it. From thence went he & toke Casbon, Mageth Boser and the other cyties in Galaad.

After thes gathered Timothy another hoost, which pitched their tentes before Raphon beyonde the water. Judas sent to spy the hoost, and they brought him worde agayne, sayenge: All the heathen that be round abboute vs are gathered vnto him, and the hoost is very greate: Yea they haue hyred the Arabians to helpe theym, and haue pytched their tentes beyonde the water, and are readye to come and fighte agaynste thee. So Judas went on to mete them.

And Timothy sayde vnto ỹ captaynes of hys hoost: when Judas and hys hoost come vpe the riuer: yf he goo ouer fyrste, we shal not be able to wythstande him: for why, he wyl be to strōg for vs. But yf he tarye not come ouer so that he pytche hys tente beyonde the water: then wyll we goo ouer, for we shalbe stronge ynough agaynste hym.

Now as soone as Judas came to the ryuer, he appoynted certayn scrybes of the people, and commaunded them, sayenge: se that ye leaue none behynd vpon thys syde of the ryuer, but let euerye man come to the battayll. So he went first ouer vnto them, and his people after him.

And all the heathen were discomfited before him, and let their weapons fal, and ranne into the temple that was at Carnai. Which cytie Judas wanne, and brent the temple with al that were in it: So was Carnaim subdued, and myght not withstande Judas. Then Judas gathered al the Israelytes that were in Galaad ythym, from the least vnto the most, with their wyues and their children (a very greate hoost) for to cō into the land of Israel.

So they came vnto Ephron, which was a myghtye greate and stronge cytie, and laye in their way. For they could not go by it, neither of the ryghte hande nor of the lyfte, but must go thorowe yt. Neuertheles they that were in the citie, wolde not let them go thorowe, but had vp the portes with stones. And Judas sent vnto them w peacible wordes, saying. Let vs passe thrōw your land, that we maie go into our own countre: ther shal no body do you harme, we wil but only go thorow. But they wolde not let them in.

Wherfore Judas commaunded a proclemacion to be made thrōw out the hoost, that euerye man shulde kepe his ordre: and so they did their best lyke valiaunte men.

And Judas beseged the cytie al that daie and al that nighte, and so wan it: where they slewe as many as were males, and destroyed the citie, and spoyled it, and wente thorowe all the cytie ouer them that were slayne. Then went they ouer Jordan in the playn felde, before Bethsā. And Judas helped those forwarde that came behinde, and gaue the people good exhortacyon al the way thorowe tyll they were come into the lande of Juda.

Thus they wente vp vnto the mounte Sion, where they offred with mirth ād thankesgeuinge: because there were none of them slayne, but came howe again peaceably.

Now what tyme as Judas and Jonathas were in the lande of Galaad ād Simon theyr brother in Galylee before Ptolomays. Then Joseph hus the sōne of Zacharyas and Azariah the captaynes hearinge of the actes that were done & of the battels that were stroken, sayde: Let vs get vs a name also and go fight agaynst the hethen that ly round about vs.

So they gaue theyr hoost a commaūdement, and wente toward Jamniah. then came Gorgiah and hys men oute of the citie to fyghte agaynste them, Joseph us also & Azariah were chased vnto the borders of Iewry and there were slayne that daye of the people of Israel ii. M. men so that there was a great misery amonge the people, and al because they were not obedyente vnto Judas and his brethren but thoughte they wolde quite them selues manfully. Neuertheles they came not of the sede of these men, by whom Israel was helped. But the men that were with Judas, were gretly cōmended in the sight of all Israel and al heathen, wheresoeuer their name was herde vpon, and the people came vnto theym byddynge them welcome.

After this went Judas forth wyth hys brethren, and foughte againste the children of Esau, in the land that lieth towarde the south, where he wanne the citie of Hebron and the townes that lie beside it: and as for the walles and towers round aboute it, he brente them vp. Then remoued he to go into the lande of the Philistines, and went thorow Samaria. At the same time were many preestes slaine in the battail, which wilfully and without aduisement, went out for to fight, to get them honoure. And whē Judas came to Azot in the Philistines lande, he brake downe theyr aulters / brent the images of their Idoles, spoyled the cities, and came agayne into the land of Juda.

¶ Antiochus wyllig to take the citie of Elimais for a prayes is driuen away of the Cretezins. He falleth into sickenes and dyeth. His sonne Antiochus is made kynge. The besege of the tower of Sion, Eupator commeth in to Jewry with a great army. The boke of the tenesse of Eleazar.

The vi. Chapter.

Nowe when Kinge Antiochus trauailed thorow the hie countrees, he herd that Elymais in Persia was a noble and plenteous citye in siluer and golde and ỹ there was in it a very rich temple: where as were clothes, cote armours and shildes of gold, which Alexander the sonne of Philippe king of Macedonia had left behynd hi. Wherfore he went about to take the cytie and to spoile it, but he was not able: for ỹ citizens were warned of it, & fought whi. And so he fled & departed w̄ greate beuines, & cā again into Babilō. Mo recouer, there cā one which broughte hi tydinges i Perside, ỹ his hostes whyche were i ỹ lād of Juda, were driuē awaie and how ỹ Lisias wente forth firste w̄ a greate power, & was driuē awaie of ỹ Jewes: how ỹ they had wonne the victory / & gotten greate goodes out of the hoostes that perished: howe they had broken downe the abhominacion, which he set vp vppon the aultar at Jerusale, and fenced the sanctuary with hye walles, lyke as it was afore: ye and Bethsura hys cytie also.

So it chanced that when the kinge had herde these wordes, he was afraid ād greued very sore. Wherfor he layd hym downe vpon his bedde, and fel sycke for very sorowe and al because it had not happened as he had deuysed. And there continued he longe, for his greefe was euer more and more, so that he sawe, he must nedes dye. Therfore he set for hys frendes and sayde vnto theym: the slepe is gone fro myne eyes, for the very sorow and vexation of herte that I haue: for when I consydered in my mynde / the greate aduersitie that I am come in, where as afore tyme I was so mery, and so gretly set by (by reason of my power) Againe considering the euel that I haue donne at Jerusalem, from whence I toke all the riches of golde & siluer that were in it, and sent to fetch awaie the inhabiters of Jewry without any reasō why: I know, that these troubles are com vpon me for ỹ same cause And beholde, I must dye w̄ greate sorow in a straūge lande. Then called he for one Philyppe a frende of his, whō he made ruler of al his realme, ād gaue him the croune, his robe and his ring: that he shuld take his sonne Antiochus vnto him, and bringe hi vp, til he might raigne him selfe. So the king Antiochus died ther, in the. clxix. yeare. Wher Lisias knewe that the kinge was deed, he ordened Antiochus his sonne (whō he had brought vp) to raigne in his fathers sted, & called him Eupator. Now they that were in the castel (at Jerusale kepte in the Jewes rounde about the Sanctuary, and sought euer still to do them harme / for the strenthening of the Heathen.

Wherfore Judas thought to destroy the, and called al the people to gether, ỹ they might laie sege vnto them. So they came together in the. cl. yeare, ād beseged them, layinge, forth their ordynaunce and instrumentes of warre.

Then

A Josephus. lib. xii. cap. vij.

B

C ii. Mac. ix. d. b. c. d

D

E

F

G i. Mac. vi. e. i. Mac.

Then certayne of them that were besieged wente forth (vnto whom some vngodly men of Israell ioyned them selues also) and went vnto the king, sayenge: How longe wyll it be, or thou punyshe and auenge our brethren? We haue euer bene minded to do thy father scrupce, to walke in his statutes, & to obei his cõmaundements: Therfore our people fell from vs, and whersoeuer they founde any of vs, they slew them: ād they haue not only medled with vs/ but with al our countrees: and beholde thys daie are they besegeng the castell at Jerusalem, and haue made vp the stronge hold in Bethsura: And if thou
Mach.iiiig doest not preuēt them right soone, they wyl do more then these, and thou shalte not be able to ouercome them.

When the king herde thys he was
D Mach.xiii.c very angry, and called al his frendes, the captaines of his fote men and of al his horse men together. He hyred men of warre also out of other realmes, ād out of the Iles of the sea, whyche came vnto him, and the nombre of his hooste
Mach.iiii.g was an hundreth thousand fote men, & twentie thousande horsemen, and .xxxii. Elephantes wel exercised to battayll. These came thorow Idumea vnto Bethsura, and besieged it a long season, ād made diuers instrumentes of warre agaynste it. But the Iewes came out ād brent them, and fought lyke men. Thē departed Judas from the castell at Jerusalem, and remoued the host toward Bethzacaran ouer against the kynges armye.

So the kynge arose before ỹ daye, and brought the power of his host into ỹ waie to Bethzacaran, where ỹ hostes
E made them to the batyll, blowynge the trōpettes. And to prouoke the Elephātes to fyght, they shewed them the reed grapes and mulberies. And deuyded the Elephantes amonge the hooste so that by euery Elephant there stode a. M. men wel harnessed, and helmets of stele vppon their heades: Yea vnto euerye one of ỹ Elephātes also were ordened .v. hundred horse men of the beste/ whiche wayted of the Elephantes, goynge where so euer he wente, and departed not from hym.

Euery Elephante was couered wyth a stronge Tower of wodde, where vppon were .xxxii. valyaunte men wyth wepōs to fyghte, and within yt was a man of Inde to rule the beaste.

As for the remnaunte of the horsemen, he set them vppon bothe the sydes in two partes wyth trompettes, to prouoke the hoost, and to stere vp such as were slowe in the armye. And when the sonne shone vppon their shyldes of golde and stele/ the mountaynes glytered agayne at them, and were as bright as the creasettes of fyre. The kinges host also was diuided one part vpō the hye mountaynes, ỹ other low beneth: so they went on, takīg good hede, & kepig their ordre, & al they that dwelt in ỹ lād were afrayed at the noyse of their host when the multitude wente forth, and when the weapens smot together, for ỹ host was both great & myghti. Judas also, & his host entred into ỹ battel, and slew .vi.C. men of ỹ kinges armye. Now when Eleatar, the sonne of Saura did se one of the Elephāts decked wyth ỹ kings badge, and was a more goodlye beaste then the other: he thoughte the kynge shulde be vpon him, and ieoparde hym selfe to deliuer his people, and to get hi a perpetuall name.

Wherfore he ranne with a corage vnto the Elephante in the middest of ỹ hoost, smytynge theym downe of both the sydes, and slew many aboute hym. So went he to the Elephantes fete, & gat hi vnder him, and slew him: then fel the Elephant doune vpon him, ād there he dyed. Judas also and his men seing the power of the king and the myghtye violence of his host, departed from thē. And the kinges armye went vp against theym towarde Jerusalem, and pytched their tentes in Jewrye besyde the mounte Syon. Moreouer, the kyng toke truce wyth them that were in Bethsura.

But when they came out of the citie (because they had no vytayles wythin, and the lande laye vntilled) the kynge toke Bethsura, and set men to kepe it, and turned his hoost to the place of the Sanctuary/ & layde sege to it a greate while.

whyle. Where he made all maner ordynaunce: handbowes, fyrie dartes, sackettes to cast stones, scorpyons to shute arowes, and slinges. The Iewes also made ordinaūce against theirs, & fought a longe season.

But in the cytie there were no vytayles, for it was the seuenthe yeare of the warres, and those Heathen that remayned in Jewry had eaten vp al our store And in the sanctuary were few mē lefte for the hunger came so vpon them, that they were scatered abrode euery man to his owne place.

So when Lysias herde that Philippe (whom Antiochus the king while
Mach.vi.b he was yet liuing, had ordened to bring vp Antiochus his sonne, that he might be kyng) was come againe out of Persia and Medea with the kynges hoost, and thought to optaine the kyngdome: He gat him to the kynge in al the haste and to the captaynes of the hoost, and saide: we decrease daylye, and oure vytayles are but small: Agayne, the place
G that we laye sege vnto, is very strong, & it were our parte to se for the realme. Let vs agree wyth these men and take truth with them, and wyth al their people and graunt them to lyue after their lawe as they dyd afore. For they be greued and do al these thinges against vs because we haue dispysed their lawe. So the king and the prynces were content, ād set vnto thē to make peace/ and they receaued it. Now when the kynge and the princes had made ā ende vnto them, they came oute of the castell, and the kyng went vp to mounte Syon. But when he sawe ỹ the place was wel fenced, he brake the othe that he made, and commaunded to destroie the wall rounde aboute. Then departed he in all the haste, and returned vnto Antioch where he founde Philippe haupng dominion of the cytyes. So he fought against him, and toke the cytie agayne into hys hande.

Demetrius raygneth after he had kille de Antyochus & Lysias he troubleth the childrē of Israel thorow the counsel of certen wicked persons. The prayer of the prestes agaynst Nicanor. Judas killeth Nicanor, after he had made his prayer.

The vii Chapter.

In the .Cli. yeare came Demetrius the sonne of Seleucus frō the cyte of Rome with a small companye of me, vnto a cytie of ỹ se coost and there he bare rule. And it chaūced that when he came to Antioch the citye of hys Progenetours, his host toke Antiochus and Lysis, to bryng them vnto him. But when it was told him, he said: let me not se their faces. So the hoost put them to death: Nowe when Demetrius was set vpon the trone of his kingdome, there came vnto him wicked and vngodly menne of Israell: whole captayne was Alcimus, that woulde haue bene made hye preste.

These men accused ỹ people of Israel vnto the kynge, sayinge: Judas & his brethren haue slayne thi frendes, & dryuen vs out of oure owne lande. Wherfore sende now some man (to whom ỹ geuest credence) that he may go and se all the destruccion, which he hath done vnto vs and to the kinges lande, and lett him be punished with all his frendes and fauourers.

Then the kinge chose Bachides a frend
B of hys, which was a man of greate power in the realme (beyond the great water) and faythful vnto the king and sete hym to se the destruction that Judas had done and as for that wycked Alcymus he made him hye preest, and commaunded hym to bee aduenged of the chylderen of Israell. So they stode vp and came with a greate hooste into the lande of Juda, sending messaungers to Judas and his brethren, and speakīge vnto them with peacible wordes: but vnder disceate. Therfore Judas and hys people beleued not theyre sayinge, for they sawe that they were com wyth a great hoost.

After thys came the scribes together vnto Alcimus and Bachides, trusting the best vnto them: And fyrst the Assideans required peace of them, saiynge Alcimus the preest is come of the sede of Aaron, howe can he disceaue vs: so they gaue theym louinge wordes, and swoore vnto theym, and sayde: we wyll
Bla.lxxiv.a do you no harme, neither your frendes,

and

and they beleued them. But the very same daye toke they xl. men of them, and slewe them accordinge to the wordes þ are written: They haue cast the flesh of thy sainctes, and shed their bloud rounde about Jerusalem, and there was noo man that wolde bury them. So there came a greate feare and drede amonge the people, seing: ther was nether truth nor righteousnes in thē, for they haue broken the appointment of other that they made. And Bachides remoued his hoost from Jerusalem, and pytched his tēt at Bethzecha: wher he set forth and toke many of them that had forsaken him: he slew many of the people al so, and cast them into a greate pyt.

Thē committed he the lande vnto Alcimus, and lefte men of warre with hym to helpe hym, and Bachydes hym selfe went vnto the kynge. And thus Alcymus defended hys hye prestlhod, and al such as vexed Israel, resorted vnto hi: In so muche that they optayned þ land of Juda, and dyd muche euell vnto the Israelites.

Nowe when Judas sawe al the mischefe þ Alcimus and his companye had done (yea more then the heathen theym selues) vnto the Israelites: He went forth round aboute the borders of Jewrye, and punished those vnfaithful runnagates, so þ they cam nomore out into the countre. So whē alcimus saw, that Judas and hys people had gotten the vpperhande, and that he was not able to abyde theym: he went againe to the kynge, and laide al the worst of them þ he coulde. Then the king sent Nicanor one of his chefe princes (which bare euell will vnto Israell) and commaunded him, that he should vtterly destroie the people.

So Nicanor came to Jerusalem with a greate hoost, and sent vnto Judas his brethren with frendlye wordes (but vnder dissceate) sayenge: there shal be no warre betwyxte me and you: I wyl come wt a fewe men, to se how ye do with frendship. Upon thys he came vnto Judas, and they saluted one another peaceably: but the enemies were apointed to take Judas by violence. Neuertheles it was told Judas, that he came vnto hym but vnder dyssceate: wherefore he gat hym awaye from hym, and wolde se hys face no more. When Nicanor perceaued that his councell was bewraied, he went out to fight against Judas, besyde Caparsalama: Where there were slayne of Nicanors hoost, v. M. men: the residue fled vnto þ castell of Dauid.

After thys came Nicanor vp vnto þ mount Sion: and the prestes with the elders of the people wente forth to salute him peaceably and to shew hym the burnt sacrifices that were offered vnto the kyng. But he laughed thē to scorne mocked them, defiled their offeringes, and spake disdaynedlye, yea and sore in his wrath, sayenge: If Judas and his hoost be not delyuered now into my hādes, as soone as euer I came againe (I wil fayre wel) I shal burne vp thys house. Wyth þ, went he out in a greate anger. Then the prestes came in, and stode before the aulter of the temple/ weppyng and sayenge: For so muche as thou (O Lorde) hast chosen thys house, that thy name myght be called vpon theri, and that it shoulde be an house of prayer and petition, vnto thy people. Be auenged of thys man and hys hoost and let them be slayne with the swerd, remembre the blasphemies of them and suffre them not to continue eny longer.

When Nicanor was goue from Jerusalem, he pitched his tent at Bethoron and there an hoost met him out of Syria. And Judas came to Adersa with iii. M. men and made hys prayer vnto God saieng: O Lorde because thei messaungers of king Sennaherib blasphemed the, the aungel went fourth & slewe an C.lxxv. thousannd of them: Euen so destroy thou this hooste before vs thys daye, that other people may know, how that he hath blasphemed thy sanctuari and punish him, accordyng to his malycyousnes.

And so the hoostes stroke the felde þ thirtenthe daye of the Moneth Adar and Nicanors hoost was discomfited and he him selfe, was fyrst slayn in the battell. When Nicanors men of warre saw þ he was killed, thei cast awai their weapons and fled, but the Jewes folowed

wed vppon them an whole dayes iourney, from Adazer vnto Gazara, blowynge with the trompettes, and making tokens after them. So the Jewes came forth of al the townes there about, and blew out their hornes vpon them, and turned against them: Thus were they al slaine, and not one of them left.

Then they toke their substaūce for a praie and smote of Nicanors heade & hys right hand (whiche he helde vp so proudly) and brought it with them, and hanged it afore Jerusalem. Wherfore the people were exceadynglye reioysed, And passed ouer that daye in greate gladnesse. And Judas ordeyned, that the same daye (namelye, the .xiii. daye of the moneth Adar) should be kepte in myrth euery yeare. Thus the lande of Juda was in rest a lytle whyle.

¶ Judas considring the power & goodly policy of the romaines maketh peace with thē. The rescript of the romaynes sent vnto the Jewes.

¶ The.viii. Chapter.

Judas hearde also the fame of the Romaynes, that thei were mightye and valeant menne, and agreable to all thynges that are required of them, and make peace with all men, which come vnto them, and howe they were doughtie men of strength. Besides that it was tolde hym of theyr battels and noble actes which they did in Galatia, how he conquered them, and brought them vnder trybute: and what greate thinges, they had doue in Spaine, how that wyth theyr wysdome and sober behaueoure, they had wonne the Mines of siluer and gold that are ther, and optayned all the land, withe other places farre from them: how they hadde discomfited and slayne downe the kynges that came vpon them, from the vtter moost parte of the earth, and how other people gaue them trybute euerye yeare: How they had slayne and ouercome Philyppe and Perses kinge of Cethi, & other more (in battel) whiche had brought their ordinance against thē: how they discomfited great Antiochus kig of Asie (þ would ne des fight wyth thē) hauing an hundred & xx. Elephantes, with horsmen/ charettes, & a very greate hoost: how they toke hi selfe alyue, & ordeined hym (with such as shulde raigne after him) to paye them a greate trybute, yee and to fynde them good suertyes and pledge. besydes all thys, how they had taken from him Judia, Media, and Lydia (his best landes) & geuen them to kynge Eumenus. Agayne, how they perceauyng that Ezekes were comminge to vexe them: sent agaynst them a capitayne of an hoost, which gaue the battayl, slew many of them, led away their wyues and Children captyue, spoyled them, toke possession of their lande, destroied their strong holdes, and subdued them to be their bonde men, vnto this daye: Moreouer, how what as for other kyngdomes and Iles, whych sometyme with stode them, they destroyed them, & brought thē vnder their dominyō: But helped euer their owne frendes and those that were confederate with them, & conquered kyngdomes both farre and nye: and that who so euer herde of their renowne, was afrayed of them: for whō they wolde helpe to their kingdomes, those raigned: and whom it lyked not them to raigne, thei put him down: And howthei were come to great preeminēce, hauinge no kinge amonge them, nether eni man clothed in purple, to be magnified there thorow but had ordened them selues a perlament/ where i there sat iiii. C. and xx. Senatours daylie vpon the councel, to dispatch euer the businesse of the people, and to kepe good ordre: And how that euery yeare they chose a Waize, to haue the gouernaunce of al their lande: to whome euerye man was obediente, and that there was nether euell wil ner discencion amonge them.

Then Judas chose Eupolemus the sonne of Jhon the sonne of Jacob, and Jason the sonne of Eleazar, & sent thē vnto Rome for to make frendshype ād a bonde of loue withe theym: that they might take from thē the bondage of the Ezekes, for the Jewes sawe that the Ezekes wolde subdue the kingdom of Israell. So they went vnto Rome (a very great iourney, and camein to the Perlament, and sayde: Judas Machabeus with his brethren & the people of þ

Jewes hath sēt vs vnto you to make a
bōde of frendshyp and peace wythe you,
and ye to note vs as youre louers & fren
des, And the matter pleased the romai-
nes right well, wherfore it was wryt-
ten vpon the which the romaynes ma-
de a writing in tables of laten ād sent it
to Jerusalē: that they might haue by thē a
memorial of ye same peace & bōd of frē-
shyp, after this maner: God saue ye ro-
maynes & the people of ye Jewes both
by see, and by land, & kepe ye swerde, ād
enemye frō thē for euermore. If ther cō
first any warre vpon the Romaynes or
any of theyr frendes throw out all their
dominion, the people of the Jewes shal
help thē (as ye time requireth) & ye wt all
their hertes. Also they shall nether geue
nor send vnto their enemyes, vitayles,
weapons, money nor shippes: but fulfil
this charge at the Romains pleasure,
& take nothing frō them therfore. Agai
if the people of the Jewes happen first
to haue warre, the romaines shal stande
by the wt a good wil, acordig as ye time
wyl suffre. Nether shal they geue vnto
the Jewes enemyes, vitails, wepōs mo
nye ner shippes. Thus are the Romay-
nes contēt to do, & shal fulfil theyr char-
ge wout diceat. Accoding to the ar
ticles, the romaynes made the bonde wt
the Jewes. Nowe after these ar-
ticles (sayd they) if any of ye parties wil
put to theym, or take anye thinge from
them: they shall doo it wt the consente of
both: & whatsoeuer they adde vnto thē
or take frō thē, it shal stād fast. And as
touching ye euil, ye Demetrius hath don
vnto the Jewes we haue writē vnto hi
saying: wherfor layest ye thy hand pocke
vpon the Jewes our frends & louers: yf
they make any complaynte of the agayn-
ne vnto vs / we shall defende them, and
fyght with thee, by see and by lande.

After the death of Nicanor Demetrius sendeth his
armi agaynst Judas. Judas is slayne. Jonathas is
put in steade of his brother. The strife betwene Jo
nathas and Bachides, Alcimus is taken with the
palsie and dyeth. Bachydes retourneth agayne vn
to the kinge. He commeth vpon Jonathas by the
counsell of certen wicked personnes. & is ouercom
The truce of Jonathas with Bachydes.

¶ The.ix. Chapter.

In the meane season, when Deme-
trius herde that Nicanor and hys
hoost was slayn in the felde, he pro
ceaded further to sende Bachydes and
Alcimus agayne into Jewry, & those
that were in ye right wynge of his hoost,
with them. So they wente forth by the
waye that leadeth vnto Galgala, & pit-
ched their tentes before Mesaloth whi-
ch is in Arbellis, and wanne the citie, &
slewe moch people. In the first moneth
of ye C.lii. yeare, they brought their hoost
to Jerusalē / & rose vp & came to Berea,
wt xx. M. fote men, and .ii. M. horsmen.

Now Judas had pitched his tente at
Laisa, with thre thousand de cholen men.
And when they sawe the multytude of
the other army that it was so great, thei
were sooze afrayed, and manye conueie-
ed them selues out of the hoost. In so
moch that there abode no mo of thē but
viii. C. men. When Judas sawe ye his
hoost fayled him, and that he must ne-
des fight: it brake his hert, that he had
no tyme to gather them together: wher-
fore the man was in extreme trouble.
Neuerthelesse he sayde vnto them, that
remayned with hym: Up, let vs go aga-
ynst our enemyes, paraduentur we shall
be able to fighte wyth them. But they
wolde haue stopped him, sayenge: we
shal not be able, therfore let vs now sa-
ue oure lyues, and turne agayne to our
brethren and then wyl we fight agaynst
them, for we are here but fewe. And Ju
das sayde: God forbyd, that we shulde
fle from them. & therfore yf oure tyme
be come, lett vs dye manfully for oure
brethren, and let vs not slayne our ho-
neur. Then the hoost remoued out of ye
tentes, & stode agaynst them. The hors-
men were deuyded in two partes: the
slyng casters and the archers wente be
fore the hoost, and all the mightye men
were formest in the feld. Bachides him
self was in the right wyng of the batt-
tel and the hoost drewe nye in two part
es, and blew the trompettes. They of
Judas syde blewe the trompettes also,
and the earth shoke at the noyse of the
hostes, and they stroke a felde from ye
morow vntil nyght. And when Judas sa
we that Bachides hoost was strongest
of the right syde, he toke with hym all
the hardy me, and brake the right wyn-
ge of their ordre, and folowed vpō the
vnto the mount Azot

Now when they whych were of the left
wynge, sawe that the right side was

¶ Wath. viii. f
Josephus. xviii
li. xii.

discomfited, they persecuted Judas &
them that were with hym. Then was
there a sore battayll, for many were sla-
yne and wounded of both the partyes /
Judas also hi self was kylled, and ye re-
maunt fled: for Jonathas & Symon toke
Judas their brother, and buried him i
his fathers sepulcre in the cyte of Mo
din. And all the people of Israell made
greate lamentacion for him, & mourned
longe, sayenge: Alas, that thys worthy
shulde be slayne, which delyuered ye peo-
ple of Israel. As for other thinges per-
teyning to the batayles of Judas, the
noble actes that he did ād of his worthy
nesse: they are not written, for thei were
very many.

¶ Josephus. cap. viii. li. xii. Ba 14.

And after ye deth of Judas, wicked men
came vp in al the coastes of Israel, and
there arose all soch as worke vngodlyne
nesse. In those dayes was there a great
dearth in the lande, and all the countre
gaue ouer them selues and theirs vnto
Bachydes. So Bachydes chose wic-
ked men and made thē lordes i ye land.
These sought out and made search for
Judas frendes, and brought thē vnto
Bachides: which auenged him self vpō
thē with greate despite. And there came
so great trouble in Israell, as was not
sens the time that no prophet was sene
there.

Then came all Judas frendes toge
ther, and sayde vnto Jonathas: For so
moche as thy brother Judas is deade,
ther is non lyke him to go forth against
oure ennemies, agaynst Bachides / and
soch as are aduersaries vnto our people.
Wherfore, thys daye we chose the for
him, to be oure prynce and captayne to
ordre oure battell. And Jonathas toke
the gouernaunce vpon hym at ye same
tyme, and ruled i steade of hys brother
Judas. When Bachydes gatt know-
lege therof, he sought for to lie hi: But
Jonathas & Symon his brother, per-
ceaupng that, fled in to ye wildernes of
Thecua wyth all their compani, & pyt-
ched their tentes by the water pole of
Asphar.

Which when Bachydes vnderstode,
he came ouer Jordan wyth all hys hoost
vpon the Sabbath daye. Now had Jo
nathas sent his brother Johna cap-
tayng of ye people, to praie his frēdes ye
Nabuthites, that they wolde sende thē
their ordynaunce, for they had moch.
So the chyldren of Jambry came out
of Madaba, and toke Jhon and all
that he had, and wente their waye wt
al. Then came worde vnto Jona
thas / and Symon his brother, that ye
childrē of Jambry made a greate ma-
ryage, and brought the bride fro Ma-
daba with greate pompe: for the was
daughter to one of the noble princes
of Canaan. Wherfore they remenbred
the bloude of Jhon their brother, and
wente vp, and hyd them selues vnder
the shadowe of the mountayne.

So they lyft vp theyr eyes, and lo-
ked: and beholde, ther was moch a do:
ād greate repayre: for the bryde groome
cam forth, & his frēdes & his brethren
met them wt tympanes, instruments of
musick, and many wepons. Then Jona
thas and they that were with hym, rose
out of their lurking places agaist them
and slew many of them. As for the rem
naunt, they fled into the mountaynes, &
they toke al their substaunce. Thus the
mariage was turned to mourning, and
the noyse of their melody into lamenta
cion. And so when they had auenged ye
bloude of their brother / they turned a-
gaine into Jordan.

Bachydes hearinge this, came vnto
the very border of Jordan with a great
power vpon the Sabboth daye. And
Jonathas sayd to hys company: let vs
get vp, and fight agaynst our enemies:
for it standeth not wyth vs to daye, as
in times past: Beholde, our enemyes ar
in oure waye, the water of Jordane vp
on the one syde of vs, with bankes, fen-
nes and wods on ye other syde, so that
there is no place for vs to departe vn-
to. Wherfooze crye nowe vnto
heauen, that ye maye be delyuered from
the power of youre enemyes. So they
stroke the battell. And Jonathas stret-
ched out his hands to smite Bachides,
but he fled backward. Then Jonathas
and they that were with him lepte into
Jordane, and swymmed ouer Jordane
vnto him, and there were slaine of Ba
chydes syde that daye, a thousāde
men.

Therfor Bachides with his hoost turned agayn to Jerusalem/ & buylte vp the castels and stronge holdes ỹ were i Jewry, Jericho, Emaus, Bethoron, Bethel, Thamnata Phara and Topo/ whyche walles, wyth yates and with lockes and set men to kepe them, that they myghte vse their malice vpon Israell. He walled vp Bethsurah, Gazarah & ỹ castell at Jerusalem also, & prouyded them w men and vitales: He toke also, the chefelte mens sonnes in the countre for pledges, and put them in the castell at Jerusalem to be kepte.

After warde in the C.liii. yeare in ỹ second moneth/ Alcimus commaunded, that the walles of the inmost Sanctuary shulde be destroyd, & ỹ buyldinges of the prophetes also. And when he begane to destroy them the thinges ỹ he went about, were hyndred for he was smytten w a palsey, & hys mouth shut, so that he coulde nomore speake ner cõmaunde eny of his houle cõcerning his busyneſſe. Thus dyed Alcimus in great mysery at the same tyme. And when Bachides sawe ỹ Alcymus was dead, he turned agayne to the kinge, and so the lande was i rest ii. yeares. Then all the vngodly men helde a councell, sayeng: Beholde, Jonathas and his company ar at ease, and dwel without care. Wherefore lett vs brynge Bachides thither, And he shal take them al in one night.

So they went and gaue Bachides thys councel, which arose to come w a great hoost, and sent letters priuely to his adherentes which were in Jewry/ to take Jonathas and those that were wyth hym: but they myght not, for the other had gotten knoledge of theyr deuice. And Jonathas toke. L. men of the countre, (which were the ryngleaders of them (and slew them, Then Jonathas and Symon with their company departed vnto the cytye Bethbessen whiche lieth in the wildernes, and repaired ỹ decaye therof, and made it strong. When Bachydes knewe thys: he gathered all hys hoost, and sent worde to them that were of Jewry. Then came he and layed syege to Bethbessen & fought against it a long season, & made instruments of warre: now Jonathas left hys brother Simõ in ỹ cite, & wet forth hi selfe into the countree, and came with a certayne numbre, and slew Odarres and his brethren and the children of Phasseron in theyr tentes: so that he beganne to be stronge, and to increase in power.

As for Simon and his companye, they went out of the citie, and brent vp the instrumentes of warre, and fought against Bachides, ãd discomfited him. And bachides was sore vexed, because hys councell and trauayl was in vain. Wherfore he was wroth at the wicked men (that gaue hym councell to come in to theyre lande) and slew many of them Then purposed he with hys companye to go awaye vnto hys owne countree: wherof when Jonathas had knowledge, he sent embassadours vnto hym, for to make peace w him and that he shuld delyuer hym his prisoners againe. To the which Bachides consented gladlye/ and did accoding to hys desyre: yea and made an oth, that he should neuer do hi harme all the dayes of hys lyfe. So he restored vnto hym al the prisoners that he had taken out of the lande of Juda, and then turnede and wente hys waye into his owne lande, nether proceaded he any further to come vnto the borders of Juda. Thus Israel had no mor warre. And Jonathas dwelt at Machmas, and beganne there to gouerne the people, and destroyed the vngodly men out of Israell.

¶ Demetrius desireth to haue peace w Jonathas Alexander moueth warre against Demetrius, Demetrius is slayne. The frendshyp, of Ptolomeus and Alexander.

¶ The.x. Chapter.

In the.c. xl. yeare came Alexander ỹ sonne of noble Antiochus, & toke Ptolomais whose citesens receaued hi and ther he raygned. Whe Demetrius herde therof, he gathered ã exceading greate hoost, and went forth agaynst him to fight. Wherfore Demetrius sent letters vnto Jonathas with louing wordes, and praysed him greatly. For he sayd, we wyl first make peace with hym, before he bynde hym selfe w Alexander against vs, els he shal remẽbre the euell that we haue done against hym

A Jonathas made hye prest.

hym, his brother ãd his people. And so he gaue Jonathas leaue to gather an hoost, to make weapons and to be confederate wyth hym, and commaunded the pledges that were in the castel to be delyuered vnto hym.

Then came Jonathas to Jerusale, and red the letters in the audience of al the people, and of them that were in the castel and therfor were they sore a ferd, because they hearde, that the kinge had geuen hym lycence to gather an hoost. Thus were the pledges delyuered vnto Jonathas, whyche restored them to theyr elders. Jonathas also, dwelte at Jerusalem, and beganne to buylde vp and to repayre the citie: commaunding e the workemen, to wal it, and the mount Sion round aboute wyth free stone to be a stronge holde/ and so they dyd. As for the heathen that were in the castels, which Bachides had made vp, thei fled, so that euery man left the place, & went into hys owne countree. Only at Bethsura, remayned certayne of the Jewes, whych had forsaken the law and commaundementes of God: for Bethsura was theyr refuge.

Now when kinge Alexander hearde of ỹ promyses that Demetrius had made vnto Jonathas, & when it was told him of the battayles and noble Actes, whiche he and hys brethren had done, ãd of the great trauailes that they had taken: he sayd: where shal we fynd such a man? well, we wyl make him our frend and be confederate with him, vpon this he wrote a letter vnto hym, with these wordes: Kinge Alexander saluteth his brother Jonathas. We haue herde of thee, that thou art a valeaunt man, ãd mete to be our frend: wherfore this day we ordene thee to be the hye prest of thy people, and to be called the kinges frend. (Upon this, he sent hi a purple clothig & a crowne of golde) ỹ ỹ mayest cõsydre what is for oure profyt, & kepe frendship toward vs. So in ỹ. vii. moneth of ỹ C lx yeare vpon the solẽpne feast day of ỹ tabernacles, Jonathas put the holi raiment vpon hym. Then gathered he an hoost, and made many weapons. Which when Demetrius herde, he was meruelous sory, & sayd: alas, what haue we done, ỹ Alexander hathe preuented vs in geuynge the frendshyp of the Jewes, for his owne defence. Yet wyll I write louynglye vnto them also, yee & promyse them dyguftyes and rewardes, ỹ they maye be of mi syde. Whervpõ he wrote vnto them these wordes: Kyng Demetrius sendeth greting vnto the people of the Jewes. Where as ye haue kepte your couenaunt to ward vs, and cõtynued in our frendshyp, not enclyning to oure enemyes we were glad, when we herde therof, Wherfore remayne styl & be faythfull to vs: and we shall wel recompense you for the thinges, that ye haue done on oure partye: we shall release you of many charges, ãd geue you rewardes. And now I dyscharg you & all the Jewes from tributes, I for gene you the customes of salt, ãd release you of the crowne taxes, of the thirde parte of sede, and half of ỹ frute of trees, which is myne owne dewty. These I leaue for you/ from this daye forth: so ỹ they shall not be taken of the lande of Juda ner of the three cities whiche are added thervnto out of Samaria ãd Galilee/ from this day forth for euermore. Jerusalem also with all thinges belonging therto, shal be holy and fre, ye the tithes and tributes shall pertayne vnto it. As for the power of the castell which is at Jerusalem, I remitte and geue it vn to the hie prest, that he mai set in it such men, as he shall chose to kepe it. I freely deliuer all the Jewes that are prisoners thorow out all my realme: so that euery one of them shalbe fre from paying any tribut, yee euen of their catell. All the solẽpne festes, Sabbathes, newmones, the dayes appointed, ỹ thre dayes before and after the feast shalbe fre for all the Jewes in mi realme: so that in them no man shal haue power to do enithing, or to moue any busines against ani of thẽi ani maner of cause. There shall xxx. M. also of the Jewes be written vp in the kinges hoost, ãd haue their wages payed, as all other men of warre of the kinges shulde haue: and of them shalbe ordened certaine, to kepe ỹ kinges strong holdes: yee and some of thẽ shalbe set ouer the kinges busines ỹ they may faithfully deale with ỹ same,

The Jewes also shal haue princes of their awne, & walke in their owne lawes, as the king hath commaunded in ỹ lande of Juda.

And the thre cytyes that are fallen vnto Jewry from the countre of Samaria and Galilee: shalbe taken as Jewry/ād be vnder one: neither be subiect
E to anye straunge Lorde/ but to the hye preest. As for Ptolomais and the lande perteynynge therto, I geue it vnto the Sanctuary at Jerusalem, for the necessary expences of the holy thinges. Moreouer, I wyl geue euery yere xv. thousand Sycles of syluer out of the kynges checker (whych pertaineth vnto me) to the woorcke of the temple: yee & loke what remaynneth (which they that had our matters in hande in tymes past, haue not payed) that same shall they geue vnto them also. And besydes all thys, ỹ .v. M. sycles which they toke yearly of the rentes of the Sānctuary, shal belonge vnto the preastes that do seruice. Item, whosoeuer they be that fle vnto the temple at Jerusalem or with in the liberties therof, where as they are fallen into the kings daunger for eny maner of busynes, they shall be pardoned, and all the goodes that they haue i my realme, shalbe fre. For the buyldynge also and repayrynge of the woorke of ỹ Sanctuari/ expenses shalbe geuen out of the kinges Checker.

1. Mac. viii. b But when Jonathas and the people herde these wordes, they gaue no credēce vnto thē, neyther receaued them: for they remembred the greate wyckednesse that he had done vnto Israel, and how sore he had vexed them. Wherfore thei agreed vnto Alexander, for he was a prince that had dealt frendly wyth thē and so thei rode by him allwaie. Then gathered kyng Alexander a great host, and broughte his armie against Demetrius. So the two kinges stroke battaill together, but Demetrius host fled, and Alexander followed after & fell vpon them. A mightie sore feelde was it, continuing till the Sunne went downe, and Demetrius was slayne the same day.

Josephus cap. vi. lib. xiii. Ambassadours vnto Ptolomy the kinge of Egipte w these wordes, saying: For so much as I am come agayne to my realme, and am set in the trone of my progenitors, and haue gotten the dominion, ouercomed Demetrius, conquered the lande, and striken a felde with him, so that we haue discomfited both him and hys host, and syt in the trone of hys kingdome: Let vs nowe make frendshyp together, geue me thy daughter to wyfe, so shal I be thy sonne in lawe, and both geue the rewardes, and her dignitie. Ptolomy ỹ the kinge gaue answere, saying: Happye be the daye wherin thou arte come agayne to the land of thy progenitours and set in the trone of theyr kingdome. As now wyll I fulfyl thy writting: but mete me at Ptolomais / that we maye se one an other, and that I maye marye my doughter vnto thee accordīg to thy desyre. So Ptolomy went out of Egipt, with his doughter Cleopatra, and came vnto Ptolomais in the. Clxii. yere: where the kinge Alexander mette hym, and he gaue Alexander his daughter Cleopatra, and maried them at Ptolomais w greate worshippe, lyke as the maner of kinges is to be. Then wrote kinge Alexander vnto Jonathas that he shuld come and mete hym. So he went honorably vnto Ptolomais and ther he met the two kinges, and gaue them greate presentes of gold and syluer, and founde fauoure in theyr sight. And there came together agaīst Jonathas certayn wicked men and vngracious persons of Israell, making complaintes of hym but the kinge regarded them not.

As for Jonathas the kynge commaunded to take of his garments, & to cloth hym in purple: & so they dyd. The the kinge appointed hym to syt by hym and sayde vnto his princes: Go wythe hym into the myddest of the citie, & make a proclamacīō, that no mā complaine agaynst hym of any mater, and that no man trouble him for anye maner of cause.

So

So it happened that whē hys accusers saw the worshyp which was proclaimed of him: & that he was clothed in purple, they fledde euerichone. And the kynge made much of hym/ wrote him amonge his chefe frendes, made him a duke, & partaker of his dominion. Thus Jonathas wente agayne to Jerusalem with peace and gladnesse. In the C. lxv. yere came Demetrius the Sonne of Demetrius from Creta into hys fathers lande: wherof when Alexander herde tel he was vyght sorye/ and retourned vnto Antioche. And Demetrius chose Appollonius (which had ỹ gouernaūce of Celosyria) to be hys captayn.

1. Mac. xiii. a So he gathered a greate hooste and came into Jamnia, & sēt word vnto Jonathas the hye preest, sayeng: Art thō wilfull vs thy selfe alone? As for me/ I am but laughed to scorne ād shamed because thou prouoste thy strengthe against vs in the mountaines. Now ther fore yf ỹ trustest in thine owne stregth come downe to vs in the plaine feelde and there let vs proue our strength together: thou shalte fynde, that I haue
D halcaunte men of warre with me: and shalt know whom I am, and the other ỹ stand bie me. Which saie, ỹ your fote is not able to stāde before oure face, for thy fathers haue bene twyse chased into their owne lād. And now, how wilt ỹ be able to abyde so great a hoste of horsmē and fotemen in the feld, wher as is neither rocke stone nor place to fle vnto?

When Jonathas herde the wordes of Appolonius, he was moued in hys mynde: wherfore he chose .x. thousand mē and went oute of Jerusalem, and Symon hys brother met him for to help hi And they pitched theyr tentes at Joppa, but the citie kept hym forth, for Joppa was an holde of Apollonius. Then Jonathas layd sege to it, and they that were in the citie, for berye feare let them in: and so Jonathas wanne Joppa. Appollonius hearing of thys brought thre thousād horsmen with a great hoste of fotemē, & went as though he wold go to Azotus and came immediatlye into the playne felde, because he had so manye horsmen, and put hys trust in them.

So Jonathas folowed vppon hym to Azotus, and ther they stroke a battaill. Now had Appollonius left a thousāde horsemen behinde thē, preuelye in their tentes. And when Jonathas knew that such waite was laied behinde thē, they went roūde aboute the enemies hoost, and shot dartes at the people from the morynge to the euenynge. As for Jonathas people, they kepte their order as he had cōmaunded thē, ād the enemies horses were euer labouring.

Then brought Simō forth his host & set them against the fotemen. For the horsemen were wery alredy. So he discomfited them, and they fled. And they that were scatered in the feelde, gat thē to Azotus, & came into the tēple of Dagon their Idol, ỹ they might ther saue their liues, but Jonathas set fyre vpon Azotus, and al the cities round aboute it, and toke their goodes and brent vp the tēple of Dagon w al the that were fled into it.

1. Mach. xi. b Thus were slaine and brent welnie. viii. M. men. So Jonathas remoued ỹ hoste from thence, and brought them to Ascalon: where the men of the citie came forth, and met them w greate worshyp. After thys wente Jonathas and hys host againe to Jerusale, w greate substaunce of good. And when kinge Alexander herd these thinges, he thought to do Jonathas more worshyp/ and sente him a coler of golde, as the vse is to be geued vnto such as ar the kinges nere bloude. He gaue him also the cytie of Accaron (w the landes belonging therto) in possession.

The dyssencyon betwixt Ptolomeus & Alexander, his sonne in lawe, The death of Alexander. Demetrius raigneth after the death of Ptolomeus. Syō is beseged of Jonathas, Demetrius, seing ỹ no mā resisted him, sent his army againe, Triphō moueth Antiochus agaīst Demetrius, Demetrius is beate red by the succor of Jonathas. After his discomfeyture he breaketh his couenaunt ỹ he had made.

The. xi. Chater

Joseph. cap. vii. lib. xiii. AND the king of Egypt gather an hoost (like ỹ sand ỹ lieth vpon ỹ sea shore) w many shippes: & went a boute thorow out all create to optaine the kyngdomme of Alexander, and to ioyne it vnto hys owne realme.

Vppon thys he toke hys iourneye vnto Syrya, and was letten into the

the cytye

the cities, and men came forthe to mete him: for king Alexãder had cõmãnded yͤ so to do, because he was his father in lawe. Nowe when Ptolomy entred into eny citie, he left mẽ of warre to kepe it, and thys he did thorow all the Cities. And when he came to Azotus, they shewed him the temple of Dagon and Azotus that was brent vp, wͤ the other thynges, which were destroyed, the deed bodies caste abroade, and the graues yͤ they had made by the way side, for such as were slayn in yͤ feld: And told yͤ king that Jonathas had done all these thinges to the intente they might get hym euel wyl. But the king said not a word therto. And Jonathas met the kyng wͤ greate honoure at Joppa / where theye saluted one another, and toke ther rest. So when Jonathas had gone wyth yͤ kinge / vnto the water that was called Elutherus, he turned againe to Jerusalem. Now Ptolomy had gotten the dominion of yͤ cyties vnto Seleucia vpon the sea coast imagenig wicked counB cels against Alexander, and sent embassetours vnto Demetrius, saying cõ let vs make abond betwixt vs, so shal I gyue yͤ my daughter that Alexander hathe / and thou shalt raygne in thi fathers kynge dome. I repente that I gaue Alexander my daughter / for he goeth about to sle me. And thus he sclaundred Alexander, because he wold haue had his realme.

Thus he toke his daughter from him, gaue her vnto Demetrius, ād forsoke Alexander, so that his malice was openly knowē. And Ptolomy came to Antioche, where he set two crownes vpon his owne hed yͤ crowne of Egypte and of Asia: In the meane season was kynge Alexander in Cilicia, for they that dwelt in those places, had rebelled a gayns him. But when Alexander herde of this, he came to warre agaynst him. So kyng Ptolomi brought forth his host and met him with a myghtye power, and chased him away. Then fled Alexander in to Arabi, ther to be defended, and kynge Ptolomis honoure increased. And zabdiel the Arabian smote of Alexanders head, and sente it vnto Ptolomy.

But the thyrd daye after, dyed kynge Ptolomy him selfe: and they whome he had set in the strong holdes, wer slaine of those that were win the cyties. And Demetrius raigned in the hundreth & seuen and fyrtie yeare..

At the same time gathered Jonathas them that were in Jewry to laye siege vnto the castel which was at Jerusalem, and so they made many ingrumẽtes of warre against it. Then wente there certaine vngodly persons (which hated their owne people) vnto kyng Demetrius, and told him, that Jonathas besieged the castel. So when he herde it, he was angrie, and Immediatlye came vnto Ptolomais / ād wrote vnto Jonathas, that he shoulde not laie siege to yͤ Castel, but come and speke with hym in al the haste. Neuertheles when Jonathas herde this he commaunded to besege it. He chose also certayne of the elders and prestes of Israel, and put him selfe in the parel, and toke wͤ him gold, siluer, clothing and diuers presentes: & went to Ptolomais vnto the king, and fownde him gracious.

And though certain vngodly men of his owne people made complaintes vpon him, yet the kinge intreated hym, like as his predecessours had done before: & promoted hi i the sight of al his frendes, confirmed hi i the hye prestlhed with al the worship yͤ he had afore, and made him his chefe frende. Jonathas desired yͤ king also that he wold make Jewry free, wͤ the thre head cities of Samaria and the landes perteinyng therto: vpon this did Jonathas promise hi thre C talentes. Where vnto the kyng consented, and gaue Jonathas writig of the same, conteyninge these wordes.

King Demetrius sendeth greting vnto his brother Jonathas ād to the people of the Jewes. We sende you a copy of the letter which we did write vnto our elder Lasthenus, concernig you that ye shuld know it.

kyng Demetrius sendeth gretinge D vnto Lasthenus his elder. & for yͤ faithfulnes yͤ oure frendes the Jewes beare vnto vs, and for the louyng kyndnesse which they bare toward vs: we are determed to do them good.

Wherfore

Wherfore we ordeyne all the coastes of Jewry with the three cyties, Lyda and Romatha (whiche are added vnto Jewry and from Samaria) and al the landes pertaining ther vnto, to be frely separated for such as do sacrifice in Jerusalem: both concerninge the paimentes which yͤ king toke yearly afore time, and the frutes also of the earth and trees. As for other tithes ād tributes that belonged vnto vs, we discharge theym therof from this time forth. In like maner we graunt vnto them al the custões of salte croun tates which wer brought vnto vs. And this fredome shall they haue firme and stedfast, from this time forth for euermore. Therfore se that ye make a copy of our letters, and deliuer it vnto Jonathas: that it maie be kepte vpon the holy mounte in a conuenyent place.

After thys, when Demetrius the kynge sawe that his lande was in rest, and that no resistaunce was made him, E he sent awaye al his hoost euery man to his owne place, except an army of straũgers, whome he brought from the Iles of the Heathen, wherefore all his fathers hoost had euel will at him. Now was there one Triphon (that had bene (1.Mac.xii.a of Alexanders parte afore) whiche whe he sawe that all the hoost murmured against Demetrius: he went to Emalcuel the Arabiã (that brought vp antiochus the sonne of Alexandria) and late sore vpon him, to delyuer hym thys yonge Antiochus: that he might raigne in his fathers stede. He tolde him also what greate euel Demetrius had done, and how his men of warre loued him not: & so remained there a longe season.

And Jonathas sẽt vnto king Demetrius, to driue the out which were in yͤ castel at Jerusalē & in the other refugyes for they did Israel grete harme. So Demetrius sent word vnto Jonathas, saiyng: F I wil not only do these thinges for the & thy people, but at time conuenient I wil do both the & thy people great worship. But nowe yͤ shalt do me a pleasure, if yͤ wilt send me mẽ to help me: for al mine army is gone fro me. So Jonathas sent hi. iii. M. strong mẽ vnto Antioch, & they came vnto the kyng, wherfore yͤ kinge was very glad at their cõmynge But they yͤ were of yͤ citie (euen an. C. M. men) gathered them togeither / and wolde haue slaine yͤ king, which fled in to hys courte: & the cytyens kepte the stretes of the citie, & be ganne to fyght. Then the kynge called for the Jewes help / which came vnto hym altogether and wente abroade thorowe the cytye, and slewe the same daye an C. M. mẽ: set fire vpon the cytie, gat many spoples in that daye, and delyuered the kynge. So when the cytesins sawe that the Jewes had gotten their wil of the cytye, and they them selues dyslapointed of their purpose the made their supplicacion vnto the kyng sayeng, Graunte vs peace, and lette the Jewes ceasse from troublynge vs and the cytie, and vpon thys they cast awaye their weapens. Thus they made peace / and the Jewes gat great worship in yͤ sight of yͤ kig, & in yͤ sight of al yͤ wer in his realme, & wer spoke of thorow out the kyngdom: and so they came agayne to Jerusalem with greate goodes.

So the kynge Demetrius sat in the trone of his kyngdome, and had peace in his lande. Neuertheles her dissembled in al that euer he spake, and withG drewe him self from Jonathas, nether rewarded him accordynge to the benefites which he had don for him, but troubeled hym verie sore. After thys came Eryphon agayne wͤ yonge Antiochus whiche raygned and was Crowned de kynge. Then there gathered vnto hym all the men of warre whom me Demetrius had put awat, these fought against Demetrius, which fled and turned his backe. So Triphon toke the Elephantes, and wanne Antioche: And yong Antiochus wrot vnto Jonathas sayinge: I confirme the in thy prestlhod and make the ruler, ouer iiii. countrees, yͤ thou mayst be a frende of the kinges.

Upon thys he sent him golden vessels to be serued in, and gaue hym leaue to drinke in golde, to be clothed in purple and to weere a coller of golde. He made his brother Simon also captayne / frō the coastes of Tirus vnto yͤ borders of Egipt. Then Jonathas toke his iourney, and wente thorow the cities beyond

the

the water (of Jordane) and all the men of warre of Syria gathered them vnto hym for to helpe hym. So he came vnto Ascalon, and they of the citye receaued hym honourably, and from thence went he vnto Gasa, but they would not let hym in: wherfore he layde syege vnto it burnynge vp and spoylynge the places that were about the cytie.

¶ And the citezins of Gaza, submitted them selues vnto Jonathas which made peace with them, but toke of theyre sonnes to pledge, sent them to Jerusalem, and wente thorowe the countree vnto Damascus. Now whē Jonathas herd that Demetrius princes were come into Cades (which is in Galyle) with a great host, purposinge to put Demetrius out from medling of the realme: he came agaynst them, and lefte Simon hys brother, in the lande which came to Bethsura, and layed syege to it a longe season, & discomfited them. So they desyred to haue peace with him, whiche he graunted them, and afterward put them out from thence, toke the citie, and set men to kepe it. And Jonathas vp hys hoste came to the water of Jeneſar, and bytimes in the mornynge gat them to the playn felde of Asor.

And behold, the hoostes of the heathen mette theym in the felde, and layde watche for them in the mountaynes: so that when Jonathas cam against them, the other (which were layde to watche) rose out of theyre places, and fought, & they that were of Jonathas syde, fled euery man, and there was not one of them left, excepte Mathathias the sonne of Absalomus, & Judas the sonne of Calphi the captayn of the hoost. Then Jonathas rente his clothes, layed earthe vpō his hed, made his prayer, & turned again to the in to the feld: wher they fought together, & he put them to flyght. Now whē his owne men that were fled, saw thys they turned againe vnto hi, & helped hi to folow vpō al ther enemies vnto ther tentes at Cades. So ther were slayn of the heathen the same daye. iii. M. men, & Jonathas turned again to Jerusalē.

¶ Jonathas sendeth imbassadors to rome to the people of Sparta to renuethe ye couenaunte of frendship. Jonathas putteth to flight the Princes of Demetrius, & typhon taketh Jonathas by decaite.

¶ The. xii. Chapter.

JOnathas seinge that ye tyme was mete for him, chose certē men ād sent them vnto Rome for to stablish and to renue the frendship with them. He sente letters also vnto Sparta, and to other places in lyke maner. So they wente vnto Rome, and entred into the cōcel and sayd: Jonathas the hye preste and the people of the Jewes sente vs vnto you, for to renue the olde frendship and bonde of loue: Upō this the Romaines gaue thē fre pasporres, that men shuld leade them home into the land of Juda peceably. And this is the copy of the letters that Jonathas wrot vnto ye Spartacians.

Jonathas the hie preest with the elders, preestes, and the other people of ye Jewes, sende greeting vnto the Spartaians their brethren. Ther were letters sent long ago vnto Onias the hye preest from Arius, which than raigned amōg you: that ye are our brethren, as ye wrytinge made therupon/specifieth. And Onias intreated the embassatour, that was sent, honorably, and receaued the letters: wherin there was mencion made of the bonde of loue ād frendship. But as for vs, we nede no such writynges: for why, we haue the holy bookes of scripture in our handes to oure comforte. Neuertheles we had rather sende vnto you, for the renuing of the brotherhode and frendship/leste we shoulde be straunge vnto you/for it is long, sence the tyme that ye sent wordes vnto vs.

Wherfore in the sacrifices that we offer & other ceremonies vpō ther solempne daies ād other, we alwaie remember you (wout ceasing (lyke as reason is/and as it becometh vs to thinke vpon our brethren) yea and are ryght glad of your prosperous honoure.

And thoughe we haue had greate troubles and warres, so that the kynges about vs haue foughten againste vs: yet wolde we not be greuous vnto you nor vnto other of oure louers and frēdes i these warres. For we haue had help from heauen, so ye we are defiled, & oure enemies subdued. Wherfore we chose Numenyus the sonne of Antiochus and Antipater the sonne of Jasō and sent them vnto the Romaynes, for to renue the olde bonde of frendshyppe and loue with them. We commaūded the also to com vnto you, to salute you, and to deliuer you oure letters, concerninge the reputacō of our brotherhod. And now ye shal do right well, to geue vs answere therunto.

And this is the copy of the wryting, which Arius the kynge of Sparta sent vnto Onias: Arius king of the Spartians sendeth greeting vnto Onias the hye preest. It is founde in writinge, that the Spartians and Jewes are brethrē and come out of the generacion of Abraham. And now for so muche as thys is come to our knowlege, ye shal do wel, to write vnto vs of our prosperite. As for vs, we haue written our mīd vnto you: Oure cattell and Goodes are yours, and youres oures. These thynges haue we cōmaūded to be shewed vnto you. When Jonathas herde, that Demetrius princes were come forth to fight against hym wt a greater hoost then afore, he went from Jerusalem, and met them in the land of Hemath, for he gaue them not space to come into hys owne countre. And he sent spies vnto ther tentes, which came againe and tolde hym that they were appointed to come vpon him in the night season. Wherfore whē the sunne was gone downe, Jonathas commaunded his men to watch all the nyght, and to be ready wt weapons for to fyghte: and set watche men round about the hoost. But when the aduersaryes herd that Jonathas was ready wt his men in the battayl, they feated and were afraide in their hertes, and kindled fyres in their tentes, brake vp, and gat them awaie. Neuertheles Jonathas ād his company knew it not tyl ye morning, for they sawe the fyres burnig.

Then Jonathas folowed vpon thē but he myghte not ouertake them, for they wer gone ouer the water Eleutherus. So Jonathas departed vnto the Arabians (whiche were called Zabadei) slewe them, and toke their goodes. He proceded further also, & came into Damascus/and went thorow al that countre. But Simon his brother toke his tourney and came to Ascalon and to ye nexte stronge holdes: departing vnto Joppa, and wanne it. For he herd yt they wolde destroie Demetrius partie: wher fore he sent men of warre in the cyte to kepe it. After this came Jonathas home againe, and called the elders of the people together: ād deuised wt them for to builde vp the strōg holdes in Jewry, and the lawes of Jerusalem, to set vp an hye wal betwyxt the castel and the cytie, for to separate it from the cytie, that it myght be alone, and that men should nether bye nor sell in it.

Upon this they cam together for to buylde vp the citie: and for so muche as the wal vpon the brooke of the west syde (called caphethetah) was fallen down, they repayred it. And Symon set vp Adiadah in Sephilah, and made it strōg settinge portes and lockes vpon it.

Now when Triphon purposed to raigne in Asia, to be crowned, and to slaye ye kinge Antiochus: he was afrayede that Jonathas wold not suffre hi, but fight against him: wherfore he went about to take Jonathas, and to kyll hym.

So he departed, & came vnto Bethsan. Then went Jonathas forth against hym to the battell with fourty thousād chosen men, and came vnto Betsan also, but when Triphō sawe that Jonathas came wt so great an hoost to distroy him, he was afrayed. And therfor he receaued hym honorably, commended him vnto his frendes, and gaue hym rewardes, commaūded his mē of warre to be as obedient vnto him as to him selfe. And sayde vnto Jonathas: why hast thou caused thys people to take soche trauayle/seyng there is no warre betwyxte vs? Therfore sende them home againe, and chose certayn men to wait vppon thee, and come thou wt me to Ptolomais: for I wyll geue it the, wt the other stronge holdes, men of warre and their officers: As for me, I must departe, thys is onlye the cause of my cōmynge. Jonathas beleued him/ād did as he sayde, puttinge away his hoost, which went in to the lande of Juda. He kepte but. iii. M. by him, whereof he sente. ii M. into Galilee, ād one M. wente with him selfe.

Josephus, lib. xiii. cap. xi.

Josephus, lib. xiii.

Nowe

Now as soone as Jonathas entred into Ptolomais, the cytisens sparred the gates of the cittie, and toke him, & slewe al them with the swerde, that came i wt him. Then sente Tryphon an hoost of fote men and horsmen into Galilee ād into the greate plaine felde, to destroie al Jonathas company. But whē they knewe that Jonathas was taken, & al they slaine that waited vponhym: they toke counsel together, and came forthe ready to the battaill. So when they whiche folowed vpon them, sawe that it was a mater of lyfe, they turned backe againe. As for the other/ they went into the land of Juda peaceably, ād bewayled Jonathas, and theym that were wt him ryghte sore. And Israell made greate lamentacion. Then all the Heathen that were round about thē sought to destroie them. For they saide: nowe haue they no captain, nor anye man to helpe them. Therfore let vs ouercome them, and rote oute their name from amonge men.

¶ After Jonathas was taken Simon is chosen captayne, of whom Tryphon takyng hys children & monye for the redemcyon of Jonathas, kylleth him & his children. The grefe of Jonathas. Tryphō killeth Antiochus and possesseth the realme. Demetrius taketh truce wyth Simon. Simon winneth Gaza. He possesseth the tower of Syon. He maketh hys sonne John Captayne.

¶ The. xiii. Chapter.

A Now when Simon herde ỹ Tryphon gathered a great hoost to come into ỹ lande of Juda, and to destroy it: and sawe ỹ the people was in greate fearfulnes and care: he cam vp to Jerusalem, and gathered the people together, ād gaue them exhortacyō, saying: ye know what grete battailes I and my brethren & my fathers house haue stryken for the lawe of the Sanctuary, and what maner of troubles we haue sene, thorowe occasion wherof all my brethren are slaine for Israels sake, and I am lefte alone. And nowe let not me spare myne owne lyfe in any maner of trouble, for I am no beter then my brethren: but kyp saue ge my people & ỹ Sanctuary, our children and our wyues: for all the Heathen are gathered together, to destroye vs of very malice.

At these woordes the hertes of the people were kindeled together, so that they cryed with a loude voyce, saying: Thou shalt be oure captayne in steade of Judas and Jonathas thy brethere, ordre thou oure battel and what soeuer thou commaundest vs, we shall do it. So he gathered all the men of warre, making hest to finisshe all the walles of Jerusalē, which he made strong round aboute. Then sent he Jonathas the sōne of Absalomus with a fresshe hoost vnto Joppa, which droue thē out that were in the castell, and remayned there hym selfe.

Tryphon also remoued frō Ptolomais, wt a great army, to com into the land of Juda, and Jonathas with him inward: And Simon pitched hys tentes at addus before the playne felde.

But when Tryphon knewe that Simon stode vp in steade of his Brother Jonathas, and that he wolde warre against hym: he sente messengers vnto hym, saying: where as we haue kepte Jonathas thy brother, it is for monye that he is awyng in the kinges accōpte, concerninge the busynes that he had in hande. Therfore sende nowe an C. talentes of syluer/ād hys two sonnes for suertie, that when he is letten forthe he shall not forsake vs, and we shall sende hym agayne. Neuertheles Simon knewe, that he dissembled in hys woordes: yet commaunded he the money and children to be delyuered vnto him: least he shulde be the greater enemy against the chylderen of Israell/ and saye: because he sent him not the mony and the chylderen, therfore is Jonathas dead.

So Simon sent him the chylderen and an hundreth talētes, but he dissembled and wolde not let Jonathas goo. Afterward came Tryphon into ỹ lād to destroy it, & wētround about by ỹ way, ỹ leadeth vnto Ador, but whersoeuer they went thyther went Simō & hys host also. Now they that were in the castell sent messengers vnto Tryphon, ỹ he shoulo make hast to come by the wilde wesse/ and to sende them vitayles: & Tryphon made ready al hys horsmenne to come that same night, Neuertheless it was a verye greate snowe, so that he came not in Galaad thim. And when he drewe nye Baschama, he slewe Jonathas and his sonnes there, and then turned for to goo home in to his awne lande.

Then sent Symon for to fet his brothers deed coarse/ and buried it in Modin his fathers cytie. So all Israel bewayled hym wt greate lamentacyon, and mourned for hym very longe. And Symon made vpon the sepulcre of his father and his brethrē a buyldynge hye to loke vnto of free stone behynd and before: and sett vp seuen pyllers, one against another (for his father, hys mother and foure brethren (and set greate pillers round about, with armes vppon theym for a perpetuall memory, and carued shippes beside the armes: that they might be sene of men saylyng i the sea. This sepulcre which he made at Modin, standeth yet vnto this day. Now as Tryphon went forth to walke wt the yonge kyng Antiochus/ he slew him traytorously, & raigned in his stede, crowned him self kyng of Asia, and dyd moch euell in the lande. Symon also buylte vp the castels in Jewry, makynge them stronge wyth hye towres, great walles, portes and lockes, & layed vp vytales i the stronge holdes. And Symon chose certayne men, and sent them to kyng Demetrius: to desyre him, that he wolde discharg the land from all boundage, for Tryphon had spoiled it very sore. Wher vpon Demetrius the kinge answered him, & wrote vnto him after this maner,

Demetrius the king sendeth gretinge vnto Simon the hie prest hys frende, with the elders and people of ỹ Jewes. The golde crowne and precious stone that ye sent vnto vs, haue we receued: & are ready to make a stedfast peace wt you, ye and to wryte vnto our officers, for to release you, concerning the thynges wherin we made you free: ād the appoyntmēt ỹ we make wt you, shalbe fixme and stable. The stronge holdes which ye haue buylded, shal be youre awne. As for eny ouersyghte or fawte commytted vnto this daie, we for geue it, and the Crowne Tare that ye ought vs also. And where as was eny other tribute in Jerusalem, it shal now be no tribute: and loke who are mete among you to be in our courte, let them be written vp, that there maie be peace betwixte vs.

Thus the yocke of the Heathen was taken from Israel, in the hundreth and seuenti yeare. And the people of ỹ Jewes begaune to wryte in their letters and actes on thys maner. In the first yeare of Symon the prest, and prynce of the Jewes.

In those daies wente Symon vnto Gaza, and besieged it rounde about, where he set vp ordinaūce of warre. And wan a towre which he toke. So they ỹ gatt into the towre leapte in the cytie, which was in a greate feare: In so much that the people of the cittie rent their clothes, and clymmed vp vpon the walles wyth their wiues and children besechig Symon to be at one wt them: sayenge.

O rewarde vs not after our wyckednes, but be gracious vnto vs/ & we shal do the seruice. Then Symon for very pyte, wolde fight nomore against them, but put them out of the cittye: and caused the houses (wherin the Images were) to be clensed: and so entred the cytie wyth Psalmes of prayse, geuynge thanckes vnto the Lorde. So when he had cast al abhominacyons out of ỹ cytye, he set suche men in it as kepte the lawe of God and made the cyte strong, and buylded a dwellyng place for him selfe.

Now when they in the castel at Jerusalem were kepte so streatlye, that they could not come forth nor into the countre/ & might nether bie nor sel: they were very hongry, and many of them famished to death: In so muche that they besought Simon to be at one with them, which he graunted them. So he put them out from thence, & clensed ỹ castel from filthines. And vpon the xxiii. daie of the second moneth in the. C. lxxi. year they entred into it wt thākesgeuing ād braūches of palme trees, wharpes, crowdes, cimbales, & lutes syngig psalmes and sōges of praise vnto god, for that the greate enemye of Israel was ouercome.

And Symon ordened that the same

daye shulde be kept euery yeare in gladnes, and made strong the hil of the tẽple that was beside ẏ̄ castel, wher he dwelt hym selfe with hys company. Symon also perceauinge that Jhon hys sonne was a mighty man of armes, made hi captaine of al the hostes, and caused hi to dwell at Gaza.

Demetrius is ouercome of Arsaces. Symon being captaine there is great quietnes in Israel. The couenaunt of frendshyp with the Romanes & with ẏ people of Sparta is renued.

¶ The.xiiii. Chapter.

A IN the .Clxii. yeare, gathered kinge Demetrius hys hooste and departed vnto Media, to get hym helpe, for to fight against Typhon. Nowe when Arsaces the kinge of Persia and Media herd, that Demetrius was entred within hys borders, he sent one of his Princes to take hym alyue, and to bringe hym vnto hym. So he wẽt & slew Demetrius host, toke him selue, brought hym to Arsaces, which kepte hym in warde. And all the lande of Juda was in rest, so longe as Simon lyued for he sought the welthe of his people, therefore were they glad to haue hym for there ruler, and to do him worshippe all waye. Symon wãne the city of Joppa also for an haué toune, and made it an intraunce in to the Iles of ỹ̄sle. He enlarged the borders of his people, & conquered them more lande: He gathered vp many of theyr people that were prisoners: he had the dominion of Gasa, Bethsura and the castel, whych he clensed from fylthynes and there was no man that resisted hi: So that euery man tylled his grounde in peace, the lande of Juda and the trees gaue theyr frute and encrease. The elders sate all in iugement, & toke theyr deuise for the welthe of the lande: the yonge men put on worshyp and harnes vpon them. He prouided bitalles for the cities, and made goodly stroge holdis of thẽ: so that the fame of hys worshyp was spokẽ of vnto ỹ̄ ẽd of ỹ̄ world. For he made peace thorow out the lande, and Israell was full of myrth and ioye. Euery man sat vnder his vyne and fyge trees and ther was no man to fray thẽ awaye.

Lege 1. vbi. 8. iii. Me, fiii. b

There was none in the lande to fyght agaynst them, for then the kynges wer ouercome. He helped thosethat were in aduersyte amonge his people, he was diligent to se the law kepte: as for soch as were vngodly and wycked he toke them away. He set vp the Sanctuarye, and encreased the holy vessels of the temple.

When the Romaynes and Sparcians had gotten worde, that Jonathas was dced, thei were right sory. But whe they herde that Symon his brother was made hye prest in his stede/and howe he had wonne the lande agayne with the cyties in it: they wrote vnto hi in tables of latyn, to renue the frendshyppe, and bonde of loue/whiche they had made afore with Judas and Jonathas his brethren. Which wrytynge were redde before the cõgregacyon at Jerusalem.

And thys is the copy of the letters/ that the Sparcians sent: The Senatours and citeins of Sparta send greting vnto Simon the great prest w ỹ̄ elders, prestes/and the other people of ỹ̄ Jewes their brethren: When youre embassytours that were sent vnto oure people/certified vs of youre worshippe honoure & prosperous wealth: we were glad of their comynge, and haue wryten the earand which they spake before the counsell of the people: namely, ỹ̄ Numenius the sonne of Antiochus, & Antipater the sonne of Jason the Jewes embassitours are come vnto vs for to renue the old frendshyppe w vs: Wpon this the people consented, that the men shulde be honorably intreated, and that the copi of their earande shulde be writen in the special bokes of ỹ̄ people for a perpetuall memory vnto ỹ̄ Sparcians: yee and that we shulde sende a copi of the same vnto Symon ỹ̄ great prestе.

(1.Mac.viii. and.xiii.

After this did Symon sẽd Numenius vnto Rome, with a golden shilde of a thousaund pounde weight to confirme the frendshyp with them: which when the Romaynes vnderstode, they saide: what thankes shall we recompence again vnto Simon and his children? For he hath stablished his brethren, & ouercome the enemies of Israel. wher-

wherfore they graunted hym to be free And all this wrote the Jewes in tables of latine, and nayled it vnto the Pillers vpon the mounte Sion. The copy of ỹ̄ writinge is thys: The.xviii. daye of the moneth Elul in the Clxii. yeare in the thirde yeare of Simon the hyghe preast in the great congregation of the prestes, rulers of the people, and elders of the countree at Jsarame, were these wordes openly declared:

For so much as ther was much warre in our lande, therfore Simon the sõne of Mathathiah (come of the chyldren of Jared) and his brethren, put thẽselues in parel and resisted the enemies of theyr people, that theyr sanctuarye & lawe might be mainteyned & dyd theyr people greate worshyppe. Jonathas in lyke maner, after that he had gouerned hys people and bene theyr hye preste died, and lyeth buried besyde hys elders.

After that wold theyr enemyes haue troden theyr holy thynges vnder fote, destroyed theyr land ãd vterly wasted theyr sanctuary. Then Simon withstode them, and fought for his people, spẽt muche of hys owne moneye, weapened the valeaunte Menne of hys people, gaue them wages, made strong the cyties of Juda with Bethsurah that lieth vpon the borders of Jewry (wher the ordinaunce of theyr enemyes laye some tyme) and set Jewes there for to kepe it.

F He made fast Joppa also which lyeth vpon the se, & Gaza ỹ̄ bordreth vpon Azotus (where the enemyes dwelt afore) after he set Jewes to kepe it, ãd what soeuer was meate for the subduinge of the aduersarpes, that layed he therin.

Now when ỹ̄ people saw ỹ̄ noble actes of Simon, & what worshyp he purposed to do for thẽ, his godly behauiour, & faythfulnes which he kepte vnto thẽ/ & how he sought by al wayes ỹ̄ wealth of hys people, because he dyd all thys, therfore they chose hi to be theyr prince and hye prest: and in hys time they prospered well by hi, so ỹ̄ the heathen were take out of their land: & they also which were in the citie of Dauid at Jerusalẽ in the castel (wher they wente oute and defyled al the thynges ỹ̄ were aboute ỹ̄ Sanctuary, & dyd greate harme vnto clenlynes) and Symon put men of the Jewes in it, for the defence of ỹ̄ lande and the cytie, and set vp the walles of Jerusalem.

And kynge Demetrius confirmed him in his hye prestlhode, made him his frende, and dyd him greate worshipe. For he herde that the Romayns called the Jewes their frendes, louers & brethren: how honorably they receued Simons embassytours: how the Jewes and prestes consented that he shulde be their prynce and hye prest perpetually (tyll God rayled vp the true prophet) & that he shuld be their captayne, to care for the Sanctuary, and to sett officers vpon ỹ̄ workes therof ouer the land, ouer the wepẽ/ouer the houses of defẽce to make prouision for the holy thinges, and to be obeyed of euery man, & all the wrytynges of ỹ̄ lande to be made in his name, that he shuld be clothed in purple and golde, and that it shulde be laufull for none of the people nor prestes to breke eny of these thynges/ to withstande hys wordes, nor to call eny congregacyon in the land without him: that he shuld be clothed i purple, and weare a colar of gold: And yf there were eny which disobeyed or brake this ordinaunce, that he shuld be punished.

So all the people consented to alow Simon, and to doo accordynge to these wordes. Symon also him selfe toke it vpon hym, and was contente to be ỹ̄ hye prest, the captayne and prynce of ỹ̄ Jewes and prestes, and to gouerne thẽ all. And they commaunded to make this wrytynge in tables of latyn, and fasten it vnto the compas of the Sanctuary in an open place: and to laye vp a copy of the same in the treasury, that Symon ãd hys posterite migh haue it.

¶ Antiochus maketh a couenaunt of frendshyp w Simon. Typhõ is percequited. The Romaynes write lettres vnto kinges & nations in ỹ̄ defence of the Jwes. Antiochus refusing ỹ̄ helpe that Simon sente him, breketh his cõuenaunt.

¶ The.xv. Chapter.

A MOreouer, kyng Antiochus the sonne of Demetrius sent lettres from the Iles of the se, vnto Symõ the hye prest and prince of

¶ Cc.ii the

the Jewes, and to al the people, contey
nyng these wordes: Antyochus ꝑ kyng
sendeth greting vnto Symon the hye
prest and to the people of the Jewes.
For so muche as certayne wicked men
haue gotten the kyngedom of our pro-
genytoures, I ā purposed to chaleg ꝑ
reame agaī, & to reuoke it to ꝑ old estate
Wherfore I haue gathered a greate
host & made shyppes of warre: that I
maye goo thorowe the countre/ and be
auenged of thē whiche haue destroyed
oure lande, and wasted many cityes in
my realme. And therfore now I make
thee fre also from all the tributes, wher
of all kyngis my progenitours haue
discharg d the, and from other custo-
mes (wher frō they haue releced thee)
whatsoeuer they be: yes I geue thee lea
ue to smyte money of thyne awns with
in thy lande. As for Jerusalem/ I wil
that it be holy and free: and al the we
apens and houses of defence whiche ꝑ
hast builded and kepeit in thyne hādes
B shall bee thyne. Where as eny thyng is
or shall bee awnge vnto the kynge. I
forgyue it thee. from thys tyme forth
for euermore. And when wee haue ob-
tayned our kyngdome we shall do thee,
thy people and the temple great worsh-
ippe: so that youre honoure shall bee
known thorow out the whole worlde.
In the. CLxxiii. yeare went Antioch⁹
in to his fathers lande, & al the men of
warre came together vnto him, so that
fewe were left with Tryphon. So the
kyng Antiochus folowed vpō him, but
he fled vnto Doza, which lyeth by the
see syde: for he sawe that there was mis
chefe commynge vnto hym, & that his
host had forsaken hi. Thē came Antio-
chus vnto Doza w an hūdreth & twen
tye thousand men of armes vpon fote,
and eyght thousand horsmen. So hecō
passed the citie rounde aboute: and the
shippes came by the see. Thus they ver
ed the city by lād & by water, in so much
ꝑ thei suffered no man to go in nor out.
1.Mac.xiiii.d In the meane season came Numeny
us (and they that had bene with hi frō
the cytie of Rome, hauynge letters writ
ten vnto the kynges, and prouynces /
C wherin were conteined these wordes:
Lucius the Mayr of Rome sendeth gre
tyng vnto Ptolomy the king. The em-
bassitours of the Jewes oure frendes
beynge sent from Symon the hye prest
and from the people of the Jewes, cāe
vnto vs, for to renue the old frendship
and bonde of loue/ and brought a
shylde of golde, weyenge a thousande
pounde/ which we were content to rece
ue of thē. wherfor we thought it good
to wryte vnto the kynges and prō-
uinces, to do thē no harme, nor to take
part agaynst them, their cyties ner cō
trees nether to maynteyne their enemi-
es agaynst them. If there be eny wick-
ed personnes therfor fled from their cō
tree vnto you/ deliuer theym vnto Sy-
mon the hye prest: that he maye punyth
them accordynge to their owne lawe.
The same wordes wrote the Romay
nes also vnto Demetrius the kyng, to
Attalus, Traba, Arsaces, & to all regy
ons: as Samsanes, to them of Spar
ta, Delo, Mido, Sydon, Caria, Sa-
mos, Pamphilia, Lycia, Halicarnassum,
and to ꝑ Rhodes, to Faselis, Coo, Sy
da, Arado, Gortina, Gnydum / to Cy-
pres and to Cyren. And of euery lettre
D they sent a copy to Symō the hye prest
and to the people of ꝑ Jewes. So An
tiochus ꝑ kyng brought his host vnto
Doza the seconde tyme, to take it: whe
re he made diuerse ordinaunce of war
re/ and kepte Typhen in that he shuld
not come forth. Then sent Simon An-
tiochus two thousande chosen men to
helpe hym with gold, syluer and other
plenteous geer: Neuertheles he wold
not receaue them, but brake al the coue-
naunt which he made w Symō afore,
and withdrewe him self from him.
He sent Athenobius also a frende
of hys vnto Symō, for to reason wyth
him sayynge: Ye witholde from Jop
pa and Gaza (with the castell that is at
Jerusalem) which are cyties of my real
me, whose borders ye haue destroyed
and done greate euell in the lande, ha-
uing the domination in many other pla
ces of my kyngdome. Wherfore delyy-
uer now the cyties which ye haue taken
w the tributes of the places that ye ha
ue rule vpon wout ꝑ borders of Jew
ry: Or els geue me. v. hundreth talētes,
if no we shal come & fight against you

So Athenobius the kinges frende
came to Jerusalem and when he sawe
the greate worshyp and honour of Si-
mon, in golde / Syluer, and so greate
plenty of ornamentes he marueled and
told Simon as the king commaunded
hym. Then answered Symon and say-
de vnto hym: As for vs we haue nether
1.Mac.xv.d taken other mens lande, nor wytholden
them, but onelye oure fathers herytage,
which oure enemies had vnrightuously
in possession a certayn tyme. Thys herit-
tage of our fathers haue we chalenged
in processe of tyme. And where as thou
complaynest concerninge Joppa and
Gaza, they dyd great harme to our peo-
ple and in oure lande, yet wyll we geue
an. C talentes for them.
Neuertheles Athenobius answered
I hym not one worde, but turned agayne
wrothfully vnto the kinge, and tolde hi
all these wordes, and the greate dignite
of Simon wyth al that he had sene and
the king was very angry. In the meane
tyme fled Tryphō by shippe vnto Orth-
sosayda. Then the kinge made Cende-
beus captayn of the sea coast, and gaue
hym an hoste of foteme and horsemen,
commaunding hym co remoue the hoost
towarde Jewrye, and to buylde vp the
citie of Cedron, to make vp the portes,
and to warre agaynst the people of the
Jewes. As for the king hym self, he fo-
lowed vpon Tryphon. So Cendebeus
came vnto Jamnia, and began to vexe
the people to treade downe Jewry, to ta
ke the people prisoners, to slay them ād
to buylde vp Cedre, where he set horsme
and other men of warre, that they might
come forth and go thorow the stretes of
Jewrye/ lyke as the king had comman
ded hym.

Cendebeus the Captaine of Antiochus hoste is put to flight of the sonnes of Simon Ptolomeus the sō ne of Abobus killeth Simon yhis two sōnes & a bā ket. Johā killeth them & lyeth in wayte for hys lyfe.

¶ The .xvi. Chapter

Then came Jhon vppe from
Gaza, and told Simon hys
father what Cēdebeus had
done among theyr people.
Upon thys called Simon. ii
of hys elde sonnes Judas and John &
sayde vnto thē. I & my bretheren & my
fathers house, haue euer frō our youth
vp vnto this daye, foughten agaynste
the enemyes of Israel and God ga-
ue vs good fortune to delyuer Israel
oftymes. And now for so moch
as I am olde, be ye in stead of me and
my brother, to goo forth and fyghte for
oure people, and the helpe of God be
with you. So he chose .xx. M. fyghti-
ge men of thy countre, w horsmen also,
which wente forth against Cendebeus
and rested at Modin.
In the morynge they arose, & went
to the playne felde: & beholde, a migh-
tye great hoste came agaynst thē, both
of fote menne and horsmen. Now was
there a water broke betwyxte them, &
Jhon remoued the host towarde them.
And when he sawe that the people was
afrayed to goo ouer the waterbroke/
he wente ouer fyrst him selfe: & ꝑ men
seynge this, folowed him.
Then Jhon set his horsmen and fo
te men in order, the one by the other, for
their enemies horsmen were very many.
But when they blewe vp ꝑ preses trō
pettes, Cendebeus fled wyth hys ho-
ste, wherof many were slayne, and ꝑ rem
naunt gat them to their stronge holde.
Judas also Jhons brother was woun
ded at the same tyme. And Jhon folo
wed styll vpon the enemyes, tyll he cam
to Cedron which he buylded. The ene
myes fled also vnto ꝑ towres that we-
re i the feldes of Azotus, and those did
Jhon burne vp. Thus ther were sl ai-
ne. ii. M. men of thē, and Jhon turned
agayne peceably in to Jewry.
And in the felde of Jericho was Pto
lomy the sonne, of Abobus made capta
yne: which because he had aboundan-
ce of syluer and gold (for he had mari-
ed the daughter of Symon the hie prie
ste) waxed proud in his minde, and tho-
ught to conquere ꝑ londe. ymagenyng
falsched against Symon & his sonnes, to
destroye thē. Now as Symon was go-
ing aboute thorow the cyties, that we
re in the countre of Jewry, and caryng
for them: he came downe to Jericho,
w Matathiah and Judas his sonnes,
in the CLxxbii. yeare i the. xi. moneth cal-
led Sebat. Then Ptolomi the sonne of
Abobus receaued them, but w dyscreate

into a strong house of his called Doch, whiche he had buylded/where he made them a bancket.

So when Symon and hys sonnes were mery and had dronken well Ptolomy stode vp with hys men(whoome he had hyd there)and toke theyr weapons,entred into the bancket house, and slewe Simon with hys two sonnes ād certen of his seruauntes.Such great vnfaithfulnes dyd Ptolomy in Israel and retōpenced euill for good. Then wrote This Ptolomy the same vnto king Antiochus,requyring hym,that he shoulde sende hym an hoost to helpe him:and so shoulde he delyuer hym the lande, with the cities and tributes of the same. He sent other men also vnto Gasa, for to take Jhon,and wrote vnto the captaynes to come to him,and he shulde geue them syluer golde and rewardes . And to Jerusalem he sent other,to take it & the sanctuarye.

Then tanne there one before, and toulde Jhon in Gasa, that his Father and hys bretheren were slayne and how that Ptolomy had sent to slaye hym also:Then John herde thys ,he was sore abashed,and layd handes vpon them that were come to destroye him and slewe them:for he knewe, that they wente aboute to kyll hym.

As for other thinges concerninge Jhon,of hys warres,of hys noble actes(wherin he behaued hym self manfully)of the buylding of walles which he made: other of hys dedes:they ar written in the cronicles of hys preesthode,from the tyme forth that he was made hye preest after his father.

¶ The ende of the fyrste booke of the Machabees:

The seconde boke

Of the Machabees.

¶ An Epistle of the Jewes ꝑ dwelt at Jerusalē sent vnto them whiche dwelt in Egypte where in they exhorted them to geue thankes for the deth of Antiochus Of the fyre that was hyd in the ptye The prayer of Nehemiah.

¶ The.first. Chapter

THe brethren of the Jewes which be at Jerusalem and in the land of Jewry, wish vnto those brethren of the Jewes that are throwe out Egipte: good fortune,healthe and peace.

God the Lord be gracious vnto you, and thinke vpon his couenaūt that he made with Abrahā, Isaac, and Jacob, his faythfull seruauntes: and geue you all such an hert,that ye maye loue and feare him,yea and perfourme his wyll with an whole hert & a of wylling mynd: He open your hertes in his lawe and i his commaundementes , sende you peace: heare youre prayers,be at one wt you, and neuer forsake you in tyme of trouble. Thys is here oure prayer for you.

What tyme as Demetrius raigned in the.clxix.yere,we Jewes wrote vnto you in the trouble and vyolense that came vnto vs. In those yeares after ꝑ Jason departed out of the holy lande & kyngdome,they brente vp the porte & shed innocent bloude. Then made we oure prayer vnto the Lord,& were herd, & offred,and lyghted the candels,set forth cakes and bred.And nowe come ye into the feast of tabernacles,i the moneth casleu.

In the clxxxviii.yeare, the people that was at Jerusalem,and in Jewry. the councell and Judas hym selfe,sent thys wolsome saluacion vnto Aristobolus kynge Ptolomyes master whys che came of the generacion of the anoynted preestes:and to the Jewes that were in Egipte: In so much as god hath delyuered vs from great perels,we thanke hym hyghe. In that we resysted so myghty a kynge.And why che brought men oute of Persis by heapes, to fight against vs and the holye cyte.

For

For as he was in Perlis(namely, the Captayne with the greate host,he perished in the temple of Naneas,beynge disceaued thorow ꝑ deuice of Naneas preestes.For as he was purposed to haue dwelte there, Antiochus and hys frendes came thyther, to receaue much money for a dowry. So when Naneas preestes had layed forth the moneye, he entred wyth a small company into the compas of the temple,and so they shut the temple.

Nowe when Antiochus entred ꝑ openig the preueye intraunce of ꝑ temple,the preestes stoned the Captayne to death,hewed them in peces that were whi,mote of theyr heades,and threw thē out i al thinges.God be prayled,which hath deliuered ꝑ wicked i to our hādes.

Where as we now are purposed to kepe the purifycacion of the temple vpon the.xxv.daye of the moneth Casleu we thoght necessari to certifie you ther of:that ye also myght kepe the tabernacles feast daye,and the daie of the fyre, which was geuen vs when Nehemiah offred,after that he had set vp the temple and the aulter. For what tyme as our fathers were led awaie vnto Persis,the preestes(wiche then sought the honoure of god)toke the fire preuelifrō the aulter,and hyd it in a valley,where as was a greate depe drie pyt:ād there in they kepte yt,because the place was vnknowne to euery man. Nowe after many yeares when it pleased god, that Nehemiah should be sent from ꝑ kyng of Persia:he sente the childers childzen of those preestes(which had hid the fire) to seke it.And as they told vs, they founde no fire,but thicke water.Then cōmaunded he them to drawe it vp,ād to bringe it him & ꝑ offeringes wt al. Now whē the sacrifyces were laied on & ordered,ꝑ preest Nehemiah cōmaūded to sprinckle thē & ꝑ wod wt ꝑ water.Whē this was done,& ꝑ time come ꝑ ꝑ Sunne shone,which afore was hid in ꝑ cloude:where was a greate fire kidled.In so much ꝑ euery mā maruceled:now al ꝑ preestes prayed,whyle the sacrifice was amaking. Jonathas prayed first,ād ꝑ other gaue answere.

And Nehemias prayer was after this maner: O Lord God maker of all thinges,thou fearfull and stroung,ꝑ ryghteous and mercyfull,thou that art only gracyous kynge,onely ryberall,only iust,Almightie & euerlastynge,ꝑ that delyuerest Israel frō all trouble,ꝑ that hast chose the fathers and halowed the, receauinge the offeryng for the whoole people of Israel/preserue thyne owne porcyon,and halowe it.Gather those together that are scatred abrode from vs:delyuer them that ar vnder the Heathens bondage,loke vpon them whych are despyded ād abhorred/that ꝑ Heathen may know and see,how that thou art oure God:Punysshe them that oppresse,ād proudly put vs to dishonour. Set thy people agayne in thy holy place,like as Moses hath spoken. Deut.xxx.c

And ꝑ preestes song Psalmes of thākesgeuynge,so longe as the Sacrifice endured.Now when the sacryfyce was brent,Nehemiah commaunded the greate stones to be sprynckled with the reliqui of ꝑ water. Which whē it was done,there was kyndled a flame of them also:but it was consumed thorowe the lyght,that shyned from the aulter.

So when this matter was knowen,it was tolde the kynge of Perisa,that in the place where the preestes,which were led awaye had hyd fyre,there apeared water in steade of fyre,and that Nehemias and his company hadde purified the sacrifices withal.Then the kynge consyderynge and ponderynge the matter dyligētly,made him a temple to prove the thynge that was done.And whē he founde yt so in dede, he gaue the preestes many giftes ād dyuerse rewardes:yee he toke theym wyth hys owne hand/and gaue them. And Nehemias called ꝑ same place Nephtar,which ys as moch to saye as a clensynge:but many men call it Nephi.

¶ How Jeremy hidde the tabernacle ꝑ Arcke, and the aultare in the hil Of the,w.bokes of Jason cōtained in one.

¶ The.ii. Chapter.

IT is found also in ꝑ writtinges of Jeremi the prophet that he commaunded them whiche were caried awaye to take fire,as it is sayde afore,He commaunded them also that

ii.Ma.iii.b

¶ C.iiii. they

they shoulde not forget the lawe & commaundementes of ỹ lord, & ỹ they should not in their myndes, wher they see images of siluer & gold wt their ornamets. These and such other thinges cõmaunded he them, & exhorted hi, ỹ they should not let the lawe of God go oute of their hertes.

It is written also, howe the prophete (at the cõmaũdemẽtes of god) charged thẽ/ to take the tabernacle & the arke wt them: & he went forth vnto ỹ moũtaine where Moises climed vp, and saw the heretage of god. And whẽ Jeremy came there he founde an open caue, wherei he laid the tabernacle, the arke and ỹ aulter of incence, and so stopped the hole.

There came certayn men together also
B folowing hi, to marke ỹ place, but they coulde not finde it.

Which when Jeremy perceaued, he reproued them saiyng: As for that place, it shalbe vnknowne, vntyll the tyme ỹ God gather his people together agayn,
Exod.xiii.d and receaue them vnto mercy. Then
iii.Mac.viii.b shal god shew them these thinges/ and the maiesty of the Lord shal appeare, & ỹ cloud also, lyke as it was shewed vnto Moises: and like as when Salomon desired that the place might be sãctified as it was shewed him.

For he beynge a wyse man, handled honorably & wysely offeryng vnto God i ỹ halowyng of the temple, when it was
Leuit.ix.d finished. And lyke as whẽ Moises prayed vnto the Lorde, the fyre came downe from heauen, and consumed ỹ burnt offeryng: Euen so prayed Salamõ also, ãd the fyre came downe from heauẽ and consumed ỹ buznt offeryng. And Moises sayde: because the synofferynge
ii.par.vii.a. was not eaten, therefore it is cõsumed. In lyke maner Salamon kepte ỹ dedycation (or halowinge) eyght dayes.

C Some read Nehemias. In the Annotacions & wrytinges of * Jeremy, were these thinges put also, & how he made a lybrarye, & how hee gathered out of all countres ỹ bookes of ỹ prophetes, of Dauid, the epystles of ỹ kynges, & of ỹ presentes. Euen so Judas also, loke what he lerned by experiẽce of warre, & soch thinges as hath happened vnto vs/ he gathered them all together, and so wee haue them by vs.

If ye now desyre to haue the same, sende some body to fetch them vnto you. Wher as we then are about to celebrate the puryficacyon, wee haue written vnto you. Therfore ye shall do well, yf ye kepe the same dayes. We hope also, ỹ the God (which delyuered his people/ and gaue them all the heretage, kyngedom, preesthod and Sanctuary that he Deutero. promised them in the lawe) shal shortly haue mercy vpon vs, and gather vs together frõ vnder the heauẽ in to his holy place: for he hath saued vs frõ greate parels, and hath clensed ỹ place.

As concernynge Judas Machabeus D & his brethren, the purification of ỹ greate temple, the dedicaciõ of the aulter, yee and of the warres that concerne noble Antiochus and Eupator his sõne, of ỹ chynynges that came down frõ i.Mac.vi heauen vpon those, which manfully defended the Jewes. For though they were but few, yet defẽded they the whole lande, droue awaye ỹ enemyes hoost, recouered agayne the temple, that was spoken of throwe out all the worlde/ delyuered the citie, doynge their best, ỹ the law of ỹ Lord which was put doune, might with all tranquilyte be restored agayne vnto the Lorde, that was so mercifull vnto thẽ. As touchyng Jason also of Cizen, we haue vndertaken compendiously to bring in to one boke, the thinges that were comprehended of him in fyue. For we consyderyng ỹ multitude of the bokes, and howe harde it E should be for theym that would medle wt stories and actes (ãd that because of so diuerse matters) haue vndertaken so to comprehende the storyes: ỹ soch as are disposed to reade, myght haue pleasure and pastyme therin: and that they which are dilygent in soch thinges, myght the better thinke vpon them: yee and that whosoeuer readeth them, might haue profit therby.

Neuertheless we oure selues that haue medled with this matter for the shortenynge of it, haue taken no smal labour, but great diligence, watchyng and trauaylig. Lyke as they that make a feaste, wolde fayne do other men pleasure: Euẽ so we also (for many mens sakes (are very wel content to take the labour

labour, where as we maye shortly comprehende/ ỹ thynges ỹ other men haue truly written.

For he ỹ buyldeth an house anewe/ must prouyde for many thinges to ỹ whole buyldynge: but he that paynteth it afterwarde, seketh but only what is comly/ mete and conuenient to garnysh it withall. Euen so do we also in lyke maner. And why: He that beginneth to wryte a story for ỹ fyrst, must with his vnderstandynge gather ỹ matter together, se ỹs wordes in order, and diligently seke out of euery parte: But he ỹ afterward wyl shortẽ it, vseth few wordes, and touchethe not the matter at ỹ largest: Let thys be sufficiẽt for a Prologe, nowe will we begynne to shewe ỹ matter: for it is but a folysh thinge to make a longe Prologe, and to be short in the story it selfe.

C Of the honour done vnto the temple by the kyngs of ỹ Gentyles, Symõ wttereth what treasury is in the temple, Heliodorus is sent to take them away. He is stryken of God, and healed at ỹ prayer of Onias.

C The.iii. Chapter.

When as the holye cyte was in habyted i al peace and wealth, and when the laws were yet wel kepte. (For so was it ordened by Onias the hye preste and other godly men/ that were enemyes to wic- ii.Mac.i.c kednesse) It came therto/ that euen ỹ kynges ãd princes thẽ selues did ỹ place greate worshippe, and garnished the ii.Ma.iiii.a temple with great gyftes: In so moch ỹ Seleucus kynge of Asia of his awne rentes bare al ỹ costes belonging to the seruyce of the offringes. Then Symon of the tribe of Ben Jamin, a ruler of the temple, laboured to worcke some myschefe in the citie: but ỹ hye preest resisted him.

Neuertheless when he myghte not ii.Mac.iii.b ouercome Onias, he gat him to Appolonius the sonne of Thersa (which then was chefe lord in Celosiria and Phenices) and tolde him, that the treasurie in Jerusalem was full of innumerable money, and how that the comons goodes (wich belonged not vnto the offerynges) were exceadinge greate also: ye and how it were possible, that all these might come vnder the kinges power.

Now when Appolonius had shewed the kyng of the money, as yt was tolde him: ỹ kyng called for Heliodorus his B steward, ãd sent hi wt a cõmaundemẽt, to bring him the same mony. Immedyatly Heliodorus toke his iourney, but vnder a colour, as though he wolde go to Celosiria & Phenices to visit the cityes, but his purpose was to fulfill the kynges pleasure: so whẽ he came to Jerusalem, and was louingly receaued of the hye preestes into the citie: he toulde what was determened concerninge the mony, he asked also, yf it were so i dede. Then the hie preest tolde him that there was such money laid vp for the vp holding of widdowes, & fatherles childrẽ, and how that a certaine p̃t of it belonged vnto Hircanus Tobias a noble mã & ỹ of al ỹ mony (which ỹ wiked mã Simõ had bewrayed) there were. iiii.C. talentes of syluer: & .ii. hundreth of goulde, yea and that it were vnpossible for those mens meaninge, to be disceaued, that had laide vp theyr moneye, in the place and temple (which is had in great worshyp throw ỹ whole worlde) for the maintenaunce and honoure of the same Whervnto Helyodorus answered, that the kinge had commaunded hym in a nye wyse to bringe him in the money. So that day appoited, Helyodorus entred into the temple to ordre this mater C but ther was no smal feare throw out ỹ whole citie. The preestes fell downe before the aultare in theyr vestimentes, & called vnto heauen vpon hym wich had made a lawe concerning stuffe geuen to
Exod.xxii.b kepe, that they shoulde be safely preserued, for such as committe them vnto kepinge. Then whoo so had loked the hye preest in the face it wold haue greued his herte. For hys countenaũce and ỹ chaũging of hys color, declared the inwarde sorow of hys mynde. The man was all in heupnes, and hys body in fear: wherby they that loked vpon him might perceaue the greefe of hys herte. The other people also came out of theyr houses by heapes vnto the comen prayer, because the place was lyke to come into confusyon. The wemen came together throw the streates with heary clothes about theyr brestes.

The birgyns also that were kepte in, ranne to Onyas, some to the walles, other some loked out of ꝑ wyndows: ye they all helde vp their handes towarde heauen, and prayd. A mysserable thinge was it to loke vpon the comen people, ād ꝑ hye prest beynge i suche trouble. But they besought almyghty God that the goodes whiche were cōmytted vnto them, myght be kepte whole, for those that had deliuered thē vnto their keppynge. Neuertheles the thynge ꝑ Helyodorus was determed to do, ꝑ perfourmed he in the same place, he him selfe personally beyng about the treasurye wyth his men of warre. But the spirite of almyghty God shewed hym selfe openly, so ꝑ all they which presumed to obeye Helyodorus, fell thorow the power of God into a greate fearfulnesse ād drede. For there apeared vnto them an horse. w a terryble man sittyng vpō hi decked i goodly aray, and the horse smote at Heliodor⁹ w his fore fete. Now he ꝑ sat vpō the horse had harnesse of gold vpon hi. Moze ouer there appeared. ii. faire & beutifull yōge me i goodly araie which stod by him, scourged hi of both the sides, and gaue hi many stryppes w out ceassing. With ꝑ fell Heliodorus sodenly vnto ꝑ ground. So they toke him vp (being cōpassed about w grate darknes) & bare hi out vpō a beare. Thus he ꝑ cam w so many rūners & men of warre into ꝑ saide treasury was borne out, were as no man might helpe hi: ād so the power of god was manifest and knowne. He laie stil dōme also by ꝑ power of God, destitute of all hope & life. And they praised ꝑ lord, ꝑ he had shewed hys power vpō hys place ād temple, which a lytle afore was ful of feare and trouble, & ꝑthorow the reuelacion of the almightie lord it was fylled w ioye and gladnes. Then certayne of Helyodor⁹ frendes prayed Onias, ꝑ in all haste he wolde call vpon God, to graunte hi his life, which was geuig vp the goost. So the hye prest consydered the matter, ād lest the king sl̄ old suspecte ꝑ the Jewes had done Heliodorus some euell he offered an healthoffering for hym.

Now when the hye preist had optained hys peticion, the same yong men in the same clothing appeared, and stode beside Heliodorus, sayēg: Thanke Onias the hie prest, for his sake hath the Lord graunted thee thy lyfe. therfore seing ꝑ God hath scourged the, geue him prayse and thanckes, and shewe euery man hys myght and power. And when they had spoken these wordes they appeared nomore.

So Heliodorus offered vnto God, made great vowes vnto hi, whych had graunted hi his life, thāked Onias, tooke hys hoost and went agayne to the king. Then testifyed he vnto euery man of the greate workes of God, that hee had sene wyth hys eyes. And when the kyng asked Helyodorus who were mete to be sent yet ones agayne to Jerusalē, he sayde if thou hast anye enemye or aduersarye vnto thy realme, sende hym thether, and thou shalt haue him punished, yf he escape with hys lyfe: for in ꝑ place (no doubt) there is a speciall power & working of god. For he that dwelleth in heaue, beholdeth and defendeth ꝑ place: & al ꝑ come to do it harme, he punysheth & plageth them. This is now the mater cōcerning Helyodorus, & the kepinge of the treasury at Jerusalem.

¶ Simon reporteth euell of Onias. Jason desyring the office of the hye prest corrupteth the king with rewardes. the wicked intent of Jason.

The.iiii.Chapter.

This Simon now of (whom we spake afore) being a bewarer of ꝑ money & of his owne natural cōtre, reported the worste of Onias as though he had moued Heliodorus vnto this, & as though he had ben a bringer vp of euel. Thus was he not ashamed to cal hi an enemy of ꝑ realme, that was so faythful an ouerseer & defender of ꝑ citie ād of hys people: yea and so feruēt in the law of god, but whē the malice of Simon encreased so farre, that thorow his frendes there wer certayn manslaughters cōmitted: Onias consydered ꝑ parell ꝑ myght come thorow thys stryfe & how ꝑ Appolonius (namely ꝑ chefe lord in Celosyria and Phenices) was all set vpon tyranny, and Symons malyce increased ꝑ same: He gat hi to the kynge not as an accuser of the cytezins, but as one that by hym selfe intended ꝑ cōmon wealth of the whole multitude. For he sawe it was not possible to kepe peace, nether Symon to leaue of from his folyshnesse, excepte ꝑ kynge dyd loke therto. But after the death of Seleucus, when Antiochus (which is called the noble) toke the kyngdome: Jason the brother of Onias laboured to bee hye prest. For he came vnto the kynge, and promised him three hundreth & .lx. talentes of syluer, & of the other rētes .lxxx. talentes. Besydes this he promysed hym yet an. C. & .L. if he myght haue the schoole of the chyldren, & that he myght call them of Jerusalem Antiochians. Which when the kynge had graunted, and he hadgotten the superiorite, he beganne immediatli to drawe his kynsmen to the custome of the Heathen, put downe ꝑ thynges that ꝑ Jewes had set vp of loue, by John ꝑ father of Eupolemius / whych was sent embassytoure vnto Rome, for to make the bonde of frendshyppe and loue. He put downe all the Jewes and Lybertines of the Jewes / and set vp the wicked statutes. He durst make a fyghtynge schole vnder the castel, and set fayre yōge men to learne the maners of whores and brotheles.

This was now the begynninge of ꝑ heathenysh and straunge conuersacyon, brought in thorow the vngracious & vnherd wickednes of Jason, whych shal not be called a Preste, but an vngodly person. Insomuch that ꝑ prestes were now no more occupied about the seruice of the alter but despised ꝑ teple, regarded not the offeringes: yea gaue their diligence to lerne to fight, to wrestel, to leape, to daunce, and to put at ꝑ stone: not settinge by the honour of the fathers, but lyked the glory of ꝑ Grekes best of al: for the which they stroue prelously & were gredy to folow their statutes ye they lust ws in al thinges to be lyke them which afore wer their enemies and destroyers. Howbeit to do wickedly against the lawe of god shall not escape vnpunished: but of thys wee shal speake here after.

* Olimpadies were kepte every fyfth yere.

What time as the * Olimpadies sportes were played at Tyrus (the kynge him selfe beinge present) this vngracious Jason sent wicked men, bearyng from them of Jerusalem (whych now were called Antiochyans) iii. C. drachmas of syluer for an offerig to Hercules. These had they that caryed them, despysed vnder soch a fashiō, as though they shoulde not haue bene offred, but bestowed to other vses. Neuertheles he that sent them / sente them to the intēte that they should be offred vnto Hercules. But because of those that were present, they were geuen as to the mayntenynge of thyppes. And Appolonius the sonne of Nesteus was sent into Egypte, because of the noble men of kynge Ptolomy Philometor. Now when Antiochus perceaued that he was put out from meddelynge in the realme he soughte hys owne profyte, departed from thence, camme to Joppa, and then to Jerusalem. where he was honorably receaued of Jason and the citie, & was brought in w torch lyghe and with grate prayse: and so he turned his hoost vnto Phenices.

After iii. yeare Jason sent Menelaus, the forsayde Symons brother, to beare the money vnto the kyng, and to bringe him answere of other necessary matters. But he (when he was prayed of the kinge for magnyfying of his power (turned the Prestehode vnto him selfe, layinge vp. iii. C. talētes of syluer for Jason. So when he had gotten cō maundementes from the kynge, he cāe hauinge nothinge, that becommethe a preest, but bearing the stomack of a cruel tyraunt, and the wrath of a wylde brute beest. Then Jason (which had dysceaued his awne brother) seinge that he him selfe was begyled also, was fayne, to flee into the lande of the Ammonites and Menelaus gat dominyon. But as for the money ꝑ he had promysed vnto the kynge, he dyd nothing therin / whē Sostratus the Ruler of the Castell requyred it of him. For Sostratus was the man that gathered the customes: wherefore they were both called before the king. Thus was Menelaus put out of the prestehode, and Lysimachus his brother cam in his stead. Sostratus also was made lord of ꝑ Cyprias.

It happened in the meane season, ỹ the Tharsians and Mallocians made insurrection, because they wer geue for a presente vnto kynge Antiochus concubine. Then came the kynge in all the haste/to stil them againe, and to pacify the matter, leauinge Andronicus there to be his debyte, as one mete therfore. Now Menelaus supposyng that he had gotten a ryght cõuenient time, stole certaine vessels of golde out of the temple, & gaue the to Andronicus for a present and soone he solde at Tyrus and in the cyties therby.

Which when Onias knewe of a certye, he reproued him: but he gat him i a Sanctuary beside Daphnis, that lyeth by Antioche. Wherfore Menelaus gat him to Andronicus/and prayed hi ỹ he wolde slaye Onias. So when he cã to Onias, he deceyued hym craftely to come out of the Sanctuary, geuyng hi his hand (as an othe (howe be it he suspect him)) and then he slew Onias, without any regarde of rightcousnes. For the which cause not only ỹ Jewes, but other nacions also toke indignacyon, & were displeased for ỹ vnrighteous death of so godly a man.

And when the king was com againe from Cilicia, and the Jewes ād certayn of the Grekes went vnto him cõplaynyng for the vnrighteous deth of Onias. Yea Antiochus him selfe was sory in his mind for Onias, so ỹ it pitied hi and he wepte, remembryng his soberne and manerly behauiour. Wherfore he was so kyndled in his mynd, that he cõmaūded Andronicus to be stripped out of his purple clothinge, and so to be led thorow out al the citie: yea and the vngracious man to be slayne in the same place, where he committed his wyckednes vpon Onias. Thus the lord rewarded him his punishment, as he had deserued. Now whe Lysimachus had done many wicked dedes in ỹ temple thorow the councel of Menelaus, and the bowce came abrode: ỹ multitude gathered them together against Lysimachus for he had caried out now much golde.

So when the people arose, and wer full of displeasure, Lysimachus armed iii M vnthryftes to defende him: a certayne tyraunt beynge theire captayne, which was growen bothe in age & wodnesse. But when the people vnderstod ỹ purpose of Lysimachus/ some gat stones, some good stronge clubbes, & some cast ashes vpon Lysimachus. Thus there were many of them wounded, some beynge slayne, and al the other chased away. But as for the wiked church robber him selfe, they kylled him beside the treasury. Of these maters therefore ther was kepte a courte agaynst Menelaus. Now when the kynge came to Tyrus, they made a cõplaynte vn to hi of Menelaus, concernynge this busynesse, and the embassitours were thre. But Menelaus went apromised Ptolomy to geue him moche money, if he wolde persuade ỹ kynge. So Ptolompye went to the kinge into a courte (where as he was set to cole him) and broughte hym out of that mynd. In so much that he dyd discharged Menelaus from the accusacions that notwithstanding was cause of all mischefe: and those poore men which if they had tolde their cause before the Scythians they should haue ben iudged innocent, them he condempned to death.

Thus were they soone punished, which followed vpon the matter for the tyme, for the people, and for the holy vessel. Wherfore they of Tyrus toke indygnacyon, and buried them honorably. And so thorow the courtousnesse of them that were in powre, Menelaus remayned styll in authorite, increasinge in malyce, to the hurte of the cytesins

Of the sygnes and tokens sene in Jerusalem. Of the ende ād offence of Jason. The pursute of Antiochus against the Jewes. The spoiling of ỹ temple

The. v. Chapter.

ABout the same tyme Antiochus made hi ready againe to Egypte. Then were there sene at Jerusalem. xl dayes longe/ and horsmen running to and fro in the ayre/ whiche had raiment of golde, and speres. Ther were sene also whole hostes of men weaponed, and horses running in an ordre howe they came together, how thei held forthe theire shyldes, how ỹ harnessed menne drewe oute their swordes/ and shot their dartes.

The shyne of the golden weapens was sene, and of al maner of armure. Wherfore euery mã prayed, that those tokens might turne to good. Now whe there was gone forth a false rumour, as though Antiochus had ben dede: Jasõ toke a .M. men, and came sodenly vpõ the cittie. The citizins came vnto ỹ walles, at the last was ỹ citie taken, & Menelaus fled into the castel.

As for Jason he spared not his owne cytizyns in the slaughter, nether consydered he what greate euell it were to destroie the prosperite of his owne kynsmen but dyd as one that had gotten the victory of his enemies, and not of his frendes. For al this gat he not the superiorite, but at the last receaued confucyon for his malyce, and fled agayne lyke a vagabunde into the lande of the Ammonites.

Fynally, for a rewarde of hys wyckednes, he was accused before Aretha ỹ king of the Arabians: In so much that he was fayne to fle from cytie to cytie/ beyng despysed of euery man as a forsaker of the lawes, and an abhompnable person. And at the last (as an open enemy of his owne natural coũtre ād of ỹ cytizins) he was driue away into Egipt.

Thus he that afore put many oute of their owne natyue land, perished frõ home him selfe. He wente to Lacedemon, thynking there to haue goette succour by reason of kindred. And he ỹ afore had caste many out vnburyed, was throwne out hi selfe, no mã mourning for him, nor putynge him in hys graue: so ỹ he nether myssed the burial of a straunger, nether was he partaker of his fathers sepulcre.

Now when this was done the king suspecte, ỹ the Jewes wold haue fallen frõ him: Wherefore he came in a greate displeasure out of Egipt, and toke the cytie by violence. He commaunded hys men of warre also ỹ they shuld kyll ād not spare, but slaie downe suche as withstode them, or clymmed vpon ỹ houses.

Thus was there greate slaughter of yong men, olde men, wemen, childre and virgines. In .iii. dayes were there slayne, lxxx .M. fourthy thousand put in prison, and no lesse sold. Yet was he not content with this, but durst go in to the most holi temple (Menelaus that traytoure to the lawes and to hys owne naturall countree, beinge hys gyde) and with his wicked handes toke the Holye vessell, which other kynges and Cyties had geuen thether for the garnishing ād honour of the place: them toke he in his handes vnworthely, and defyled them.

So mad was Antiochus that he cõsydered not, howe that God was a lytle wroth for the sinnes of them that dwelte in the citie, for the whiche suche confusyon came vpon that place. And wyrefore it had not happened the to haue bene lapped in many synnes, this Antiochus (as soone as he had come) had sodenly bene punished, and shut out for hys presumption, lyke as Helyodorus was, whodme Seleucus the kyng set to robbe the treasury. Neuertheles god hathe not chose the people for the places sake, but the place for the peoples sake: and therfore is the place become partaker of the peoples trouble, but after warde shall it enioye the wealth of them. And like as it is nowe forsaken in the wrath of almyghtie God, so when the great God is recõsiled it shalbe set vp in hye worshyp agai

So when Antiochus had taken a M. talentes out of the temple he gat hym to Antioch in al the haste, thinckig in hys pryde, that he myghte make men saple vpon the drye lande, and to go vp on the see such an hye mynde had he. He lefte debities there to vexe the people: At Jerusalem left he Philippe a Phrygian in maners more cruel then hi selfe ỹ set hi ther: At Garisim he left Andronicus & Menelaus: whych wer more greuous to ỹ citezins then other. Now as he was thus set in malyce against ỹ Jewes, he sẽt Appolonius an hated prince, .M. xxii. M cõmaunding hi to slay al those ỹ wer of perfect age and to sell the women, maydes and chylderen. When he came now to Jerusalẽ he fayned peace, & kepte hi styl vnto the Sabboth day: & thẽ he cõmaũded his men to take thẽ to their weapẽs (for ỹ Jewes kepte holy day) & so he slew al thẽ ỹ wer gon forth to ỹ opẽ playe running here and there thorow ỹ cytye, & his men weapened, and murthered a greate nombre. But Judas Machabeus

be⁹ which was the tenthe, fled into the wildernes, led his life there with his cõpany amonge the wylde beastes & vpõ the mountaines, dwellynge there, and eating grasse/lest they should be partakers of the faithfulnes.

¶ The Jewes are compelled to leaue ỹ law of god The temple is defiled. The readers are mortified ỹ they shal not abhorre ỹ aduoutrie where wt the Lord afflicteth them. The greuous payne of Eleazerus.

The. vi. Chater

A NOt longe after this, sent ỹ kinge a messanger of anty ochie, for to cõpell ỹ Jewes to altre the ordinaũces of ỹ fathers & ỹ lawe of god, to defile ỹ tẽple ỹ was at Jerusalẽ, & to cal it ỹ tẽple of Jupiter Olimpius: & ỹ thei should be in Gazarim, as those which dwel at the place of Jupiter ỹ herberous. This wiked sediciõ of ỹ vngodly was heup vpõ al ỹ people: for ỹ tẽple was full of voluptuousnesse, bibbinge & bolling of ỹ hethẽ/of ribaudes & harlottes together. The wemẽ wẽte into the holy place, & bare in ỹ was not laufull. The alter also was ful of vnlauful thinges which ỹ lawe forbiddeth to laie vpon it. The Sabbothes were not kept, ỹ other solẽpne feastes of ỹ lãde were not regarded. To be plaine, there durst no mã be a knowne ỹ he was a Jewe. Inỹ daie of ỹ kinges birth they were cõpelled perforce to offer: & when ỹ feaste of Bach⁹ was kept, they wer cõstrained to weer garlãdes of yuy, & so to go about for ỹ honour of Bach⁹. Moreouer thorow ỹ cõsel of Ptolomy, there wẽt out a cõmaũdemẽt in ỹ next cities of ỹ Heathẽ, ỹ they shuld intreat ỹ Jewes i like maner: namely, to cõpel thẽ for to do sacrifice after ỹ law of ỹ Gẽtiles: ãd who so wolde not, to put thẽ to death. A pyteous thing was it to se. There were .ii. wemẽ accused to haue circũcised theyr sonnes, whõ whẽ they had led roũde about ỹ citie (ỹ babes hãgig at their breastes) they cast thẽ doune headling ouer ỹ walles. Some ỹ wer crept into dẽnes ãd had kept ỹ Sabboth, were accused vnto Philip, ãd brent in ỹ fire: because ỹ for ỹ feare of god they kept ỹ cõmaũdemẽt so stifly, & wold not defẽd thẽselues. Now I beseech al those which reade this boke, that therefuse it not for these falles of aduersite: & iudge ỹ thynges (that are happened) for no destruccion, but for a chastenyng of oure people. And why? whẽ God suffred not sinners longe to folowe theyr owne myndes, but shortly punished them, it is a token of his greate louinge kyndnes. For thys grace haue we of God more then other peoples, that he suffreth not vs longe to sinne vnpunished like other nacions that when the Daye of Judgemente commethe, he maye punish them in the fulnes of their synnes. If we synne, he correcteth vs, but he neuer withdraweth his mercy from vs: and though he punish vs wt aduersite, yet doth he neuer forsake his people. But lett this ỹ we haue spoken now wt few wordes, be for a warnyng and exortacion of ỹ Heathe. Now wil wee come to ỹ declaryng of ỹ matter. Eleazar one of the principall Scribes, an aged man & of a welfauored countenaũce, was constrayned to gape wt open mouth & to eate swinesflesh. But he desiryg rather to dye gloriously then to liue wt shame, offred hi self willigly to the martirdõ. Now whẽ he saw ỹ he must nedes go to it, he toke it pacyently. for he was at a poynte wt hi selfe ỹ he wold consent to no vnlawful thig for any pleasur of lyfe. They ỹ stode by beig moued wt pitie (but not aright) for ỹ old fredship of ỹ mã, toke hi aside prieuely, & praied hi ỹ he wold let such flesh be brought hi as were laufull to eate, & to make a countenaũce as thoughe he had eatẽ of ỹ flesh of ỹ sacrifice lyke as ỹ king cõmaũded, for so he might be delpuered from death, ãd so for the olde frendshyp of the man, they shewed hym thys kindnes. But he beganne to consydre his dyscrete and honorable age, hys noble and worshyppfull stocke, and howe that from his youth vp he had bẽ of an honest & good conuersation: yea & how constantly he had kepte the ordynaunces and Lawes Commaunded by god, wherfore he gaue thẽ thys answer and sayde: Yet had I rather first be layde in my graue. For it becometh not mine age (sayd he) in anye wyse to dissemble, wherby many yong persons myght thinke, that Eleazar being .lxxx. yere old ãd .x. were now gone to a straunge lyfe and so thorow myne ypocrysy (for a litle tyme of transit or lyfe) they might be disceaued by thys meanes, also shuld I defyle myne age, and make it abhominable. For though I were nowe delyuered from the tormẽtes of men yet shuld I not escape the hand of almyghty god neither alyue nor Dead. Wherfore I wil dye manfully, and do as it becommethe myne age: wherby I may peraduenture leaue an exãple of stedfastnes for suche as be yonge, yf I with a readye mynde and manfully dye an honest deathe, for the moost worthy and holy lawes.

When he hadde sayde these wordes immediatlye he was drawen to the torment. Now they that led hym and were mylde a lytle afore, beganne to take displeasure because of the wordes that hee sayde, for they thoughte he had spoken thẽ of an hye myndе. But when he was in hys martirdomme, he mourned and sayd: Thou (O Lord) which hast the holy knowledge, knoweste openlye: that where as I myghte be delyuered/from death, I suffre these sore paynes of my body: but in my myndе I am well content to suffre them because I feare the. Thus thys man dyed, leauing the memoryal of his death for an exaimple, not onely vnto yonge men/but vnto all the people to be stedfast and manly.

The punishmẽt of .vii. brethren & of their mother

The. vii. Chapter

IT happened also that ther were vii. brethren (with their mother) taken and compelled bye the kinge against the lawe to eate swynes flesh: namely with scourges ãd lethren whyppes. And one of thẽ which was ỹ chefe said, what seekest ỹ, & what requirest ỹ of vs? As for vs we are redy rather to suffre deathe thẽ to offẽd ỹ lawes of god & ỹ fathers. Thẽ was ỹ king angry, & bad heate caudrons & brasẽ pottes. Which whẽ they were made hot, imediatly he cõmaũded ỹ tong of hym that spake first to be cut out, to put the skinne ouer hys head, to pare of ỹ edges of his hãdes & fete: yea & ỹ in ỹ sight of his mother & the other of his brethren. Now whẽ he was clean marred he cõmaunded a fire to be made & so (whyle ther was anye breth in hi) to be fried in the caudron. In ỹ whiche when he had bene longe payned/the other brethren with their mother exhorted him to dye manfully, sayinge: The Lorde God shal regarde the treuth/ãd comfort vs, lyke as Moses testyfyeth and declareth in hys songe, sayenge: and he wyll haue compassion on his seruauntes. Deut. xxxii.

So when the fyrste was deed after this maner, they brought the second to haue him in derision/pulled the skynne wt the hearre ouer his head/& asked hi if he wolde eate swines flesh, or he were pained in the other mẽbres also thorow out hys body. But he answered boldly and saide: I wyl not do it. And so was he tormented lyke as the fyrst/and whẽ he was euen at the geuing vp ỹ goost he saide: Thou most vngracious persõ putteste vs now to death, but the kynge of the world shal raise vs vp (which die for his lawes) in the resurrecti of euerlastinge lyfe.

After him, was the third had in derision: as when he was required, he putt out his tonge, and ỹ right soone, houlding forth his handes manfullye, and spake wt a stedfast faith: These haue I of heauen, but nowe for the lawe of God I despyse them, for my trust is, ỹ I shall receaue them of him againe. Insomuch that the king and they whyche were with him, marueyled at the yonge mans boldnesse, that he nothing regarded the paines.

Now when he was deed also, they vexed the fourth with torementes i lyke maner. So when he was now at his death, he said: It is better, that we be-ynge put to death of men, haue our hope and trust in god, for he shal rayse vs vp againe. As for thee, thou shalt haue no resurrectiõ to life. And whẽ they had spoken to ỹ fifth they tormented hym. Then loked he vnto the kyng, & said: ỹ hast power amõg men, for ỹ art a mortal man also thy selfe, to do what ỹ wilt but thinke not ỹ God hath forsakẽ our generacion. Abide thee, & ỹ shalt se ỹ great power of God how he wil punish thee and thy sede. After him they brought ỹ sixte, whiche beinge at the point of death, sayd: Be not disceaued

disceaued) O kynge(for this we suffre for our owne sakes, because we haue offended our God, & therfore marue-lous thinges ar shewed vpon vs. But thinke not thou, whiche takest in hand to stryue agaynst God, that thou shalt escape vnpunished. This excellent mo-ther(worthy to be wel reported of, and had in remembrance) saw her seuen sonnes dye in one daye/ and suffered it pa-cientlye, because of the hoope that she had in God: yee she exhorted euery one of them in especyall, and that boldely & stedfastly w perfite wisdome, wakynge vp her wyuish thought with a manly stomake/ and sayde vnto them: I can not tell howe ye came in my wombe, for I nether gaue you brethe ner soule, ner life. Ie is not I that ioyned y members of your bodies together, but the maker of y worlde, wich fashioned the birthe of man, & beganne all thinges. Euen he also of his owne mercy shal gee-ue you breathe and life agayne lyke as ye now regarde not your owne selues for his lawes sake. Now thought Anti-ochus that she had despised him, there-fore he let her go with her reproues, & beganne to exorte the youngest sonne(wych yet was left) not only w wordes but swore vnto him w an ooth, that he shoulde make him a ritche and welthye Manne, (if hee would forsake the la-lawes of his fathers.) yea and that he shoulde geue hym what soeuer were ne-cessary for hym. But when the younge man wolde not be moued, for all these thynges, he called hys mother, and coun-celed her to saue her Sonnes lyfe.

And when he had exhorted her w ma-ny wordes, she promised him that shee shoulde speake vnto her sonne.

So she turned her vnto him(laughing the cruel tiraunt to scorne, and spake w a bolde voyce: O my sonne, haue pytie vpon me, that bare the, & monethes in my wombe that gaue the sucke, norys-shed thee and brought thee vp vnto thys age.

I beseche the(my sonne) loke vpon heauen and earth and al that is therin, and consider that God made them and mans generacion of naught: so shalte thou feare this hagmā: but suffer death stedfastly like as thy brethre haue done it, y I mai receue the agayn in the same mercy with thy brethren.

Whyle she was yet speaking these wor-des, the yong man sayd: whome loke ye for? Wherfore do ye tary? I wyl not o-beye the kinges commaundement, but the lawe that god gaue vs by Moises. As for thee that imaginest all mischeefe against the Jewes, thou shalt not esca-pe the hande of god, for we suffre these thinges because of oure sinnes.

And though god be angrye with vs a lytle wyle(for oure chastening and re-formacion) yet shall he be at one agayn with his seruauntes. But thou(O sha-meful and moost abhominable person) Wyde not thy selfe thrown vayne hope in bring so malycious vpon the seruaū-tes of god: for thou hast not yet escaped the iudgemēt of y god which is almigh-tye, and seeth all thinges. My brethern that haue suffred a lytle paine are now vnder the couenaunt of euerlasting lyf: but thorow the Judgement of god, thou shalt be punished ryghteously for thy pride.

As for me(lyke as my bretheren ha-ue don) I offre my soule and my bodie for the lawes of our fathers calling vp on God, that he wyll sone be mercyfull vnto oure people: yea and wyth payne and punishement to make the graunte that he onely is God. In me nowe and my Bretheren the wrathe of almightye God is at an ende, whiche righteously is fallen vpon oure people.

Then the kinge being kindled in an-ger was more cruell vpon him then vp-on all the other, and take indignacī-on, that he was so lyghtly regarded.

So this yonge man dyed vndefiled, & put his trust stydl in the Lorde. Last of al after the sonnes, was the mother put to death also. Let this now be ynough spoken concerning the offeringes and exercise cruelnes.

Judas gathered to gether his host. Nicanor is sent agaynst Judas. Judas exorteth his souldears to cō-stātnes. Nicanor is ouercom. The Jewes geue thā-kes after they had put their enemie to flyght, dyui-ding the spoyle vnto the fatherles & vnto y wydo-wes. Nicanor fleeth vnto Antiochus.

¶ The.viii. Chapter

hym

When Judas Machabeus, & they that were wythe hym, went preuilye into the tow-nes, called theyr kinsfolkes and frendes together, toke vnto them all suche as continued yet in the fayth & law of the Jewes, & brought forth vi.M. men.

So they called vpon the Lorde, that he woulde haue an eye vnto hys peo-ple whiche was troden downe of euerye manne to be gracious vnto the temple, that was defyled of the vngodly, to ha-ue compassion vpon the destruction, of the cyty, which was shortly like to be lai-the cyty, which was shortly like to be lai-ed waste, to heare the voyce of the blou-de that cryed vnto him: to remember the moste vnrighteous deathes of yong innocēt childrē, y blasphemyes also don vnto his name, and to punysh them.

Now when Machabeus had gathe-red thys multitude together, he was to mightye for the heathen(for the wrath of the Lorde was turned into mercy) he fel vpon the townes ād cities vnawar-res, brent them, toke the moost commo-dious places/ and slew many of the ene-mies. But specially he made much cha-ses by night, in so much that his man-lynesse was spoken of euery where.

So when Philippe sawe that the manne encreaced by lytle and lytle, and that the Matter prospeared wyth hym for the moost parte he wrote vnto Pto-lomy(which was a captayne in Celosy-ria and Phenices) to help hi in the kin-ges busynes. The sent he Nicanor Pa-trocly(a speyal frende of hys(in all y haste, and gaue hym of the comen sorte of the heathen no lesse then xx.M. har-nessed men, to route out y whole gene-racyon of the Jewes, hauing to help hi one Gorgias, a man of warre, which in matters concerning battels had greate experiēce. Nicanor ordened also y tri-bute(which the Romaynes shulde haue had) to be geuen vnto the kinge, out of the captiuitye of the Jewes, namelye ii M. Talentes. And immedyatly he sent to the cytees of the see coast requiringe them for to bye Jewes to be theyr Ser-uauntes & bondmen,, promysing to sell them, lxxx. and ten for one talent: but he considred not the wrath of almightye God that was come vpon hym.

When Judas knew of this, he told the Jewes that were wyth hym of Ny-canors commynge. Now were there some of them fearfull/ not trustinge vn-to the righteousnes of God and stode their waie.

But the other that remayned, came together and besought the Lord to de-lyuer them from that wicked Nicanor, which had solde theym or euer he came nye them: and though he wolde not do it for their sakes, yet for the couenaunt that he made with their fathers, and be-cause they called vpon hys holy & glori-ous name. And so Machabeus called his men together, namely about vi M. exhorting them not to agre vnto theyr enemyes nether to be a fraid for y mul-titude of their aduersaries comming a-gaynst the vnrighteously, but to fight manly, considering the reproffe y they had done to the holy place w out cause how they had dispised and oppressed y cytye, yea and destroyed the Lawes of the fathers. For they(saide he) trust in their weapons and boldnesse, but oure cōfidence is in the almighty lord which in the twinckling of an eye maye bothe destroie them that come against vs/ & al the worlde.

He exorted them also to cal to remē-braunce the help that God shewed vn-to their fathers: as when there perished an C. and lxxv. M of Sennacherybes people: And of the batail that they had in Babilon against y Gallacians: how y al the Macedonyans y came to helpe them, stode in feare: and how they beig but onely vi.M. slewe an C and xx.M thorow the help that was geuen theym from heauen, wherby they also had re-ceaued many benefites.

Thorow these wordes the men to-ke good hertes vnto them, ready to die for the lawe and the countre. So he set vpon euery company a captaine, one of his owne brethren: Simon, Joseph ād Jonathas: geuinge ech one xv.C men. He cauſd Eldras also to reade the ho-ly boke vnto them/ and to geue them a token of the helpe of god.

Then he him selfe being captayne in

the fore fronte of the battail buckled vñ Nicanor. And God was their helpe, in so much ꝑ they slew aboue. ix. M men and cõpelled ꝑ more parte of Nicanors host to flee, they were so wounded and feable. Thus they toke ꝑ moneye from those ꝑ came to bye them, and folowed vpon them on euery side. But when the tyme came vpõ them, they returned, for it was the Sabbath/ & therfor they folowed nomore vpon them. So they toke their weapons and spoyles and toke ꝑ Sabbothes, geuing thãkes vnto the Lord, which had delyuered them ꝑ day, and shewed them his mercy. After the Sabbath they distributed ꝑ spoyles to the sycke, to the fatherles and to wyddowes, and the residue had they theim selues vñ theirs. When this was done, and they al had made a general praier: they besought the mercyful Lord to be at one with his seruauntes.

Num.xxxi.d
ii.reg.xxx.c
Deut.xx.b.

Of those also that were vñ Timotheus and Bachides, which fought against them, they slewe. xx. M wãne hie & strong holdes, & destroied moo spoyles: euer geuing an equal portion vnto the sicke, to the fatherles to widdowes & to aged persons. And when they had diligently gathered their weapens together, they laied them all in conuenient places, and the remnaunt of the spoiles brought they to Ierusalē. They slew Philarches ꝑ wicked persõ, which was vñ Timotheus/ & had vexed many Iewes. And when they held ꝑ thanckesgeuinge, at Ierusalem for ꝑ victory they brent those that set fire vpon the portes of the temple: namely Callisthenes, which was fledde into an house: & so they gat a worthy rewarde of their wickednes. As for that moost vnworthy Nycanor which had brought a M. marchauntes to bye the Iewes, he was throwe the help of the Lord brought downe, euen of them whõ he regarded not: so much ꝑ he put of his glorious rayment/ fled by sea, and came alone to Antioch with greate shame and dyshonoure, which he gat throw ꝑ destruccion of his host. Thus he ꝑ promised the Romaines to paie theym their trybute, when he toke Ierusalem: began now to saye plainely that god was the defender of the Iewes, and therfore not possible to wounde them, because they followed the lawes which god had made.

¶ Antiochus willyng to spoyle Persepolys is driuen to flyght. As he persecuteth the Iewes, he is stryken of the Lorde. The fayned repentaunce of Antiochus. Ii. dyeth.

The ix. Chapcer.

AT the same tyme came Antiochus agayne with dishonour out of Persis: for whe he came to Persepolys, and vnderstoke to robbe the temple, and to subdue ꝑ cytie, the People ranne together and defended themselues, in so much that he and hys were fayne to flie with shame. And so after ꝑ flyght it happened, that Antiochus came agayne vñ dishonour. But when he came to Ekbathana, he gat knowledg what was happened vnto Nicanor and Timotheus. Now as he was aduaunced in hym selfe in hys wrath, he thought he was able to auenge the iniury that was done to them, vpon the Iewes: & therfore comaunded to make readye his charet, hasting in hys iourney wythout ceassinge, the iudgement of god prouoking hi because he had spoken so proudly, that he wolde come to Ierusalem, and make it a graue of the Iewes. But the lord god of Israel that seeth all thinges, smote him with an inuisible plage, which no man coulde heale.

1.Mac.vi

For as sone as he had spoke these wordes there came vpon hym an horrible payne of his bowels, and a sore greefe of the charmes. And that was but ryghte: for he had martyred other mẽs bowels with dyuerse and straunge tormentes, how be it he wolde in no wyse, ceasse frõ his malyce. Yea he was yet the prouder and more malicious against the Iewes. But whyle he was commaunding to make haste in the matter, it happened that he fell down violently from the charet so that it brosed hys body, and dyd him great payne.

And so he that thought he myght commaunde the floudes of the see (so prouude was he beyond the condition of mã) and to weye the hye mountaynes in a

paire of scoales, was now brought downe to the grounde, and caryed vpon an horslitter, knowledgig the manyfest power of god vpon him: so that ꝑ wycked bodye of hys was full of wormes, which in his paine fell quick out of hys flesh: In so muche that his hoote was greued with the smel and stinke of him. Thus he that a lytle afore thought he might reache vnto the starres of heuẽ, him might no mã now abide nor heare, for the behemence of flyncke.

2.Mac.ix

Therfore he beyng brought from his great pryde, beganne for to cometo knowleg of hi selfe: for the punishment of god warned him, and hys paine increased euer more and more. And when he hi selfe might not abyde his owne stincke, he saide these wordes: It is reason to be obedient vnto god, and that a mã desire not to be like vnto him. Thys wicked person prayed also vnto ꝑ lord of whom he shoulde haue optained no mercy. And as for the cytie that he came vnto so hastely, to bring it downe to the ground, and to make it a graue for deed men: Nowe he desyreth to delyuer ꝑ free.

And as touching the Iewes, whome he had iudged not worthy to be buried, but wold haue cast thẽ out for to be deuoured of the foules & wild beastes, sayenge, that he wold haue destroyed both olde & yõg: Now he promiseth, to make them lyke the citizins of Athens. And wher as he had spoiled the holy temple afore, nowe he maketh promyse to garnysh it vñ greate giftes, to increase the holi ornamentes, and of his owne rẽtes to beare the coastes, and charges belõging to the offerynges: yea and that he wolde also become a Iewe him self, to go thorow euery place of the world, and to preache the power of god.

But when hys paynes wold not ceasse (for the righeous iugmẽt of God was come vppon hym) oute of a verye dyspaire he wrote vnto the Iewes a letter of intercession/ contenyng these wordes: The kyng and prince Antiochus wysheth vnto ꝑ vertuous citesins of ꝑ Iewes, much health and good prosperyte.

If ye and your children fare well, and yf al thinges go after your mynde we geue great thankes.

In my sycknesse also doo I remembre you louingly: for as I came out of Persia, and was taken with sore disease: I thought it necessarye to care for the cõmen wealth. Neyther despayre I in my selfe, but haue a good hoope to escape thys sickenes.

But consydering that my father led an hoost somtime in the hyer places, ād shewed who shoulde raygne after hym, that (yf there happened any controuersye, or any harde thing were declared) they in the lande myghte knowe theyre chefe Lord, that there shoulde be no insurrection: Agayne, when I pondre by my selfe, how that all the myghtye men & neyghbours rounde about, are layenge wayte, and loke but for opoꝛtunitie to do harme: I haue ordeyned that my sonne Antiochus shal raygne after me, whome I often commended to many of you, when I was in the hyer kingdomes, and haue written vnto hym as it folowyth here after. Therfore I pray you and require you, to remẽber the benefittes that I haue done vnto you generally and in especyall. For I hope ꝑ he shalbe of sober/ & louing behaueour, and yf he folowe my deuice, he shalbe in different vnto you.

Dani.viii.b

Thus that murtherer and blasphemer of God was sore smytten: and lyke as he had entreated othermen/ so he died a miserable death in a straunge cõtree vpon a mountaine. And hys bodye dyd Philyppe (that wente with hym) cary awaye: which fearing the sonne of Antiochus, wente into Egipte to Ptolomy Philometor.

¶ Iudas Machabeus taketh the citties the temple. He beginneth to shewe ꝑ actes of Eupator. The Iewes fyght agaynst the Idumeans: Timotheus inuadeth Iewry, vñ whome Iudas ioyneth battel. Ii. mẽ apeare in the ayre, to the helpe of the Iewes. Timothy is slayne.

The.x. Chapter.

MAchabeus now ād hys compayny (throw the help of the lord) wanne the temple and the cirye agayne, destroyed the aulters and chapels that the heathen had buylded thorow the stretes: clensed the temple, made an other aulter of brycke stone, and after two yeares they offered sacrifices, set forth the incence, the lyghtes & shew

1.Mac.iiii.e

Exody.xx.b

dread. Wt he that was don, they fel downe flat vpon the grounde, and besought the Lorde, that they myghte come no more in to soch trouble: but yf they synned eny more agaynst him, he him selfe to chasten the w̄ mercy, & not to come in ỹ handes of ỹ straunge & blasphemus men.

B Nowe vpon the same daie that the straungers poluted the tẽple, it happened that on the verye same daye it was clensed agayne: namely, the .xxii. day of the moneth called Casleu. They kepte viii. daies in gladnesse, lyke as in the feast of the tabernacles: remembryng ỹ not longe afore, thei helde the feast of ỹ tabernacles vpon the mountaines and in dennes like beastes. And to the same token they bare greene bowes, braunches & palmes before him that had geuē them good fortune to clense his place. They agreed also together, & made a statut, ỹ euery yere those dayes thuld be solēply kept of all ỹ people of ỹ Jewes.

1.Mac.iiii.c

Now Antiochus then (that was called the noble) died, it is sufficiently told. Now wil we speke of Nicanor the sonne of that wicked Antiochus, howe it happened wyth him: and so with few wordes to comprehende the aduersite that chaunsed in the warres. When he had taken in the kyngdome, he made one Lisias (which had bene captaine of the hoste in Phenices and Siria) ruler ouer the matters of the realme. For Ptolomi that was called Macrō, beinge a ruler for the Jewes (and specially, to sit in iudgment for soch wronge as was done vnto them) vnder toke to deale peaceably with them. For the which cause he was accused of the frendes before Eupator: and whē he was suspecte to be a traytour (because he had left Cipres that Philometor had committed vnto him: and because he departed from noble Antiochus, that he was come vnto) he poysoned hi selfe, & died.

C Now when Gorgias was gouernour of the same places, he toke straungers and vnder toke of times to warre wyth the Jewes. Moreouer ỹ Idumeans that helde the stronge holdes, receaued those that were dryuen from Jerusalem, and toke in hande to warre also.

1.Mac.v.a

But they that were with Machabeus besoughte and prayed vnto the lorde, ỹ he wold be their helper: and so they fell into the strong holdes of ỹ Idumeās, & wan many places by strength: Soch as came against thē they slew, and kylled no lesse (of al together) then twenty M. Neuertheles some, no lesse then .x. thousand, were fled in two strong towres, hauing al maner of ordinaunce to withstande them.

D Then Machabeus leauing Symō Josephus, Zachaus ād those that were w̄ them (which were very many) wente to besege them, & to fight where moost nede was. Now they ỹ were w̄ Symō, beyng led w̄ coueteousnesse, were intreated for money, throw certaine of those ỹ laye in ỹ towres: to the .lxx. M: Dzachmas, & let som of thē escape. But whē it was tolde Machabeus what had happened, he called ỹ captaines of ỹ people together, accusig those persones, ỹ thei had sold ỹ brethrē for money, & let their enemies go. So he slew those traitores & immediatly went i hād w̄ ỹ .ii. towres ād whē they had ordred thē selues māly w̄ their weapēs & hādes, they slew i two castels moo then xx. M.

Now Timotheus whō the Jewes had ouercome afore, gat hered a multytude of straūg people, brought an host also of horsmen of ỹ Assirians, to winne Jewry by strenght: But when he drewe nye, Machabeus & they ỹ were w̄ hym fell into their prayer, sprincled asshes vpon their heades, bring girded with hayre cloth about their loines, fell downe before the aulter, and besought ỹ lorde that he would be mercyful to them, but an enemy vnto their enemies, and to take parte against their aduersaryes, according as it is promised in the lawe. So after the prayer thei wēt on further from the citie: and when they came nye the enemies, they prepared them selues against them.

1.Mac.v.b

And by times in the morninge at ỹ breake of the daye, both the hostes buckled together. The one parte had the Lord for their refuge, which is ỹ geuer of prosperite, strength and victory.

The

The other had a manly stomack, which is a captayne of warre.

The battail now beynge graet, there appeared vnto the enemyes frō heauen v. men vpon horsbackes w̄ bridles of golde, leadig the Jewes, and two of thē hauyng Machabeus betwixte them, ỹ kepte him safe on euery side with their weapons, but shot dartes and lightenynges vpon the enemyes: wher thorow they were confounded with blindnes & so sore afraied, that they fel downe.

2.Mac.xi.b 3.Mac.iii.b 4.Mac.iv.b

There were slaine of fote men twentye thousand and fyue hundreth/ and syxe hundreth horsmen. As for Timotheus hi selfe, he fled vnto Gazar a very strōg hold, wherin Cereas was captain. But Machabeus and hys companye layed sege to it cheareully: iiii. dayes.

Now they that were within trustig to the strength of the place, cursed and banned exceadinglye, and made greate crakynge w̄ wicked wordes. Neuertheles vpon the fifth daie in the morynge, xx. ponge men of Machabeus compayne, beynge, sett on fyre in their myndes because of the blasphemy came manfully vnto thē wal, and with bolde stomackes they and their other companions clymmed vp vpō the towres, vndertaking to set fire vpon the portes/ & to burne those blasphemous persones quicke. Two daies were they destroieg the castel, which when they founde Tymotheus (that was crept into a cozner) they killed him, and slewe Cereas hys brother in like maner with Appollophanes. Whē this was done, they sunge psalmes, w̄ prayses & thākes geuiges vnto the lord, which had done so great thinges for Israel, and geuen them the victorye.

Lysias goeth about to ouercome the Jewes. Succour is sent from heauen vnto the Jewes. The letter of Lysias to the Jewes. The letter of kinge Antiochus vnto Lisias. A letter of the same vnto ỹ Jwes. A letter of the Romaynes to the Jewes.

C The.xi. Chapter.

A NOt long after this, Lysias the kynges steward and a kynsmanne of hys (whiche had the gouernaūce of his matters (toke sore displeasure for the thynges that had happened: and when he had gathered. lxxx. M mē of fote with al the host of the horsmen/ he came agaynst the Jewes, thynkynge to wynne the Cytie, to make it an habytacion for the Heathen, and the temple wolde he haue to be an house of lucre, lyke as the other goddes houses of the Heathen are/ and to sel the preistes offyce euery yeare: Not considering the power of God, butt was wylde in hys mynde/ trustynge in the multitude of fote men/ in thousandes of horsmē, and in his .lxxx. Elephantes.

Ihon.ii.b.i

2.Mac.xv.b

So he came in to Jewry and then B to Bethsura (a castell of defence lyinge in a narow place. v. furlonges from Jerusalem) and wāne it. Now when Machabeus and his company knew that ỹ stronge holdes were taken, they fell to their prayers with weppyng and teares before the Lorde: And all the people in lyke maner besoght him/ that he wolde sende a good angell to delyuer Israel. Machabeus hym selfe was the fyrst that made him ready to the battayll/ exortyng the other that were with him, to ieoperde thē selues and to help their brethrē. And whē he was goynge forth of Jerusalē together with a redy and wyllyng mynde, there apeared before them vpon horsback a mā in whyte clothyng with harnesse of golde, shakynge his speare. Then they prayed ỹ Lorde all together, which had shewed thē mercy, & were comforted i their mides: in so mo che that they were ready not only to fyght with men, but with ỹ most cruel beastes, ye and to runne thorowe walles of yron.

1.Mac.vi.d

C Thus they went on willingly hauinge an helper from heauen, and the Lorde mercifull vnto them. Thei fell mightely vpon their enemies like lions, brought downe .xi. M. fote men, .vi. C. horsmen, put al the other to flight, many of them being wounded, & some gat awai naked. Yee Lisias him selfe was fayne to flē thamefully, & so to escape. Neuertheless the mā was not with out vnderstanding, but considered by him selfe, that his powez was mynished and pondred how the Jewes beynge defended by the helpe of Almighti God, were not

able to be ouercome: wherfore he sent them word, and promysed, that he wolde consente to all thynges which were reasonable, and to make the kyng their frēd. To ꝑ which praier of Lysias Machabeus agreed seeyng in al thynges ꝑ comen welth: and what soeuer Machabeus wrote vnto Lysias concernynge the Jewes, the kyng graunted it. For there were letters wrytē vnto the Jewes from Lysias conteinyng these wordes.

Lysias sendeth greating to the people of Jewes. Jhon and Absalon which were sente from you, deliuered me wrytynges, and requyred me to fulfyll the thynges concernyng their arand. Therfore loke what myghte be graunted, I certifyed the kynge therof: and whatsoeuer was conuenient. I agreed therto. If ye now wyll be faithful in the maters. I shal endeuer my selfe herafter also to do you good. As concernyng other thinges by euerye article therof: I haue cōmytted them to youre messaungers: to whom I sent vnto you, to commen with you of ꝑ same/ fare ye wel. In ꝑ hundreth & xlviii. yeare, ꝑ xxiiii. daye of ꝑ moneth Dyoscorinthius.

Now the kinges lettre conteyned these wordes. Kynge Antiochus sendeth greating vnto his brother Lisias. For so moch as our father is now deed/ oure wyl is/ that they which are in oure realme, lyue without eny insurrecyon, and euery man to be dyligent in his owne matters. We vnderstande also/ that ꝑ Jewes wolde not consente to oure father, for to bebrought vnto the custome of the Gētyles, but stykly to kepe their owne statutes: for the which cause they requyre of vs also, to lette thē remayne still by their awne lawes.

Wherfore our minde is, that this people shalbe in rest: we haue concluded & determned also/ to restore them their temple agayne: that they may lyue accordynge to the vse and custom of their forefathers. Thou shalt do vs a pleasure therfore, yf thou sende vnto them and agre with them:

That whē they are certified of our mynd they maye be of good chere, and loke to their owne wealth.

And thys was the letter that the kynge wrote vnto the Jewes: kynge Antiochus sendeth greatig vnto the councell & the other people of the Jewes: Yf ye fare well, we haue oure desyre: as for vs we are in good health. Menelaus came and tolde vs, how that your desyre was to come downe to youre people, whiche are wyth vs.

Wherfore those that wyl come, we wyll geue them fre lybertie, vnto the. xxx. day of the moneth of Apryll. that they maye vse the meates of the Jewes and their owne lawes/ lyke as afore: and none of thē by any maner of wayes to haue harme, for thynges done in ignorauce. Menelaus whome we haue sent vnto you, shall comen with you at large, fare ye well. In the. CXLviii. yeare, the xv. day of the moneth Apryll.

The Romaynes also sent a lettre, cōteyning these wordes: Quintus Mennius and Titus Manilius, Embassytoures of the Romaynes. Sende greting vnto the people of the Jewes. Loke what Lisias ꝑ kinges kynsman hath graunted you, we graunt you the same also. But as concernynge the thynges whych he referred vnto the king, lede hyther some wyth spede, and pondre the matter dylygently amonge youre selues that we maye cast the best to youre profyte, for we must departe now to Antioch. And therfore wryte shortly agayne, that we maye knowe youre mynde: Fare well. In the CXLviii. yeare, the. xv day of the moneth of Apryll.

Timotheus troubleth the Jewes. The wicked heade of the Ieppites against the Jewes: Judas is aueged of them. He setteth fire on the gate of Jamnya The pursuyte of the Jewes against Timothye. Timothy is taken and let go vnhurt. Judas pursueth Gorgias, Judas offring sacrifice for the deth sheweth the hope of the resurrection

The.xii.Chapter.

When these couenauntes were made Lisias wente vnto the king, and the Jewes tylled their grounde, but Tymotheus, Appolonius the sonne of Geinei, Jerom and Demophon the proude, Nicanor the captayne of Cepzes, and they that laye in those places woulde not let them lyue in rest and

and peace. They of Joppa also did cuē such a shamful dede. They prayed the Jewes that dwelt amōg them, to go wt their wiues ād children into the shippes which they had prepared, and did with thē/ as though they had oughte thē no euel wil. For so much thē as ther was gone forth a generall proclamatiō throw the citie because of peace, they consented therto, and suspect nothing but when they were gone forth into ꝑ depe, they drowned no lesse then. ii. hundreth of them.

When Judas knewe of this cruelty shewed vnto his people, he commaunded those that were wyth him to make them ready, exhorting them to call vpō god the righteous iudge: went forth against those murthurers of his brethrē, set fyre in ꝑ hauen by night, brent vp ꝑ shyppes, and those that escaped from ꝑ fyre, he slew wt the sweard. And whē he had don thys, he departed as thoughe he wolde come agayne and rote out al them of Joppa. But when he had gotte worde that the Jamnites were minded to do in lyke maner to the Jewes which dwelt among them, he came vpon ꝑ Jamnites by nyghte, and set fire in the hauen wt the shippes: so that ꝑ lyghte of the fyre was sene at Jerusalem, vpō a. ii. C. & xl. furlonges.

Now when they were gone frō thēce xx. furlonges, in their iourney towarde Timotheus. v M. men of fote ād. v. C horsmen of the Arabians foughte with him. So when the battail was earnest & prospered wt Judas throw ꝑ help of God: ꝑ residue of ꝑ Arabiās beig ouercome, besought Judas to be at one wt them, and promised to geue him certain pastures, and to do hym good in other thinges. Judas thynkynge that they shoulde in deade be profytable concernynge manye thynges, promysed them peace: wherupon they shoke handes, and so they departed to their tentes. Judas went also vnto a citie, which was verye faste kepte wyth brydges, fensed rounde a bout wyth walles, and diuers kyndes of people dwellynge therin, called Caspin.

They that were wythin it, put soche trust in the stregth of ꝑ walles, & i their stoare of victayles: that they were the slacker in theyr doinges, cursynge and reuylyng Judas with blasphempes, and speaking such wordes as it becommeth not. But Machabeus callynge vpon the greate Prince of the worlde (whych wythout any battayll rammes or ordynaunce of warre, did cast down the walles of Jericho, in the tyme of Josue) fel manfully vpon the walles, toke the citie, & (throw the helpe of the Lord) made an exceading great slaughter: In so much e that a lake of two fourtlonges broade which laye therby, semed to flowe wyth bloude of the slayne. Josue. vi.

Then departed they from thence. viii C. and L. fourlonges, and came to Caraca, vnto the Jewes that are called Tubianei. But as for Timothe⁹, thei coulde not gett hym there: for (not one mater dispatched) he was departed frō thence, and hadde lefte certayne menne in a verye stronge holde. But Dositheꝰ and Sosipater, which were captaynes wyth Machabeus slew those that Tymotheus had lefte in the house of defece, euen ten thousand men. And Machabeus prepared hym wyth the. vi, thousand men that were about hym, set thē in ordre by companyes, and went forth agaynst Timotheus, whyche had with hym an C. and xx. thousand men of fote, ii. M. and v. C. horsmen,

When Timotheus had knowledge of Judas comming, he sent the women, chyldren and the other baggage vnto a castel called Carnyō (For it could not be wonne/ and was harde to come vnto/ the ways of the same places were so narow, and when Judas company came fyrst in sight, the enemyes were smiten with feare, throw the presence of god wyche seeth all thynges: In soo muche ꝑ they fleyng one hecre, an other there, were rather discomfitted of their owne people, and wounded with the strockes of their owne swerdes. Judas also was very earnest in folowing vpō thē punyshing those vngodly, and slawe. xxx. men of them. Tymotheus also hym self fell into the handes of Dositheus and Sosipater whome he besoughte wythe many prayers, to let hym go wyth hys Judith. viii. ii. Reg. viii. c. ii. Para. xx. b

lyfe: because he had many of the Jewes fathers and brethren in preson, which (yf they put hi to death) myght be disapoynted. So when he had promysed faythfully to delyuer thé agayne accordinge to the condicion made, they let hi go without harme, for the healthy of the bretheren. And when Judas had layn xxb. M. he went from Carnion.

Now after that he had chased away and slayne hys enemyes, he remoued ỹ hoost to warde Ephron a stronge cytye, wherin dwelte many dyuerse people of the heathen, and the stronge ponge mé kepte the walles, defendinge them nigh teiye. In this citie was much ordinaunce, and prouision of dartes. But when Judas & hys companye had called vpon almyghty god (which with hys power breaketh the strenght of the enemies) they wanne the cytie, and slewe xxb. M. of them, that were withi. From thence went they to the citie of the Scithians, which lyeth. vi C. furlonges from Jerusalem. But whé the Jewes which were in the cytie testifyed, that the cytezyns dealte louingly with them, yea and intreated them kindly in ỹ tyme of their aduersitie. Judas and hys companye gaue them thankes delyring them to be frendly styll vnto them: and so they came to Jerusalem the hye feast of the weekes beinge at hande. And after ỹ feest thei wét forth against Gorgias the gouernour of Idumea, wyth .iiii. thousand men of fote, and .iiii. C. horsme. Whiche when they met together: it chaunced a fewe of the Jewes to be slayne.

D And Dositheus one of the Bachenors a myghti horsman of Chzacia fell vpō him/and smote of his arme, so that Gorgias escaped & fled i to Mozosa. Whé they now ỹ were of Gorgias syde, had foughte longe and were weary: Judas called vpon the Lorde that he wolde be theyr helper, & captayne of ỹ felde: and wt that, he beganne with a manly voyce to take vp a song of prayse, & a crie, In so moch that hee made the enemyes afrayed, and Gorgias men of warre to ke theyr floghte. So Judas gathered his host, & came in to the cytie of Odolla & whé the seuenth daye came vpō thé ỹ clensed thémselues (as the custome was) & kepte the Sabboth in the same place. And vpon the daye folowinge, Judas and his companye came to take vp the bodies of them that were slaine, and to bury them in the fathers graues. Nowe vnder the cotes of certaine Jewes whiche were slayne, they founde Jewels ỹ they had taken oute of the temple and from the Idoles of the Jamnites: whiche thing is forbiddé the Jewes by the lawe. Then euery man saw ỹ this was the cause/wherfore they were slayne.

C And so euery man gaue thankes vnto the Lord for his righteous iudgmét which had opened the thynge that was hid. They fel downe also vnto their prayers, and besought God, the sawte which was made, might be put oute of remembraunce. Besydes that, Judas exorted the people earnestly, to kepe thé selues from suche a synne: for so muche as they saw before their eyes, that these men were slaine, for the same offence. So he gathered of euery one a certain in so muche that he broughte together two thousand drachmas of siluer, which he sent vnto Jerusalé, ỹ there might a sacrifice be offered for ỹ misdede. In the which place he dyd wel and righte: for he had some consideracion and pondring of the ryse that is after this time. For yf he had not thoughte that they/ which were slain, did perpetue/it had bene superfluous ād vayne, to make anie powre or sacrifyce, & for them, that were dead. But for so much as we saue, that they whiche dye in the fauoure and beleue of God, are in good rest and ioye; he thought it to be good and honorable for a reconciling, to do ỹ same for those which wer slain, that the offence might be forgeuen.

*Judge vpon this place whether ỹ opinion hath bene to praye for the deede, as to bee baptised for thé i. Corinth. xv. d. which thynge was onely done to confirme the hope of the resurrection of ỹ dead, not to delyuer thé fróany payne & Paul dyd not alow ỹ ceremony of Christenyng for the ded, nomore doth any place of the canonycal. Scripture alow ytre mony of offeryng for the deed.

Furthermore: This hole boke of Machabees, & specyally this second is no sufficient authorite, to make an article of our fayth: as it before sufficiently proued by the authorite of S. Jerome in the ipystle of these bokes called Apochipha.

C The commynge of Eupator in to Jewrye. The death of Menelaus. Machabeus goyng to fyghte agaynst Eupator, mouyth his souldiars vnto prayer. He killeth xiiii. thousande men in ỹ tentes of Antiochus. Rhodocus the betrayer of the Jewes is taken. Antiochus retayneth frendship with ỹ Jewes

C The .xv. Chapter.

3 M.v.p. In the. C.lxv. yere gat Judas knowlege, that Antiochus Eupator was comynge wyth a greate power in to Jewry, and Lysyas the stewarde and ruler of his matters with him: hauyng an. C. x. x. M. méof fote. v. M. horsmen. xxx. Elephantes, and. iii. C. charettes. Menelaus also ioyned him self wyth them (but wyth greate dyssceate) and spake fayre to ỹ kynge, not for eny good of the countre, but because he thought to haue bene made som greate man, of auctorite. But the kinge of kinges moued Antiochus mynd agayn ste thys vngodly personne, and Lysias informyd the kynge/that thys Menelaus was the cause of all myschefe: so ỹ the kynge commaunded to take him, & (as the maner of them is) to put hym vn to death in the same place.

There was also in the same place a tower of. L. cubytts hye, heapped with asshes: but aboue it was so made/that men myght lose downe on euery syde. Where in to the kynge commaunded ỹ shamefull person to be caste amonge ỹ asshes, as one that was cause of al vngraciousnesse. And reason it was, that the vnthrift shulde dye, soch a death, & not to be buryed: for he had done moch myschefe vnto the aulter of God (whose fyre and asshes were holy) therfore was it righ, that he him self also shulde be destroyed wt asshes.

But ỹ kynge was wood in his mynde and came to sheewe hym selfe more cruell vnto the Jewes, then hys father was. Wherych when Judas perceaued, he commaunded the people to call vpon the Lorde nyght and daye: that he wolde now helpe them also, lyke as he had done alway: For they were afrayed to be put from their lawe, from their natural countre and from the holy temple: & not to suffre the people (whych a lytle whyle afore began to recouer) to be subdued again of the blasphemos nacyons So when they had done thys together and besought the Lorde for mercye, wt C weping and fasting thre days long, flat vpon the ground Judas exhorted thé to make them selues readye, But hee and the elders together deuysed to goo for the fyrste with theyr People. afore the kynge brought hys hoost in to Jewry, and afore hee beseged the cytie/ and so to committe the matter vnto God.

Wherefore he ascribed the power of all thynges vnto God the maker of the worlde, exortynge his people to fyghte manfully, (yee euen vnto death) for the lawes/the temple, the citye, their awne natiue countre, and to defende ỹ cytezins: and set his hoost before Modyn. He gaue them also that were wt hym, a token of the victory of God, chosyng out the manlye iii ponge men, wente by nyght in the kynges pauilyon, and slewe of the hoost. xiiii. M. men, & ỹ greatest Elephantes, wt those that sat vpon them.

Thus when they had brought a greate feare and rumour amōge the tentes of theyr enemyes, and all thinges wente prosperously wt them, they departed in D the breake of the day, God bring their healper and defender. Nowe when the kynge perceaued the manlinesse of the Jewes, he wente aboute to take ỹ strōg places by crafte, and remoued hys hoost vnto Bethsura, which was a well kepte house of defence of the Jewes: but thei were chased awaye, hurt & discōfited. And Judas sent vnto them ỹ were i it, soch thinges as were necessary. In the Jewes hoost also ther was one Rhodoch? which tolde the enemyes their secretes: but they sought hym out, and whé they had gotten hym, they put hym in prisō After this dyd the kynge comen wt thé that were in Bethsura, take truce wt thé departed, and stroke a battayll wt Judas, which ouercame him,

But when he vnderstode, that Philyp (whom hee left to be ouerseer of his busynesses at Antioche) beganne to rebel agaynst him, he was astonnied in hys minde: so that he yelded him selfe to the Jewes, and made them an othe, to do whatsoeuer they thought ryght.

Now when he was reconsyled wt them he offred, made moch of the temple/gaue greate gyftes vnto it/exprased Machabeus, makynge hym captayne and gouernour from Ptolomais vnto the Garrenes:

Neues

Neuertheleſſe when hee came to Ptolomays, the people of ỹ cyty were not content wyth that bonde of frendſhype: for they, were afrayed, that he wolde breake the couenaunt. Then wente Lyſias vp in to the ſeat, and enfourmed the people, ſhewed them the cauſe why, & pacyfyed them. So he cam agayn to Antyoch. Thys is now ỹ mater concernynge the kynges iourneye, and hys returne.

¶ By the mocyon of the Lord, Demetrius ſendeth Nicanor to kyl the Jewes. Nicanor maketh a compacte with ỹ Jewes, which he yet breaketh through the mocion of the kyng. Nicanor cõmaundeth Razia to be taken. The boldnes of Razia.

¶ The.xiiii. Chapter.

A Fter thre yeares was Judas informed, howe ỹ Demetrius the ſonne of Seleucus was come vp with a greate power and ſhyppes, thorow the hauen of Tripolis, to take certayne commodyous places and countrees, agaynſt Antiochus and his captayn Lyſias. Now Alcimus (which had bene hye Preſt, & wylfully defyled hym ſelf, in the tyme of the myxtynge) ſeing, that by no meanes he coulde be helped, nor haue any more intraunce to ỹ aultar: he came to kyng Demetrius in the hundreth and one and fyftye yeare, preſentyng vnto him a crowne of golde, a palme and an olyue tree: which (as me thought) belonged to the temple, and ỹ daye he helde his tonge. But when he had gotten oportunytye for his madnes, Demetrius called him to counſel, and aſked hym, what thinges or councels the Jewes leaned vnto. He anſwered: The Jewes that bee called Aſſidei (whoſe captayn is Judas Machabeus) maynteyne warres, make inſurrecyons, and wyl not let the realme be in peace.

For I beynge depryued of my fathers honoure (I meane the hye preſthode) am come hither: partly e because I was faythfull vnto the kynge/ and partly because I ſought the profyt of the cyteſyns. And why all our people thorow ỹ wickednesſe of them are not a lytle troubled. Wherfore I beſeche the (O kynge) conſydre al theſe thynges dilygently and then make ſome prouiſyon for the lande and the people, accordynge to the kyndneſſe that thou haſt offered vnto them. For as long as Judas hathe the vpperhande, it is not poſſible ỹ men can lyue in peace.

When he had ſpoken theſe wordes, other frendes alſo haynge euell wyll at Judas, ſtert the kynge Demetrius on fyre agaynſt him. Which immediatly ſent Nicanor (ruler of the Elephantes) a captayn, into Jewry: commaundyng him, to take Judas him ſelf alyue, but to ſlaye them ỹ were with him, & to make Alcimus hye preſte of the temple.

Then the heathen whych fled oute of Jewry fro Judas, came to Nicanor bi flockes, thinkyng the harme and decaie of the Jewes to be their welfare. Now whe ỹ Jewes herde of Nicanors comminge, and the gathering together of the heathen thei ſprenckled them ſelues with earth and beſought him which made them hys people, and euer defended his owne porcion with euident tokens, that he wolde preſerue the lyll. So at the commaundement of the captaine thei removed from thence, and came to a towne called Dassafa. And Simon Judas brother fel in hande wyth Nicanor but thorow the ſodane cõmige of the enemyes/ he was afrayed.

Neuertheles Nicanor hearynge ỹ manlynes of them that were w Judas, and ỹ bolde ſtomakes that they had to fight for theyr naturall countree, durſte not proue the mater w bludſhedding. Wherfore he ſent Poſſidonius, Theodotus & Mathias before, to geue & to take peace. So when they had taken long aduiſement there vpon, and the captayne ſhewed it vnto the multitude: they were agreed i one mynde, to haue peace. And they appoynted a daye to ſyt vpõ theſe matters quietly amonge them ſelfes, the ſtoles alſo were brought and ſet forth. Neuertheles Judas commaunded certayne men of armes to wayte in cõuenyent places, leſt there ſhuld ſodenly aryſe any euel thorow the enemyes. And ſoo they commoned reaſonably together.

Nicanor, whyle he abode at Jeruſalem ordred hym ſelf not vnreaſonably, but ſet away the people that were gathered together. He loued Judas euer w hys herte and fauoured him. He prayed hi alſo to take a wyfe, and to bringe forth childre. So he maried, lyued in reſte, & thei led a comẽ life. But Alcimus perceaynge the loue that was betwyxte thẽ, & how thei wer agreed together, came to Demetrius, & tolde him that Nycanor had taken straunge matters i hande, and ordened Judas (an enemy of the realme) to be the kynges ſucceſſor. The kynge was ſoore displeaſed, and thorow ỹ wicked accuſations which Alcymus made of Nicanor, he was ſo prouoked, that he wrote vnto Nycanor, ſayynge: that hee was verye angrie for the frendſhipp and agreement, which he had made w Machabeus. Neuertheleſſes he cõmaunded hym in al the haſte, that hee ſhulde take Machabeus preſoner, and ſende him to Antioche.

Wyych letters when Nycanor had ſene, he was at his wittes end, and ſore greaued, that hee ſhoulde breake the kynges whereyn they had agreed: ſpecially, ſayenge Machabeus was ỹ mã that neuer dyd him harme. But becauſe he myght not w ſtande ỹ kynge hee ſought opportunite to fulfil his commaundement. Not w ſtandinge, when Machabeus ſawe that Nicanor begã to bee churliſhe vnto him/ and that he intreated him more rughli then he was wonte, he perceaued ỹ ſuch vnkyndnes came not of God/ and therefore hee gathered a few of his men, & with drewe him ſelfe from Nicanor. Which when he knew that Machabeus had manfully preuented him, he came in to the great and moſt holy temple: and commaunded the preſtes (which were doyng their vſual offeriges) to delyuer him the mã. And whe they ſware that they could not tell where the man was whom he ſought he ſtrecched out his hande/ & made an othe, ſayenge: If ye wyl not delyuer me Judas captiue, I ſhall remoue thys tẽple of God in to ỹ playn feld, I ſhal bzeake downe the aulter, & conſecrate this temple vnto Bacchus. After theſe wordes he departed.

¶ Then the preſtes lyft vp there hãdes toward heauen, and beſought him that was euer the defẽder of their people, ſaienge. Thou O lord of all/ which haſte nede of nothynge, wolderſt that the temple of thy habitacio ſhuld be amõg vs. Therfore now O moſt holy Lord, kepe this houſe euer vndefyled, which lately was clenſed. Now was there accuſed vnto Nicanor, one Razis an Alderma of Jeruſalem, a louer of the whole citie and a man of good repo3te: whiche for the kinde hert that he bare vnto ỹ people was called a father of ỹ Jewes. This man oft tymes, when the Jewes were minded to kepe them ſelues vndefiled, defended and deliuered thẽ, being content ſtedfaſtly to ſpende his body & his lyfe for his people.

So Nicanor wylling to declare the hate/ that he bare to the Jewes ſente v C men to take him: for he thoughte, yf he gat him he ſhould bringe the Jewes in great decaye. Nowe whi n the people began to ruſhe in at his houſe/ to breake the doores, and to ſet fire on it: he beinge now taken/ wold haue defended hi ſelfe with the ſwerde: choſing rather to dye manfully, then to yelde him ſelfe to thoſe wicked doers: and becauſe of his noble ſtocke, he had rather bene put to extreme cruelte. Notwithſtandig what tyme as he miſſed of his ſtroke for haſt and the multitude fell in violentlye betwyxt the doores: he ranne boldely to the wall, and caſt him ſelfe downe manfully among the people of them/ which gaue ſoone place to his fall, ſo that he fel vpon his bely.

Neuertheles while there was yet breathe with in him, he was kyndled in hi3 mynde, and whyle hys blonde guſhed out exceadingly (for he was verye ſore wounded) he ranne thorow the middeſt of the people and gat hym to the toppe of a rocke. So when his blonde was now gone, he toke out his owne bouells with both his handes, and threwe them vpon the people: callyng vpon ỹ Lord of lyfe and ſpirite, to reward hym this againe, and ſo he died.

¶ Nicanor goeth about to cõ vpon Judas on the Sabboth day. The blaſphemy of Nicanor. Machabeus expoundinge vnto the Jewes the viſion of both theyr herres. The prayer of Machabeus. After the hoſte of Nicanor is ones ouercome Machabeus commaundeth his heade & hys handes to be cut of & his tong to be geuen vnto fowles.

¶ The.xv. Chapter.

A
c.Ma.viii.d

NOwe when Nicanor knewe that Judas was in the cõtre of Samaria, he thoght with al his power to strike a felde wyth hym, vppon a Sabboth daye. Neuertheles the Jewes that were compelled to go vñ hym, said: O do not so cruelly and vnkindlye but halowe the Sabboth day, and worshyp hym that seyth all thynges. For all this yet sayde the vngracious personne: Is there a myghty one in heauen, that commaunded the Sabbath day to be kepte? And when they sayde: yea the lyuing god, the myghtie Lorde in heauen commaunded the seuenth daye to be kepte, he sayd: And I am myghty vpõ earth, to commaunde them for to arme theym selues/and to performe the thynges bu
Exod.xx.d. synesse. Notwithstanding he myght not haue hys purpose.

Nicanor had deuised wythe greatte pryde to ouer come Judas, and to bringe awaye the victorye. But Machabe? had euer a fast confydence and a perfecte hope in God that he wolde help hym, ād erhorted hys people, not to be afraid at the commyng of the heathen: but alwaye to remembre ẏ help that had bene shewed vnto them from heauen, yea & to be sure now also, that almighty God wolde geue them the victorye. He spake vnto them out of the lawe and prophetes, putting them in remembraunce of the battayles, that they had stryken afore, and made them to bee of a good corage.

So when theyr hertes were pluct vp he shewed them also the dyscreatfulnes of the heathen, and how they wold kepe no couenaunt nor oth. Thus he weaponed the not wyth the armour of shyld & speare, but with wholsome wordes and erhortacions. He shewed them a dreame also, wherre thorowe he made theym all glad, whych was thys: he thought that he sawe Onias (whych had bene a high preste, a vertuous and louing man, sad, and of honest conuersacion, wel spoken, and one that had bene exercysed in godlynes from a chyld) holding vp hys hãdes towarde heauen, and prayinge for hys people. After thys there appeared vnto hym another mã, whych was aged honourable and glorious.

And Onias sayde: This is a louer of the brethren, and of the people of Israell. C This is he that prayeth moch for the people, and for al the holy cytie: Jeremy the prophet of God. He thought also ẏ Jeremy helde out hys ryght hãd and gaue hym (namelye vnto Judas) a swearde of gold/ sayinge. Take this holy swearde, a gyfte from God, wherwith thou shalte smyte downe ẏ enemyes of the people of Israell. And so they were well comforted thorow ẏ wordes of Judas, and toke corage vnto them/ so that the yonge men were determed i theyr myndes to fyght, and to byde styfly at it. In so moch that in the thinges which they toke in hand, theyr boldnesse shewed the same, because the holy cytye and the temple were in parell: for ẏ which they toke more care/ thē for theyr wyues, childeren, brethren and kynsfolckes. Agayne, they that were in the cytie, were most careful for those which were to fyght. Now when they were all i a hope that the iudgement of ẏ matter was at hande, & the enemyes drew nye, the host beynge set in aray, the Elephãtes and horsmen euery one standynge i his place: Machabeus consydered the commynge of the multitude, the ordynaunce of dyuerse wepens, the cruelnes of the beastes, and helde vp his hãdes towarde heauen, callynge vponẏ Lorde that doth wounders, which geueth not ẏ victory after the multitude of wea
iii.Ma.viii. Judas,bii
pens and power of the host (but to them that please hym) accordyng to hys awne wille. Therfore i his prayer he sayd these wordes, O Lord, thou that dyddeste sende thyne Angell in the tyme of Ezekiah kynge of Juda, and in ẏ hoste of Sennaherib slewest an hundreth ād fyue and foure score thousande: sende now also thy good Angel before vs (O Lorde of heauens) in the fearfulnesse & dreade of thy myghtye arme, that they which come agaynst thy holy people to blaspheme them, may be afrayed. And so he made an ende of his wordes. The Nicanor and they that were with hym, drewe nye with shawmes and songes:
iiii.Ma.xiii. Ethymm. i.Ma.iii. i.Ma.iv.

but

but Judas & hys company wyth prayer and callynge vpon God.

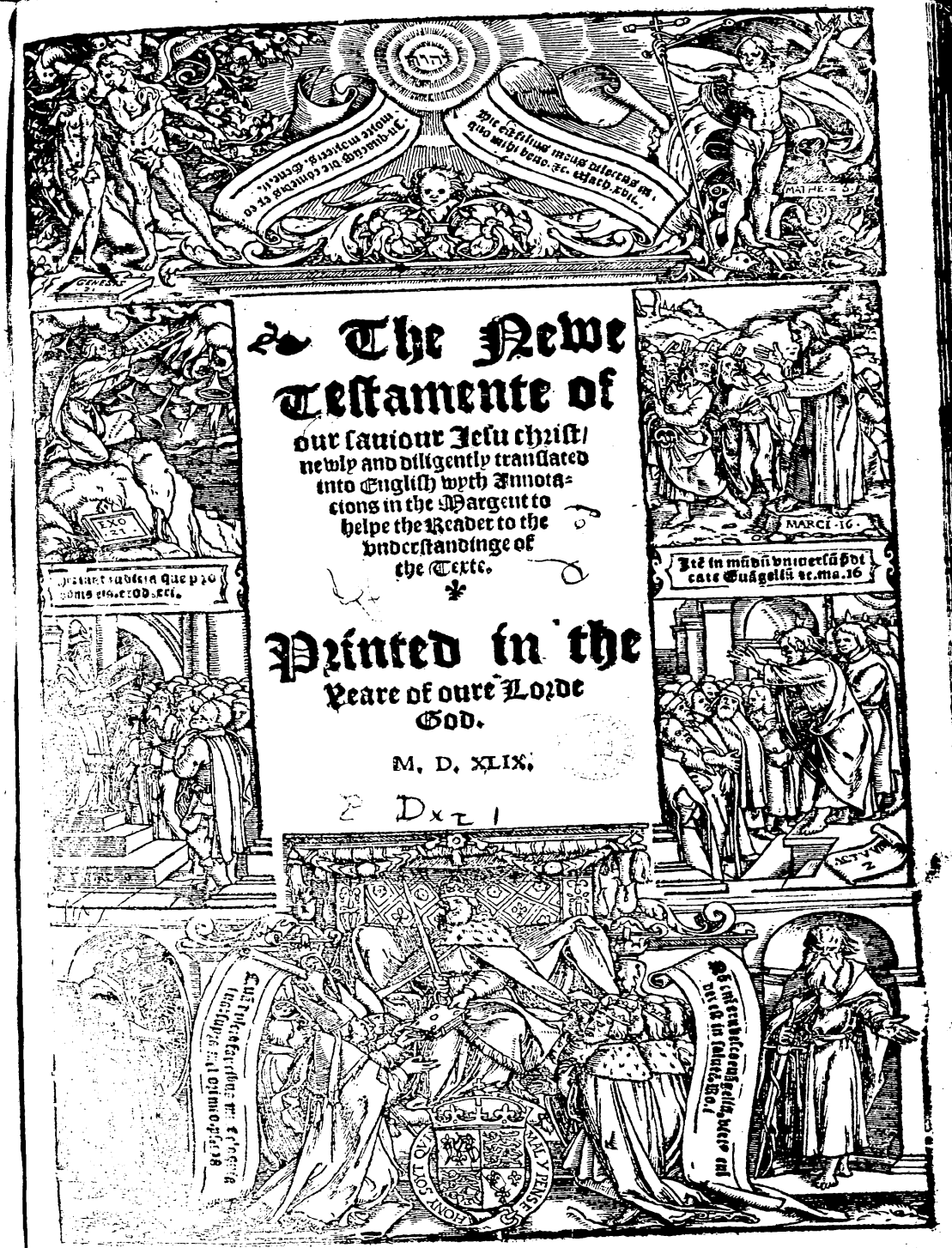
Wyth theyr handes they smote, but wyth theyr hertes they prayed vnto the Lorde, and slew no lesse thē xxxv. thousande menne: For thorowe the presente helpe of God they were gloryously comforted.

Nowe when they left of, and were turnynge agayne vñ ioye they vnderstode that Nicanor him selfe was slayne wñ the other. The they gaue a great shoute and a crye, prayslynge the Almighty Lorde vñ a loude voyce. And Judas (
Ẏ which was euer ready to spend his bodi and lyfe for his citesins) cõmaunded to smite of Nicanors head, wñ his arme and hande, & to be brought to Jerusalem. Wo hen he came there, he called all the people, and the prestes at the aulter withe those that were in the castell, and shewed them Nicanors head, and hys wycked hande, which he had presumptuously holden vp agaynste ẏ temple of God. He caused the tonge also of ẏ vngodly Nicanor to be cut in lytle peces, & to bee cast to the foules/ and the cruell mans hande to be hanged vp before the tẽple. So euery mã gaue thankes vnto the Lorde, sayenge: Blessed bee hee, that hath kepte his place vndefyled.

As for Nicanors head, he hanged vp vpon the hye castell, for an euydent and playn token of ẏ helpe of God. And so they agreed all together, to kepe ẏ daye holy, namely the. xiii. daye of the moneth Adar, which in the Syrians lãguage is called the nexte daye before Mardocheus daye. Thus was Nicanor slayne, & from that tyme forth the Jewes had ẏ citye in possessyon: And here wyll I nowe make an ende.

C

Theende of the seconde boke of the Machabees.



The Newe Testamente of

our sauiour Iesu christ/ newly and diligently translated into English wyth Annotacions in the Margent to helpe the Reader to the vnderstandinge of the Texte.

Printed in the Yeare of oure Lorde God.

M. D. XLIX.

2 Dxt 1

Thy Gospell of S. Mathew.

¶ The genealogye of Christ. ¶ marryage of hys mother Mary. The aungel declareth Josephs mynde.

The. j. Chapter. ✠

a THys is the boke of the generacion of a* Jesus Christ the sonne of b* Dauid, the sonne also of Abraham.

Abraham begat Isaac:
Isaac begat Jacob:
Jacob begat Judas and his brethren:
Judas begat Phares & Zare of Thamar.
Phares begat Hesrom:
Hesrom begat Aram:
Aram begat Aminadab:
Aminadab begat Naasson:
Naasson begat Salmon:
Salmon begat Booz of Rahab:
Booz begat Obed of Ruth:
Obed begat Jesse:
Jesse begat Dauid the kyng:
Dauid ꝑ kyng begatt Salomõ, of her
that was the wyfe of Uzy:
b Salomon begat Roboam:
Roboam begat Abia:
Abia begat Asa:
Asa begat Josaphat:
Josaphat begat Joram:
Joram begat Ozias:
Ozias begat Joatham:
Joatham begat Achas:
Achas begat Ezechias:
Ezechias begat Manasses:
Manasses begat Amon:
Amon begat Josias:
Josias* begat Jechonias & his brethrẽ
about ꝑ tyme they were caryed awaye to
Babylon.

And after they were brought to Babilõ,
Jechonias begat Salathiel:
Salathiel begat Zorobabel:
Zorobabel begat Abiud:
Abiud begat Eliachim:
Eliachim begat Azor:
Azor begat Sadoc:
Sadoc begat Achim:
Achim begat Eliud:
Eliud begat Eleasar:
Eleasar begat Matthan.
Matthan begat Jacob:
Jacob begat Joseph ꝑ husbãd of Mary,
of whome was borne ꝑ Jesus, that is called* Christ. ✠

All the generacios frõ Abraham to Dauid are fowrtene generacions. And from Dauid vnto the captyuyte of Babilõ, are fowrtene generacions. And frõ ꝑ captyuite of Babilõ to christe, ar also fowrtene generacions.

✠ The byrthe of Jesus Chryste was on this wise. When his mother Marye was maried to Joseph, before thei came to dwel to gether, she was founde withe chylde by the holy goost. Then Joseph her husbãde beynge a perfect mã, and loth to make an e*ensample of hyr, was minded to put her awaye secretlye. Whyll he thus thought, beholde the f* angel of the Lorde appered vnto him in a dreame, saying: Joseph the sõne of Dauid, feare not to take vnto the Mary thy wife. For that which is conceaued in her is of ꝑ holy goost. She shal brynge forth a sonne, & thou shalt call hys name Jesus. For he shal saue his people frõ theyr synnes.

All this was done to fulfyl ꝑ which was spoken of ꝑ lord by the Prophet, sayinge: D
Behold a maide shal be with childe, & shal bringe forthe a sonne, & they shall call hys names* Emanuel, which is by interpretacion, God wyth vs. ✠

And Joseph as sone as he awoke oute of slepe, did as ꝑ angel of ꝑ lord bade him & toke hys wyfe vnto hym, and knewe her not til she had brought forth* hir first sõne, and called hys name Jesus.

The Notes.

a* After ꝑ Hebr. Jesua, ꝑ is, Sauioure.
b* Dauid & Abram are fyrst rehersed: because that Christ was specially promised vnto them, to be of their seed Gene. xxij.
c* Here is left out in the bokes of oure tymes (as it apereth. i. Par iij, c) begat Jehoakim and Jehoakim &c)
d* In Hebr. Messiah/ it sygnyfyeth/ anoynted. Jesus Christ then is the earnest & pledge of goddes promesse, by whom ꝑ grace and fauour of god is promesed to vs, wyth ꝑ holye goost: whych illumyneth lighteth & renueth oure hertes to fulfyll the lawe.
e* Ensample ꝑ is to saye/ to bryng hyr out to punyshment for ꝑ ensample of other.
f* Aungel, that is, messenger:
g* Christ is called Emanuel in ꝑ he toke ꝑ flesh of mã & Joyned & knyte hym selfe to vs & became oure brother/ Hebr. ij.c

b* Der kyst sonne, not because she had any after, but because she had none before.

¶ The time & place of Christes birth. & the wyse men offre their presentes. Christ flyeth into Egipte. the poore children are slayne. & christ returneth into Galile.

The.ii. Chapter.

A When Jesus was borne at Bethlehē in Jurye, in ỹ tyme of Herode the king. Beholde there came a* wyse men frō ỹ east to Jerusalē saying: wher is he that is borne kynge of Jewes? We haue sene hys starre in the East, & are come to worshyp hym.

Whē Herode the kyng had heard thys, he was troubled, & al Jerusalē with hym, & he gathered al the cheefe Priestes & Scribes of ỹ people, & asked of thē wher christ should be borne. And they said vnto him: at Bethleem in Jury. For thus it is wrytten by the prophet. And thou Bethleem in the lande of Jury, arte not the b* leest concerning the Princes of Juda. For out of the shal come the captayne, that shal c* gouerne my people Israell.

B Thē Herode preuely called ỹ wyse mē and diligently enquyred of them, the tyme of the starre that appered, and sent thē too Bethleem saying: Go & searche diligently for the chylde. And when ye haue founde him, bringe me worde, that I maye come & worshippe him also.

✣ Whē they had heard the king, they departed: & lo the starre whyche they sawe in the East wēt before thē, tyl it came & stode ouer the place wher the chyld was. When they sawe the starre, they were maruelously glad: & went into the house, & fould ỹ chyld wyth Mary hys mother, & kneled downe & d* worshipped hym, & opened their treasures, & offred vnto him gyftes, gold frankynsēce & myrre. And after they were warned of God in a dreame, that they shoulde not go agayne to Herode, they returned into their owne countrey another way.

When they were departed: behold ỹ angel of ỹ Lord appered to Joseph in a dreame saying: aryse & take the chyld and hys mother, & flye in to Egypte, & abyde there tyll I bringe the worde. For Herode wyll seke the chylde to destroye hym. Thē he arose and toke the chylde & hys mother by nyght and departed into Egypt, and was there vnto the death of Herode to fulfylle that which was spoken of the Lord by the Prophet whych sayth, out of Egypt haue I called my sonne.

Thē Herode perceauing ỹ he was mocked of the wyse mē was exceding wroth & sent forth & e* slue al the chyldren ỹ were in Bethleem, and in all the costes therof, as many as were two yere old & vnder, according to the tyme which he had diligently searched out of the wyse men.

Thē was fulfylled that which was spokē by the prophet Jeremy saying: On the hylles was a voyce heard, mourning, weping, and great lamentacion. Rachell weping for her children, & wolde not be comforted, because they e* were not.

D ✣ Whē Herode was dead: behold, an angel of the Lord appered in a dreame to Joseph in Egypt saynge: aryse and take the chyld and his mother, & goo into the lande of Israel. For they are dead which sought the childes lyfe. Then he arose vp, & toke the chylde & his mother, and came into the lande of Israel. But when he herde that Archelaus dyd raygne in Jury, in the rowme of his father Herode, he was afrayd to go thither. Notwythstādyng after he was warned of God in a dreame he turned aside into the parties of Galile, & went and dwelt in a cytie called Nazareth, to fulfyl that which was spoken by the Prophetes he shalbe called a* Nazarite. Judicū.13

The Notes

a* These were neither kynges nor princes but as Strabo sayth, which was in their tyme) sage mē amōg the persiās as Philes was among the Hebrues, he sayth also that they were the prestes of the Perſians

b* Understand because Christe was borne ther Bethlē beſoketh the Ebreſſes: whyche in the eyes of the worlde is lytle & byle: but in the eyes of god is great and precouſe.

c* To gouerne is, to order & rule ỹ people by lerninge & example. Act. pp. f. i. Timo. d. a where he speaketh of wedowes.

d* The Hebrues do often vse this worde worshyp, for doynge reuerence wyth inclynation and bowing of the body, as ye haue. Genesis. a. and. f. Regum. pp. g. and. c.

e* Of this is also mencyon made in Macrobius, in the second boke & fourth chapter of his Saturnalies how Augustus Ceſar, hearinge that Herode had lyke wyse kylled hys owne sonne sayd: It is better to be Herodes swyne than hys sonne.

f* That is because they were al putte too death and remayned not vnto hyr.

¶ The baptyme, preaching and office of Jhon, and how Christ was baptyſed of hym in Jordan.

The.iii. Chapter.

A In those dayes John ỹ Baptiſt came & preached in ỹ wyldernes of Jewry, saying: Repent, ỹ kingdō of heauē is at hand. This is he of whom it is spokē by the prophet Esay, which sayth The voyce of a cryer in wyldernes, prepare ye the Lordes waye, and make his pathes straight. Thys John had hys garmēt of camels heare, and a gyrdell of a skynne about hys loynes. His meate was a* locustes and wylde honye. Then went oute to hym Jerusalem and all Jewry, and al the B regiō rounde aboute Jordan, and were baptyſed of hym in Jordan, confeſſinge their synnes.

✣ When he sawe many of the Phariſes and of the Saducēs come to his baptyme he said vnto them: O generation of b* vypers, who hath taught you to flē frō the vengeaunce to come? Bringe forth therfore ỹ fruytes belonging to repentaunce. And se that ye ones thinke not to saye in your selues, we haue Abrahā to oure father. For I saye vnto you, that God is able of these stones to rayse vp chyldrē vnto Abraham Euen now is the axe putt vnto the rote of the trees: so that euery tree which bringeth not forthe good fruyte, is hewen downe & cast into the fyre.

I baptyse you in water in tokē of repentaunce: but he that commeth after me, is mightier thē I, whose shoes I am not worthy to beare. He shal baptyse you with the C holy goost and wyth fyre: which hath also hys fan in his hand, and wyll pourge hys floure, and gather the c* wheat into hys garner, and wyl burne the chaffe wyth vnquencheable fyre.

✣ Thē came Jesus frō Galile to Jordan vnto John too be Baptyſed of hym. D But John forbade him, saying: I ought to be baptyſed of the: & comest thou to me? Jesus answered & sayde to hym. Let it be so now. For thus it becometh vs to fulfyl d* all righteousnes. Then he suffred hym And Jesus as soone as he was baptyſed, came streyght out of the water. And lo, heauē was opē ouer hym: & John sawe ỹ spirite of God descende lyke a doue & lyghte vpō him. And loo, there came a voyce frō heauen saynge: This is that my beloued sonne in whom is my delyte.

The Notes

a* They be certayn beastes, which ỹ people of Parthia and of Ethiopia dyd cōmenly vse to eate as affyrmeth Plin. in the vi. boke the. xxiv. chapt. and. xvi. boke and. xxv. chapter yet do some holde opinion, that they be ỹ coppes or (as we call them) buddes of trees or fruytes

b* They be certeyn serpentes that breake their mothers belyes at their byrth & so kyll them: Plin. in the tenth boke. Chap. xxvi

c* By the wheat and the chaffe are vnderstande the good and the euell, Luke. iii. c

d* Al righteousnes: that is, to do al ỹ ordynaunces of God for such purpose as God ordayned them for

¶ Christ is tempted: he calleth Peter, Andrew, James & Jhon, and healeth all the seke.

The.iiii. Chapter.

A Then was Jesus led awaye of the spirite into wyldernes, to be tempted of the deuyl. And when he hadde fasted fourty dayes and fourty nightes, he was afterward an hungred. Thē came to him the tempter, & sayd: yf thou be the sonne of God cōmaunde that these stones be made bred. He answered & sayd: it is wrytten, man shal not lyue by bread onlye, but by euery worde that proceadeth out of the mouth of God. Jesus fasteth.

Thē the deuyl toke him vp into ỹ holy cittie, & sette him on a pinacle of the tēple, & sayd vnto him: yf thou be ỹ sonne of God cast thy selfe downe. For it is wrytte: he shal geue hys angels charge ouer ỹ, & vpō their handes they shal hold the vp ỹ thou dashe not thy foote againste a stone. And Jesus said to him: it is wrytte also: * Thou shalt B not tempte thy Lord God. Psalm. xc. Deute. vi.

The deuyl toke him vp agayne & ledd him into an exceding hye mountayne, and shewed him al the kingdōs of the worlde, & all the glorye of thē, and sayde to him: all these wyl I geue the, yf ỹ wilt fall downe & worship me. Thē sayd Jesus vnto him Auoyd Satan. For it is wrytte, * ỹ shalte worship the Lord thy God, and him only shalt thou serue. Deu. vi. & x. b

Then the deuyl left hym, & beholde, the angels came & ministred vnto hym.

✣ When Jesus had heard that John was taken, he departed into Galile & lefte Nazareth, & went & dwelt in Capernaum whych is a cytie vpon the see, in the costes of Zabulon & Nepthalim, to fulfyll that

that wbych was spoken by Esay the Prophet, sayinge:* The land of Zabulō and Nephthalim, thee waye of the see beyonde Jordan, Galile of the Gentils, the people which sat in darknes, saw great light, & to thē whiche sate in the region & shadowe of death, lyght is begon to shyne.

Frō that tyme Jesus began to preach, and to saye: a* repent, for the kingdom of heauen is at hande.

✣ As Jesus walked by the see of Galile he saw two brethren: Simō which was called Peter, & Andrew his brother, castinge a net into the see, for they were fishers, and he sayde vnto them, folowe me and I wyll make you fyshers of men. And they streyght waye lefte theyr nettes, and folowed hym.

D And he went forth from thence, & sawe other two brethē, James the sonne of Zebede, & John his brother, in the shyp wyth Zebede theyr father, medinge their nettes and called them. And they wythout taryinge lefte the shyp and theyr father and folowed hym

✣ And Jesus went about al Galile, teachyng in theyr synagoges, & preachyng the b* gospel of the kingdō, & healed al maner of sycknes, & al maner diseases amōg the people. And his fame spreade abrode thorowout al Siria. And they brought vnto him al syke people that were taken wyth diuerse diseases & gryppinges, & them that were possessed with deuyls, & those wbych were lunatyke, & those that had the palsye and he healed thē. And there folowed him a great nombre of people, from Galile, & from the ten cytyes & from Jerusalē, and from Jewry, & from the regions that lye beyond Jordan.

The Notes

a* To repent, is, to forthinke & to leaue & chaūge their euel lyfe, for the loue of vertue & hate of synne, as in Mark. i. b. Actes. xvi. d

b* The gospel is an open shewing and preachyng of the grace & redemptiō obtained & geuen thorow Christe.

C In this Chapter & in the two nexte folowing is contayned the most excellent and diuine Sermon of Christ in the mount: Which seemō is the very keye that openeth the vnderstandinge into thee lawe. In this fyfth chapter specially he preacheth of the. viii. beatitudes or blessinges, of māslaughter, wrath and anger: of aduoutrye, of sweringe, of suffering wrong and of louynge euen towardes a mans enemyes.

The. v. Chapter. ✣

When he saw the people he went vp into a mountayne, & when he was set, his disciples came to hi, & he opened his mouth, and taught thē sayinge: blessed are thee a* poore in spirite for theirs is the kyngdom of heauē. Blessed are they that mourne: for they shalbe confforted. Blessed are the meke: for they shal enherete the erth Blessed are they which b* honger & thurst for righteousnesse: for they shalbe fylled. Blessed are the mercyful: for they shal obteyne mercy. Blessed are the pure in herte: for they shall se God. Blessed are the peacemakers: for they shalbe called the c* children of God. Blessed are thet which suffre B persecutiō for righteousnes sake: for theirs is the kyngdom of heauen. Blessed are ye when mē reuyle you, and persecute you and shall falsely saye all maner of euyll sayinges agaynste you for my sake. Reioyce and be gladde, for great is youre d* rewarde in heauen. ✣ For so persecuted they the Prophetes whyche were before youre dayes.

✣ Ye are the salt of ye earth: but yf the salt haue lost his saltnes, what cā be salted therwith? It is thence forthe good for nothing, but to be cast out, and to be troaden vnder fote of mē. Ye ar ye light of ye world A citie that is set on an hyll, cānot be hyd, nether do mē light a candel, and put it vnder a bushell, but on a candelsticke, and it lyghteth al that are in the house. Let youre light so shine before men, that they may se your good workes, and glorifye your father whych is in heauen.

✣ Thinke not that I am come to destroy the law, or ye prophetes: no I am not come to destroye thē, but to fulfyll thē. For truly I say vnto you, tyl heuen and erthe pe- C rysshe, one iott or one tyttle of the law shal Luke xvi not scape, tyll al be fulfylled.

Whosoeuere* breaketh one of these leest cōmaundementes, and teacheth men so, he shalbe called the leest in the kingdō of heauen. But whosoeuere* obserueth and teacheth, the same shalbe called greate in the kyngdom of heauen.

✣ For I say vnto you, except youre righteousnes exceade the righteousnes of thee Scribes & Phariseis, ye cannot entre into the kingdom of heauen.

Ye

Ye haue heard how it was sayd vnto thē of ye old tyme: Thou shalt not kil. For whosoeuer killeth, shalbe in daūger of iudgemēt. But I say vnto you, whosoeuer is angry with his brother, shalbe in daūger D of iudgemēt. Whosoeuer sayth vnto hys brothers* Racha, shalbe in dāger of a counsel. But whosoeuer saith thou fole, shalbe in daunger of hel fyre.

Therfore whē thou offrest thy gyfte at the aulter, and there remembrest that thy brother hath ought against the: leaue ther thyne offeryng before the aulter, & go thy way fyrst and be recōcyled to thy brother, and then come and offre thy gyfte.

✣ Agre with thyne aduersary quickly, whyles thou art in ye way wyth him, lest ye aduersary deliuer the to the iudge, and the iudge deliuer the to the minister, and then thou be cast into preſō. Verely I say vnto the: thou shalt not come out thēce b* tyl ye haue payed the vtmost farthinge.

Ye haue heard how it was sayd to thē of old tyme, Thou shalt not cōmit aduoutrye. But I say vnto you, that whosoeuer loketh on a wyfe, lustynge after her, hathe commytted aduoutrye wyth her alreadye in hys herte.

Wherfore yf thy right eye offende the C y* plucke hym out, & cast hym frō the. Better it is for thee that one of thy members perysshe then that thy hole body shulde be cast into hel. Also yf thy right hand offend the, cut hym of and cast him from the. Better it is that one of thy members perysshe, then that all thy bodye shulde be casste into hell.

It is sayd, whosoeuer put away his wyfe, let him geue her a testimonial also of ye deuorcement. But I say vnto you: whosoeuer put away his wife (except it be for fornicatiō) causeth her to breake matrimony. And whosoeuer maryeth her that is deuorced, breaketh wedlocke.

F Agayne ye haue heard how it was said to thē of old tyme, thou shalt not forswere thy self, but shalt performe thyne oth to Swere God. But I saye vnto you, sweare not at all: neyther by heauen, for it is Goddes seate: nor yet by the earth, for it is hys fote stole: neyther by Jerusalē: for it is the citie of that greate kynge: neyther shalte thou sweare by thy head, because thou canst not make one whyte heare or black. But your communicatiō shalbe, yea, yea: nay, nay. For whatsoeuer is more then that, cōmeth of euyll.

Ye haue heard how it is sayd, an eye for an eye: a toth for a toth. But I say to you ye resist not wyck. But whosoeuer geue ye a blowe on thy right cheke, turne to hym the other. And yf any mā wil sue the at the lawe, & take awaye thy coote, let him haue thy cooke also. And whosoeuer wyl cōpel the to go a myle, go with him twayne. Geue to him that asketh, & frō him that wold borowe, turne not awaye. Exod. xxi. c. Deute. xix. d Leui. xxiiii. c Luke. vi. c Ryghte cheke G

✣ Ye haue heard how it is sayd: ye shalt loue thine neyghbour, b* & hate thyne enemye. But I saye vnto you, loue your enemyes. Blesse thē that curse you. Do good to thē that hate you & praye for thē which do you wrōg & persecute you, that ye may be the children of your father that is in heauen: for he maketh hys sunne to aryse on the euel, and on the good, and sendeth hys rayne on the iuste and vniuste. For yf ye loue them, which loue you: what rewarde shal ye haue? Do not the Publicans euen so? And yf ye be frendly to youre brethren only: what synguler thinge do ye? Do not the Publicans lyke wyse? ye shal therfore be perfect, euen as your father which is in heauen, is perfecte

The Notes

a* Of these poore in spirite is sayd. Lu. vi. d

b* To haue hōger & thirst of righteousnes, to despre the pure and true Iustycie, of wbych despre be thole greuously troubled & sore perplexed that know theyr synnes, wher of it is sayde. Luke. i. e

c* Those be called the children of God, vnto whome the Lorde by hys promes hath done hys godlye benefytes more abundantlye than to other, as in Deut. xiiii. a, Joh. i. b. f.

d* Reward is geuen to men for theyr worke/ but it is not due to the worke: as it is sayde after in the. xx. a

e* That do as many as saye/ that these chrisstes Commaundementes/ contayned in these. v. vi. and. vii. Chapters are but councelles/ in as moche as Christe hym self calleth them here commaundementes:

f* to obserue the lawe/ is/ to do that thee lawe byddeth wyth the free and ryberall harte/ that is/ gladly to ryue to god/ and to do wel/ yea though we hadde no lawe / Iohn. viii. c/ Roma/ xiii/ c/ gala/ b/ b

g* Chrisost sayth that it is a worde of the Siriens speach/ by which is shewed that the mynde is moued to anger. But vnder thys worde sole/ dothe S. Austyne and Chrisosto.

K. iiii. vnder

vnderstande all maner of iniurye of oppro-
brious and spitefull wordes
h* Tyll thou haue payed, &c. Thys prou-
eth not that he shall come out after, nomore
then these wordes. Math. i. d/ tyll she hadde
brought forth her first sonne, proue that she
hadde one after, or Genes. xlvii. that another
cannot shal come, Loke the places
i* To plucke out the eyes, to mortifie
the concupyscence of thee herte proceadinge
by the meanes of the eye, and lykewise to cut
of handes and fete, as Mat. xiv. b. Mat. xv. a
Luke. vi. d
k* Thys/hadde the Scribes and phary-
ses added to them selues/because of that whi
che is wryttē Exodi. xxiiii. b. Deute. vii. a
Iosue xxiii. c. of haupnge no kampyparite or
amitie wyth the nacions.

¶ Of Almes, prayer & fasting He forbiddeth the ca-
refull seking of worldly thinges.

The. vi. Chapter. ✣

Take hede to youre almesse.
A That ye geue it not in ỹ sight
of men, to the intēt ỹ ye wold
be sene of them. Or els ye get
no reward of youre father whi
che is in heaue. Whē soeuer therfore thou
geuest thyne almes, thou shalt not make a
trompet to be blowē before the as the hy-
crytes do in the synagoges & in the stretes
for to be praysed of men. Verely I say vn
to you, they haue theyr rewarde. But whē
thou doest thyne almes, a* let not thy lyfte
hande knowe what thy ryght hand dothe,
that thyne almes maye be secrete: and thy
father whych seyth in secrete: shal reward
the openly. ✣

And when thou prayest, thou shalt not
be as the hypocrytes are. For they loue too
stande and praye in the synagoges, and in
the corners of ỹ stretes, because they wold
B be sene of men. Verely I saye vnto you,
they haue theyr rewarde. But when thou
prayest, entre into thy b* chambre, & shutt
thy doze to the, & praye to thy father which
is in secrete: and thy father whych seyth in
secrete, shal rewarde the openly.

And when ye praye, bable not moch, as
the heathen doo: for they thincke that they
shalbe hearde, for theyr moche bablynges
sake. Be ye not lyke them therfore. For
youre father knoweth whereof ye haue ne-
de before ye aske of hym. After thys ma-
ner therfore praye ye.

O oure father whyche arte in heauen,
halowed be thy name. c* Lett thy kingdō
come. Thy wyll be fulfylled, as well in
earth, as it is in heaue. Geue vs this daye
oure daylye bread. And forgeue vs oure
trespases, euen as we forgeue oure trespa
cers. And leade vs not in to temptation:
but delyuer vs frome euyll. For thyne is
the kyngdom and the power, and the glo-
rye for euer. Amen. For and yf ye shal for
geue other men theyr trespasses, your hea
uenly father shal also forgeue you. But &
ye wyll not forgeue men theyr trespases,
nomore shal your father forgeue you you
re trespases.

✣ Moreouer when ye faste, d* be not
sadde as the hypocrytes are. For they disfy
gure theyr faces, that they myght be sene
of men howe they faste. Verely I say vn- C
to you, they haue theyr reward. But thou
when thou fastest, annoynte thyne heade,
and washe thy face, that it appere not vn-
to men howe that thou fastest: but vnto
thy father whych is in secrete: and thy fa-
ther whyche seyth in secrete, shall rewarde
the openlye.

Se that ye geather you not treasure
vppon the earth, where rust and moul- Treasure
thes corrupte, and wher theues breake tho
roughe & steale. But geather ye treasures
together in heauen where nether rust nor
moulthes corrupte, and where theues ney
ther breake vp nor yet steale. For wherso
euer youre treasure is, there wyll youre hy
tes be also. ✣

The lyghte of thee e* bodye is thyne
eye. Wherefore yf thyne eye be syngle all
thy body shalbe full of lyght. But and yf
thyne eye be wycked then al thy body shal
be ful of darkenes. Wherfore yf the light
that is in the, be darkenes: howe great is
that darkenes.

✣ No man can serue two maisters. For Two ma-
ether he shal hate the one & loue the other: sters.
or els he shal leane to the one & despyse the D
other: ye cannot serue God & Mam mon.
Therfore I saye vnto you, be not carefull
for your lyfe, what ye shal eate, or what ye
shal drinke, nor yet for your body, what ye
shal putt on. Is not thy lyfe more worthe
the meat, & the body more of value the ray
mente? Beholde the foules of thee ayer:
for they sowe not, neyther reape, nor yet Foules
carye

carye into the barnes: and yet your heauen-
ly father fedeth them. Are ye not moch bet
ter then they.

Wyche of you (though he toke thought
therfore) coulde put one cubit vnto hys sta
ture? And why care ye then for raiment? Cō
syder the lilies of the feld, how they grow. Lylyes
They labour not nether spine. And yet for
al that I saye vnto you, that euē Salomon
in al hys royalte was not arated like vnto
one of these. Wherfore yf god so clothe the
grasse, which is to day in the feld, & to mo-
rowe shalbe cast into the fournace, shall he
not moche more do ỹ same vnto you, O ye
of lytle fayth?

Therefore take no thoughte sayinge:
what shall we eate, or what shall we drinke,
or wherwith shal webe clothed? After
al these thinges seke the gentyls. For your
heuenly father knoweth that ye haue neade
of al these thinges. But rather seke ye first
the kingdō of heuen and the rightewesnes
therof, & all these thynges shall be mynys-
tred vnto you. ✣

f* Care not then for the morow, but lett ỹ
morow care for it selfe: for the day present
hath euer ynough of his owne trauayle.

The Notes.

a* By this sheweth our sauyour christ, that
he wylleth not vs to be esteamed or honoured
of men for the eyes: but that it shulde suffyce
vs that we be alowed of god
b* Chābre here signifieth a secret place sepa
rate from all worldly noyse, where we go a-
bout soch thinges as we wold no man shulde
know of/as it is sayde Esay. xxvi. d. So che a
chambre mayst thou make of thyne owne her
te, and there praye.
c* That is, that we whyche before haue serv-
ed the world, here after may come vnder the
dompynon and kyngdome of christ/as he pro
myseth Mathew. xxvi/c
d* By thys it appereth that the true fast is
to put away attonce all wantō desyres and
lustes, & to rule ther bodye by conue-
nyent chastice & mortifying, as it is sayd in ỹ
Psal. xxxiiii. c/e Esa lviii/a
e* She body here sygnifyeth thee eye with
the wyttes/& the eye sygnifyeth ỹ thought
and entent.
f* It is cōmaunded vs in the sweate of our
face to wynne oure bread that trauayle must
we daylye/by sygnifye and earnestlye doo:
but not be carefull what profet shall come vn
to vs thereof, for that were to care for: to mo
rowe/we muste therfore commytte that too
God, whyche is ready to prosperr oure labou
res with his blessinge/and that aboundaun-
telie/so that moste shall we profette whē we
are leste carefull/

¶ The forbiddeth foolysh & temerarious iudgemēt, re
proueth hypocrisie, & exhorteth vnto prayer, warneth to
beware of false prophetes, & to edifyeth his sermō.

The. vii. Chapter.

Iudge not, ỹ ye be not iudged. A
For as ye iudge so shal ye be
iudged. And wt what mesure
ye mete, wt the same shal it be
mesured to you againe. Why
seyst ỹ a moote in thy brothers eye, & per-
ceauest not ỹ beame that is in thyne owne
eie. Or why saiest thou to thy brother: suf
fre me to pluck out the moote oute of thyne
eye, & behold a beame is in thyne owne eie.
Hypocryte, fyrste cast oute ỹ beame oute of
thyne owne eye, and then shalte thou se cle
arly to plucke oute the moote oute of thy
brothers eye.

Geue not ỹ which is a* holy, to dogges
nether cast ye youre pearles before swyne,
lest they treade them vnder their fete, & the
other turne againe and al to rent you.

Aske & it shall be geuen you. Seke & ye
shal fynd. Knocke & it shalbe opened vnto
you. For whosoeuer asketh receaueth, & he B
that seketh findeth & to him that knocketh
it shalbe opened. Is ther any man among
you which yf his sōne aske him bred, wol
de offer him a stone? Or yf he asked fishe,
wold he profer him a serpente? If ye then
whych ar euyll can geue to youre chyldren
good giftes how moch more shall your fa
ther which is in heaue geue good thinges
to them that aske him.

Therfore whatsoeuer ye wold that men
shulde do to you, euen so do ye to the. This Lawe &
is the lawe and the Prophetes. Prophe-
tes.

Enter in at the strayte gate: for wyde is
the gate, and brode is the way that leadeth
to destruction: and many ther be which go
in therat. But strayte is ỹ gate, and nar-
we is the waye whych leadeth vnto lyfe: &
fewe there be that fynde it. ✣ Beware of
b* false Prophetes, whych come to you in C
shepes clothynge, but inwardlye they ar ra
uenynge wolues. Ye shall knowe them
by theyr frutes. Do men gather grapes
of thornes? or fygges of bryers? Euen so
euery good tree bryngethe forthe good fru
te. But a corrupte tree, bryngethe forthe
euyll frute. A good tree cānot bryng forth
bad frute: nor yet a bad tree cā bring forth
good frute. Euery tree that bryngeth not
forthe good frute, shall be hewen downe,
and

and cast into ȳ fire. Wherfore by their frutes ye shal knowe them.

Not al they ȳ say vnto me, Lorde, Lorde shal entre in to the kyngdom of heauē: but he that dothe my fathers wyll which is in heauen. ✠ *Many wyl saye to me in that day: Lorde, Lorde, haue we not in thy name prophesied? And in thy name haue cast oute deuyls? And in thy name haue done many miracles? And thē wyl I knowledg vnto thē that I neuer knewe thē. *Depart from me, ye workers of iniquite.

Luke.xiii.c.

D Mat.vii.b Luke.vi.f

Who soeuer heareth of me these sayinges & doth ȳ same, I wil liken him vnto a wise mā whiche *bilt his house on a rok: & aboūdance of rayne descended, & ȳ fludds came & the wyndes blewe & bet vpon that same house & it fel not, because it was grouded on the rock. And whosoeuer heareth of me these sayinges & doth thē not, shalbe lykened vnto a folysh mā which bilt his house vpō the land: & aboundance of rayne descended, & the fludds came, and ȳ wyndes blew and beet vpon that house, and it fell, and great was the fall of it.

And it came to pas, that whē Jesus had ended these sayinges, *ȳ people were astonyshed at hys doctrine. For he taught thē as one hauing power, and not as the scribes.

Mark.i.c. Luke.iv.f

The Notes.

a* Thys holy thynge is goddes word. Dogges are they that persecute the word, by Swine vnderstande them that walow them selues in the dyrte of fleshlye lustes and regarde not the worde. Philipp.iii.a

b* False prophetes are preachers that peruert & wrest the word of god. Shepe skynnes signifye ȳ apearaunce of outewarde holynes, Rauenynge wolues/ are tyrauntes ȳ delyte in persecutyon and shedyng of innocēt bloud Act.xx.f

c* Thys symplytude of buyldyng is to reare vp and to enstruct mennes cōsciences by ȳ word of the law and the gospell Roma.viii.d

✠ Christ clenseth the leper, healeth the captaines seruaunt and many other dyseases, helpeth peters mother in law, stylleth the see and the winde, & dryueth the deuils out of the possessed in to the swyne.

The.viii. Chapter.

A marke.i.a

A leper.

WHē he was come downe frō thee mostrayne, moche people folowed hym. And lo, ther came a leper and worshypped hym sayinge: Master yf thou wylte thou canste make me clene. And Jesus put forth his hand & touched him saying: I wyll, be thou clene, & immedyatlye hys leprosye was clensed. And Jesus said vnto hym: se thou tell no man, but go and shew thy selfe to the preste, & *offer the gifte that Moses commaunded in wytnesse to them.

Leuit.xiiii.a Luke.v.d

✠ When Jesus was entred into Capernaum ther came vnto him a certayne Centurio, and besought him saying: ✠ Master, my seruaunt lyeth syck at home of the palsye, and is greuously payned. And Jesus sayd vnto him: I wil come and heale him. The Centurion answered and sayd: Syr I am not worthy ȳ thou shuldest come vnder my rofe, but speake the worde onelye & my seruaunt shalbe healed. For I also my selfe am a man subiecte to the authorytye of another, and haue soudyars vnder me and I saye to one go, and he goeth, and to another come and he cometh: & to my seruāt, do thys, and he doeth it. When Jesus heard ȳ, he marueled and sayde to thē that folowed hym: Verely I saye vnto you, I haue not found so greate fayth: no, not in Israel. ✠ I say therfore vnto you that many shal come frō the east and weest & shall rest wt Abrahā, Isaac and Jacob in ȳ kyngdom of heauē: and the children of the kingdom shalbe cast out in to vtter darcknesse: there shalbe weppynge and gnasshynge of teth. Then Jesus sayde vnto the ✠ Centurion, go thy waie, and as thou beleuest so be it vnto the. And hys seruaunt was healed the selfe houre. ✠

Centurio, Luke.vii.a Johannis.iiii.d

B

Luke.xiii.c

Mat.xxii.c Luke.xiii.d

And thē Jesus wēt to Peters house, and saw his wiues mother lying syck of a feuer, and touched hir hād, and ȳ feuer lefte hir: and she arose, and ministred vnto thē.

Marke.i.b Luke.iiii.f

Whē the euē was come, they brought vnto him many that were possessed wt deuyls. And he cast out ȳ spyrites wt a word, and healed al that were sick, to fulfyl that which was spokē by Esayas the Prophet saying: ✠ He toke on him our infyrmytyes, and bare oure sycknesses.

C Esay.liii.

Whē Jesus sawe moche people about hym, he cōmaunded to go ouer thee water. And ther came a Scribe & said vnto him: Master, I wil folow the whyther soeuer ȳ goeste. And Jesus sayde vnto hym: the foxes haue holes, and the bryddes of ȳ aier haue nestes, but thee *sone of the mā hath not wher on to rest hys heed. Another that was of hys Disciple sayde vnto him: master, suffre me fyrste to go and burye my father

Luke.ix.c

father. But Jesus saide vnto him: folowe me, and let the deed burye theyr deed.

✠ And he entred into a shyp, & hys Disciples folowed him. And behold ther arose a great tēpest in the see, in so moche that the shypp was couered with waues, & he was a slepe. And his Disciples came to him, & awoke him saying: Master saue vs, we perysshe. And he said to them: why ar ye fearful, O ye of litel faith? Then he arose, and rebuked the wyndes and the see, & there followed a great calme. And ȳ mē marueled & sayd: what mā is this, that both windes and see obey hym? ✠

D

And whē he was come to ȳ other syde, in to ȳ coūtre of the Gergesites, ther met him two possessed of deuils, which came out of the graues, & were out of measure fearce, so ȳ no mā might go by ȳ way. And behold they cried out saying: *O Jesu ȳ sonne of god what haue we to do wt ȳ? Arte thou come hyther to torment vs before the tyme be come? And ther was a good way of frō them a great heerd of swyne fedyng. Thē the deuyls besought him sayinge: yf thou cast vs out, suffre vs to go oure waye in to ȳ heerd of swyne. And he sayd vnto thē go youre wayes. Then went they out, and departed into the heerde of swyne. And behold ȳ whoale heerd of swyne was caryed with vyolēce hedlynge into the see, & perysshed in the water.* Then the heerdemen fled & wēt their wayes in to the cytye, and told euery thing, & what had foxtuned vnto ȳ possessed of the deuyls. And behold al the cytte came out & met Jesus, and when they saw him, they besought hym to departe out of their coostes.

Mat.viii.b Luke.viii.f

The Notes.

a* Christ calleth hym selfe ȳ sonne of mā, ȳ is bery natural man, shewyng in ȳ hys humylyte & goodnes, which humbled him self so lowe for our saluacyon.

✠ He healeth the palsye, called Mathew from ȳ custome, answered for his disciples, healeth ȳ woman of the bloudy yssue, helpeth Jairus daughter, geueth ii. blindmen theyr syght, maketh a domme mā to speke, and dryueth out a deuel.

The.ix. Chapter. ✠

A Palsye

THen he entred into a shyppe & passed ouer & came in to hys owne citie. And lo, they brought to hi a mā syck of the palsye, lying in his bed. And whē Jesus saw the fayth of them, he sayd to ȳ syck of the palsie: sonne be of good chere, thy sinnes be forgeuē the. And behold certaine of the Scribes saide in them selues, this mā blaspheneth. And whē Jesus saw their thoughtes, he sayde: Wherfore thinke ye euyll in youre hertes? Whether is eyser to saye, thy synnes be forgeuen thee, or to saye: aryse and walke? That ye maie knowe that the sonne of man hathe power to forgeue sinnes in erth, then sayd he vnto the syck of the palsye: Aryse, take vp thy bed, & go home to thyne house. And he arose & departed to hys owne house. And when the people sawe it, they marueyled & glorykyed God whyche had geuen suche power to men. ✠

Mark.ii.a Luke.v.e Johan.v.b

This myracle shalbe a sygne to you, that I haue power to forgeue synnes

✠ And as Jesus passed forth frō thēce, he saw a mā syt a receauyng of custome, named Mathew, & said to hi: folow me. And he arose & folowed hi. And it came to passe as he sat at meat in the house: behold many Publycās & sinners came & sate downe also with Jesus and hys Disciples.

Mathewe

B

Whē the Phariseis saw that, they sayd to hys Disciples: why eateth your master wt Publicans and synners? When Jesus heard that, he saide vnto them: The whole neade not the Phisicīō, but they ȳ ar syck. Go & learne what ȳ meaneth: I haue pleasure in mercy, & not in offrynge. For I am not come to cal the righteous, but the synners to repentaunce. ✠

publicās eate with Jesus.

Mercy & not sacrifyce Ose.vi.a

✠ Then came the Disciples of John to him sayig: why do we & the Phariseis fast ofte: but thy Disciples faste not? And Jesus said vnto them: can the weddyng chyldrē mourne as longe as the brydegrome is with them? The tyme wyll come when the brydgrome shalbe taken from them, & thē shal they fast. No man peceth an olde garment wyth a pece of newe clothe. For then takethe he away the pece agayne from the garmēt, & the rent is made greater. Nether do men put new wine into olde vessels for then the vessels breake, & the wyne rūneth oute, & the vessels perysshe. But they powre new wyne into new vessels & so ar both saued together. ✠

Johns disciples faste

Newe & oldeagre not

✠ While he thus spake vnto thē, *behold ther came a certayne ruler, and worshipped him, saying: my daughter is euē nowe deceased, but come & lay thy hāde on her & she shal lyue. And Jesus arose & folowed hym

Marke.v.c Luke.viii.f

C

him with his disciples. And beholde a woman whyche was diseased wythe an yssue of blood. xii. yeres, came behinde him & touched the heme of his vesture. For she said in her selfe: yf I may touche but euen hys vesture onlye, I shalbe safe. Then Jesus turned him about, & behelde her sayinge: Daughter be of good cõfort, thy ** fayth hath made ỹ safe. And she was made whole euen that same houre.

And whẽ Jesus came into ỹ rulers house, & saw ỹ minstrels & ỹ people tagynge, he sayde vnto them: get you hence, for the maid is not deed, but slepeth. And they laughed hym to scorne. As soone as the people were put forth, he wẽt in & toke her by ỹ hãde, & the mayd arose. And thys was noised throughout all that lande.

And as Jesus departed thẽce, two blind mẽ folowed hym cryinge and saynge: O ỹ sõne of Dauid haue mercye on vs. And when he was come home, ỹ blynd came to him. And Jesus said vnto thẽ: Beleue ye ỹ I am able to do this? And they sayd vnto him: ye lord. Thẽ touched he theyr eies, saying: according to youre fayth be it vnto you. And their eies were opened. And Jesus charged them saying. See that no mã know of it. But they as soone as they were departed, spred abrode his name throughout all the lande.

As they went out, * behold, they brought to him a dome mã possessed of a deuil. And as soone as ỹ deuil was cast out, the dõme spake. And ỹ people merueiled, sayinge: it was neuer so sene in Jsrael. But ỹ Pharises said: he casteth out deuils, by the power of the chefe deuyll.

And Jesus wẽt about al cities & tounes, teachyng in their synagoges & preachyng the glad tidinges of the kingdom, & healig al maner sickenes and dysease amonge the people. But when he saw ỹ people, he had cõpassion on thẽ, because they were pyned awaye, & scattered abroade, euen as shepe hauyng no shepherde.

Then sayde he to his dyscyples, the * hereuestis greate, but thee labourers are few we. Wherfore prayе the Lorde of thee hareuest, to sende forthe labourers in to hys haruest.

The Notes.

** Fayth is ỹ ryght wefnes of a chrystẽ mã/ whych setteth at peace the cõsyence, & receaueth ỹ heryetage euerlastinge, galat iiii. a

b* The heruest ar the hertes of mẽ prepared to heare the word as it appereth of ỹ Samaritanes. John iiii. c

¶ Christ sendeth out his. xii. Apostles to prech in Jewry, geueth them charge, teacheth them, and cõforteth them agayn̄ persecutyon and trouble.

The. x. Chapter.

ND he called his. xii. disciples vnto him, & gaue them power ouer vncleane spyrites, to caste thẽ oute, and to heale all maner of sicknesses, & all maner dyseases. Mar. vi. Luke. ix.

The names of the. xii. Apostles ar these. The fyrst, Symon called also Peter: & Andrew hys brother. James the sonne of Zebede and John hys brother. Philyp & Bartlemew. Thomas and Mathewe the Publican. James the sõne of Alphe, and Lebbeus otherwyse called Tadeus. Symon of Cane, and Judas Iscarioth, whych also betrayed him. The Apostles names

These. xii. dyd Jesus send, & commaunded them sayinge: Go not in to ỹ wayes ỹ leade to gentyls, & into the cyties of ỹ Samaritans enter ye not. But go rather to ỹ loste shepe of the house of Jsrael. Go and preache: saying: that the kyngdom of heuen is at hand. Heale the syck, clense the lepers, rayse the deed, caste oute the deuyls. Freely ye haue receaued, freely geue agayne. Posses not gold nor syluer, nor * bras in youre gyrdels, nor yet scrypp towardes youre iorney: neither .ii. cotes, neither shoes, nor yet a staffe. For the workman is worthi to haue is meat. Into whatsoeuer cityе or towne ye shal come, enquire who is worthy in it, and there abyde tyll ye go thence. And when ye come in to an house, salute the same. And yf the house be worthye, youre peace shall come vpon it. But yf it be not worthye, youre peace shall retourne to you againe.

And whoso euer shall not receaue you, nor wyll heare youre preachynge: when ye depart oute of that house or that citte, shake of the dust of youre fete. Trulye I say vnto you: it shall be easyer for the land of Sodoma and Gomorra in the daye of iudgement, then for that cytye.

Beholde I sende you forthe as shepe amõge wolues. Be ye therfore wise as serpẽtes, and innocent as doues. Beware of men, for they shall delyuer you vp to the coũcels, and shall scourge you in theyr synagoges. And ye shalbe brought to ỹ heed rulers & kinges for my sake, in witnesse to them and to the Gentyls.

But when they delyuer you vp, take ¶ no thought howe or what ye shall speake, for it shalbe geuen you, euen in that same houre, what ye shall saye. For it is not ye ỹ speake but ỹ spryte of youre father whych speaketh in you. The brother shal betraye the brother to deeth, & thee father the sõne. And the chyldren shall aryse against their father & mothers, & shal put them to deeth: and ye shall be hated of all men for my name. But he that endureth to the end, shall be saued. The spyrite speaketh vs

When they persecute you in one cytte, flye in to another. I tel you for a truth, ye shall not fynyshe all the cytyes of Jsrael, tyll the sonne of man be come. The disciple is not aboue his master: nor yet the seruãte aboue his Lorde. It is ynough for thee disciple to be as hys master is, and that ỹ seruaunt be as hys Lord is. If they haue called the Lord of the house * Beelzebub how much more shall they call them of his houshold so? Feare them not therefore. Ther is nothyng so closse, that shal not be opened, and nothynge so hyd, that shal not be knowen.

What I tel you in derkenes, ỹ speake ye in light. And what ye heare in ỹ care, that preache ye on the house toppes.

And feare ye not thẽ which kyll ỹ body, and be not able to kil the soule. But rather feare hi, which is able to destroi both soule & body into hel. Are not two sparowes sold for a farthing? And none of thẽ doth light on the grounde, without your father. And now are al the heres of youre heades numbred. Feare ye not therefore: ye are of more value then many sparowes. Feare Sparowes.

Whosoeuer therfore shal knowleg me before mẽ, him wil I knowledg also before my father which is in heuẽ. But whoso euer shal denie me before mẽ, hi will I also denie before my father which is in heuen. Confesse Denye.

Thinke not, that I am come to sende peace into ỹ erth. I came not to send peace, but a swearde. For I am come to set a mã at warrance agaynst hys father, and the daughter agaist her mother, and ỹ daughter in law agaynst her mother in law: And a mannes foes shall be they of hys owne housholde. Swerd

He that louethe hys father, or mother more thẽ me, is not mete for me. And he that louethe hys sonne, or daughter more thẽ me, is not mete for me. And he ỹ taketh not hys crosse and foloweth me, is not mete for me. He that * fyndeth hys lyfe, shal lose it: and he that loseth hys life for my sake, shall fynde it.

He that receaueth you, receaueth me: & he that receaueth me, receaueth hym that sent me. He that receaueth a Prophet in ỹ name of a Prophete, shall receaue a Prophetes rewarde. And he that receaueth a righteous mã in the name of a righteous mã, shal receiue his reward of a righteous man. ‡ And whosoeuer shal geue vnto one of these lytle ones to drynke, a cuppe of colde water only in the name of a disciple: I tell you of a truethe, he shall not lose hys rewarde. Receaue Mark. ix.

The Notes.

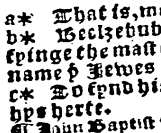
a* That is, money of brasse.

b* Beelzebub is the name of an Idol, sygnifyinge the master or Lord of a flee/ by which name ỹ Jewes called the deuell.

c* To fynd his lyfe, is to satisfie ỹ desyre of hys herte.

¶ John Baptist sendeth his disceples vnto Christ which geueth them their answere, rebuketh the vnthankful cyties and louynglye exhorteth mẽ to take his yocke vpon them.

The. xi. Chapter.



ND it came to passe whẽ Jesus had made an end of commaũding his. xii. disciples, ỹ he departed thẽce, to teache & to preach in theyr cytyes.

‡ When John beynge in prison hear Luke. vii. de the workes of Christ, he sent two of hys dyscyples and sayde vnto hym. Arte thou he that shal come: or shall we loke for another. Jesus answered and sayde vnto thẽ. Go and shewe John what ye haue heard and sene. The blynde se, the halte go, the lepers are clensed: the deef heare, the deed ryse agayne, and the glad tydynges is preached to the poore. And happie is he ỹ is not offended by me.

And as they departed, Jesus began to speake vnto the people of John. To se what, went ye out into ỹ wyldernes? went ye out to se a * rede shakẽ withe ỹ wynde? other what went ye oute for to se? A man clothed in sooфte raymẽt? Behold thei that weare

weare sooft clothing are in kinges houses
But what wēt ye out for to se? A prophet?
Yea I sayd to you & more then a Prophet
For thys is he of whom it is wrytten. Be-
hold, I send my messenger before thy face
whych shal prepare thy way before the. ✠

✠ Verely I saye vnto you, amonge the
chyldren of women arose there not a great-
er then John the Baptist. Notwithstan-
ding he that is lesse * in the kingdō of heuē
is greater then he. From the tyme of John
Baptiste hytherto the kingdom of heauen
suffereth violence, and they that goo to it
with violence plucke it vnto them. For al
the Prophetes & the law Prophesyed vn-
to the tyme of John. And also yf ye will
receaue it, thys is Helias whyche shoulde
come. He that hath eares to heare let hym
heare. ✠

But wher vnto shal I lyken this gene-
ration? b* It is lyke vnto chyldrē whyche
syt in the market & cal vnto theyr folowes
and saye: we haue pyped vnto you, and ye
haue not daunsed? We haue mourned vn-
to you, & ye haue not sorowed. For John
came neither eating nor drinking, and they
saye, he hath the deuyll. The sonne of man
came eating and drinking, and they saye,
beholde a glutton and drinker of wyne, &
a frende vnto publicans and synners. Ne-
uerthelater c* wysdomme is iustyfyed of
her chyldren.

✠ Thē began he to vpbrayd the cyties
in which most of his myracles were done,
because thei mēded not. Woo be to the Cho-
razin. Woo be to the Bethsaida: for yf thee
myracles which were shewed in you, hadd
bene done in Tyre & Sidō, they had repē-
ted long a gone in sack cloth & asshes. Ne-
uertheles I say to you: it shalbe easyer for
Tyre & Sidon at the daye of iudgement,
then for you. And thou Capernaū, whiche
art lyft vp vnto heauen, shalt be brought
downe to hel. For yf the myracles whyche
haue bene done in the, had bene shewed in
Zodom: they had remayned to this daye.
Neuertheless I saye vnto you: it shall be
easyer for the land of Zodom in the daye
of iudgement, then for the. ✠

✠ At that tyme Jesus answered & said:
I prayse the o father Lord of heauen and
earth, because thou hast hid these thinges
from the wyse and prudent, & hast opened
them vnto babes: euen so father, for so it
pleased the. All thynges are geuē vnto me of my father. And noma knoweth ỹ sonne but the father: nether knoweth any mā the father, saue the sonne, and he to whom the sonne wyll open hym.

The wyl pleased the.

Come vnto me all ye that d* labour & are laden & I wyl ease you. Take my yocke on you & lerne of me, for I am meke & low lye in hert: & ye shal fynde reste vnto your soules. For my yocke is easy, and my bur-den is lyghte. ✠

The Notes.

a* The rede is a figure of the doctrine ỹ is not of god, which waueth wt euery wynde.

b* Here is a prouerbe as is sayd/ Esa. xxviii a/ sygnifying/ by dyuers wayes haue we gone about to styre you to thāckes geuynge/ but ye haue by noo meanes bene moued ther to

c* Wysdom is iustyfyed &c, That is, they ỹ are the chyldrē of God/ receaue his doctryne and hys word as truth & wysdom/ al though the contrary parē do not so receaue it

d* Yet that labour &c, Those are here coun-ted to labour that knowledge theyr synnes and are pooze in spzete,

The disciples plucke the eares of corne, he excu-sath them, healeth the dryed hande, helpeth the pos-sessed that was blynde and domme, rebuketh the vn-faythfull that wolde nedes haue tokens, and shew-eth who is his brother, sister and mother.

The.xii. Chapter. ✠

AT that tyme Jesus went on the Saboth dayes thorow ỹ corne and hys disciples were an hongred, & began to pluck the eares of corne, & too eate. Whē the Pharises saw that, they sayd vn-to him: Behold, thy disciples do that whyche is not lawful to do vpon the Saboth daye. He sayde vnto thē. Haue ye not rede what Dauid dyd, whē he was anhongred and they also which were with hym: How he entred into thee house of God, & ate the halowed loaues whyche were not lawfull for hym to eate nether for thē whych were wyth hym, but only for the prestes. Or ha-ue ye not rede in the law, how ỹ the prestes in the temple breake the Saboth day, and yet are blamelesse? But I saye vnto you, ỹ here is one greater then the temple. Wher-fore yf ye had wyst what this saying mea-neth: I requyre mercy and not sacrifice: ye not same wold neuer haue cōdēned innocētes. For lyke the sonne of mās lord euen of the Saboth daye.

And

And he departed thence, and went in to
their synagoge: and beholde there was a
man which had his hande dryed vp. And
they asked him, saying: is it lawful to hea-
le vpon the Saboth dayes? because they
might accuse him. And he sayde vnto thē:
which of you wold it be, yf he had a shepe
fallē into a pytt on the Saboth day, that
wold not take hym and lyft him out? And
how moch is a mā better thē a shepe? Wher-
fore it is lefull to do a good dede on thee
Saboth dayes. Then sayde he to ỹ man:
stretch forth thy hand. And he stretched it
forth. And it was made whole agayne ly-
ke vnto the other.

✠* Then the Pharises wēt out, & helde a counsel agaynste hym, how they myght destroy him. Whē Jesus knew that, he de-parted thēce, & moch people folowed him, and he healed thē all, & charged thē ỹ they shuld not make him knowē: to fulfil that which was spokē by Esay ỹ prophet wht-che saieth. * Behold my child, whō I haue chosen, my beloued, in whō my soule delī-teth. I wil put my spzete on him, & he shal shewe iudgmēt to ỹ gētils. He shal not stry-ue, he shal not crye, nether shal eny mā hea-re hys voice in ỹ stretes. a bzosed rede shal he not breake, and flaxe that begynneth to burne, he shal not quēche, til he send forth iudgmēt vnto victozie, & in his name shal the gentyles truste. ✠

Then was brought to him, one possessed wt a deuyll whyche was both blynde, and dōme: & he healed hym, in so mothe that he which was blynde & domme, both spake & sawe. And al the people were amased, and said: * Is not this thee sonne of Dauid? But when ỹ Pharises heard that, they sai-de: This felow dzyueth ỹ deuils nonother wyse out but by the helpe of Belzebub the chefe of the deuyls.

But Jesus knew theyr thoughtes & saye-de to them. Euery kyngdom deuided with-in it selfe, shalbe brought to naughte. Ne-ther shall eny cytye or housholde deuyded against it selfe, cōtinue. So yf Satan cast oute Satan, then he is deuyded agaynste hym selfe. How shal then his kynge dome endure? Also yf I by ỹ helpe of Belzebub cast out deuyls: by whose helpe do youre chyldren cast them out? Therfore thei shal be youre iudges. But yf I cast out the de-uils by the spzite of god: then is the kingdome of god come on you.

Either how can a man enter into a stroge mannes house, & violently take away his goodes: excepte he fyrst bynde the strong mā and then spoile hys house? ✠ He that is not wt me, is against me. And he ỹ ga-thereth not wt me, scatereth abzode. Wher-fore I saye vnto you, al maner of synne & * blasphemy shalbe forgeuē vnto men: but ỹ blasphemi of ỹ spzite, shal not be for-geuē vnto mē. And whosoeuer speaketh a wozd against the sōne of mā, it shalbe for-geuē hi. But whosoeuer speaketh against ỹ holy gost, it shal not be forgeuen him, no nether in this wozld * nether in the world to come. Either make ỹ tree good, & his fru-te good also: or els make the tree euel, and his frute euil also. For the tree is knowen by his frute. O generatiō of vypers, how can ye saye well, when ye youre selues are cuyll? For of the aboundaunce of the hert the mouth speaketh. A good mā out of the good treasure of his hert bringeth forthe good thinges. And an euil mā out of hys e-uil tresure, bzigeth forth euil thinges. But I say vnto you, ỹ of euery ydel wozd that men shal haue spokē: they shal geue a coū-tes at the day of iudgmēt. For by thy wor-des thou shalt be iustyfyed: & by thy woz-des thou shalte be condemned. ✠

Mar.iii.a
Luke.vi.b

Luke.xi.c

Mark.iii.c
Luke.vi.c

✠ Then answered certayne of the Scry-bes & of the Pharises sayig: * Master, we wolde fayne se a signe of the. He ānswered & said to thē: The * cuyll & aduouterous generacyon seketh a sygne, but there shall no sygne be geuē to thē, saue ỹ signe of the Prophete Jonas. For as Jonas was.iii. dates & thze nyghtes in the whales belly: so shal the sonne of mā be thze dates & thze nightes in the hert of the erth. The mē of Ninue shal ryse at the day of iudgmente with this nacyon, and condemne them: for they amended at the preaching of Jonas And behold, a greater then Jonas is here * The quene of the south shal ryse at thee day of iudgmēt wyth thys generacyon, & shal condemne thē: for she came from the vtmost partes of the worlde to heare ỹ wis-dome of Salomon. And beholde a grea-ter then Salomon is here.

Luke.xi.d
Mat.xii.d
John.iii.b.
iii.Kin.x.ca
ii.Par.ix.a

Whē ỹ vncleane spzite is gone out of a mā, he walketh throughout dry places, se-

kynge

kyng reste & findeth none. Thē he saieth: I wyll retourne agayne into my house from whence I came out, And when he is come, he fyndeth ỹ house empty & swepte & garnished. Thē he goeth his wai, & taketh vnto him seuē other spretes wozse then him selfe, & so entre they in & dwell ther. And ỹ ende of ỹ man is wozse then ỹ beginning Euen so shall it be with this euell nacyon.

Mar.iii.d. Luk.viii.c. Whyle he yet talked to ỹ people: *behold his mother & his brethrē stode wyth out, desyrynge to speake wyth him. Then one sayd vnto hym: beholde thy mother & thy brethren stande wythout, desyring to speake with the.

He answered & said to hym ỹ told him: Who is my mother & oz who are my brethrē? And he stretched fozth his hand ouer his disciples & said: beholde my mother & my brethren. Foz whosoeuer dothe my fathers wyl whiche is in heauen, the same is my brother, syster and mother.

The Notes.

a* Blaspheny is, whē mā se & knowe ỹ opē and manifest truth of god & hys wozde, they? consciences beyng fully certified therof, and yet notwithstanding wyl raple vpon it & persecute it to the vttermost of they? power, sayinge it is of the deuyl & not of God. Mar.iii.d. luke/xii:d

b* That is neuer/as saynt Mark doth wel expound it in the thyrd Chapter.h

c* Euel and adulterous generacion are al those that beleue not in God & in hys sonne Iesus Christ: Mark.ix.c. luke.ix.f

C The parable of the sede, of the tares, of thes mustarde sede, of the leuen, of the treasure hyd in ỹ feld of the perles, and of the nette

The.xiii. Chapter.

A Mar.iiii.a Luk.viii.a THe same day went Jesus out of ỹ house, and sat by the see syde, and moch people resozted vnto him, so greatly ỹ he went, & sat in a shippe, and al the people stode on the shooze. And he spake manye thynges to thē in symylytudes, saying: Beholde, the sower went fozthe to sow. And as he sowed, some fel by ỹ wayes side, & ỹ fowles came & deuoured it vp. Some fel vpō stony groūd where it had not moch erth, and anone it sprong vp, because it had no depth of erth: & whē the sūne was vp it caught heet, and foz lacke of rotyng wyddred awaye. Some fel amōg thornes, & ỹ thornes spronge vp and choked it. Parte fell in good ground, and brought fozth good frute: some an hūdred folde, some sixtie folde some thyrtie folde. Whosoeuer hath eares to heat let hi heare

And ỹ disciples came and sayd to him: B Why speakest thou to them in parables? He answered and sayd vnto them, it is geuen vnto you to knowe the secretes of the kyngdome of heauen, but to them it is not geuen. ** Foz whosoeuer hath, to him shal be geuē: and he shall haue aboundaunce. But whosoeuer hath not: from hym shal be taken away euen that he hathe. Therefoze speak I to thē in similitudes: foz though thei se, they se not: & hearing they heare not: neither vnderstād. And in them is fulfilled the Prophesie of Esaias, which prophesie saith: with ỹ eares ye shall heare & shal not vnderstande, and with ỹ eyes ye shal se, & shal not perceaue. Foz thys peoples hertes are waxed gros, and their eares ar dul of heryng, & they? eies haue thei closed lest they shuld se wt they? eyes, and heare with their eares, and shuld vnderstād de with their hertes, & shuld tourne that I myght heale them.

But blessed are youre eyes, foz they se: & your eares, foz they heare. Verelye I saye C vnto you, ỹ many Prophetes, and perfytemē haue desyred to se those thinges which ye se, & haue not sene them: & to heare those thinges whyche ye heare, & haue not herde thē. Heare ye therfoze the similitude of the sower. Whosoeuer heareth the wozde of ỹ d* kyngdō & vnderstandeth it not, ther cometh the euyll man & catcheth awaye that whych was sowne in his hert. & he this is he which was sowne by the way syde. But he that was sowne in the stony grounde, is he which heareth the wozd of god, & anone wyth ioye receaueth it, yet hath he no rotes in hym selfe, and therfoze dureth but a seasō: foz as sone as tribulation oz persecutiō aryseth because of the wozde, by and by he falleth. He that was sowne amōg thornes is he that heareth ỹ wozde of God: but the care of thys wozlde, & the dysseytfulnesse of ryches choke the wozd, and so is he made vnfrutefull. He whyche is sowne in ỹ good ground is he that heareth thee wozde and vnderstādeth it: whych also beareth frute and bryngethe fozthe, some an hundred folde, some sixtye folde, & some thrytye folde.

Another

Another symylytude put he fozthe vnto thē sayinge: + The kyngdom of heauē is lyke vnto a mā which sowed good seed in his feld. But whyl men * slept there came his foo & sowed tares amonge the wheate, & went his waie. Whē the blade was sprōge vp and had brought fozth frute, thē appered the tares also. Then came the seruātes to thee housholder, and said vnto him: Syr sowedeste not thou good seed in thy closse, frō whence then hath it tares? He sayde to thē: the enuious man hath done this. Then the seruaūtes sayde vnto him: wylt thou thē that we go & wede them out? But he sayd, nay, lest whill ye go about to wede out ỹ tares, ye pluck vppe also with thē the wheate by the rottes: let bothe grow together tyll harueste come, and in tyme of harueste, I wyll saye to the repers, gather ye fyrste the tares, and bynde them in sheaues to be brent: but gather the wheete into my barne. +

Mar.iiii.b + Another parable he put fozth vnto thē saying: The kingdom of heauē is lyke vnto a graine of mustard seed, which a mā taketh and soweth in his feld, which is ỹ leest of al seedes. But whē it is growne, it is ỹ greatest amōg yearbes, and it is a tree: so ỹ the birddes of the ayer come & bylde in the braunches of it.

C Another similitude said he to them. The kyngdō of heauē is lyke vnto leuē whiche a woman taketh & hydethe in .iii. peckes of meele, tyll all be leuened.

Mar.iiii.c All these thinges spake Jesus vnto thee people by similitudes, & wyth oute symylytudes spake he nothynge to them, to fulfil ỹ which was spoken by the Prophete sayPsal.xxviii.a ing: * I wyll open my mouth in symylytudes, & wyl speake fozth thynges whych haue bene kept secrete from the begynnynge of the wozlde. +

+ Then sent Jesus the people awaye, & came home. And hys dyscyples came vnto him, saying: declare vnto vs ỹ symylitude of the tares of the feld. Then answered he & sayd to thē: He that soweth the good seed is ỹ sonne of mā. And the feld is ỹ wozld. Tares are expōded And the chyldren of the kingdom, they are the good seed. And ỹ tares are the childrē of the wicked. And the enemie that soweth them, is the deuil. The harueste is the ende of the wozld. And the repers be ỹ Angels. Foz euen as the tares ar gathered & brent in the fyre: so shall it be in the ende of thys wozld. * The sonne of mā shal send fozth his Angels, and thei shal gather out of his kingdom all thynges that offende, and thē whych do iniquite, & shall cast them into a furnes of fire. There shalbe wayling and gnasching of teth. * Then shal the iust men shine as bright as the sonne in the kingdō of they? father. Whosoeuer hath eares to heare, let him heare. + Apoc.xxiii.f

+ Agayne the kyngdom of heauen is lyke vnto treasure hydde in the felde, ỹ whiche a man fyndeth and hydeth: and foz ioy thereof goeth and selleth al that he hath, & byeth that felde.

Againe ỹ kingdome of heauē is lyke to a marchaūt ỹ seketh good pearles, whiche whē he had foūd one precious pearle, wēte and solde al that he had, and bought it.

Agayne the kyngdom of heauē is lyke vnto a neet cast into the see, that gathereth of al kyndes of fishes: which whē it is full, men drawe to lande, & sytte and geather ỹ good in to vessels, and caste the bad awai. G So shall it be at the end of the wozld. The Aungels shall come oute and seuer ỹ bad from the good, & shal cast them into a furnes of fyre: ther shall be waylinge & gnaschynge of teth.

Jesus said vnto them. Vnderstād ye al these thinges? They sayd: ye Lozde. Then said he vnto thē: Therfoze euery * Scribe whych is taught vnto the kyngdome of heauē is lyke an housholder, whyche bringeth fozth, out of his treasure, thinges both newe and olde. +

And it came to pas whē Jesus had fynished these symylytudes, that he departed thence, & came into his owne countre, and taught thē in their synagoges, in so moche that they were astonyed & saide: whence cometh al thys wysdom & power vnto him? Is not this the Carpenters sonne? Is not his mother called Marye? and hys brethrē be called James and Joses and Symon and Judas? And are not his sisters al here wyth vs? Whence hath he all these thynges. And they were offended by hym. Thē Jesus sayde too them, a Prophete is not wythoute honoure, saue in hys owne countre, and amonge hys owne kynne. And he dyd not many myracles there, foz there vn beleefes sake.

The Notes.

a That is/To him ꝑ hath a good herte to warde godes worde to fulfyll it/shalbe more grace geue. And to him that hath not, shall be take away euen thee same knowledge that he hath/and hys hert so hardened that he shal not repent.

b* Kingdom signifieth here the gospell: by whyche god rayneth in the hearres of thee faithfull: & the same signifieth chyrche whych is oure kyng & oure kyngdō/ raignig in hs/ and in whome we rayne as we prayse. Mat. vi/b/

c* This slepe signifieth, the negligēce and ignorance that men haue of god/whych cōmeth by the carefulnes of ryches & pleasures of this worlde.

d* Scribe after Erasmus in his annotacyōs was he that had ꝑ office of interpretyng & answering vnto ꝑ sentences of thee Prophetes as it apereth of Herode asking ꝑ Scrybes in the third Chapt. afore. c

John is taken and headed. Christ fedeth fyue thousande men with .v. loues and two fysshes, and departeth by nyght vnto his disciples vpon the see.

The. xiiii. Chapter.

AT that tyme Herode the a*Tetrarcha heard of ꝑ fame of Jesu & said vnto his seruātes: this is John ꝑ Baptist. He is risen agayne from deeth and therfore are soch myracles wrought by hi. For Herode had taken John, & bound him & put him in prisō for Herodias sake, hys brother Philips wyfe. For John said vnto him: it is not lawful for ꝑ to haue her. And when he wolde haue put hym to deethe, he feared the people, because thei counted him as a Prophete.

But whē Herodes byrth date was come the daughter of Herodias daunsed before thē, & pleased Herode. Wherfore he promysed wt an othe, ꝑ he wold geue her whatsoeuer she wold aske. And she being informed of her mother before, sayde: geue me here John Baptistes heed in a platter. And the kig sorowed. Neuertheles for his othes sake, & for their sakes which sate also at ꝑ table, he cōmaūded it to be geuē her: & sente & beheaded John in ꝑ prisō, & his heed was brought in a platter & geuē to the damsell, & she brought it to her mother. And his disciples came & toke vp his bodye, & buryed it: and went and tolde Jesus.

Whē Jesus heard that, he departed thence by shyppe into a deserte place oute of the way. And when the people had herde therof, thei folowed him a fote out of theyr cities. And Jesus wēt forth & sawe moche people, and hys herte dyd melte vpon thē, & he healed of them those that were sycke. When euen was come, his disciples came to hi saying: this is a desert place, & ꝑ day is spēt: let the people depart, that they may go in to the townes, and bie them vytalles. But Jesus sayde to them: They haue no neade to go awaye. Geue ye them to eate. Then sayde they vnto him: we haue here but .v. loues and two fysshes. And he sayd: bryng thē hyther. And he cōmaūded ꝑ people to sit downe on the grasse, and toke the .v. loues & the .ii. fysshes, & loked vp to heauen and b*blessed, & brake & gaue ꝑ loues to his disciples, & the disciples gaue thē to the people. And thei did al eat, & were sufficed. And they gethered vp of the gobets ꝑ remayned .xii. baskets full. And they that ate, were in nombre aboute .v. M men, beside weimen and chyldren.

And streight way Jesus made his disciples enter into a shippe, and to go ouer before him, whyl he sēt the people away. And as sone as he had sent the people away, he went vp into a mountayne alone to praye. And whē night was come, he was there hi self alone. And the shyppe was now in the middes of the see, and was tost wt waues, for it was a cōtrari wīd. c* And in ꝑ fourth watch of the nyght Jesus came vnto them walking on the see. And whē his disciples saw hym walckynge on the see, they were troubled, saying: it is some spryte, & cryed out for feare. And streight way Jesus spake vnto them sayinge: be of good cheare, it is I, be not afrayed: John vi. mark. vi.

Peter answered him, and saide, Master: yf thou be he bid me to come vnto the on ꝑ water. And he saide, come. And whē Peter was come downe out of the ship, he walcked on the water, to go to Jesus. But whē he saw a myghty wynde, he was afrayed. And as he beganne to syncke, he cried saying: master saue me. And immediatlye Jesus stretched forth his hād, & caught him, & said to him: O thou of litel faith, wherfore didest thou dout? And assone as they were come into ꝑ shippe, the wynd ceased. Then they that were in the shyppe, came and worshypped hym, saynge: of a truth thou art the sonne of god. And when they were come ouer, they wente into the lande of Genazareth. And whē the men of ꝑ place had knowledge of hym, they sent out into all ꝑ countre rounde aboute, and brought vnto him all that were sycke, and besought him, that they myght touche the hemme of hys vesture onlye. And as many as touched it were made safe.

Luke. ix. Mar. vi. d.

The Notes.

a* Tetrarcha that is a lord of the fourth parte of Juda/for Juda was deuyded into .iiii. partes as sayth the Eusebyus Lyra, i/ sayntte/ r/

b* To blesse, in moost places of ꝑ new testament is to prayse god & to geue him thankes as after in the xv. Mar. viii. luk. xxiii.

c* The hebrewes deuyded ꝑ nyght into .iiii. partes whych they called the foure watches/ Wherfore the fourth watche was next to the morninge and was called the morninge watche/ as in the .i. reg. vi. c

¶ Christ excuseth his disciples & rebuketh the scrybes and Pharises for transgressynge Gods cōmaundement thorow their owne tradycyons. The thynge that goeth into the mouth defyleth not the man, he deliuereth the woma of Chananes daughter, heleth the multitude, & .vii. loues & a fewe litle fysches feedeth .iiii. M. men, beside weimen and chyldren.

The. xv. Chapter. ✠

THen came to Jesus Scribes & Pharises from Jerusalem sayinge: why do thy disciples transgres the traditions of ꝑ elders? for they wesh not their handes when they eate bread. He ānswered & sayde vnto them: why do ye all so transgresse the commaundement of God, thorow youre tradycyons? For god commaunded saying: honoure thy father & mother & he that curseth father or mother shall suffer deeth. But ye saye, euery man shal saye to his father or mother: that which thou desyrest of me to helpe the with: is geuē god: so shall he not honoure hys father or hys mother. And thus haue ye made, that thee commaundemente of god is wythout effecte, through youre tradycyons. Ypocrytes, well prophesyed of you Esayas sayinge: This people draweth nye vnto me wythe their mouthes, & honoureth me wyth theyr lyppes, how be it their hertes are farre frō me: but in vayne they worshyppe me teachynge doctrynes, whych are nothyng but mens precepts.

And he called the people vnto hym, and sayd to them: heare & vnderstād, That whiche goeth into ꝑ mouth, defileth not ꝑ mā: but that whych commeth out of ꝑ mouthe, defyleth the man.

Then came his disciples, and sayde vnto him: Perceauest thou not, how that ꝑ Pharises are offended in hearinge this saying? He answered and sayde: a*al plantes whych my heauenly father hath not planted, shalbe plucked vp by the rotes. Let thē alone, they be ꝑ blynde leaders of the blynd. If the blynde leade the blynde, bothe shall fal into the dyche.

Then ānswered Peter & sayd to him: declare vnto vs this parable. Then sayd Jesus ar ye yet without vnderstanding? perceaue ye not, ꝑ whatsoeuer goeth in at ꝑ mouthe, descendeth downe into ꝑ bely, & is cast out into ꝑ draught? But those thynges whych procede out of the mouth, come frō ꝑ herte, & they defyle the man. For out of the herte come euil thoughtes, murder, breaking of wedlock whoredom, theeft, false wytnesse beryng, blaspheme. These are thee thynges whych defyle a man. But to eate wyth vnwasshen handes, defilethe not a man. ✠

✠ And Jesus wēt thence, & departed into the costes of Tire and Sidon. And behold a woma which was a Cananite came out of ꝑ same coostes, & cryed vnto hi sayinge: haue mercy on me lord thou sonne of Dauid, my daughter is pyteously vexed wt a deuil. And he gaue her neuer a word to answere. Then came to him his disciples, & besought hym saying: send her away, for she folowethe vs crying. He answered, & sayd: I am not sēt, but vnto the lost shepe of the house of Israel. Then she came & worshypped him, saying: master help me. He answered & sayd: it is not good, to take thee chyldrens bred, & to cast it to b*dogges. She ānswered & sayd: truthe Lorde, neuertheles the dogges eate of the crōmes, whyche fall frō their masters table. Then Jesus answered & saide vnto her. O woma great is thy fayth, be it to thee, euen as thou desyrest. And her daughter was made whole euē at that same houre. ✠

Thē Jesus went awaye from thence, & came nie vnto ꝑ see of Galyle, & wēt vp in to a mountayne & sat downe ther. And moch people came vnto him, hauyng with them, halt, blind, domme, maimed, and other many: & cast thē downe at Jesus fete. And he healed thē, in so moche that the people wondred, to se the domme speake, thee maymed

whole, ℣ halt to go, ⁊ the blynde to se. And they gloryfyed the God of Israel.

Then Jesus called his disciples to him, ⁊ sayd: I haue compassion on the people because they haue contynued wt me now .iii. dayes, ⁊ haue nought to eate: and I wyll not let thē departe fastynge, leste they perysshe in the waye: And his disciples sayde vnto him: whence shulde we gett so moche bredde in the wyldernes as shuld suffyse so greate a multitude? And Jesus said vnto thē: how many loues haue ye? And they sayd: seuen, and a fewe lytle fyshes. And he cōmaunded the people to sytt downe on the grounde: and toke ℣ seuē loues, ⁊ ℣ fyshes, ⁊ gaue thankes, and brake them, and gaue to his disciples, ⁊ the disciples gaue thē to the people. And they dyd al eate and were suffyced. And they toke vp the broke meate that was left vii. baskettes ful. And yet they that ate were .iiii. M. men, besyde wemen and chyldrē. And he sent away the people, and toke shyppe ⁊ came into ℣ partes of Magdala.

The Notes.

a✱ Origen and chrysostom vnderstand this of the pharyses because of their cupi oppynyons. Hylarius. And Erasmus vnderstand it of mennes traduycyons.

b✱ The Jewes cal the Dethē ⁊ gentils dogges, because of their idolatry.

¶ The pharyses require a token. Jesus warneth his disciples of the pharises doctrine. The confession of Peter. The keyes of heauen. The cayther will muste beare the crosse after Christ.

The .xvi. Chapter.

A ✱Then came the Pharisses and Saduces, ⁊ dyd tempte hym, desiring him to shew them some signe frō heuen. He answered ⁊ sayd vnto them. ✱ At euen ye say, we shal haue fayze wedder and that, because the skye is reed: and in ℣ morynge ye saye, to daye shalbe foule weder, and that because the skye is cloudye and reed. O ye ypocrytes, ye can discerne ℣ fassyon of the skye: ⁊ can ye not discerne thee signes of the tymes? The frowarde nacyō ⁊ aduoutrous seketh a signe, and ther shal no nother sygne be geuen vnto them but ℣ sygne of the ✱Prophete Jonas. So lefte he them and departed.

Mar. viii. b. Joha. vi. d. Luke. xvii. g

Jona. ii. a

D And when his disciples were come to ℣ otherside of the water, thei had forgotte to take breed wt thē. Then Jesus sayde vnto them: Take hede ⁊ beware of the ✱leuē of the Pharisses ⁊ of the Saduces. And they thought in thē selues sayig: because we haue brought no bred wt vs. Whē Jesus vnderstode that, he sayde vnto them. O ye of litel fayth, why are youre myndes cūbred because ye haue brought no bred? Do ye not yet perceaue, nether remēber those .v. loues when there were .v. M. men, ⁊ how many baskets toke ye vp? Nether thee .vii. loues whē ther were .iiii. M, ⁊ how many baskets toke ye vp? Why perceaue ye not thē, that I spake not vnto you of bred, whē I sayde, beware of the leuē of the Pharisses ⁊ of the Saduces? Then vnderstode they, howe that he bad not them beware of the leuē of breed: but of ℣ doctryne of the pharises, and of the Sadures.

✠ When Jesus ‡ came into the costes of the citie which is called Cesarea philippy, he asked hys disciples sayinge: whom do men say ℣ I the sonne of mā am? They sayde, some saye that thou arte John Baptist, some Helyas, some Jerempas, or one of ℣ prophetes. He sayde vnto them: but whom saye ye that I am? Symon Peter ānswered ⁊ sayde. ‡ Thou art Christ the sonne of the lyuynge God: And Jesus answered ⁊ said to him: happy arte thou Simon ℣ sōne of Jonas, for flesshe ⁊ bloud hath not opened vnto ℣ that, but my father which is in heauē. And I say also vnto ℣ thou art Peter and b✱ vpon this rock I wyl bylde my congregatiō And✱ ℣ gates of hel shal not preuayle agaist it. And✱ I wyl geue vnto ℣, the keies of the kyngdō of heuē: what soeuer ℣ bindest vpon erth, shall be ⁊ bounde in heuē: ⁊ whatsoeuer thou lodest on erth, shalbe lowsed in heauen. ✠

Mar. viii. c. Luke. ix. a

Then he charged hys disciples, ℣ they shoulde tell no mā, that he was Jesus Christe. From that tyme forth Jesus began to shewe vnto his disciples, how that he must go vnto Jerusalem, ⁊ suffer manye thynges of the elders, ⁊ of the hye Prestes, ⁊ of the Scribes, ⁊ must be kylled, ⁊ rise agayne the thyrde daye. But Peter toke hym aside, and began to rebuke hym saying: master fauer thy self, thys shal not come vnto the. Thē turned he aboute, ⁊ saide vnto peter: come after me Satan thou offendeste me, because thou sauoureste not godly thinges, but worldly thynges.

D

Jesus

Jesus then sayd to his disciples. If eny mā wil folowe me ✱ let him forsake hi self ⁊ take vp his crosse ⁊ folowe me. For who soeuer wil saue hys life, shall loose it. And whosoeuer shal loose hys life for my sake, shall finde it. What shall it profyte a man, though he shuld winne al the whole world yf he loose hys owne soule? Or elles what shal a mā geue to redeme his soule againe wt al? For ℣ sonne of mā shall come in the glory of hys father, wt hys angels: ⁊ then shal he reward euery mā accordyng to hys dedes. Verely I say vnto you, some ther be among them that here stande, whych shall not tast of death, tyl they shall se the sonne of man come in hys kyngdome.

The Notes.

a✱ Leuē is sometyme taken in ℣ scripture in an euel sence, as here, ⁊ some tyme in a good sence, as about in the thirtene chapter.

b✱ Upon thys rocke, that is, as sayth sayne Austen vpon the confessyon wherin thou hast made, knowledgynge me to be christ the sonne of the lyuyng god: I buylde my congregacion or churche.

c✱ By the gates of hel are vnderstoned death, hel, desperacyon synne, violent ⁊ tyrānous handelynge, persecutyon ⁊ c

d✱ To ℣ I wyll geue the keyes ⁊ c. Origen in Mathew in hys first homili, affyrmeth that these wordes were as wel spoken to all the reste of the Apostles as to Peter & prouethe it by that christ John. xx. c. sayethe Receaue the holy goost, whose synnes soeuer ye remyt ⁊ c. and not ℣ remyttest ⁊c. In the same opynyon ar Tertullian, Ciprian, Austen and Jerome / and wyth diuers other old auncyent doctours.

e✱ To forsake hym self ⁊c. is bitterly to do a gaynst the wyl of hys flesshe / mortifyeng the affectyons of hys mynde / worshyng the glory of god and the profyt of hys neyboure as is sayde rom. xii. phylipp. iii.

¶ The transfyguration of Christ vpon the mounte of Tabor. He healeth the lunatyke, ⁊ payeth tribute.

The .xvii. Chapter.

A And after vi. dayes Jesus toke Peter and James ⁊ Johu his brother, ⁊ brought thē vp into an hie mountaine out of ℣ way, and was transfygured before them: and hys face dyd shyne as the sunne, and hys clothes were as whyte as the lyghte. And be hold there apered vnto thē, Moses and Helyas, talkynge wythe hym. Then ānswered Peter, ⁊ sayd to Jesus: master here is good beynge for vs. If ℣ wilt, lett vs make here .iii. tabernacles, one for the, ⁊ one for Moses and one for Helyas. Whyll he yet spake, beholde a bright cloude shadowed them. And ✱ behold ther came a voyce out of that cloude sayinge: thys is my deare sonne, in whom I delite, heare hi. And when the disciples heard that, they fell on theyr faces and were sore afrayed. And Jesus came and touched them, and sayde: aryse and be not afrayed. And when they looked vp, they sawe no man, saue Jesus onlye.

B Mat. xi. c. mar. i. b. & ix. c. Luke. iii. c. and. ix. c

And as they came downe frō the mountayne, Jesus charged them sayinge: se that ye shewe the vision to noma, vntyl the sonne of man be ryssen agayne from deethe. ✱ And his disciples asked of him, sayinge ‡. Why then say ℣ Scribes, ℣ Helias muste fyrst come? Jesus answered, ⁊ sayde vnto them: Helyas shall fyrst come, ⁊ restore all thynges. And I saye vnto you that Helyas is come alredy, and they knew hym not: but haue done vnto him what soeuer they lusted. In lykewyse shall also the sonne of mā suffre of thē, Thē the disciples perceaued ℣ he spake vnto thē of John Baptiste. And whē they were come to the people, ther came to hi a certayne man, ⁊ kneled downe to him: ⁊ sayd: Master haue mercye on my sonne for he is lunatycke: ⁊ is sore vexed. And oft times he falleth into the fyre, and oft in ℣ water. ‡ And I brought him to thy disciples, ⁊ they couldē not heale him. Jesus ānswered ⁊ sayd: O generacion faythles ⁊ croked: how long shal I be with you? how lōge shal I suffre you? bryng hym hyther to me. And Jesus rebuked the deuil, ⁊ he came out of him. And ℣ chyld was healed euen at that same houre. ✠

Mark. ix. c. Luke. ix. e.

C

Then came ℣ disciples to Jesus secretly, ⁊ sayde: Why could not we cast hi out? Jesus said vnto thē: Because of youre vnbeleefe. For I saye verely vnto you: ‡ yf ye had fayth as a grayne of mustard seed, ye shulde saye vnto thys mountayne, remoue hence to yōder place, ⁊ he shuld remoue: nether shulde eny thinge be vnpossible for you to do. How beit this kynde goeth not out, but by prayer and fastyng. As they passed ℣ tyme in Galile, Jesus sayd vnto thē: ‡ the sonne of man shall be betrayed into ℣ handes of men, and they shall kyl hym, ⁊ the thyrde daye shall he ryse agayne. And they sorowed greatlye

D Luke. xvii. b

Mar. viii. d. Luke. ix. c

✠ And when they were come to Capernaum, they that were wonte to gether polle

B .iii. money,

money, came to Peter & sayd: Doth youre master paye tribute? He sayth: ye. And whē he was come into ỹ house, Jesus spake first to hym, saying: What thinkest ỹ Simon? of whom do ỹ kinges of the erth take tribute or polle money? of their children, or of straungers? Peter sayd vnto him: of straungers. Then sayd Jesus vnto hym againe: Then are ỹ children free. Neuertheles: lest we should offend thē: go to ỹ see, & cast in thine angle, & take the fyshe ỹ fyrste cometh vp: & whē thou hast opened his mouthe: ỹ shalt fynde a pece of twentie pēce: that take and pay for me and the. ✠

¶ He teacheth his disciples to be humble & harmeles: to auoyde occasyons of euil, and one to forgeue and theirs offences.

The. xviii. Chapter. ✠

At the same tyme the disciples came vnto Jesus saying: & who is the greatest in the kyngdō of heuen? Jesus called a childe vnto him, & set hym in the middes of them, & sayde: Verely I say vnto you: except ye tourne, & become as children, ye cannot enter into the kyngdome of heuen. Whosoeuer therfore hūble him self as this childe, the same is the greatest in the kingdō of heuē. And whosoeuer receaueth such a child in my name, receaueth me. & but whosoeuer offende one of these lytell ones, which beleue in me: it were better for him that a mylstone were hāged about his necke, & that he were drowned in the depthe of the see. Woo be vnto the worlde because of offenses. How be it, it cannot be auoided but that offences shalbe geuē. Neuertheless woo be to the man, by whom the offence cometh.

Wherfore yf thy hande or thy fote offend ỹ * cut him of & cast hym frō the. It is better for ỹ to enter into lyfe halt or maymed, rather then ỹ shuldest haunge two hādes or two fete, be cast into euerlastīg fire. And yf also thyne eye offend the, pluck hyt oute & cast hit frō the. It is better for ỹ to enter into lyfe w one eye, then hauing two eyes to be cast into hell fyre. See ỹ ye despise not one of these litle ones. For I say vnto you, that in heuē their angels alwayes behold ỹ face of my father, which is in heuē. For & ỹ sonne of mā is come to saue that which is lost. How thinke ye? If a man haue an hundred shepe, & one of thē be gone astray, doth he not leue nynty & nyne in the mountains, & go & seke that one whyche is gone astraye? * If it happen that he fynd hym, verely I saye vnto you: he reioyseth more of thee shepe, then of the nynty & nyne which wēt not astraye. Euen so it is not thee wyll of your father in heuen, that one of these lytell ones shulde perysshe.

Luke, xv. d. C

✠ Moreouer * yf thy brother trespace agaynst the. Go & tell him hys faute betwene him and the alone. If he heare thee, thou hast wone thy brother: But yf he heare the not, then take yet w the one or two, that in the mouth of two or thre witnesses al thyng ges maye be stablished. If he heare not the tell it vnto thee congregacyon. If he heare not the cōgregacion, take him as an hethē mā & as a publican. Verely I sai vnto you b * whatsoeuer ye bynd on erth, shalbe bounde in heauen. And whatsoeuer ye lowse on erth, shalbe lowsed in heuen. Agayne I sai vnto you, that yf two of you shall agre in erthe vpon any maner thynge, whatsoeuer they shall desyre: it shall be geuen them of my father which is in heuē. For wher two or thre ar gathered to gether in my name, ther am I in the middes of them.

Luke, xvii. Iacob, v. 1. Corinth. vi. Deut. xix.

Then came Peter to hym, & sayde: master how ofte shall I forgeue my brother, yf he synne agaynste me, seuen tymes? Jesus sayd vnto hym: I say not vnto the seuen tymes: but seuenty tymes seuē tymes. D

✠ Therfore is ỹ kyngdom of heuē lykened vnto a certaine king, which wold take a coūtes of his seruauntes. And when he had begone to reken, one was brought vnto him, which ought hi ten thousād talētes: whō because he had nought to paye, his master cōmaūded him to be solde, & his wife, & his children, & al that he had, & payment to be made. The seruaūt fel downe & besought him sayig: Sir, geue me respite, & I wil pay it euery whit. Then had ỹ lorde pytye on that seruaunt, & lowsed him, & forgaue hym the det.

And ỹ sayde seruaunt went out & found one of his felowes which ought him an hūdred pēce, and leyed handes on him, & toke him by the throote, saying: paye me that ỹ owest. And his felowe fel downe & besought hym saying: haue pacience with me, & I wyl pay the al. And he wold not but went and

cast him into preson, tyl he shuld pay the det. Whē his other felowes sawe what was done, they were very sory, and came & tolde vnto their Lorde al that had happened. Then his Lorde called him and sayde vnto him. O cuil seruaunt I forgaue thee al that det, because thou prayedst me: was it not mete also that thou shuldest haue had compassion on thy felow, euē as I had pytte on the? And hys lord was wroth, & delyuered him to ỹ taylers, tyll he shuld pay all that was due to hym. So * lykewyse shall my heuenly father do vnto you, except ye forgeue w youre heartes, eache one to hys brother their trespaces. ✠

Luke, xvii. Iacob, v. Deut. xxiii. Leuit. xix. Exod. xxii. Deut. xxiii.

The Notes.

a * Cut him of. This expouded in mat. v. e.
b * Whatsoeuer ye binde &c. that is whatsoeuer ye condempne by my worde in earthe, the same is condempned in heauen. And that ye alowed by my worde in erth, is alowed in heuen.

¶ Christ geueth answere concernyng mariage, and teacheth not to be careful nor to loue worldly riches

The. xix. Chapter.

And it came to passe, when Jesus had fynyshed those sayinges, he gat hym from Galyle, and came into ỹ costes of Jewry beyonde Jordan, and moch people folowed hym, and he healed them there.

Mark. x. a

* Then came vnto hym thee Phariseis tempting him, & saying to him: Is it lawfull for a man to put away his wyfe for al maner of causes? He answered and sayde vnto them: Haue ye not redde, howe ỹ he * whiche made mā at the begynnynge, made thē man & womā and sayd: * for this thynge, shall a mā leue father & mother & cleue vnto his wife, & thei twaine shalbe on flesh. Wherfore now ar they not twaine, but one flesshe. Let not man therfore put a sunder, ỹ which god hath cuppled togeather. Thē sayde they to hym: why did Moses cōmaūde to geue a testymonyal of dyuorsement and to put her away? He sayde vnto thē: Moses because of the heardenes of youre hertes suffered you to put away your wyfes: But frō the beginnynge it was not so. I saye therfore vnto you whosoeuer putteth away hys wyfe (excepte it be for fornycacion) & marieth another breaketh wedlocke. And whosoeuer marryeth her whyche is

Ecclesi. d
Genesi. d ephesi. v. g. 1. Cor. vii. d.

dyuorsed, doth commit aduoutry.

Then sayd hys disciples to hym: yf the mater be so betwene man & wyfe, then is it: not good to marye. He sayde vnto them al men can not awaye with that saying saue they to whō it is geuen. Ther are chaste, whych were so borne out of their mothers belly. And ther ar chaste, which be made of men. And ther be chaste, whiche haue made them selues chaste * for the kingdō of heuens sake. He that cā take it, let hi take it. Then were brought to him ponge chyldrē that he shuld put hys hādes on thē & pray. And the disciples rebuked them. But Jesus said: suffre ỹ childrē & forbidd thē not to come to me: for of such is the kingdō of heuen. And when he had put hys hādes on them he departed thence.

And beholde one came, & sayd vnto hym: good master, what good thynge shal I do, that I may haue eternall life? He sayd vnto him: why callest thou my good? there is none good but one, & ỹ is god. But yf thou wylt entre into lyfe, kepe the cōmaūdemēntes. The other sayde to hym: Whyche? And Jesus saide: breake no wedlocke, kyll not: steale not: beare not false wytnesse: honour father & mother: & loue thy neyboure as thy selfe. And ỹ young mā said vnto hi: I haue obserued al these thinges from my youth, what lacke I yet? And Jesus sayde vnto him * yf ỹ wylt be perfect, go & sel ỹ ỹ haste, and geue it to the poore, & thou shalt haue treasure in heuen, & come and folowe me. When the younge mā herd that sayinge, he went awaye mournynge. For he had greate possessions.

Mark. x. c. Luke. xviii. c. and. xii. d

Thē Jesus sayd vnto his disciples: Verely I say vnto you: it is herde for a ryche mā to enter into the kingdō of heuen. And moreouer I saye vnto you: it is easyer for b * a camel to go through ỹ eyl of a nedle, then for a * ryche mā to enter into ỹ kyngdō of God. Whē his disciples heard that, they were exceedyngly amased, saying: who thē cā be saued: Jesus beheldē thē, & sayde vnto thē: w men this is vnpossible, but w god all thynges are possyble.

✠ Then answered Peter, and sayde to him: Behold, we haue forsaken al and folowed the, what shal we haue? Jesus sayd vnto them: verely I say to you: when ỹ sonne of man shall syt in the seat of his mate-

fre, ye which folowe me in ỹ second generacio̅ shal syt also vpō .xii. seatz & iudge ỹ .xii. trides of Israel. And whosoeuer forsaketh hou̅es, or brethré, or sisters, other father, or mother, or wyfe, or childrē or lādes, for my names sake, ỹ same shal receaue an hūdred fold, & shal inheret euerlastyng lyfe. ✠ Many that are fyrste shalbe laste, and the laste shall be fyrste.

The Notes.

a* For ỹ kingdom of heues sake/that is, to the entent that they may the more quietlye/ & frely worke the wyll of god.

b* Theophilactus readeth a table. ỹ greke word signifieth both Camel and gable

c* He is here called ryche ỹ putteth his confydence in hys goodes, which thynge they do that haue al theyr delyte and toy therin/as in luke/xii/c

C Christ teacheth by a symylitude that god is debtor vnto no man, and how he is alwaye callynge men to his labour. He teacheth his disciples to be lowlye, & geueth two blyndemen their sight.

The .xx. Chapter.

A FOr the kingdome of heuen is lyke vnto an housholder, whi che wēt out erly in ỹ morynge to hyre labourers in to hys vyneyarde. And he agreed wt ỹ labourers for a peny a day, & sent thē into his vyneyarde. And he wēt out about ỹ thyrde houre, & sawe other stādyng ydel in the market place, & sayd vnto thē, go ye also into my vyneyarde: & what soeuer is ryght, I will geue you. And they went theyr waye, Agayne he went out about the syxt & nynthe houre, and dyd lykewyse. And he went out about ỹ eleuenth houre & founde other standynge ydell, & sayde vnto them: Why stande ye here al the daye ydele? They sayde vnto hym: because no man hath hyred vs. He sayd to them: go ye also into my vyneyard, & whatsoeuer is ryght, that shal ye receaue.

When euē was come, the Lord of the vyneyard sayd vnto his stewarde: cal ỹ labourers, & geue thē their hyre, begynnynge at the laste, tyll thou come to thee fyrste. And they which were hyred about the eleuenthe houre, came & receaued euery man a peny.

B Thē came the fyrst, supposing ỹ they shuld receaue more, & they lykewyse receaued euery mā a peny. And whē they had receaued it, they murmured agaynst the good man of the house saying: These last haue wrought but one houre, & thou hast made them equal vnto vs, which haue borne the burthen and heet of the daye.

He answered to one of them saying: frēde I do the no wronge: dydest thou not agree wt me for a peny. Take that whych is thy duey, and go thy way. I wyl geue vnto this last, as moch as to ỹ. Is it not lawful for me to do as me listeth with mine owne? Is thyne eye cuyll because I am good? * So the laste shall be fyrste, and thee fyrste shalbe last. For many are called and few be chosen. ✠

✠ And Jesus ascēded to Jerusalem and toke the .xii. disciples a parte in ther waye, & sayde to them. * Beholde we go vp to Jerusalem, and the sonne of man shalbe betrayed vnto the chefe Prestes, and vnto ỹ Scribes, and they shall condemne hym to deeth, and shall delyuer hym to the gētyls, to be mocked, to be scourged, and to be crucifyed: and the thyrde daye he shall rise agayne.

✠ Then came to him the mother of zebedes childrē with her sonnes, * worshippinge hym and desyrynge a certayne thynge of hym. And he said vnto her: what wilt thou haue? She sayde vnto him: Graunte that these my two sonnes may syt, ỹ one on thy ryghte hand and the other on the lyfte hād in thy kyngdome.

D Jesus answered and sayd: Ye wote not what ye aske. Are ye able to dyncke of the cuppe ỹ I shall dynk of, and to be baptysed with ỹ baptyme that I shall be baptysed wt? They answered to him, that we are. And he sayde vnto thē: Ye shal dyncke of my cup & shalbe baptysed wythe thee baptyme that I shalbe baptysed with. But to sit on my right hād & on my lyft hande, is not mine to geue: but to them for whō it is prepared of my father. ✠

* And when the ten heard this, they disdained at ỹ two brethren: But Jesus called them vnto hi & said. * Ye know that ỹ lordes of the gētils haue dominacio̅ ouer thē. And they that are great, exercyse power ouer them. It shal not be so amōg you. But whosoeuer wil be great amōg you, let hym be your minister: & whosoeuer wylbe chefe, let him be your seruaunt, euen as the sonne of man came, not to be ministred vnto, but to minister, and to geue his life for the redemptyon of many. ✠

And as they departed frō Hiericho: moch people

people folowed hym. * And behold .ii. blinde men sytting by the way syde, when they heard Jesus passe by, cried saying: Thou Lord ỹ sōne of Dauid haue mercy on vs. And the people rebuked thē, because they shuld hold their peace. But they cried the more saying: haue mercy on vs thou lord which art the sōne of Dauid. Thē Jesus stode styl, & called thē, & sayd: what wil ye that I shuld do to you? They sayd to him Lord that our eyes may be opened. * Jesus had cōpassiō on them, & touched their eyes & immediatlye theyr eyes receaued syght. And they folowed hym.

C Ye rydeth into Jerusalē, dryueth ỹ marchaūtes out of the tēple, curseth the fygge tree, and rebuketh the Pharises vnder the symylitude of the two sonnes & of the husbandmen, that slewe sorly as were sent vnto them.

The .xxi. Chapter.

A ✠ WHē they drewe nye vnto Jerusalē, and were come too Bethphage, vnto mou̅t Olyuete: then sent Jesus two of his disciples, saying to them Go into ỹ towne ỹ lieth ouer against you & anone ye shal fynd an asse bouūde, & her colt with her: lose thē & bring thē vnto me And yf any mā say ought vnto you, saye ye ỹ the Lord hath nede of thē, & forthwyght waye he wyl let thē go. All this was done to fulfyl ỹ which was spoken by the prophet, saying: Tel ye ỹ daughter of Sion * behold thy king cometh vnto the, meke & sytting vpō an asse & a colt, ỹ fole of an asse vsed to the yocke. The disciples wēt & dyd as Jesus cōmaūded thē, & brought the asse & ỹ colte, & put on thē their clothes & set hym thereon. And many of ỹ people spred their garmētes in ỹ way. Other cut downe braūches frō thee trees, & strawed thē in the way. Moreouer ỹ people ỹ wēt before, & they also ỹ came after, cried saying: Hosanna to the sone of Dauid. Blessed be he ỹ cometh in the name of the lord. * Hosanna in the hyest. ✠

✠ And whē he was come to Jerusalē, al the cytie was moued saying: who is this? And the people sayd: this is Jesus ỹ prophete of Nazareth a cytye of Galile. And Jesus wēt into ỹ tēple of God, & cast out al thē ỹ solde & bought in ỹ tēple, & ouerthrew the tables of the mony chaūgers, & the seates of thē ỹ solde doues, & sayde to thē: It is wrytte̅ my house shalbe called the house of prayer. But ye haue made it a denne of theues. And ỹ blynd & the halt came to him in ỹ tēple, & he healed them

When the chefe prestes and Scribes sawe the marueples that he dyd, & the childrē crying in the tēple & saying: Hosāna to the sonne of Dauid, they disdayned, & sayd vnto him: hearest ỹ what these saye? Jesus said vnto them yea: haue ye neuer redde, * of the mouth of babes & suckelinges thou haste ordeyned prayse? And he left them, & went out of the cytie vnto Bethanie, & had hys abyding there. ✠

In the morning as he returned into ỹ cytie agayn, he hōgred, & spyed a b* figge tree in the way, & came to it, & founde nothing theron, but leues only, & sayde to it, neuer frute growe on ỹ hence forwardes And anon the fygge tree widdered away And when his disciples saw ỹ, they marueled saying. How sone is the fygge tree widdered away? Jesus answered, & sayd vnto them. Verely I say vnto you, yf ye shal haue fayth and shal not dout ye shal not only do that which I haue done to ỹ fygge tree: but also yf ye shall saye vnto thys mountayne, take thy selfe away, and cast thy self into ỹ see, it shalbe done. And whatsoeuer ye shall aske in prayer (yf ye beleue ye shal receaue it.

✠ And when he was come into ỹ tēple, ỹ chefe Prestes & the elders of ỹ people, came vnto him as he was teaching, & sayde by what authozite doest ỹ these thinges & who gaue the this power? Jesus answered & sayde vnto thē: I also wyll aske of you a certayn questiō, which yf ye assoyle me, I in lykewyse wyll tell you by what auctozyte I do these thinges. The baptyme of John: whence was it? frō heuē, or of mē? Thē they reasoned amōg themselues saying: yf we shall say frō heuē, he wyl say vnto vs: why dyd ye not thē beleue hi? But & yf we shal saye of mē, then fear we ỹ people. For al mē held John as a prophet. And they answered Jesus & said we cānot tel. And he lykewyse sayde vnto thē: neither tel I you by what auctozite I do these thigz ✠ What say ye to this? ✠ A certayn mā had .ii. sonnz, & came to ỹ elder & sayd: sonne go & worke ỹ day in my vyneyarde

neyard. He ānswered & sayd, I will not: but afterward repēted & wēt. Thē came he to ỹ second, & sayd lykewise. And he ānswered & sayde: I will syr: yet wēt not. Whether of thē twayne dyd ỹ wyll of the father? And they sayd vnto him: the fyrst. Jesus sayde vnto thē: verely I say vnto you ỹ the publicanes & ỹ harlots shal come into ỹ kyng dō of God before you. For John came vnto you in ỹ way of righteousnes, & ye beleued him not. But ỹ publicās & ỹ harlotes beleued him. And yet ye (though ye saw it) were not yet moued with repētaūce, that ye might afterward haue beleued hym.

D ✠ Herke another similitude * There was a certayne housholder, whych plāted a vyneyard, & hedged it round about & made a wynepresse in it, & bilt a tower, & let it oute to husbandmē, & wēt into a straung countre. And whē the tyme of the fruyte drewe neare, he sent his seruaūtes to ỹ husbandmē to receaue ỹ frutes of it. And ỹ husbād men caught his seruātes, & bet one, killed another, & stoned another. Againe he sente other seruātes mo thē ỹ first: & they served thē lykewyse. But last of al, he sente vnto thē his owne sonne saying: they wyll feare my sonne. But whē ỹ husbādmē sawe the sonne, they sayd amōg thē selues. * Thys is the eyre: come, let vs kyl hym, & let vs take his inheritaūce to our selues. And they caught him & thrust him out of ỹ vineyarde, & slewe him. Whē ỹ lord of ỹ vyneyarde cometh, what will he do vnto those husbād men? They sayd vnto him: he wil cruellye destroy those cuyl psons, & wyl let out his vineyard vnto other husbandmen, whiche shal deliuer him ỹ frute at tymes cōuenēt Jesus sayd vnto thē: dyd ye neuer rede in ỹ scriptures: The stone which ỹ bylders refused, ỹ same is set in ỹ principal part of ỹ cozner: this was ỹ Lordes doing, & it is meruelous in our eies. Therfore say I vnto you, the kingdō of God shalbe take frō you, & shalbe geuen to the gentyls, whych shal bring forth the frutes of it. And who soeuer shal fal on this stone, he shalbe broken, but on who soeuer it shal fal vppon it wyl grinde him to powder. And when the chefe Prestes & Pharises heard these similitudes, they perceaued ỹ he spake of them

* And they went about to laye handes on hym, but they feared thee people, because they toke hym as a Prophet.

¶ The Notes

a* Osanna, in Ebrue Hosahna, that is to saye, I praye the saue heith

b* By thys fygge tree, Christe doth sufficiently shewe, that the Jewes, al though they had an apparence of holynesse by theyr Ceremonies: yet nevertheles they hadde not the fruyte of ỹ harte: By whych thynge he sygnyfyed that they shulde shortly be deppyued and putte from thys false apparence by the destruccyon of Jerusalem

c* In the Scripture is that counted to be of men the whych is ymagyned and inuented of mens and of heauen, when it is of God

d* Of these buylders is spoken in the .cxvij. Psalme.

¶ The mariage of the kinges sonne. Tribute to be geuē to the Emperour, Christ confuteth the opinīō of the Saduces concerning the resurrection, & answered the Scribe vnto hys Question

The .xxii. Chapter.

AND Jesus answered, & spake ỹ vnto them agayne, in symply tudes, sayinge. ✠ The kynge dome of heauen is lyke vnto a certayne kynge, whych maryed hys sonne, and sent forth hys seruaūtes, to call them that were byd to the wyddynge, and they wolde not come. Agayne he sente forthe other seruauntes, sayinge: Tell them whyche are bydden: beholde I haue prepared my dynner, myne oxen and my fatlynges are kylled, and all thynges are ready, come vnto the maryage. But they made lyght of it, & went their wayes: one to hys ferme place, another about hys marchaundyse, thee remnaunte toke hys seruauntes and intreated them vngodlye and slewe them. Whē the kynge hearde that, he was wroth, & sende forth his warryers and destroied these murtherers, and brent vp theyr cytte

Thē sayd he to hys seruaūtes: the wedding was prepared. But they which were bidden, were not worthy. Go ye therfore oute into the hye wayes, and as manye as ye fynde byd thē to the maryage. These seruauntes went out into the hie wayes, & gathered to gether as manye as they coulde fynde, both good & bad, and the weddinge was furnished wyth gestes. Then ỹ kyng came in, to byset the gestes, & spyed there a mā which had not on a a* weddynge garmente, & sayde vnto hym: frende, howe forwhy it that thou camest in hyther & hast not on a weddynge garment? And he was euen specheles. Then sayde the kynge to hys

his ministers: take & binde him hād & fote & cast hym into vtter darkenes, there shall be weping & gnasshing of teth. For many are called and fewe be chosen.

✠* Thē wēt the Pharises & toke cōcell how they might tangle him in his wordes And they sent vnto hym their disciples w Herodes seruaūtes saying: * Master, we know ỹ thou arte true, & teachest the waye of god truly nether caruest for any mā, for thou cōsyderest not mennes estate. Tell vs therfore: how thinkest thou? Is it lawfull to geue tribute vnto Cesar or not? Jesus perceaue theyr wyckednes, & sayde: Why tēpte ye me ye ypocrites? Let me se the tribute money. And they toke hym * a peny. And he sayd vnto thē: whose is this Image & superscriptiō? They sayd vnto hym: Cesars. Then sayd he vnto thē: Geue ther fore to Cesar, ỹ which is Cesars: and geue vnto God, that which is Goddes. Whē they heard that, they marueled, & left hym and went theyr waye.

The same day ỹ Saduces came to him (which saye that ther is no resurrection) & asked him saying: Master, Moses bad, yf a man dye hauing no chyldrē, that the brother marye hys wyfe, & reyse vp sede vnto his brother. Ther were w vs seuē brethrē & the fyrste maried & deceased wout yssue & left his wyfe vnto his brother. Likewise the second and the thyrd vnto the seuenth. Last of al the womā dyed also. Nowe in ỹ resurrection whose wyfe shal she be of the seuen? For all had her. Jesus ānswered & sayd vnto thē * ye ar deceaued and vnder stand not the scriptures, nor yet the power of God. For in the resurrectiō they nether mary nor are maryed: but are as ỹ Angels in heauen.

As touching the resurrectiō of ỹ dead: haue ye not redde what is sayde vnto you of God, which saith: * I am Abrahās god & Isaacs God, & the God of Jacob? God is not the God of the dead: but of ỹ liuing And whē the people heard that, they were astonied at hys doctryne.

D ✠ Whē the Pharises had heard, howe ỹ he had put ỹ Saduces to sylēce, they drewe together, & one of thē whych was a doctour of lawe, asked him a questiō tēptinge him & saying: Master which is ỹ chefe cōmaūdemēt in the lawe? Jesus sayd to him Loue the Lord thy god with al thine hert, withall thy soule, and wyth all thy mynde. This is the first and the chefe cōmaundement. And ther is another lyke vnto thys. Loue thyne neybour as thy self. In these two cōmaundementes hange all the lawe and the Prophetes.

Whyl the Pharyses were gathered together, Jesus asked thē saying: what thynke ye of Christ? Whose sonne is he? They sayde vnto hym, thee sonne of Dauid. He sayd vnto them: how then doth Dauid in spyryte, call hym Lord saying: The Lorde sayd to my lord, syt on my right hād * tyl I make thyne enemyes thy foote stole. Ye Dauid call hym Lord: how is he then his sonne? And none coulde answere hym a gayne one worde: neyther durst any from that daye forthe, aske hym anye moo questyons.

¶ The Notes

a* Of thys weddyng garmente is spoken Esaye, lxi, d

b* Untyl I make thyne enemy thy foote stole, &c, thys argueth not when the enemyes of Christ ar subdued/ that then Christ shall no more syt on the right hand/ but signifieth no ende shalbe of that tyme/ as it ofte doth according to the maner of the Hebrewes/ as in Math, i, d/ &, b, d so that this worde vntyl is taken for a tyme without ende/ or els shulde Christ haue an end of syttyng with his father in heauen/

¶ Christ cryeth wo ouer the Pharises Scribes and ypocrites, & prophecieth the destruction of Jerusalem.

The .xxiii. Chapter

THē spake Jesus to the people, and to hys disciples sayinge: a* The Scribes & the Pharises syt in Moses seat. All ther fore whatsoeuer they byd you obserue, that obserue & do: but after theyr workes do not: for they say, & do not. Yea they bynd heuy burthens and greuous to be borne, & laye them on mēnes shoulders: but they them selfes wyll not heaue at thē wyth one of theyr fyngers. All theyr workes they do, for to be sene of mē. They set abroade their philateries, and make large borders on their garmētes, & loue to sit vppermost at feastes & to haue ỹ chefe seates in the synagoges, & gretynges in the marketes, & to be called of men Rabbi.

D But ye shal not suffre your selues to be called Rabbi. For one is your master, that is to wit Christ, and all ye ar brethrē. And cal no man your father vpon the erth, for

ther is but one youre father, & he is in heue
Be not called maisters, for there is but one
youre master, & he is christ. He y is greatest
amōg you, shalbe your seruaūt. But who
soeuer exalteth hym selfe, shalbe brought
lowe. And he y hūbleth him selfe, shalbe ex
alted. Woo be vnto you Scribes & Phari
ses, ypocrytes, for ye shut vp the kingdō
of heaue before men: ye your selues gonot
in, neyther suffre ye thē y come to enter in.

Woo be vnto you Scribes & Pharises
Ypocrites: ye deuoure widdowes houses:
and that vnder a coloure of prayng long
prayers wherfore ye shal receaue the grea
ter damnation.

Woo be vnto you Scribes & Pharises
Ypocrites, which cōpasse see and lande, to
bringe one into your belefe: and whē he is
broughte ye make him two folde more the
chyld of hel, then ye your selues are.

Woo be vnto you blind gydes, which say
whosoeuer sweare by thee temple: it is no
thyng: but whosoeuer sweareth by y gold
of the tēple, he offēdeth. Ye foles & blynd:
whether is greater, the gold or y tēple that
sāctifieth y gold? And whosoeuer sweareth
by the aulter, it is nothing: but whosoeuer
sweareth by the offering y lyeth on the aul
ter, offendethe. Ye foles & blynde: whether
is greater the offring, or the aultar: which
sanctyfieth the offryng? Whosoeuer ther
fore sweareth by the aulter, sweareth by it
and by all that thereon is. And whosoeuer
sweareth by thee tēple, sweareth by it & by
hym y dwelleth therin. And he y sweareth
by heauen sweareth by the seate of God &
by hym that sytteth thereon.

Woo be to you Scribes & Pharises, Y
pocrites, which tyth mynt, anyse, & cōmin,
& leaue the wayghter matters of the lawe
vndone: iudgemēt, mercy, & faythe. These
ought ye to haue done, & not to haue left
other vndone. Ye blind gydes which strayne
out a gnat and swalowe a camel.

Woo be to you Scribes & Pharises Y
pocrites, which make cleane the vtter syde
of the cuppe, & of thee platter: but wythin
they are ful of bribery and excesse. Thou
blynd Pharyse, clense fyrste the ynnesyde
of the cup & platter, that the outsyde of thē
maye be cleane also.

Woo be to you Scribes & Pharises Y
pocrites, for ye are lyke vnto paynted tom
bes which appere beautiful outwarde but
are wythin ful of dead bones & of al filthi
nes. So ar ye, for outward ye appere righ
teous vnto mē, whē within, ye ar ful of y
pocrysye and iniquite.

Woo be vnto you Scribes & Pharises
Ypocrytes: ye bylde the tombes of y Pro
phetes, & garnish the sepulchres of y righ
teous, & saye: yf we had bene in thee dayes
of our fathers, we wold not haue bene par
teners with thē in the bloud of y Prophe
tes. So then ye be wytnesses vnto youre
selues, y ye are thee chyldren of thē whych
kylled the Prophetes. Fulfyl ye lykewyse
the measure of your fathers. Ye serpentes
and generatiō of a* vipers how shulde ye
scape the dampnation of hell.

✠ Wherfore, beholde I send vnto you
prophetes, wyse men & scribes, of them ye
shal kyl & crucifye: & of thē ye shal scourge in your synagoges, & persecute frō citte
to cytte, that vppon you maye come al the
righteous bloud that was shed vpon the
earth, frō the bloude of righteous Abell,
vnto that bloude of Zacharias the sonne
of Barachias, whō ye slew betwene the tē
ple and the aultar. Verely I say vnto you
all these thynges shal light vpon this ge
neration. Ierusalē, Ierusalē whyche kyl
lest Prophetes & stonest thē which are sent
to the: howe often wolde I haue gathered
thy chyldren together, as the henne gathe
reth her chickēs c* vnder her wynges, but
ye wold not: Beholde your habitatiō shal
be lefte vnto you desolate. For I saye to
you ye shal not se me hence forth, tyll that
ye saye: blessed is he that cōmeth in the na
me of the Lorde.

¶ The Notes

a* The Scribes and Pharises syt in Mo
ses seat &c, Erasmus in hys annotations no
teth them that wrefketh thys text to that pur
pose, that we shoulde obeye all thynges that
Bysshoppes commaunde, or rulers (thoughe
they be wycked) for thee offyce sake wherein
they are: where as Christe (sayeth he) spea
keth of them that doo truely teache the lawe
of Moyses, and not of suche as wrappe them
in thee constytutyons of men. And euen now
happelye, muste the Bysshoppe be heard that
dothe truelye teache the gospell, thoughe he
lyue skante gospell lyke: But who can suffer
them agaynste Christes Doctryne for theyr
owne profytes to make and vnmake lawes,
exercysynge vppon the people playne tyran
nye, and measurynge all thynges for theyr
owne aduauntage and auctoryte, they that
wyth

wyth traddycyons pmagyned for theyr owne
lucre & tyrannye do hamper the people, do not
ipt in y chapyte of the Gospel, but in y chapyte
of Symon Magus and Cayphas. These are
thee verye wordes of Erasmus vppon thys
place

b* Of hypers is spoke afore in Mat. xii. d

c* Under her wynges. We are byd vnder
the wynges of Christ, when euen withal our
hert we put our trust to hys deserynge and
mercye. psalm, y bi. c.

¶ Christ sheweth his disciples the destructiō of the
temple, the ende of y world & the tokens of y latter
dayes, & warneth thē to wake, for the worlde shall
sodenly perysshe

The. xxiiii. Chapter.

AND Jesus went out & departed frō the temple: & his disciples came to him, for to shew him the buylding of the tēple
Jesus said vnto thē: se ye not
al these thinges? Verely I saye vnto you:
ther shal not be here lefte one stone vppon
another, that shal not be cast downe.

Iud as he sat vpon the mount Olyuete
Luke.xxi.g hys disciples came vnto him secretly say
ynge. Tel vs when these thinges shalbe: &
what sygne shalbe of thy cōming & of the
ende of the world? And Jesus answered &
Gyue.b.b said vnto thē: *take hede y no mā deceaue
you. For many shal come in my name say
ing: I am christ: & shal deceaue many. Ye
shal heare of warres, & of the fame of war
res: but se that ye be not troubled. For all
these thinges must come to passe, but y ende
is not yet. For natiō shal ryse agaynste
nacio, and realme agaynst realme: & there
shal be pestilence, honger and erthquakes
in all quarters. All these are the beginning
of sorowes.

Thē shal they put you to trouble, & shal
kyl you: & ye shalbe hated of al natiōs for
my names sake. And thē shal many be of
fended, & shal betraye one another, & shall
hate one y other. And many false pphetes
shal aryse, and shal deceaue many. And be
cause iniquitie shall haue the vpperhād, y
loue of many shal abate. But he that endu
reth to y ende, y same shalbe sake. And this
glad tydinges of the kingdō shalbe preached in al the world, for a wytnes vnto all
nacyons: and then shal the ende come.

Whē ye ther fore shall se y abhominatiō
that betokeneth desolatiō, spoke of by Da
niel the Prophet, stand in y holy place: let
him that redeth it, vnderstāde it. Then let
thē which be in Jurye, flye into y mountay
nes. And lette hym whych is on the house
toppe, not come downe to fett any thyng
out of hys house. Nether let hym whyche
is in the feld, returne back to fetch his clo
thes. Woo shalbe in those dayes to thē that
are with chyld, & to thē y geue sucke. But
praye that your flight be not in the a* win
ter, neyther on the Sabboth daye. For then
shalbe greate tribulatiō, soche as was not
from the beginninge of the worlde to this
tyme, nor shalbe. Ye & excepte those dayes
shuld be shortened, ther shuld a* no flesche
be saued: but for y chosens sake, those day
es shalbe shortened.

Then yf any man shall saye vnto you:
lo, here is Christ, or there is Christ: beleue
it not. For there shal aryse false Christes,
and false Prophetes, & shal do great my
racles and wonders. In so moch that yf it
were possible, the very electe shulde be de
ceaued. Take hede, I haue tolde you befo
re. Wherfore yf they shall saye vnto you: ¶
Mat.xxiiii.c
Luke.xvii.c
*beholde he is in the deserte, go not forth:
beholde he is in thee secrete places, beleue
not. For as the lightninge cometh out of
the Easte, & shyneth into the west: so shall
the cōming of y sonne of mā be. For wher
soeuer a dead karkas is, euē thyther wyll
the egles resorte. Immediatlye *after the
tribulations of those daies, shal the sunne
be darkened: & the mone shal not geue her
lyght, & the starres shal fall frō heaue, & y
powers of heaue shal moue. And thē shal
apeare the sygne of the sonne of mā in hea
ue. And then shal al the kynredes of y erth
mourne, and they shall se the sonne of mā
come in the cloudes of heaue wyth power
and great glorye. *And he shal sende hys
Angels with the great voyce of a trompet
and they shall gather together his chosen,
from the fower wyndes, and from the one
ende of the world to the other.

Learne a symylitude of the frygge tree:
whē hys braunches are yet tender and his
leaues sprōg, ye know that sommer is nye
So lykewyse ye, when ye se al these thin
ges, be ye sure that it is neare, euen at thee
dores. Verelye I saye vnto you, that this
generation shall not passe tyll all these be
fulfylled. Heaue & earth shall perishe, but
my wordes shal abyde. But of that day &
houre knoweth noman, no not the angelles
of heauen, but my father only.

As the

* As the tyme of Noe was, so lykewyse shal the cõming of the sonne of mã be. For as in the dayes before the flonde: they dyd eate & drinke, mary, & were maried, euẽ vn to the daye that Noe entred into the shyp, & knew of nothing, tyl the flood came and toke thẽ al away. So shal also the cõmynge of the sonne of mã be. Thẽ two shalbe in the feldes, the one shalbe receaued, & the other shalbe refused, two shalbe grinding at the wyl the one shalbe receaued, & the other shall be refused. * Wake therfore, because ye know not what houre your mayster wyl come. Of this be sure, ỹ yf ỹ good mã of the house knewe what houre ỹ thefe wold come: he wold surely watch, and not suffer his house to be brokẽ vp. Therfore be ye also redy, for in the houre ye thincke he wold not: wyl the sonne of mã come. Iether be any faythfull seruaũt & wyse, whõ hys master hath made ruler ouer his houshold to geue thẽ meat in season conuenient happy is ỹ seruaũt whõ his mayster (whẽ he cometh) shal find so doynge. Verelye I saye vnto you, he shall make hym ruler ouer al hys goodes. But & yf that euyll seruaũt shal saye in his hert, my mayster wyl deker his cõming, & begynne to smyte hys felowes, ye & to eate & to drinke with ỹ drõken: the seruauntes mayster wyl come in a daye when he lokethe not for hym, & in an houre that he is not ware of, & wyl deuyde hym and geue hym hys rewarde with ỹ hypocrytes. And there shalbe weping & gnaſshinge of teethe.

The Notes.

a* In the wynter because it was euel trauayling/ & on the Saboth because they were cõmaunded as that day that they shuld go no farther then a myle/ and in that day dyd pẽpetus take thẽ, Strabo. vii. boke. And so dyd Tytus & Uespasian also, of whom Frontonius wryteth

b* No flesshe/ for no men,

¶ The ten virgins, The talẽtes delyuered to ỹ seruauntes, and of the generall iudgement

The .xxv. Chapter.

Then the a* kingdõ of heuẽ shalbe likened vnto ten vyrgyns, which toke theyr lãpes & went to mete the bridegrõ: fyue of them were folish, and fyue were wyse. The folysshe toke theyr b* lampes, but toke none oyle with them. But the wyse toke oyle with them in theyr vessels with their lampes also. Whyle the bridegrõ taryed, al slombred & slepte. And euẽ at mydnight, there was a crye made: behold, the bridegrõ cometh, go out against hym. Then al those virgins arose, and prepared theyr lãpes. And the folysshe sayd to the wyse: geue vs of your oyle for our lãpes go out. But the wyse answered sayinge: * not so, lest there be not ynoughe for vs & you: but go rather to them that sell & bye for your selues. And whyle they went to bye, the bridegrõ came: & thei that were ready, went in wyth hym to the weddinge and the gate was shutte vp. Afterwardes came also ỹ other virgins saying: Mayster, master, opẽ to vs. But he answered & sayd, verely I say vnto you: I knowe not you. Watche therfore: for ye know nether the daye nor yet the houre, when the sonne of man shal come.

Lyke wyse as a certeyn mã (redy to take his iourney to a straũge coũtre, called his seruãtes & deliuered to them his goodes * And vnto one he gaue .v. talẽtes, to another .ii. & to another one: to euery mã after his abilitie & streight way departed. Thẽ he that had receaued ỹ .v. talẽtes, wẽt & bestowed thẽ and wanne other fyue talentes. Lykewyse he that receaued .ii. gayned other two But he that receaued ỹ one, went and digged a pyt in the erth, & hyd his masters money. After a long ceasion the Lord of those seruantes came & reckened with thẽ, Thẽ came he that had receaued fyue talentes, & brought other fyue talẽtes saying: master thou deliueredst vnto me fyue talentes: behold I haue wõne two other talentes with thẽ. And his mayster sayd vnto him, wel good seruãt & faythful. Thou hast bene faythful in lyttle, I wyl make ỹ ruler ouer moche, goo in into thy masters ioye.

Thẽ he which had receaued the one talente came & sayde: mayster, I consydered that thou wast an harde mã, which reapest wher thou sowedst not, & gatherest wher thou strawedst not, & was therfore afrayed & wẽt & hyd thy talent in the erth: behold, thou hast thyne owne. Hys master answered & sayd vnto hym: thou euyl seruaunte and slowthful, thou knewest that I reape wher I sowed not & gather where I strawed not: ỹ oughtest therfore to haue had my money to the chaungers, & then at my coming shuld I haue receaued mine owne wyth vauntage. Take therfore the talent frõ him, and geue it vnto hym which hath ten talentes. c* For vnto euery mã ỹ hath shalbe geuen, and he shal haue aboundance, and from hym that hath not, shalbe taken away, euen that he hathe. And caste ỹ vnprofytable seruaunt into c* vtter darknes: there shalbe weppynge and gnaſshinge of teethe.

Whẽ the sonne of mã cometh in hys glorye, & al the holy angels with him, then shal he syt vpon the seate of his glory, and before him shalbe gathered al natiõs. And he shal seperate thẽ one from another, as a shepeherde deuydeth the shepe frõ the goates. And he shal set the shepe on hys ryght hand, and the goates on the lyft. Thẽ shal the kynge saye to thẽ on his ryght hande: Come ye blessed childrẽ of my father, inherit ye the kyngedõ prepared for you from the beginninge of the worlde. For I was an hongred & ye gaue me meate. I thursted, & ye gaue me drinke. I was herbourlesse, & ye lodged me. I was naked and ye clothed me. I was sicke & ye visited me. I was in prisõ & ye came vnto me. Thẽ shal the righteous answere him saynge: mayster, whẽ saw we the an hongred, & feed ỹe or a thurst, and gaue the drinke? whẽ saw we the herbourlesse, and lodged the? or naked & clothed the? whẽ saw we the sycke or in prison & came vnto the? And ỹ kyng shal answere and saye vnto thẽ: verelye I say vnto you: in as moch as ye haue done it vnto one of the leest of these my brethrẽ, ye haue done it to me.

Thẽ shall the kynge saye vnto thẽ that shalbe on the lyft hand: depart from me ye cursed, into euerlasting fyre: which is prepared for the deuyl and his angels. For I was an hũgred, & ye gaue me no meate. I thursted, & ye gaue me no drincke. I was herbourles, & ye lodged me not. I was naked, & ye clothed me not. I was sycke & in prison, and ye visyted me not.

Then shal they also answere hym saynge: mayster, when saw we thee an hungred, or a thurst, or herbourlesse, or naked, or sycke, or in prison, and dyd not minister vnto the? Then shal he answere thẽ & saye Verely I saye vnto you in as moch as ye dyd it not to one of thee leeste of these, ye dyd it not to me. And these shall goo into euerlastinge payne: & the righteousse into lyfe eternall.

The Notes.

a* The kyngdom of heauen in thys place/ sygnifyeth the whole congregation of beleeuers, beyng yet cõuersaũt in this lyfe/ which God doth gouerne inuisibly/ as Luk. vii. c

b* By lãpes vnderstand workes wythout fayth, whych cãnot shyne because they are wythout lyghe

c* Not so/ least there be not ynough &c. Mete here ỹ theyr owne good workes sufficed not for thẽ selues/ & therfore remayned none to be destributed vnto theyr felowes.

d* Enter into thy masters ioye/ is as moch to saye as possesse the kyngdom prepared for all soch as are faythfull

e* To hym that hath, shalbe geuẽ/ loke also Marc. iiii. b

f* Utter darknes/ doth not here sygnifye hell/ but the trouble & payues in this worlde as in Esa. b. g

¶ The Magdalene anoynteth christ. They eat the Easter lambe and the supper of the lorde. Christe prayeth in the garden, Judas betrayeth hym. Peter denyeth of Malcus eare, Christ is accused by false wytnesses. Peter denyeth hym

The .xxvi. Chapter.

And it came to passe, whẽ Jesus had finished al these sayinges, he saide vnto his disciples: ** Ye know ỹ after two dayes shalbe easter, & the sõne of mã shalbe delyuered to be crucifyed, thẽ assembled together the chefe prestes * & the scribes & the elders of the people to ỹ palace of the hye prest, called Cayphas, & helde a counsel, how they myght take Jesus by suttelte & kyll hym. But they sayd, not on the holy daye, lest eny vprore aryse among the people.

Whẽ * Jesus was in Bethany, in thee house of Simon the leper, ther came vnto him a womã, which had an alabaster bore of precious oyntment, & powred it on hys head, as he sate at ỹ bourd. Whẽ hys disciples saw that, they had indignatiõ saying what neded thys waste? Thys oyntwente myght

might haue bene well solde, & geuen to the poore. When Jesus vnderstode ȳ, he said vnto thē: why trouble ye the womā? She hath wrought a good worke vpō me. For ye shal haue poore folke alwayes wt you: but me shal ye not haue alwayes. And in that she casted this oyntmēte on my body, she dyd it to burye me withall. Verely I saye vnto you, wheresoeuer thys gospell shalbe preached throughout all the world there shal also thys that she hath done, be tolde for a memoriall of her.

Thē one of the twelue called Judas Iscarioth went vnto the cheke prestes: & said what wil ye geue me, * & I wil deliuer him vnto you? And they appoynted vnto hym xxx. peces of siluer. And from the tyme he sought opportunite to betraye hym.

mar. xiiii. b Luk. xxii. a

* The first day of swete bred ȳ disciples came to Jesus saying vnto him: wher wilt thou that we prepare for ȳ to eate the paschal lambe? And he sayd: go into the cytie, to soch a mā, & say to him, ȳ master sayeth my time is at hand, I wyl kepe mine ester at thy house wt my disciples. And the disciples dyd as Jesus had appoynted thē, & made ready the esterlambe.

mar. xiiii. c Luke. xx. f. b. Joh. xiii. c

* Whē the euē was come he sate downe with the. xii. And as they dyd eate, he said: Verely I saye vnto you, ȳ one of you shal betray me. And they were exceding sorowful, & began euery one of thē to saye vnto hym: is it I master? He answered & sayde: he ȳ depeth his hāde wt me in ȳ dishe, the same shal betray me. * The sonne of man goeth as it is wrytte of hym: but wo be to the mā, by whō the sonne of mā shalbe betrayed. It had ben good for the mā yf he had neuer ben borne. Thē Judas whiche betrayed him, ānswered & sayd: is it I master? He sayd vnto him: thou hast said. As they dyd eate, Jesus toke bred & gaue thākes, brake it, & gaue it to the disciples, and said: * Take, eate, this is my body. And he toke the cup, & thāked, & gaue it thē, sayinge: drincke of it euery one. For thys is my bloud of ȳ newe testamēt, that shalbe shed for many, for the remission of synnes. I say vnto you: I wyl not drinke hēce forth of thys frute of the vyne tree, vntyll that daye, when I shal drinke it new with you in my fathers kyngdom.

Pasch. Exod. xii. c Luke xxii. b Mat. xxvi. c

And whē they had sayd grace, they wēt out into mount oliuete. Then sayd Jesus vnto them: al ye shalbe offēded by me thys night. For it is writte: * I will smite ȳ shepe herd, & the shepe of ȳ flock shalbe scattered abroade. But after I am risen againe, I wil go before you into Galile. Peter ānswered, & sayde vnto hym: though all men shulde be offended by the, yet wolde I neuer be offended. Jesus sayd vnto him: Verely I say vnto ȳ, that this same night before the cocke crowe, thou shalte denye me thryse. Peter said vnto him * If I shoulde die wt ȳ, yet wold I not denie ȳ. Lyke wise also sayd the dysciples.

Zach. xiii. a Mar. xiiii. Luke. xxii. Joh. xiii. D

Then went Jesus with thē into a place which is called Gethsemane, & sayde vnto thee disciples, sytt ye here whyll I go and praye ponder. And he toke wyth him peter & the two sonnes of zebede, & begaune too were sorowful & to be in an agonye. Then said Jesus vnto thē * my soule is heup euē vnto the deeth. Tary ye here: & watche wt me. And he went a lytel a parte, & fell flatte on hys face: and prayed saying: O my father, yf it be possible, * let this cuppe passe frō me: neuertheles, not as I wyl, but as thou wylt. And he came vnto the disciples and founde them a slepe, and sayde to Peter: what, coulde ye not watche wythe me one houre: watche: and praye ȳ ye fall not into temptatiō. The spirite is wyllynge, but the flesshe is weake.

Mar. xiiii. Joh. xiii. Luk. xxii. mar. xiiii.

He wente awaye once moare & prayed, sayinge: O my father, yf thys cuppe cānot passe awaye from me, but that I dyncke of it, thy wil be fulfilled. And he came, and founde them a slepe agayne. For their eies were heup. And he left thē & went agayne, & prayed the thyrd tyme sayinge the same wordes. Then came he to hys dysciples & said vnto thē: a * Slepe hence forth & take your reest. Take hede the houre is at hād, & ȳ sonne of mā shalbe betrayed into ȳ hādes of sinners. Aryse, let vs be going: behold, he is at hand ȳ shall betraye me. Whyll he yet spake: lo, Judas one of the. xii. came, & wt him a great multitude with swordes & staues, sent from the cheke prestes and elders of ȳ people. And he that betraied him, had geuen a token, sayinge: whosoeuer I kysse, ȳ same is he, lay handes on him. And forth wt al he came to Jesus, & saide, hayle Master: & kissed hi. And Jesus sayd vnto hym:

Mat. xxvi. f Luke. xxii. f

vnto hym: frende, wherfore art thou come. Then came they & layde handes on Jesus and toke hym.

And behold, one of thē which were with Jesus, stretched out his hād and drue hys sword, & stroke a seruaūt of ȳ hye preste, & smote of his eare. Thē sayd Jesus vnto him: put vp thy swearde into hys sheathe. * For al ȳ laye hande on ȳ sword, shal perisshe with ȳ swerde. Ether thinkest thou ȳ I cannot now pray to my father, & he shal geue me mo thē. xii. Legions of angelles? But how then shuld the scriptures be fulfylled: for so must it be. The same time sayde Jesus to the multitude: ye be come out as it were vnto a theke, wt swardes & staues for to take me. I sate daylie teachinge in ȳ tēple amōg you, & ye toke me not. All thys was done ȳ the scriptures of the Prophetes myght be fulfylled. * Thē al ȳ disciples forsoke him & fled. And they toke Jesus & ledde him to Cayphas the hye Preste wher the Scribes & the elders were assembled. And Peter folowed hym a farre of, vnto the hie prestes place: & went in, & sate with the seruauntes to se the ende.

Gene. xlix. d Joh. xviii. b Mar. xiiii. c Luke. xxii. b Joh. xviii. c

The cheke Prestes & the elders, & all the coūcel, sought false witnes against Jesus for to put him to death, but foūde none: in so moch that whē many false witnesses ca me, yet foūd they none. At ȳ last came two false witnesses, & sayd: This felowe sayd: I can destroye the tēple of God, & bylde it agayne in. iii. dayes. And the cheke Preste arose, & said to hym: ānswerest thou nothinge? How is it ȳ these beare witnes agaynst the? But Jesus helde his peace. And ȳ cheke preste answered, & sayd to hym: I charge the in the name of the lyuing God, ȳ thou tell vs, whether thou be Christ the sōne of God. Jesus sayd to hym: thou haste sayd. Neuertheles I saye vnto you * hereafter shal ye se the sonne of man sytting on the ryght hand of power, and come in the cloudes of the skye.

Mat. xxiii. a Luke. xxii. f

* Then the hye preste rēt hys clothes sayinge: he hath blasphemed what nede we of any mo wytnesses? Beholde now ye haue heard hys blasphemye: what thincke ye? They answered and sayd: he is worthy to dye. Then spat they in hys face and buffeted him wyth fystes. And other smote him wyth the palme of theyr hādes on the face

Mat. xxvi. g Luke. xxii. f

saynge: tel vs thou Christ, who is he that smote the?

Peter sate without in ȳ place. And a dāsel came to him sayinge: Thou also waste with Jesus of Galile: but he denied before thē al saying: I woot not what thou sayst. When he was gone out into the poorche, another wēche sawe him, & sayde vnto thē that were ther. This felow was also with Jesus of Nazareth. And agayne he denyed wyth an othe that he knew not the man. And after a whyle came vnto hym they ȳ stode by & sayde vnto Peter * suerly thou arte euen one of them, for thy speache bewrayeth the. Then began he to curse & to sweare, ȳ he knewe not the mā. And ymmediatly the cocke krewe. And Peter remembred the wordes of Jesu which sayd vnto hym: before the cocke crowe, thou shalt denye me thryse: and went out at the dores & wepte bitterlye.

mar. xiiii. f Luke. xxii. f Joh. xviii. f

¶ The Notes

a * Slepe hence forth and take your reste. Thys is an Ironye, which is one thing spoke and another meant. As here in bydding them slepe, he sygnyfyed that it had bene more mester for them to haue gone aboute other busynes then to fall to sleppnge at thys tyme.

¶ Christ is delyuered vnto Pilate. Judas hangeth him self. Christ is crucified among theues. He dyeth and is buryed. Watchmen kepe the grane.

The. xxvii. Chapter.

When the morning was come al the cheke prestes & ȳ elders of the people held a counsayl agaynst Jesus, to put him to death, and brought him bōūd and delyuered hym vnto Pontius Pilate the debyte.

Mar. xv. a Luke. xxiii. a Joh. xviii. a

Thē whē Judas which betrayed him, sawe that he was cōdempned, he repented him self, & brought agayne the. xxx. plates of syluer to the cheke Prestes & elders sayinge: I haue synned betrayinge the innocent bloud. And they sayd: what is that to vs? See thou to that. And he cast downe ȳ syluer plates in the tēple & departed, & wēt and hounge hym selfe.

And the cheke prestes toke ȳ syluer plates & sayd: it is not lawfull for to putt thē into ȳ treasure, because it is ȳ pryce of blode. And thei toke counsel, & bought wt thē a potters feld to bury straūgers in. Wher fore ȳ felde is called the feld of bloud, vntyl thys day. Thē was fulfylled, ȳ whych

was spoken by Jeremy the Prophet saying: & they toke .xxx. syluer plates, the prise of him ꝑ was valued whō they bought of the childrē of Israel, & they gaue thē for ꝑ potters feld, as the Lord appoynted me. * Jesus stode before ꝟ debite: & ꝑ debite asked him saying: art ꝑ the king of ꝑ Jewes Jesus sayde vnto him: Thou sayest. And whē he was accused of ꝑ cheke prestes & elders, he ānswered nothig. Thē sayd Pilate vnto him: hearest thou not, how many thinges they laye against the? And he ānswered him oncuer a word: in so moch that the debite maruepled greatlye.

Mar. xv. c. luk. xxiii. a. Joh. xviii.

At that feaste, the debyte was wonte to delyuer vnto the people a prisonner, whō they wold desyer. He had thē a notable prisonner called Barrabas. And when they were gathered together, Pilate sayd vnto thē: * whether wyl ye that I gene loose vnto you: Barrabas or Jesus which is called Christe? For he knewe well, that for enuye they had delyuered hym.

Mat. xv. a Joh. xviii. g

Whē he was sett downe to gene iudgemēt his wyfe sente to hym sayinge: haue ꝑ nothing to do with ꝑ iuste mā. For I haue suffred many thinges this daye in a dreame about hym. But ꝑ chefe prestes & the elders had persuaded ꝑ people, ꝑ they shuld aske Barrabas, & shulde destroye Jesus.

C

Thē the debyte answered & sayd vnto thē whether of the twayne wyl ye ꝑ I let loose vnto you? And they said, Barrabas. Pilate sayd vnto thē: what shal I do thē with Jesus which is called christe? They al said to him: let hym be crucyfied. Thē sayd ꝑ debite: what euel hath he done? & they cried ꝑ more sayēg: let hi be crucified. Whē Pilate sawe ꝑ he preuayled nothig, but ꝑ more busynes was made, he toke water & washed hys hādes before the people sayinge:

Dys iudge rōfessen hi to be. mat

I am innocent of the bloud of thys iuste person, & ꝑ ye shal se. Thē answered al the people & sayd: his bloud be on vs, and on our chyldren. Then let he Barrabas loose vnto them, & scourged Jesus, & delyuered hym to be crucified.

Then ꝑ soudiours of ꝑ debite toke Jesus vnto ꝑ comē hal, & gathered vnto hi al the cōpany. And thei stripped him and put on hym a purpil roobe, & platted a crowne of thornes & put vpō hys head, & a rede in hys right hād: & bowed their knees before hym & mocked hym, sayinge: hayle kyng of the Jewes: & spytted vpō hym, and toke ꝑ rede and smote him on the head.

And when they had mocked hym, they B toke the roobe of him agayne, & putte hys owne rayment on hym, & led hym away to crucifye hym. And as they came oute, they foūd a mā of Cyren, named Simon: hym they cōpelled to beare hys crosse. And whē they came vnto the place, called Golgotha (ꝑ is to saye, a place of dead mens sculles) they gaue him vyneger to drincke medled wyth gall. And when he had tasted therof he wolde not drincke.

When they had crucifyed hi, they parted his garmentes, & dyd cast lottes: to fulfyl that was spokē by ꝑ prophet. * They deuided my garmētes amōg thē, & vpō my vesture dyd cast lottes. And they sate & watched him ther & they set vp ouer his head ꝑ cause of his deeth writtē. This is Jesus ꝑ king of ꝑ Jewes. * And ther were two theues crucifyed with hym, one on ꝑ right hād C and another on the lyfte.

Psal. xxi. a. mar. xv. c. luk. xxiii. g. Joh. xix. g

mat. xxvii. b. luk. xxiii. g Joh. xix. g

mat. xxvii. b. luk. xxiii. g

They ꝑ passed by, reuyled him, waggig their heades & sayinge: ꝑ that destroyest ꝑ tēple of god & byldest it in .iii. dayes, saue thy self. Yf thou be ꝑ sonne of God, come downe frō the crosse. Lykewyse also ꝑ hye prestes mocking him wyth the Scribes & elders sayd: He saued other, hym self he cā not saue. Yf he be the kyng of Israel: lette hym nowe come downe frō the crosse, & we wyl beleue hym. He trusted in god, let him delyuer hym now, yf he wyl haue him: for he sayd, I am the sonne of God. That same also the theues which were crucified w hym, cast in hys teeth.

Frō the syxte houre was ther derckenes ouer all ꝑ land vnto the ninth houre. And about the ninth houre Jesus cryed with a lowde voyce, sayinge: Eli Eli lama asabathani. That is to saye: * my God, my God why hast thou forsaken me? Some of the that stode ther, when they heard that, sayd This mā calleth for Helias. And streyght waye one of thē rāne & toke a sponge & filled it ful of vineger & put it on a rede, and gaue hym to drinke. Other sayd, let be: let vs se whether Helyas wyl come & delyuer hym. Jesus cryed agayne & a loude voyce and yelded vp the goost.

mar. xv. b

And behold the * vayle of the temple did rente

rent in twayne frō the top to the bottome, and the earth dyd quake, & the stones dyd rent and graues dyd opē: & the bodyes of many saīctes which slept, arose and came out of the graues after his resurrection, & came into the holy cytte, & apered vnto many. * Whē the Centurio & they that were with him watching Jesus, sawe the earth quake & those thinges whyche happened, they feared greatly, sayinge: Of a suertye thys was the sonne of God.

Mat. xxvii. d. luk. xxiii. g

* And many wemē were ther, beholding him a farre of, whiche folowed Jesus frō Galile, mynistryng vnto him. Amōg why che was Mary Magdalen, & Mary ꝑ mother of Zebedes childrē. * Whē ꝑ euē was come, ther came a rych mā of Aramathia named Joseph which mā also was Jesus disciple. He wēt to Pilate & beggid the bodi of Jesus. Thē Pilate cōmaunded the body to be deliuered. And Joseph toke the body & wrapped it in a clene lynnen cloth, & put it in hys newe tombe, which he had hewen out, euē in the rocke, & rolled a great stone to the doze of the sepulcre & departed. And there was * Mary Magdalen & the other Mary sytting ouer agaynst the sepulcre.

mat. xxvii. d. mar. xv. c. luk. xxiii. g. Joh. xix. g

mat. xxvii. d. luk. xxiii. g

The next day ꝑ folowed ꝑ daye of preparing ꝑ Sabboth, ꝑ hye prestes & Pharyses gat thē selues to Pilate & said: Syr, we remēber, ꝑ this deceauer sayd whyle he was yet alyue. After thre dayes I wyl aryse agayne. Cōmaunde therfore ꝑ the sepulcre be made sure vntil ꝑ third day, lest paraduēture his disciples come & steale hi away & saye vnto ꝑ people, he is ryse frō ꝑ death & the last errour be worse thē ꝑ fyrst. Pylate sayd vnto thē. Take watch men: Go & make it as sure as ye can. And they wēt and made the sepulcre sure with watchmē and sealed the stone.

¶ The resurrectiō of Christ. The hye Prestes geue the soudiers large money to saye that Christe was stollen oute of hys graue. Christe appeareth to hys disciples, and sendeth them forth to preache and to Baptyse.

The .xxviii. Chapter

mat. xxvi. b. mar. xvi. a. luk. xxiii. a. Joh. xx. a

In the Sabboth day at euen why che daweth the morow after the Sabboth, Mary Magdalē & the other Mary came to se the sepulcre.

And behold ther was a great erthquake

For the angel of the lord descended frō heuen & came & rowlled backe thee stone frō the doze, & sate vpon it. Hys countenaūce was lyke lightening, & hys raymēt whyte as snow. And for feare of him the kepers were astonyed, and became as dead men.

mark. xvi. b luk. xxiii. a

* The angel answered & sayd to the women, feare ye not. I know ꝑ ye seke Jesus which was crucified: he is not here: he is ryssen as he sayde. Come, & se the place where the Lord was put: & go quickly & tell hys B disciples that he is ryse frō death. And behold, he wil go before you into Galile, ther ye shal se hym. Lo I haue tolde you. ☙

mark. xvi. b

✣ And they departed quickly frō the sepulcre with feare & great Joye: & dyd rūne to bryng his disciples worde. And as they wēt to tel his disciples: behold, Jesus met thē saying: Al hayle. And they came & held hym by the fete & worshypped hym. Then sayd Jesus vnto thē: be not afrayde. Goo C & tel my a* brethrē, ꝑ they go into Galile, & there shal thei se me. Whē they were gone beholde, some of the kepers came into thee cytte, & shewed vnto ꝑ hye prestes, al ꝑ thinges ꝑ were happened. And they gathered thē together with the elders, & toke cōsel & gaue large money vnto ꝑ soudyers sayinge: Say ꝑ his disciples came by nyghte and stole hym awaye whyle ye slepte. And yf thys come to thee rulers eares, we wyll please hym, and saue you harmeles. And they toke the money and dyd as they were taught. And thys saying is noysed amōg the Jewes vnto thys daye. ☙

a* go shew my brethrē, that is shew thē ꝑ beleue I me as in Rom viii. f

✣ Then the .xi. disciples went away in D to Galile, into a mountayne where Jesus had appoynted them. And when they saw hym, they * worshipped him. But some of thē douted. And Jesus came & spake vnto thē saying. Al power is geuen vnto me in heuen and in earth. Go therfore & teach al nacions, baptysynge thē in the name of the father, & the sonne, and the holy goost: Teaching thē to obserue al thinges, what socuer I commaunded you. And lo, I am wyth you all waye, euen vntyl the ende of the worlde. ☙

mark. xvi. b

Here endeth the Gospell of S. Mathewe.

The Gospell of S. Marke.

¶ The office of Iohn the Baptist. The Baptyme of Christ his fastinge, his preachinge, and the callinge of Peter, Andrew, Iames & Iohn. Christ healeth ỹ mā wyth the vncleane spyrite, helpeth Peters mother in lawe, and cleanseth the leper.

The fyrst Chapter.

THe begynning of the Gospel of Iesu Christe the sonne of God, as it is writtē in ỹ Pro-
mala.iii.a phetes, *beholde I sende my messēger before thy face why-
Esay.xl.a che shal prepare thy waye before the. The voyce of a cryer in the wyldernes: *prepare ye the waye of the Lorde, make hys pathes streyght. Iohn dyd Baptyse in the wyldernes, & preache the baptyme of repētaunce, for the remission of synnes. And al that land of Iurie & they of Ierusalē, wēt oute vnto hym, and were all Baptysed of hym in the ryuer Iordan, confessing their synnes.

John was clothed wyth camelles heyre and with a gerdel of a skyn about his loynes. And he dyd eate a*locustes & wylde hony, & preached saying: a stronger then I cōmeth after me, whose shoo latchet (I am not worthye to stoupe downe) & vnlose. I haue baptised you with water: but he shal baptyse you with the holy ghost.

And it came to passe in those daies, that Iesus came frō Nazareth, a cytye of Galile: and was Baptised of Iohn in Iordan. And assone as he was come out of ỹ water b*Iohn sawe heauē open, & the holi goost descending vpō him, like a doue. And ther came a voyce frō heuē. Thou art my derē sonne in whom I delyte.

And immediatly the spyrite draue hym into wildernes: & he was ther in the wildernes. xl. dayes, & was tēpted of Satā, and was with wilde beastes. And the angelles ministred vnto him. After Iohn was take Iesus came into Galile, preaching ỹ Gospel of the kingdō of God, & saying: ỹ time is come, & the kingdō of god is at hand, repent & beleue the Gospell.

As he walked by ỹ see of Galile, he sawe Simō & Andrew his brother, casting nettes into the see for they were fyshers. And Iesus sayd vnto thē: folowe me, & I wyll make you fyshers of men. And streyghte waye, they forsoke theyr nettes & folowed him. And whē he had gone a lyttel further thence, he sawe Iames the sōne of Zebede & John hys brother, euen as they were in the shyp mendinge their nettes. And anone he called thē. And they lefte their father Zebede in the shyp with his hyred seruaūtes and went theyr waye after hym.

And they entred into Capernaum: and streyght way on the Saboth dayes, he entred into the synagoge & taught. And they marueled at hys learnyng. For he taught thē as one that had power wyth hym, and not as the Scribes.

And ther was in their Synagoge a mā vexed wt an vncleane spyrite, & cried saying let be, what haue we to do with ỹ thou Iesus of Nazareth? Arte ỹ come to destroye vs? I know the what thou arte, euen that holy of god. And Iesus rebuked hi saying hold thy peace & come out of hym. And the vncleane spirit tare him & cried with a loud voyce, & came oute of hym. And they were al amased, in so moch that they demaūded one of another amōg them selues saying: what thing is this? *what newe doctrine is this? For he cōmaūdeth ỹ foule spirites with power, & they obeye hym. And imme diatly hys fame spred abrode throughout al the region borderinge on Galile.

And forth with, as sone as they were come out of the Synagoge, they entred into the house of Symon & Andrew, with Iames & John. And Symōs mother in law laye sycke of a feuer. And anone they told him of her. And he came & toke her by the hand & lyft her vp: & the feuer forsoke hyr by & by: & she ministred vnto thē. And at euē whē ỹ sunne was downe, they brought to him al that were diseased, & thē that were possessed wyth deuils. And all the cytye gathered together at ỹ doze, & he healed many ỹ were sicke of diuers deseases. & And he cast out many deuyls, & suffred not the deuyls to speake, because they knew hym.

And in the morning very erly, Iesus arose & wēt out into a solitary place, & there prayed. And Simō & they that were wyth him folowed after him. And whē they had found him, they sayd vnto him: al mē seke for the. And he sayd vnto thē: let vs go in to the next townes, ỹ I maye preache ther also: for truly I came out for ỹ purpose. And he preched in their synagoges, throughout al Galile, & cast the deuils out.

*And ther came a leper to hi, besechinge
math.viii.a luke.v.a him, & kneled downe vnto him, & said to him: yf thou wilt, ỹ canst make me clene. And Iesus had cōpassion on hym, & put forth his hād, touched him, & said to him I wyll, be thou clene. And as sone as he had spokē, immediatly ỹ leprosy departed frō him, & sent him awaye forth wt & sayd vnto him: See ỹ say nothing to any mā: but get the hence, & shewe thy self to the Prest, & offer for thy clensinge, those thinges whych Moses cōmaūded, for a testimoniall vnto thē. But he assone as he was departed) begā to tel many thinges, & to publish ỹ dede: in so moch ỹ Iesus could nomoze openly entre into ỹ citte but was without in desert places. And they came to hym frō euery quarter.

The Notes

a* Locustes/loke in Mat. iii. a
b* John saw heuē opē/ỹ is he had many
tell knowledge of the godhede of Christ, &
was fully certified ỹ it was euen he ỹ was
sent of god to be the sauiour of al that shul
de beleue in hym as Ezechiel. i. a
c* What newe doctrine is this, It was
thē new, & now after. vb. c. xxi bi. yeares is
yet new, when wyl it then be olde?

¶ He healeth the mā of the palsye, calleth Leui ỹ
gaumer, eateth with opē synners, & excuseth his
disciples.

The .ii. Chapter.

AFter a fewe daies, he entred into Capernaū agayne, & it was noised that he was in a
Mat.ix.a. Luke.v.d house. And anone many gathered together, in so moche ỹ now ther was no roume to receaue thē no not so moch as aboute ỹ doze. And he preached ỹ word vnto thē. And ther cam vnto him ỹ brought one sicke of ỹ palsy borne of fowre men. And because they could not come nye vnto hym for preasse they vncouered ỹ rofe of the house wher he was. And when they had broke it opē they let downe the bed wherin ỹ sycke of the palsye laye. When Iesus sawe their fayth he sayde to the sycke of the palsye
luke.v.d. *sonne thy synnes are forgeuen the.

And there were certayn of ỹ Scribes sytting ther, & reasoning in their hertes: how doth this felow so blaspheme? who can forgeue synnes, but God only? And immediatlye when Iesus perceaued in his spyrite ỹ thei so reasoned in thē selues he sayd vnto thē: why thinke ye soch thinges in your hertes? Whether is it easier to saye to the sycke of the palsye, thy synnes are forgeuen the: or to saye, aryse take vp thy bed, & walke? * That ye maye
math.ix.a luke.v.e know that the sonne of man hath power in earth to forgeue synnes, he spake vnto ỹ sycke of the palsye: I saye vnto the, aryse & take vp thy bed, & gette the hense into thyne owne house. And by & by he arose, toke vp the bed, & wēt forth before thē al: in so moch that they were al amased, and glorysyed God sayinge: we neuer sawe it on thys fassyon.

And he wēt agayne vnto the see, & al ỹ people resorted vnto hym, & he taughte thē. And as Iesus passed by, he sawe Leui the sonne of Alpheus sytt at the receyte of costume & sayd vnto hym: folow me. And he arose & folowed him. & And it came to passe, as Iesus sate at meat in his
math.ix.b luke.v.f and.xv.c house, many publicās & synners sate at meat also wt Iesus & hys disciples. For there were many ỹ folowed hi. And whē ỹ Scribes & phariseis sawe hi eat wt publicās & synners, they sayd vnto hys disciples: how is it, ỹ he eateth & drinketh wt publicās & synners? Whē Iesus heard
mark.ii.b luke.v.f that, he sayd vnto the, * The whole haue no nede of the Physicō, but the sycke I came not to cal the righteouse, but the synners to repentaunce.

And the disciples of John & the Phariseis did faste: & therfore came & said vnto him. Why do the disciples of Iohn & of the Phariseis fast, & thy disciples fast not. And Iesus sayd vnto them: can the childre of a wedding fast, whiles the bryd degrō is with thē. As long as they haue the bryd degrō with them, they cānot fast. But the dayes wyl come when the bryde grom shalbe taken frō them & then shal they a*faste in those dayes.

Also noma so'weth a pece of new cloth vnto an olde garmēt, for then taketh he away ỹ new pece frō the olde, & so is the rēt worse. In lykewyse, noma powreth new wine into old vessels: for yf he do, ỹ new wine breaketh ỹ vessels, & the wyne rūneth out, & the vessels are marred. But new wine must be powred into new vessels. And

sels. And it chaunsed ꝑ he went thorow the corne feldes on the Sabboth daye: & his disciples as they wēt in their way, began to plucke the eares of corne. And ꝑ Pharises sayde vnto him: beholde, wy do they on ꝑ Sabboth dayes ꝑ wyche is not lawful? And he sayde to thē: haue ye neuer rede what Dauid did, whē he had nede, & was an hōgred bothe he & they ꝑ were wt him? How he wēt into the house of god, in ꝑ dayes of Abiathar ꝑ hie prieste, & did eate the halowed loaues, which is not lawful to eate, but for the Prestes only: & gaue also to thē which were with him? And he sayd to them the Sabboth was made for man, & not man for ꝑ Sabboth. Wherfore ꝑ sonne of man is Lord euen of the Sabboth day.

The Notes

a* Then shal they fast, ꝑ is, so long as I am wyth thē they shal not feale ꝑ trouble, & great persecution of the worlde, but whē I am taken from thē then shal they fast, ꝑ is, then shal they mourne for their persecution and trouble shall begynne.

¶ He bryngeth in the mā wyth ꝑ dry'd hand, to teche his apostles, & to driue out ꝑ vncleane spyrite, wherby the Pharises ascribe vnto the deuel. The brother syster and mother of Christ.

The. iii. Chapter.

a matth. xii. a

And he entred againe into ꝑ synagoge, & ther was a mā ther which had a widdered hād. And they watched him to se, whether he wold heale hym on the Sabboth daye, ꝑ they might accuse hym. And he sayde vnto the man which had the widdered hād: arise & stād in ꝑ middes. And he said to thē: whether is it lawful to do a good dede on the sabboth dayes, or an euyl? to saue life, or kil? But they helde their peace. And he loked rounde about on thē angerly mourning on the blindnes of their hertes, & said to the mā: stretch forth thine hād. And he stretched it out. And hys hand was restored, euen as whole as the other.

Mar. xii. b Luke. vi. c

And the Pharises departed, & streight way gathered a counsel, wt thē ꝑ belōged to Herode, against hi ꝑ thei might destroy hi. And Jesus auoyded wt his disciples to ꝑ see. And a great multitude folowed hi frō Galile & frō Jurye, & frō Jerusalē, & frō Idumea, & frō beyōd Jordā, & they that dwelled about Tyre & Sidō a great multitude: which whē thei had herde what thinges he dyd, came vnto him.

matth. xiii. b Luke. vi. c Joan. vi. c

And he cōmāded his disciples ꝑ a ship shuld wayt on him, because of ꝑ people, lest they shulde thrōge him. For he had healed many, in so moche ꝑ they preased vpon him, for to touch hym as many as had plages. And whē & vncleane spyrites sawe him, they fel do[wn] [before] him, & cried sayinge ꝑ arte the sonne of God. And he straytly charged thē that they shuld not vtter hym. * And he went vp into a mou tayne, & called vnto hym whō he wold, & they came vnto him. And he ordeyned ꝑ xii. that they shuld be with him, & that he might send thē to preache: and that they myght haue power to heale sycknesses, & to cast out deuils. And he gaue Simō to name Peter. And he called Iames the sōne of Zebede and John, James brother, & gaue thē Bonarges to name, whiche is to say, the sonnes of thonder. And Andrew, & Philip, & Bartelmew, & Mathew, & Thomas, & Iames the sonne of Alphey & Taddeus, and Symō of Cane and Judas Iscarioth, wyche same also betrayed hym.

a matth. xii. a Luke. xi. a

And they came vnto house, & the people assembled together agayne, so greatly that they had not leyser so moch as to eate bread. And whē they that lōged vnto him heard of it, they went out to hold him. For they thought he had ben beside hi self. * And ꝑ Scribes which cam frō Jerusalē, sayd: he hath Belzebub, & by ꝑ power of the cheke deupl, casteth out deupls. And he called them vnto hym, and sayd vnto them in symplytudes.

How can Satā dryue out Satā? For yf a realme be deuided against it selfe, ꝑ realme cannot endure. Or yf a house be deuyded against it self, that house cānot cōtinue. So yf Satā make insurrectiō agaynst hym self & be deuyded, he cānot continue but is at an ende. No mā can entre into a stroge mās house, & take away hys goodes, except he first binde the strōge man & then spoyle hys house. Verely I saye vnto you, al synnes shalbe forgeuen vnto mens children and blaspheimy wher wt they blaspheme. Ba but he ꝑ blasphemeth the holy ghoost, shal neuer haue forgeuenes: but is in daūger of eternal dānatyon: because they sayd, he had an vncleane spyrete. Then came hys mother and

b Of blaspheimy ye may rede more Matth. xii. c

ther & his brethrē, & stode without, & sent vnto hym & called hym. And thee people sate about him, & sayd vnto him: behold thy mother & thy * brethren seke for the without. And he answered them saying: who is my mother & my brethrē? And he loked round about on his disciples, wht the sate in cōpasse about hym, & sayd: beholde my mother & my brethrē. For who soeuer doeth ꝑ wyl of God, he is my brother, my syster and mother.

* Brethren & sisters. Christ calleth ꝑ temple of the Ghost, wherin he dwelleth.

¶ The parable of the sower. Christ teacheth ꝑ temple of the Ghost, wherin he dwelleth.

The. iiii. Chapter. ✠

Mat. xiii. a Luke. viii. a

And he begā agayn to teach by the see side. And ther gathered togeather vnto hym moch people, so greatly ꝑ he entred into a ship, & sate in ye see, & al the people was by the see side on the shoore. And he taught thē many thinges in similitudes and sayd vnto thē in his doctrine. Herkē to: behold, ther went out a sower to sowe. And it fortuned as he sowed, ꝑ some fel by the way syde, & ꝑ fowles of ꝑ ayre came & deuoured it vp. Some fel on stony grounde where it had not moch erth: & by & by sprāg vp, because it had not depth of earth: but as sone as ꝑ sunne was vp it caught heet, & because it had not roting, it withered away. And some fel among the thornes, and the thornes grewe vp & choked it, so that it gaue no frute. And some fel vpō good ground, & dyd yelde frute that sprong & grew, & brought forth: some thyrty fold some syxtie fold, & some an hundred fold. And he sayd vnto thē: he ꝑ hath eares to heare, let him heare.

Mar. xiii. b Luke. viii. b

And when he was alone, they ꝑ were about him wt the. xii. asked him of ꝑ similitude. And he said vnto thē. To a* you is it geuē to know ꝑ mistery of the kingdō of god. But vnto thē that are wout shal all thinges be done in similitudes: ꝑ whē they se, they shal se, & not discerne: & whē thei heare, thei shal heare, & not vnderstād: lest at any tyme they shuld tourne, & their sinnes shuld be forgeuen thē. And he sayd vnto them: perceaue ye not thys similitude, how then shuld ye vnderstād all other similitudes.

The sower soweth ꝑ word. And they ꝑ ar by ꝑ wayes side, wher ꝑ word is sowe

a* Vnto you that is vnto you which are wt out deceit & arnest cure ouer our frendes any thing ꝑ pertaineth to mē, is it geue vnto you of hys mercyfull goodnes to know ꝑ mystery, ꝑ is ꝑ secret, of ꝑ kingdom of god: ꝑ is of the gospell, in wh' he taught the kingdom of god, wh'ch is our righteousnesse peace & hope in the holy goost. Or of wh'ch is ꝑ kingdom of al mercyes. & the kingdō of forgeuenes of synnes for thē that are wt out, his vnto teche as be curious & trust meye in their owne workes thē ꝑ righteousnes of christ, or all thinges spoke in parables ꝑ is, al ¶ ꝑ they heare is cause ob scure & darke vnto thē as though thei were in dede parables which they vnderstode not for ther fore is it nede to be done, ꝑ whē thei se, they shal se not discerne &c. as it foloweth in the text. * Ioke in Mat. xiii. b

might heare it. And wout similitude spake he nothig vnto the. But whē they were a part, he expouded all thinges to hys disciples. And ỹ same day whē euē was come, he saide vnto the: let vs passe ouer vnto ỹ other syde. And they left ỹ people & toke him euē as he was in ỹ ship. And ther were also with him other shippes.

D And ther arose a great storme of wind & dasshed the waues into the ship, so ỹ it was ful. And he was in the sterne a slepe on a pelowe. And they awoke him, & said to him: Mayster carest thou not that we perysshe? And he rose vp, & rebuked the wynd, & sayd vnto the see: peace & be styl. And the wynd alayed, & there followed a great calme. And he sayd vnto the: why are ye so fearful? How is it ỹ ye haue no fayth? And they feared exceedingly, & sayde one to another: what fellowe is this? For both wynd and see obeye hym.

The .v. Chapter. ✠

The declareth the possessed frō ỹ vncleane spyrit, the womā from the bloody yssue, and rayseth the captaynes daughter.

A ND they came ouer to the other syde of the see into ỹ cōtre of the Gaderenites. And whē he was come out of the ship, ther met him out of the graues a man possessed of an vncleane spyryte, which had his abyding amōg the graues. And no man could bind him: no not with chaynes, because ỹ whē he was oftē bound with fetters and chaynes, he plucked the chaynes a sōdre, & brake the fetters in peces. Nether could any mā tame him. And alwayes both night & daye he cryed in the moūtaynes & in ỹ graues & bet him self with stones. When he had spyed Jesus a farre of, he rāe & worshipped him, & cryed with a loude voyce and sayd: what haue J to do with the Jesus the sonne of the moost hiest God? I requyre the in the name of god that thou tormente me not. For he had sayde vnto hym: come out of the mā thou foule spyryte. And he asked hym: what is thy name? & he answered saying: my name is Legion, for we are many. And he prayed him instantly, that he wold not send them awaye out of the countre.

B And ther was ther nye vnto ỹ moūtaynes a great heerd of swyne feedinge, & all the deuyls besought him sayinge: sende vs into the heerd of swine, ỹ we may enter into thē. And anone Jesus gaue thē leaue. And the vncleane spyrytes went out & entred into ỹ swine. And the heerd started, & ran hedling into ỹ see. (They were about .ii.m. swyne,) & they were drowned in ỹ see. And the swyne heerdes fled & told it in the cītie & in the cōtre. And thei came out for to se what hadde happened: & came to Jesus, & sawe him ỹ was vexed wt the fend & had the Legiō, syt, both clothed & in his right vnnd, & were afrayed. And they ỹ sawit told them, how it had happened to hi that was possessed wthe deuyl: & also of the swyne. * And they began to praye him, that he wolde departe frō their coostes. Luke viij. marcha.

F And whē he was come into ỹ ship, he ỹ had the deuil, prayed him that he might be with him. Howbeit Jesus wold not suffer hi, but sayd vnto him: go home into thyne owne house & to thy frendes, & shewe thē what great thinges ỹ Lord hath done vnto the, & how he had cōpassion on the. And he departed, & began to publisshe in the ten cities, what great thinges Jesus had done vnto him C and all men dyd mervayle.

And whē Jesus was come ouer again by ship vnto the other syde, moch people gathered to hi, & he was nie vnto ỹ see. * Matth. ix. Luke viij. And behold, ther came one of ỹ rulers of ỹ synagoge, whose name was Jairus: & whē he saw hi, he fel downe at his fete, & besought hi greatly saying: my daughter lieth at point of death, J wold ỹ woldest come & lay thi hād on her ỹ she might be safe & liue. And he wēt with hym, & moch people folowed hi, & thrōged him.

And ther was a certayn womā, which was diseased of an yssue of bloude .xii. yeres, & had suffred many thinges of many physycions, & had spent al ỹ she had, & felt none amēdemēt at al, but were dowe & worse. Whē she had heard of Jesus she came into ỹ preace behind him, & touched his garmēt. For she thoughte: yf J may but touch his clothes, J shalbe whole. And streyght waye her fountayne of bloud was dryed vp, & she felt in her body, that she was healed of the plage.

And Jesus immediatly felt in hi self, ỹ vertue ỹ went out of hym, & turned hym rounde

rovnd about in ỹ preace, & sayd: who touched my clothes? And his disciples sayd vnto him: seyst ỹ the people thrust the, & yet askest, who dyd touch me? And he loked rovnd about, for to se her ỹ had done ỹ thig. The womā feared & trēbled (for she knew what was done wt in her) & she came & fel doune before hi, & tolde hi the truth of every thig. And he sayde to her: Daughter thy fayth hath made ỹ whole: go in peace, & be whole of thy plage.

D * Whyl he yet spake, ther came frō the Matth. ix. Luke viij. ruler of the Synagoges house, certayne whych sayde: thy daughter is dede: why disease ỹ the Master eny further? Assone as Jesus herd that word spokē, he said vnto the ruler of the Synagoge: be not afraied only be leue. And he suffred no mā to folow hi more thē peter & James & John ỹ brother of James. * And Matth. ix. Luke viij. he came vnto ỹ house of the ruler of the synagoge, & saw the wōdrig: & them that wept & wailed greatly, & wēt in & sayde vnto thē: why make ye this a do & wepe. The maidē is not dede, but slepeth. And they laught hi to scorne. Thē he put thē al out & toke the father & ỹ mother of ỹ maidē, & thē that were wt hi, & entred in whr the maidē lay, & toke the maidē by the hād, & said vnto hir: Tabitha, cumi: which is by interpretacyō: maidē J saie vnto the, aryse. And streyght the maydē arose, & went on her fete. For she was of the age of twelue yeres. And thei were astonied at it out of measure. And he charged thē straytly that no mā shuld know of it, & commaunded to geue her meate.

The Notes,

a* To worship here, is not to geue ỹ dew honour that perteineth vnto god/ but soch reuerēce as pertayneth vnto mē/ as bowinge the knee or makyng of curtesy.

¶ Christ sendeth his apostles to heale sicke were diseased. Of Johns and Herodes. & ỹ .v. loaues & .ii. fyshes. And of the walkynge on the see.

The .vi. Chapter ✠

A Matth. xiij. Luke iiij. ND he departed thence, & came into his owne cōtre, & his disciples folowed him. And whē ỹ Sabothe daye was come, he begā to teach in the synagoge. And many that herd hi were astonied, & sayd: from whence hath he these thinges? & what wysdom is this that is geuē vnto hi? & soch vertues that are wrought by his hādes? Is not this ỹ carpenter Maryes sonne? & the brother of James & Joses & of Juda & Simōd & are not his sisters here wt vs? And they were offended by him. And Jesus sayde vnto them: a prophet is not despised but in his owne countre, & among his owne kynne, & amōge them that are of the same household. And he could there shewe no myracles, but layd his hādes vpon a fewe sicke foulcke and healed them. & he marueyled at theyr vnbeleefe. F

B And he went about by the tounes that lay on every syde, teachinge. And he called the twelue, & began to sēde them two & two, & gaue them power ouer vncleane spyrytes. And cōmaūded them, that they shuld take nothing vnto their iorney saue * a rode onli nether scrip, nether bred nether mony in their pourses, but shuld be shood wt sandals. And that thei shuld not put on two cootes. And he sayd vnto the: whersoeuer ye entre into an house, there abyde til ye departe thence. And whosoeuer shal not receaue you nor heare you, whē ye depart thēce, shake of the dust ỹ is vnder your fete, for a wytnesse vnto the. J say verely vnto you, it shalbe easier for sodō & Gomor at ỹ daye of iudgmēt, thē for ỹ cītie. And thei wēt out & preached, ỹ they shuld repēt: & they cast out many deuils. And they anoited many that were sycke with oile, & healed them.

And kynge Herode herde of hym (for his name was spreed abroade) and sayde: John Baptiste is risen agayne from deeth, & therfore myracles are wrought by him. Other sayd it is Helyas: & some sayd: it is a prophete or as one of the prophetes. But when Herode hard of hym, C he sayde: it is John whō J beheaded, he is risen from deeth agayne.

✠ For Herode him selfe had sent forth & had taken John, & bound him & caste hi into prison for Herodias sake, which was his brother philyppes wife: For he had maried her. John said vnto Herode It is not lawful for the to haue thi brothers wife. Herodias layd wait for him, & wolde haue killed him, but she coulde not. For Herode feared John, knowyng that he was a iust mā & an holy: & gaue hi reuerence: and when he hard hym, he dyd many thinges, & heard him gladly.

But

But when a conuenyent day was come: Herode on his birth day made a supper to ꝯ lordes, captaines & chefe estates of Galyle. And the daughter of ꝯ sayde Herodias came in & daūced, & pleased Herode & thē ꝯ sate at bourd also. Thē thee king said vnto ꝯ maid: aske of me what that ꝯ wilt, & I wil geue it ꝯ. And he swa re vnto her, whatsoeuer ꝯ shalte aske of me, I wil geue it ꝯ, euē vnto ꝯ one halfe of my kyngdō. And she went forth & sayde to her mother: what shal I aske? And she said: John Baptystes heed. And she cā in streight way w̄ haste vnto ꝯ king, & asked sayig: I wil: that ꝯ geue me by & by in a charger the heed of John Baptiste. And the king was sory: how beit for his othes sake, & for their sakes which sate at supper also, he wold not put her beside her purpose. And immediatly ꝯ kig sent the hāgmā & cōmaūded hys heed to be brought in. And he wente & beheeded him in the prysō & brought his heed in a charger, & gaue it to the maiden and the maiden gaue it to her mother. And when his disciples heard of it, they came & toke vp his body, & put it in a toumbe. ✠

And the Apostles gaddered thē selues together to Jesus, & told hi al thiges, both what they had done, & what they had taught. And he said vnto them * come a part into ꝯ wildernes, & rest a while. For there were many comers & goers, that they had no leasure so moche as to eate. And he wēt by ship out of ꝯ way into a desert place. But the people spied thē whē thei departed: & many knew him, & ran a fote thither out of all cities, & came thyther before thē, & came to geder vnto hi. And Jesus wēt out & saw moch people, & had cōpassiō on thē, because they were like shepe which had no shepherde. And he began to teache them many thynges.

* And whē the day was now farre spēte, his disciples came vnto hi sayig: this is a desert place, & now the daye is farre passed, let thē depart, ꝯ they may go into ꝯ coūtrey roūd about & into ꝯ townes, & bie thē bred: for thei haue nothig to eate. He ānswered & sayde vnto them: geue ye thē to eat. And thei said vnto hi: shal we go and bye .ii.c. peny worth of bred, & geue thē to eat? He sayd vnto thē: how many loues haue ye, Go & loke. And when thei had serched, thei said. v. & two fisshes And he cōmaūded thē to make thē al sytt downe by cōpanies vpō the grene gras. And they sate doune here arow & there a row, by hūdredes, & fitties. And he toke ꝯ .v. loues & the two fyshes, & loked vp to heuen * and blessed & brake the loues and gaue them to his disciples to put before thē: & the .ii. fishes he deuided amōg them al. And they al did eat, & were satisfyed. And thei toke vp .xii. baskettes ful of the gobets and of the fishes. And thei that ate were about fiue thousand men:

And streyght way he caused his disciples to go into the ship, and to go ouer ꝯ water before vnto Bethsayda, whyll he sent away the people. * And assone as he had sēt thē away, he departed into a mouṁ taine to pray. ✠ And when euen was come ꝯ ship was in the middes of the see, & he alone on the lād & saw them troubled in rowing, for the wind was cōtrary vnto thē. And about ꝯ fourthe * quarter of the night, he came vnto them, walkynge vpō the see, & wold haue passed by them Whē they saw hi walkyng vpō the see, they supposed it had bene a spyrite & cryed out: for they al saw hi, & were afrayed And anon he talked w̄ them & said vnto them: be of good chere, it is I, be not afraied. * And he went vp vnto thē into ꝯ ship & the wind ceased, & they were sore amased in thē selues beyōde measure, & maruelled. For they remēbred not of the loues, because their hertes were blinded

And they came ouer and went into the lād of Genazareth, and drue vp into the haue. And assone as they were come out of the shyppe, streight they knew hi, and ran forth through out all the regiō roūde about and begā to cary about in beddes al that were sycke, to the place where they herd tel that he was. And whyther socuer he entred into tounes cities, or villages, they laid their sicke in the streates, and prayed him that they might touche, and it were but the edge of hys vesture. And as many as touched hi, were safe. ✠

The Notes.

a* Brethern loke gene. xiii, b

b* Saue a rode only. Although in Math. x. a. & Luke. ix. a. he should seme to forbyde thē a rode, yet ꝯ text meneth not so in dede, but forbiddeth cote, shoes, rode &c by a figure: to ꝯ entēt onlyp they shuld beeare ly put from

frō thē al carefulnes of any soch prouisiōs. For yf he had so meant ꝯ they shuld haue taken no soch thinges w̄ thē: thē shuld it not now be lawful for any preacher to haue any of those thynges wyth them when they go to preach. And therfore Marcke expresynge christes mynde more playnly geueth lybertie to take a rode or a walkynge staffe to ease them selfe what when they are werp.

c* Blessed / that is / he gaue thankes.

d* The fourth quarter is the .iiii. watch as in Mat. xiiii. c

¶ The disciples eate w̄ vnwasshē hādes. The cōmaūdement of god is trāsgressed by mānes tradycyons. Of the woman of Syrophenitia. Of the deaf and dombe.

The. vii. Chapter.

a F AND ꝯ pharises came to geder vnto hi, & diuers of the scribes which came frō Jerusalē. And whē they sawe certaine of his disciples eat bread w̄ cōmen handes (that is to saye, w̄ vnwasshen handes) thei complained. For ꝯ Pharises & all the Jewes, except they wash their handes ofte, eate not, obseruing the traditions of ꝯ elders. And whē they come frō ꝯ market, except they washe, they eat not. And many other thiges ther be, which thei haue take vpō thē to obserue, as ꝯ washig of cuppes & cruses, & of brasen vessels and of tables.

b Then asked him the pharises & Scrybes why walk not thy disciples accordige to ꝯ traditions of the elders, but eate bread w̄ vnwashen handes? He ānswered & said vnto them: wel prophesied Esay as of you ypocrits, as it is writē: ‡ This people honoureth me w̄ their lippes, but their herte is farre from me: In vayne they worship me, teachig doctrines why ch are nothing but ꝯ comaundemētes of men. For ye lay the cōmaūdement of god apart, & obserue the traditions of mē, as the washing of cruses and of cuppes, & many other suche lyke thynges ye do.

And he sayde vnto them: wel, ye caste a syde ꝯ cōmaūdement of god, to maintey ne your owne traditiōs. * For Moyses sayde honour thy father & thy mother: & whosoeuer curseth father or mother, let hi die for it. But ye say: a mā shal say to faher or mother Corbā: which is: ꝯ ꝯ gyft of me to helpe the w̄ is geuen god And so ye suffre hi no more to do ought for his father or his mother makig thee worde of God of none effecte, thrōughe your owne traditiōs whych ye haue ordeyned. And many soche thynges do ye.

And he called al the people vnto hym, & sayd vnto them: herke vnto me, euery one of you & vnderstand. * There is nothing without a mā that cā defile hi whē it entereth into him: but those thiges wh che procede out of him, ar those which defile ꝯ mā. If any mā haue eares to heare, let hi heare. And when he came to hous se away frō ꝯ people, his disciples asked him of ꝯ similitud. And he said vnto thē ar ye so wout, vnderstādyng? Do ye not yet perceaue, that whatsoeuer thing frō wythout, entrethe in to a man, it can not defyle him, because it entrethe not in to hys hert, but into ꝯ belly: & goeth out into ꝯ draught that pourgeth out al meates.

And he said: ꝯ defyleth a man which cometh out of a man. For frō with in, euen out of the hert of mē proceade euil thoughtes, aduoutrye, foznication, murther, theeft, couetousnes, wickednes, deceyte, vnclennes, & a wicked eie, blasphemi, pride, folishnes: al these euill thinges come frō with in, & defile a mā. ‡ And frō thēce he rose & wēt into the borders of Tire & Sidō, & entred into an house, & wolde ꝯ no mā shuld haue knowē. But he could not be hid. For a certaine womā whose daughter had a foule spyrite hard of him & came & fel at his fet. The womā was a greke out of Syrophenicia, & she besought him ꝯ he wold cast out ꝯ deuil out of her daughter. And Jesus said vnto her: lett the childrē first be fed. For it is not mete to take ꝯ chyldrens bread, and to caste it vnto whelpes. She ānswered & said vnto him: euē so Master, * neuertheles, the whelpes also eate vnder ꝯ table of ꝯ children cromes. And he saide vnto her: for this saying go thy way, ꝯ deuil is gone out of thy daughter. And whē she was come home to her house, she fouid ꝯ deuil departed, & her daughter lyig on the bed

✠ And he departed againe frō ꝯ costes of Tire & Sidō, & came vnto the see of Galile thorow ꝯ middes of ꝯ costes of ꝯ x. cities. And thei brought vnto him one ꝯ was deffe & hābred in his speche, and prayed hi to put his hāde vpō him. And he toke hi a side frō the people, & put his fingers in his eares & did spit & touched

hys

his tonge & loked vp to heuē & syghted, & said vnto him: Ephatha, that is to say be opened. And streyght way hys eares were opened, & the stringe of his tounge was loosed, and he spake plaine. And he cōmaūded thē that they shuld tel no mā. But the more he forbad them, so moch ỹ moare a greate deale they publisshed it: and were beyonde measure astonied, saynges: He hathe done all thynges well, and hathe made booth the deffe to heare and the domme to speake. ✠

Gene.1.d ecclesi.xxxix

¶ The miracles of the seuen loues, The phariſees aske a sygne. The leuen of the phariſees. The blinde receaueth hys syght.

The.viij. Chapter.

A math.xv.a

IN the dates whē ther was a very greate company, and had nothing to eate, Jesus called his disciples to hym & said vnto thē: I haue cōpassion on this people, because thei haue now bene w̄ me.iij. dayes, and haue nothing to eate: & yf I shuld lēd thē awaye fasting to their owne houses, they shuld faynt by the waye. For diuers of thē came from farre. And his disciples answered hym: wher shuld a man haue breade here in ỹ wildernes to satisfie these? And he asked thē: howe many loues haue ye? They sayd, seuen. And he cōmaunded ỹ people to syt downe on the ground. And he toke ỹ.vij. loues, gaue thākes, brake & gaue to hys disciples, to set before thē. And thei did set thē before ỹ people. And they had a fewe smal fishes, And he blessed thē & cōmaūded thē also to be set before thē. And they ate and were suffised. And they toke vp of the broken meate ỹ was left.vij. baskets ful. And they that ate, were in nomber aboute fower thousand. And he sent them awaye. ✠

B And a none he entred into a shyp with his disciples, & came into ỹ parties of dal manutha. * And ỹ phariſes came forth, & began to dispute with him, seking of hym a sygne frō heauen & tempting hi. And he syghthed in hys spzete & sayde: why doth thys generacyō seke a sygne? Verely I sai vnto you, ther shal no signe be geuē vnto thys generatiō. And he left te them and went into the shyp againe, & departed ouer the water.

math.xvi.a luke.xi.d Joh.vi.b

And thei had forgotē to take breade w̄ thē, neither had thei in ỹ shyp w̄ thē moze then one loofe. And he charged thē sayig ✠ Take hede, & beware of ỹ leuen of the phariſes, & of the leuen of Herode. And they reasoned amōg them selues sayinge: we haue no breed. And when Jesus knewe ỹ, he said vnto them: why take ye thought because ye haue no bred? perceaue ye not yet, neither vnderstād? Haue ye your hertes yet blinded. Haue ye eyes & se not? & haue ye eares and hear not? & ye not remember? When I brake.v. loues amōg.v.M. How many baskets ful of broken meat toke ye vp? They sayde vnto him, twelue. When I brake.iij. a mōg.iiij.M. How many baskettes of ỹ leuinges of broken meate toke ye vp? They sayd, seuen. And he said vnto thē: how is it that ye vnderstande not.

math.xvi.a

✠ And he came to Bethsayda, & they brought a blind mā vnto hi, & desired hi to touch him. And he caught ỹ blid by ỹ hand, & leade him out of the toune & spat in his eyes & put hys hādes vpon him, & asked hi whether he saw oughte. And he loked vp & saide: I se ỹ men: for I se thē walk, as they were trees. After ỹ he put his hādes againe vpon his eies, & made hi se. And he was restored to hys sight, & saw euery mā clerli. And he sent hi home to his house saying: nether go into ỹ toune, nor tel it to eny in the towne. ✠

C

D

And Jesus went oute & his disciples into ỹ tounes that lōg to the cuntre called Cesarea Philippi. And by the way he asked his disciples saying: whō do men say ỹ I am? And thei āswered: some say that ỹ art John Baptist: some say Helyas: & some one of the prophetes. And he sayd vnto thē: but whō say ye ỹ I am? * peter āswered & said vnto hi ỹ art very christ. And he charged thē, ỹ they shulde tell no mā of it. And he began to teach thē, how that ỹ sone of mā must suffre many thinges, & shuld be reproued of ỹ elders & of the hie prestes & scribes, & be kylled, & after.iij. dayes arise agayne. And he spake that saying openly. And Peter toke him aside, and began to chyde him. Then he tourned aboute, and loked on hys disciples, and rebuked Peter sayinge, Go after me Satā. For thou sauerest not the thinges of god but the thynges of men.

math.xvi.a luke.ix.b Joh.vi.b

E * And he called the people vnto him, w̄ his disciples also, & said vnto thē. Whosoeuer will folow me, let him forsake him self & take vp his cros, & folow me. For whosoeuer wyl saue hys lyfe, shall lose it. But whosoeuer shal lose his life for my sake & ỹ Gospels, ỹ same shal saue it. What shal it profet a mā, yf he shuld winne al ỹ worlde & lose his owne soule? or els what shal a mā geue to redeme his soule againe? Whosoeuer therfore shalbe ashamed of me & of my wordes, amōg this aduoutrous & sinful generatiō: of him shal the sone of man be ashamed, when he cometh in ỹ glorye of hys father with ỹ holy angels. And he sayde vnto thē: Verely I say vnto you: There be some of them ỹ stād here, which shal not taist of deeth, tyl they haue sene the kyngedom of god come with power.

¶ The trāsfiguracion, The lunatike is healed. The disfiguracion who shuld be the greatest. Offences are forbydden.

The.ix. Chapter.

* Gilgal was called

ANd after. vi. daies Jesus toke Peter, James & John, & ledde thē vp into an hie mountayne out of ỹ waye alone, & he was trāsfigured before them. And his raimēt did shine, & was made verī white, euē as snowe: so whyte as no fuller can make vpon the erth. And there apered vnto them Helias w̄ Moses: & thei talked w̄ Jesu. And Peter answered and sayd to Jesu: Master here is good beynge for vs, let vs make.iij. tabernacles, one for ỹ, one for Moses, & one for Helias. And yet he wyst not what he sayde: for they were afrayde. And ther was a cloude that shadowed thē. And a voyce came oute of the cloude sayinge: * Thys is my deare sone, heare him. And sodenly they loked rounde about thē, and sawe no man moze then Jesus onelye wyth them.

math.xvii.a mark.ix.a luke.ix.c Mark.ix.b

And as they came downe frō the hil, he charged them that they shulde tel no man what they had sene tyl the sonne of mā were ryssen frō deeth agayne. And they kepte that sayinge with them, & demaunded one of another, what ỹ rising frō deeth againe shuld meane. And they asked him saying: why then saye the Scribes, that Helias must first come? He answered & saide vnto thē: * Helias verely shal first come & restore al thinges. And al so the sonne of man as it is written, shal suffre manye thynges and shalbe set at nought. Moreouer I say vn to you that Helias is come, and they haue done vnto him whatsoeuer pleased thē, as it is wrytten of hym.

mark.ix.b Mat.xvii.a Luke.ix.c

And he came to his disciples & saw moch people about them, and the Scribes disputynge with them. And streight way al ỹ people whē they beheld hym, were amased and rā to hym & saluted him. And he sayde vnto the Scribes: what dispute ye wyth them? ✠ * And one of ỹ cōpanye answered & sayd: Master I haue brought my sonne vnto the, which hath a domme spzyte. And whensoeuer he taketh him, he teareth hym, and he foameth, and gnasheth wyth his tethe, and pyneth away. And I spake to thy disciples that they shuld caste hym out, & they coulde not.

He answered hym and sayde: O generacīō without faith, how longe shall I be w̄ you? How longe shall I suffre you? Bzinge hym vnto me. And they broughte hym vnto hym. And assone as the spzete sawe hym, he tare him. And he fell downe on the grounde walowynge and fomming. And he asked his father how long is it a goo, sens thys hath happened hym? And he sayde, of a chylde: and ofte tymes castethe him in to the fyre, and also into the water, to destroy him. But yf thou canst do eny thyng, haue mercy on vs, and helpe vs. And Jesus sayde vnto hym: yf thou couldest beleue, al thinges are possyble to hym that beleuith. And streyght way the father of the chyld cryed wyth teares sayinge: Lorde I beleue, help myne vnbelefe.

D When Jesus saw that the people came runnynge to geather vnto hym, he rebuked thee foule spzete, sayinge vnto hym: Thou domme and deffe spzite, I charge ỹ come oute of hym, and entre no moze in to hym. And thee spzyte cryed, and rente hym sore & came oute: & he was as one that had bene deed, in so moche that many sayde, he is deed. But Jesus caught hys hande and lyfte hym vp: and he rose: And when he was come into the house, hys disciples asked him secretly why coulde not we cast hi oute? And he sayde vnto them: thys kynde cā by no nother meanes come forth, but by prayer and fastynge. ✠

E ✠ And they departed thens, & toke theyr iorney thorow Galile, & he wold not ỹ enye man

mā shuld haue knowen it. For he taughte his dysceples, & said vnto them: *the sōne of mā shalbe deliuered into ỹ hādes of mē, and they shall kyll hym and after that he is killed he shal aryse agayne ỹ thyrd day. But they wyste not what ỹ saying meāt, & were afrayed to aske him. And he came to Capernaum. And whē he was come to hou se, he axed them: what was it ỹ ye disputed bitwene you by ỹ way? And they held their peace: for by the waye they reasoned amōge thē selues, who shuld be the chefest. * And he sate downe & called the twelue vnto him & said to thē, yf eny man desire to be fyrste, the same shalbe last of all, & seruaunte vn to all. And he toke a chylde, & set him in the middes of thē, & toke him in his armes and sayd vnto them: whosoeuer receaueth enye soche a chylde in my name, receaueth me. And whosoeuer receaueth me, receueth not me, but him that sent me.

John answered hym saying: * Master, we saw one castyng out deuyls in thy name, whyche foloweth not vs & we forbade him because he folowethe vs not. But Je sus said forbid him not. For ther is no mā that shall do a myracle in my name, that cā lyghtely speake euyll of me. Whosoeuer is not against you, is on your part. And who soeuer shal geue you a cup of water to drin ke for my names sake, because ye belonge to Chryste, verely I saye vnto you, he shal not lose hys *reward. And whosoeuer shal offende one of these lytelons, that beleue in me, it were better for hym, that a mylstone were hanged aboute his necke, and that he were cast into thee see. Wherfore yf thy hā de offende the, cutt hym of. It is better for the, to enter into lyfe maymed, thē hauyng two handes go into hell, into fyre that ne uer shalbe quenched, where their wo̅me dy eth not, and thee fyre neuer goeth out. Like wyse yf thy fote offend the, cut hym of. For it is better for the to go halte into lyfe, then hauynge two fete to be caste into hell, into fire that neuer shalbe quenched: wher their wo̅me dyethe not, and thee fyre neuer go eth oute. Euen so yf thyne eye offend the, plucke him out. It is better for the to go in to the kyngdome of God wyth one eye, thē hauynge two eyes to be caste into hel fire: where theyr wo̅me dyeth not, and the fyre neuer goethe oute.

Euery man therfore shalbe salted wyth fyre. And euery sacrifyce shalbe seasoned w̄ salt. Salt is good. But yf ỹ salt be vn sauery, what shall ye salt therw̄? Se that ye haue salt in your selues: & haue peace a mōge youre selues, one wyth another.

Of deuorcemēt. The pyche mā question. th with Christ. Of the sonnes of zebede. Bartheimeus ỹ blynde man.

The.x. Chapter.

And he rose from thence and went into the costes of Iurye through the regyō that is be yond Iordan. And the people resorted vnto hym a fresche: & as he was wonte, he taught them agayne. And thee Pharyses came and asked hym a questyon: whether it were lawefull for a man to put away hys wyfe: to proue hym. And he answered & said vnto them: * what dyd Moyses byd you do? And they sayde Moses suffred to wryte a testymonyall of deuorsement, and to put her away. And Je sus answered and sayde vnto them: For ỹ hardnes of youre hertes he wrote this pre cepte vnto you. But at the fyrste creacyon God made them man and woman. * And for thys thynges sake shall man leue hys father and mother & bide by his wife and they twayne shalbe one flesshe. So then at they nowe not twayne but one flesh. Ther fore what God hathe coupled, let not man separate.

And in the house his disciples asked him agayne of that matter. And he sayde vnto them. Whosoeuer putteth a waye his wife & marryeth another, breaketh the wedlocke to herwarde. And yf a woma̅ forsake her hus band and be maryed to another: she cōmyt tethe aduoutrye. And they brought chyl dren to hym, that he shoulde touche them. And hys disceples rebuked thoose that brought them. When Jesus sawe that, he was displeased and sayde to them: Suf fre the chyldren to come vnto me, & forbyd thē not. For of such is ỹ kingdom of God. Verelye I saye vnto you whosoeuer shall not receaue the kingdom of God as a chil de, he shal not enter therin. And he toke thē vp in his armes, & put his hādes vpō thē, and blessed them.

* And when he was come into the way, ther came one running and kneled to yim, & asked hi: good Master, what shal I do: that I maye enherett eternall lyfe? Jesus sayde to hym: why calleste thou me good? There is no man good but one, whyche is god. Thou knowest the cōmaūdementes: breake not matrymony: kyll not: steale not, bere no false wytnes: defraude no mā: ho noure thy father & mother. He answered & sayde to hym master al these I haue obser ued frō my youth. Jesus behold him, & had a fauour to hym & sayd vnto him: one thin ge is lackig vnto ỹ Go** & sel al that thou hast, and geue to the poore & thou shalt ha ue treasure in heuen & come & folowe me, & take vp the crosse. But he was discumfor ted with that saying, & went away mourni ge, for he had greate possessions.

And Jesus looked round about, & sayd vnto his disciples: what an hard thig is it for thē ỹ haue ryches, to entre into the king dō of God. And his dysceples were asto nyed at hys wordes. But Jesus answered againe & said vnto thē: childzen how herde is it for thē, ỹ trust in rychesse, to entre in to the kyndom of God? It is easyer for a ca mel to go thorowe the eye of an nedle, then for a ryche man to entre into the kyngdom of god. And they were astonied out of mea sure, sayinge betwene thē selues: who then can be saued? Jesus loked vpō thē, & said: with men it is vnpossible, but not w̄ god: for wyth god al thynges are possyble.

And Peter beganne to say vnto him: Lo, we haue forsaken all, and haue folowed the. Jesus answered & sayde: Verely I say vnto you, ther is no mā that forsaketh hou se, or brethren, or systers, or father, or mo ther, or wyfe, other chyldren, or landes for my sake and the gospelles, whych shal not receaue an hundred foolde nowe in this li fe: houses and brethren, and systers, & mo thers, and chyldren, and landes with perse cutions: and in the worlde to come, eternal lyfe. Many ỹ are fyrst, shalbe last, & ỹ last, fyrst. And they were in the waye goyng vp to Jerusalem. And Jesus went before thē: and they were amased, & as they folowed, were afrayde.

And Jesus toke the.xii. agayne, & began to tel them what thynges shuld happē vn to him. * Beholde we go vp to Jerusalem, and the sonne of man shalbe deliuered vn to ỹ hie prestes and vnto the Scribes: and they shall condempne him to deethe, & shall delyuer him to the gentylles: and they shal mocke him, and scourge him & spytt vpon hym, and kyll hym. And the thyrde daye he shall ryse agayne.

And then James and John the sōnes of zebede came vnto him, saying: Master: we wold that thou shuldest do for vs whatso euer we desyre. He sayde vnto them: what wold ye I shuld do vnto you? They said to him: graunt vnto vs that we maye sit one on thy ryght hande, & the other on thy lyfte hād, in thy glory. But Jesus said vnto thē. Ye wot not what ye aske. Cā ye dryncke of the cup that I shal dryncke of, and be bap tised in the baptime that I shalbe baptised in? And they sayde vnto hym: that we can. Jesus sayde vnto them: ye shal dzincke of the cup that I shall dryncke of & be bapty sed w̄ the baptyme that I shalbe baptised in: but to sit on my ryght hand and on my lyfte hande is not myne to geue, but to thē for whom it is prepared.

* And when the.x. herd that, they begā to disdayne at James & John. But Jesus cal led them vnto him, & sayde to them: ye kno we ỹ they which seme to beare rule among the gentils, raigne as lordes ouer thē. And they that be greate amonge them, exercyse auctoryte ouer thē. So shal it not be amō ge you, but whosoeuer of you wilbe greate amōg you, shalbe your minister. And who soeuer wilbe chefe, shalbe seruaūt vnto al For cuē the sonne of mā came not to be mi nistred vnto: but to minister, & to geue his lyfe for the redemption of many.

And they came to Hiericho. * And as he wēt oute of Hiericho wyth his disciples, & a great nombre of people: Barthymeus ỹ sonne of Thimeus which was blynde, sate by the hye wayes syde beggynge. And whē he heard that it was Jesus of Nazareth, he beganne to crye and to saye: Jesus thee sonne of Dauid, haue mercye on me. And many rebuked hym, that he shoulde holde hys peace. But he cryed thee moze a grea te deale, thou sonne of Dauid haue mercy on me. And Jesus stode styll, and commaū ded hym to be called. And they called thee blynde, sayinge vnto hym: Be yf good cō forte: ryse, he calleth the. And he threwe a way hys clooke, and rose and came to Je sus. And Jesus answered, & saide vnto hi: What wylt thou that I do vnto thee? The blynd

blind sayd vnto him: Master, that I might se. Jesus sayde vnto hym: go thy way, thy faith hath saued ỹ. And by & by he receaued his sight, and folowed Jesus in the waye.

The Notes.

a* So sel al ỹ hast/that is pluck thy herte from al that ỹ doest possesse, & so forsake them wt al thy heartc so that in thy mynde thou sell them, and be readie also in deade to sel them yf the necessitie of thy neighbour requere it. The affecte and truste in thynges possessed muste we euer renounce or elles are we not perfect as Mat. xix. b

¶ Christ rideth to Jerusalem. The figge tree dryeth vp. The biers and sellers are cast out of the temple. The Pharises question with christe.

The. xi. Chapter.

Mat. xxi. a. Luke. xix. c. AND when they came nye to Jerusalem vnto Bethphage and Bethanye, besides mount Olyuete, he sente forthe two of hys dyscyples, and sayd vnto them: Go youre wayes into the towne that is ouer agaynst you. And as sone as ye be entred in to it, ye shall fynde a coolt, bounde, whereon neuer man sate: lose hym and bryng hym. And yf eny man saye vn to you: why do ye so? Saye that the lord hath neade of hym: and streyghte way he wil sende hym hydder. And they wente their waye & founde a coolte tyed by the doze without in a place where two wayes met, & they losed hym. And dyuers of them that stode there, sayde vnto them: * what do ye loosing thee coolte? And they sayde vnto them euen as Jesus had commaunded thē. And they let them go. And they brought ỹ coolte to Jesus, and caste theyr garmentes on him: & he sate vpō him. And manye spredde their garmētes in ỹ way. Other cut downe braunches of the trees, & strawed thē in the waye. And they that went before and they that folowed, cryed sayinge: a* Hosanna: blessed be he that commeth in the name of the Lorde. Blessed be thee kyngdome that commeth in the name of hym that is Lord of oure father Dauid: Hosanna in thee hyeste.

Iohan. xii. b.

And the Lord entred into Jerusalē & into the tēple. And when he had loked round about vpō al thinges, & how thee euen tyde was come, he went oute vnto Bethany, wt the twelue. And on the morowe when they were come out frō Bethany, he hungred, & spied a b* figge tree a farre of hauinge leues, & wēt to se whether he myght find eny thing theron. But when he came therto, he found nothynge but leues: for the tyme of figges was not yet. And Jesus answered and sayd to it: neuer man eate frute of thee here after whyl the worlde stādeth. And his dyscypples hearde it.

And they came to Jerusalem. And Jesus went into the temple, and beganne to caste out the sellers and byers in the temple, and ouerthrewe the tables of the moneye chaūgers, and the stoles of them that solde doues: and wolde not suffre that eny man caryed a vessell thorow the tēple. And he taught sayinge vnto them, * is it not written: Esay. lvi. my house shalbe called the house of prayer vnto al nations? But ye haue made it a dē of theues.

And the Scribes and hye preastes hearde it and sought howe to destroye him. For they feared him, because all the people marueled at his doctrine. And whē cuē was come, he went out of ỹ citie. * And in ỹ morni- Mat. xxi. ge as they passed by, they saw ỹ figge tree dryed vp by the rotes. And peter remēbred & sayde vnto him: master, beholde, ỹ figge tree which thou cursedest, is widred away. And Jesus answered & said vnto thē: haue cōfydens in god. + Verely I saye vnto you, ỹ whosoeuer shall say vnto thys moūtayne take awaye thy selfe, & cast thy selfe into the see and shall not wauer in hys herte, but shall beleue those thynges which he sayeth shall come to passe, what soeuer he sayeth, shalbe done to him. Therfore I say vnto you. ‡ whatsoeuer ye desyre when ye pray, beleue ỹ ye shal haue it, & it shalbe done vnto you. And when ye stand and pray, forgeue, yf ye haue eny thyng agaynste eny mā: ỹ your father also which is in heue, may forgeue you your trespases.

Mat. xxi. Iohan. xiv.

And they came agayne to Jerusalem. ‡ Luke. xx. And as he walked i ỹ tēple, ther came to hi the hye preastes, & ỹ Scribes, & the elders, & sayde vnto hym: by what auctozite doest ỹ these thynges? and who gaue the this auctozite, to do these thinges? Jesus āswered & said vnto them: I wil also aske of you a certayne thynge & answere ye me: & I wyl tel you by what auctozyte I do these thynges. The baptime of John, was it from heuen or * of men? Answere me. And they thoughte in thē selues sayinge: yf we shall say frō heuen: he wyl saye, why then dyd ye not

not beleue hi? but yf we shal say, of mē: then feare we ỹ people. For al men counted John, that he was a verie Prophete. And they answered & sayde vnto Jesu: we cannot tel. And Jesus answered, and sayd vnto them: neither wyl I tel you by what auctozite I do these tynges.

The Notes.

a* Hosanna loke in Mat. xxi. b
b* Figge tree loke in Mat. xxi. b
c* Of men or of heuen/loke Mat. xxi. c

¶ The vineyarde is let oute. Geue to Cesar that belongeth to Cesar. Of the Saduces, of the doctors of lawe, ypocrytes must be eschewed. the offerīg of the poore wedowe.

The. xii. Chapter.

Esay. v. a. Mat. xxi. c. Luke. xx. a. AND he begā to speake vnto thē in similitudes. A certayne mā plāted a vyneyard, & cōpassed it wt an hedge & ordeined a wine presse, & bylt a towre in it. And let it oute to hire vnto husbādmē, & went into a straūg coūtre. And whē the tyme was come, he sente to ỹ tenaūtes a seruaūt, ỹ he might receaue of ỹ tenaūtes of the frute of the vineyarde. And thei caught him & bet hi, & sēt hi againe emptye. And moreouer he sente vnto thē another seruaūt, & at hi thei cast stones & brake his heed, & sent him agayne al to reuyled. And agayne he sent another, & him they kylled: & many other, betynge some and kyllynge some.

Yet had he one sonne whō he loued tenderly, him also he sente at ỹ last vnto thē sayīg they wil feare my sōne. ‡ But ỹ tenaūtes said amōgest thē selues: this is ỹ heire: come let vs kil him & ỹ inheritaūce shalbe ours. And they toke hi & kylled him, & cast hi out of ỹ vyneyarde. What shal then the Lord of the vyneyarde do? He wil come and destroye the tenātes, & let out ỹ vyneyard to other. Haue ye not redde this scrypture? * The stone which the bylders did refuse, is made the chefe stone in ỹ cozner: thys was done of thee lord, and is meruelous in our eyes. And thei went about to take him, but thei feared the people. For they perceaued that he spake that symylytude against them. And they left him and went their waye.

Luke. xx. Mat. xxi. Psal. cxviii. b Mat. xxi. b Luke. xx. b

* And they sent vnto hi certaine of the pharises wt Herodes seruaūtes, to take hi in his wordes. And assone as they were come they sayde vnto him: master we know that ỹ art true, & carest for nomā: for thou considerest not ỹ degre of men but teachest the way of God trulye: Is it lawful to pay tribute to Cesar, or not? Ought we to geue, or ought we not to geue? He vnderstode their simulation & said vnto them. Why tempt ye me? Bryge me a peny, that I mate se it. And they brought. And he said vnto thē: whose is thys ymage and superscrypcyon? And they sayd vnto him, Cesars. And Jesus answered and sayd vnto them: ‡ Thē geue to Cesar that which belōgeth to Cesar: and to god, that which perteineth to god. And they merueiled at hym.

Rom. xiii. b math. xxii. c

Then came ỹ Saduces vnto hi, which say, ther is no resurrection. And they asked him saying: ‡ Master, Moses wrote vnto vs yf any mans brother dye, & leue hys wyfe behid hym, and leue no chyldre: that then his brother shuld take his wyfe, and reyse vp seed vnto his brother. There were seuen brethren: & the fyrste toke a wife, & when he died left no seed behind him. And ỹ second toke hir, & dyed: nether left eny seed. And the third lykewyse. And seuē had her & lefte no seed behind thē. Last of al the wife dyed also. In the resurrectiō then whē they shal ryse againe: whose wife shal she be of thē? For seuen had her to wife. Jesus answered & said vnto them: Ar ye not therfore deceaued & vnderstande not the scryptures, nether the power of god? For when they shal rise againe frō deeth, they neyther mary nor ar maried: but are as thee angels which ar in heuen. As touchyng the deed, that they shal rise agayne: haue ye not redde in the boke of Moses, howe in the bushe God spake vnto hi sayinge: ‡ I am the god of Abrahā and god of Isaac, & the god of Jacob? He is not ỹ god of the deed, but the god of the lyuinge. Ye are therfore greatly deceaued.

Mat. xxii. b Exodi. iii. b Mat. xxii. c Exodi. xx. a Deute. vi. a

* And ther came one of ỹ Scribes that had herd them in disputing together, & perceaued that he had answered them wel, & asked him: which is ỹ fyrst of al the cōmaūdementes? Jesus āswered him: the fyrst of all ỹ cōmaūdementes is. Heare Israel: * The lord god, is one lord. And thou shalt loue the Lord thy god wt al thy hert, & with al thy soule, and wyth al thy

thy mynd, & with all thy strength. Thys
is the first cōmaundemēt. And the secōd
is lyke vnto this: *Thou shalt loue thy (Leuit.xix.d math.xxii.d Rom.xiii.c Gala.v.c.)
neyghbour as thy self. There is none o-
ther cōmaūdement greater then these.

And the Scrybe sayd vnto him: well
master, thou hast said the truth, that ther
is one God and that ther is none but he.
And to loue him withal ẏ hert, & withall
the mind & withal the soule, & withal the
strength: & to loue a mās neyghbour as
him self, is a greater thing then al burnt
offeringes & sacrifices. And whē Jesus
saw that he answered discretly, he sayde
vnto him: a* Thou art not farre frō the
kingdom of God. And nomā after that
durst aske hym any questyon.

And Jesus answered & said, teaching
in the temple: how say the Scrybes that
D Christ is ẏ sonne of Dauid? for Dauid
him self inspyred with ẏ holi goost, said:
The Lord sayd to my Lorde, syt on my
ryght hand b* tyl J make thyne enemy-
es thy fote stole. Then Dauid him selfe
calleth hym Lord: and by what meanes
is he then hys sonne? And moche people
hearde hym gladly.

And he sayd vnto thē in his doctrine:
beware of ẏ Scribes which loue to goo
in lōge clothing, and loue salutacions in
thee market places, and the chefe seates
in the sinagoges, and to syt in the vpper
most rowmes at feastes, & deuoure wy-
dowes houses, & that vnder a coloure of
longe praying. These shal receaue grea
ter dampnatyon.

✠ And Jesus sat ouer agaynst the trea
sury, & beheld how the people put money
into the treasurye. And many that were
ryche cast in moch. And ther came a cer-
tayne poore wydowe, & she threw in two
mytes, whych make a farthinge. And he
called vnto hym his disciples & sayd vn
to thē: Verely J saye vnto you, that this
poore wydowe hath cast more in, then al
they which haue cast into the treasurye.
For they all dyd caste in of theyr super-
fluyte: but she of her pouerte, dyd cast in
al that she had, euen al her lyuinge. ✠

The Notes

a* Thou art not farre frō the kingdom of God, that is, thou hast the true knowledge of the law & lackest nothing but fayth & trust in me, by whych onely cometh euerlastyng lyfe.

b* Tyl J make thyne enemyes thy fote stole &c, Loke in Math, xxii, d

¶ The ende of the worlde, the daye & the houre is vnknowen.

The. xiii. Chapter. ✠

AND as he wēt out of the tē- A
ple, one of his disciples said
vnto hym: Master, se what (mat.xxiiii Luke.xxi)
stones, & what bildinges ar
here. And Jesus answered &
sayd vnto him: Seyst thou these greate
byldinges? Ther shal not be left one sto
ne vpō another, that shall not be throwē
downe. And as he sate on mount Oliuete
ouer against the temple, Peter, & James
and John, and Andrew asked him secret
ly: tel vs, whē shal these thinges be? And
what is the sygne when al these thynges
shalbe fulfylled? And Jesus answered
them, and began to saye: *take hede lest (mat.xxiiii luke.xxi)
any man deceaue you. For many shal co
me in my name saying: J am christ, and
shal deceaue many.

When ye shal heare of warre & tydin-
ges of warre, be ye not troubled. For
soch thinges must nedes be. But ẏ ende
is not yet. For there shal nation aryse a-
gaynst nacion, & kingdom against king
dom. And ther shalbe erthquakes in all
quarters, & famishmente and troubles. B
These are the beginninge of sorowes.* (John.xvi)
But take ye hede to your selues. For
they shal bringe you vp to the coūsels &
into the synagoges, & ye shalbe beatē: ye
and shalbe brought before rulers & kin-
ges for my sake for a testimoniall vnto
them. And the Gospel must fyrst be pub
lyshed among all natyons.

‡ But whē thei leade you & present you (Math.x Luke.xii)
take no thought afore hād what ye shal
saye nether ymagion: but whatsoeuer is
geuen you at ẏ same tyme, ẏ speake. For
it shal not be ye that shal speake, but the
holy goost. Yea & ẏ brother shal deliuer
ẏ brother to death, & the father the sonne
& the childrē shal ryse agaynste their fa-
thers & mothers, & shal put thē to death
And ye shalbe hated of al mē for my na-
mes sake. But who soeuer shall endure
vnto the ende, the same shalbe safe.

‡ Moreouer whē ye se the abhominati (mat.xxiiii.b Luke.xxi.b Dan.ix.f)
on ẏ betokeneth desolatiō, wherof is spo
kē by Daniel the prophet, stand wher it
ought not, let him that redeth vnderstād

Then let thē ẏ be in Jury, fle to the mouñ
taynes. And let him ẏ is on the housetop
not descend downe into the house, nether
entre therin, to fetch eny thing out of his
house. And let him ẏ is in ẏ feld, not tur-
ne back agayne vnto the thinges whych
he left behind him for to take his clothes
with him. Wo shalbe then to thē that ar
with chyld, & to thē that geue sucke in
those dayes. But pray, a* that your fligh
te be not in the winter. For ther shalbe in
those dayes soche tribulatiō, as was not
frō the beginnig of creatures which god
created vnto thys tyme, neyther shalbe.
And except ẏ the Lord shuld shorten tho
se dayes, no mā shuld be saued. But for
the electes sake, which he hath chosen, he
hath shortened those dayes.

C *And then, yf any mā saye to you: lo,
here is Christe: lo, he is there, beleue not. (mat.xxiiii.b Luke.xvii.e)
For false Christes shal ryse, & false Pro
phethes, & shall shewe myracles & won-
ders, to deceaue yf it were possible, euē ẏ
electe. But take ye hede: beholde, J haue
shewed you al thinges before.

*Moreouer in those dayes, after that (mat.xxiiii.c Luke.xxi.c)
tribulatiō the sunne shal were darcke, &
the mone shal not geue her light, and the
starres of heauen shal fal: & the powers
which are in heuen shal moue. And then
shal they se the sonne of man cominge in
the cloudes, with great power and glory
And then shal he sende his angelles, and
shal gather together his elect frō ẏ fow-
re wyndes, and from the one ende of the
world to the other.

Learne a similitude of ẏ fyg tree, whē
D his brāches ar yet tēder, & hath brought
forth leues, ye know that sōmer is neare
So in like maner whē ye se these thīges
come to passe: vnderstand, ẏ it is nye euē
at the dores. Verely J say vnto you, that
this generatiō shal not passe, til these thī
ges be done. Heuē & erth shall passe, but
my wordes shal not passe. But of ẏ day
& the houre knoweth noman: no not thee
angels which ar in heauē: b* neyther the
sonne him self: saue the father only.

Take hede, watch & pray. for ye know
not whē the tyme is. As a man whych is
gone into a straūge coūtrey, & hath lefte
his house, & geuē auctorite to his seruaū
tis, & to euery mā his worke, & cōmaun-
ded the porter to watche. Watche therfo
re, for ye know not whē the master of the
house wyl come, whether at euen or mid
night, whether at the cock crowing or in
the dauning: leste yf he come sodenly he
shuld fynd you sleping. And that J say
vnto you, J say vnto al men, watche.

The Notes

a* That your flight be not in the winter, loke in Math, xxiiii, b

b* Neyther the sonne hym selfe &c, As cōcerning his mānhode he was lesse thē hys father/ & therfore knew it not/ al thoughe by hys godhed he knew it

¶ Mary Magdalen anoynteth Christ. The ester lambe is eaten. Christ is takē. Peter denieth him wyth many other thinges that were demaunded of Christ.

The. xiiii. Chapter. ✠

AFter two daies folowed E-
ster, and the dayes of swete A
bred. And the hye prestes & (mat.xxvi.a Luke.xx.a)
the Scrybes sought mea-
nes howe they mighte take
hym by craft and put him to death. But
they sayd: not in the feast daye, leest any
busynes aryse among the people.

‡ Whē he was in Bethania, in ẏ house (mat.xxvi.a John.xii.a)
of Simō the leper, euē as he sate at mea
te, ther came a womā hauing an alaba-
ster boxe of oyntmēt called narde, ẏ was
pure & costly: & she brake the boxe & pow
red it on his head. And ther were some ẏ
were not cōtent in them selues, & sayde:
what neded this waste of ointment? For
it might haue bene solde for more thē. iii
hundred pens & bene geuē vnto ẏ poore
And they grudged agaynst her.

And Jesus sayd, let her be in rest, why
trouble ye her? She hathe done a good
worke on me. For ye shal haue poore wt
you all wayes: & when soeuer ye wyll ye
may do thē good: but me ye shal not ha-
ue al wayes. She hath done ẏ she could
she came afore hand to anoynt my body
to hys burying warde. Verely J say vn
to you: wheresoeuer thys gospell shal be
preached thorow out the whole worlde:
this also that she hath done, shalbe reher
sed in remembraunce of her.

‡ And Judas Jscarioth, one of the. xii. B
wēt away vnto the hye prestes, to betray (mat.xxvi.b luke.xxii.a)
him vnto thē. When they herd that, they
were glad, & promised that they wold ge
ue him money. And he soughte, howe he
might conueniently betraye hym.

And the fyrst day of swete bred, when men offer the paschal lambe, his disciples sayd vnto him: wher wilt thou ye we go & prepare, that thou mayst eate the ester lambe? And he sēt forth two of hys disciples and sayd vnto them. Go ye into the citie and ther shall a mā mete you bearinge a pitcher of water, folow hi. And whether soeuer he goeth in, say ye to the good mā of ꝑ house, the master asketh wher is the geest chāber, wher I shal eate the ester lambe with my disciples. And he wyll shewe you a greate parlour, paued & prepared: there make readye for vs. And his disciples went forth & came to the cytie & found as he had sayd vnto thē: & made readye the Ester lambe.

¶ mat.xxvi.b. Luke.xxii.b Joh.xiii.c

‡ And at euē he came with the.xii. And as they sate at boȝde & ate, Jesus sayde: Verely I saye vnto you: that one of you shall betraye me whiche eateth with me. And they beganne to mourne, and to say to hym one by one: is it I? And another sayd: it is I? He answered & sayde vnto them: It is one of the.xii. & the same dyppeth with me in the platter. The sōne of man goeth, as it is written of hym: but wo be to that man, by whom the sonne of man is betrayed. Good were it for hym: yf that man had neuer bene borne.

And as they ate, Jesus toke bred, blessed & brake & gaue to them & said: Take eate, this is my body. And he toke ꝑ cup, gaue thankes, & gaue it to thē, & they all dranke of it. And he said vnto thē: This is my bloud of the newe Testamēt why che is shed for many. Verely I say vnto you: I wyl drinke nomore of this frute of the vyne, vntyll that daye, that I drinke it new in the kyngdome of God. And when they had sayde grace: they wēt out to mount Olyucte.

And Jesus said vnto thē: All ye shalbe offended thysnyght. For it is writtē: I wyll smyte the shepeherde, & the shepe shalbe scattered. But after ꝑ I am ryssen agayne, I wyll go into Galile before you. ‡ Peter sayde vnto him. And though all mē should be offended, yet wol de not I. And Jesus sayd vnto him. Verely I say vnto the, this daye euē in this night before ꝑ cock crowe twyse, ꝑ shalt denye me thryse. And he spake boldlyer:

mat.xxvi.c luke.xxii.d Joh.xiii.d

no, yf I should dye with the, I will not denye the. Lyke wyse also sayd they all. D mat.xxvi.

‡ And they came into a place named Gethsemani. And he said to his disciples Syt ye here whyl I go apart and pray. And he toke wyth hym Peter, James & John, & he began to wax abashed, & to be in an agony & sayd vnto thē: My soule is very heuy euē vnto the death, tarye here & watch. And he went forth a lyttle & fell downe on the groūde & prayed, ꝑ yf it were possible, ꝑ houre might passe frō him. And he sayd: ‡ Abba father all thinges are possible vnto the take away this cup frō me. Neuertheles not ꝑ I wyll but that thou wylt, be done. mat.xxvi. Luke.xxii.

And he came & found them sleping, & sayd to Peter: Simō slepest thou? Coudest not thou watch with me one houre? watch ye, & praye leest ye enter into temptatiō, the spyrite is ready, but the flesshe is weeke. And agayne he wēt away & prayde & spake ꝑ same wordes. And he returned & found thē a slepe agayn for their eyes were heuy: neither wist they what to answere him. And he came the thyrd time & sayd vnto thē: slepe a ✶ rest forth, & take your ease, it is ynough. The houre is come, behold ꝑ sōne of mā shalbe delyuered into ꝑ hādes of synners. Ryse vp, let vs go. Lo he that betrayeth me, is at hande. a Matt. xxvi.f ex Psal. xl. Luke.xxii.g

And immediatly whyl he yet spake, came Judas one of the twelue, & wt hym a great nōber of people wyth swerdes & staues frō the hye Prestes & Scrybes & elders. And he that betrayed him had geuen them a general token saying: whosoeuer I do kysse, he it is: take him & leade hi away warely. And as sone as he was come, he wēt strayght way to hym, & said vnto hym: master, master, & kyssed hym. And they layd theyr hādes on hym, & toke hym. And one of them ꝑ stode by, drue out a swearde, and smote a seruaunte of the hye Preste, and cut of hys eare. mat.xxvi.f

And Jesus answered & sayd vnto thē: ye be come out as vnto a theefe wt swerdes & with staues, for to take me. I was dayly wt you in the tēple teachinge, & ye toke me not: but ꝑ the scriptures should be fulfilled. And they al forsoke hym & ran away. And ther folowed him a certayne ponge mā, clothed in lynnē vpō ȳ bare, & they

the ponge men caught him, & he left hys lynnē, & fled frō thē naked. ‡ And thei led Jesus away to ꝑ hyest pryeste of all, & to him came al ꝑ hye prestes, & the elders, & the Scribes. And Peter folowed him a great way of euen into the pallys of the hye pryeste, & sate with the seruaūtes, and warmed him selfe at the fyre. E mat.xxvi.g Luke.xxii.g

And the hye Prestes & all the councel sought for witnes agaynst Jesu, to put hym to death & foūd none. Yet many bare false witnes agaist hym, but their witnes agreed not together. And ther arose certayn & brought false witnes agaynst him saying. We herde him saye: I wyll destroy this tēple made with hādes, and with in thre dayes I wyl bylde another, made wythoute handes. But theyr wytnes agreed not together. I mat.xxvi.a Luke.xxii.a Joh.xviii.c

And the hyest pryeste stode vp amōgest thē, & asked Jesus saying: ānswerest thou nothing? Howe is it that these bare wytnes agaynst ȳ? And he held his peace, & ānswered nothing. Agayn ꝑ hyest Preste asked him & sayd vnto him: Art ꝑ christ the sonne of the blessed? And Jesus said I am. ‡ And ye shal se ꝑ sonne of mā syt on the right hande of power, & come in ꝑ cloudes of heuē. Thē the hiest prest rēt his clothes & said: what nede we any further of wytnes? Ye haue heard blaspheme, what thinke ye? And thei al gaue sentence that he was worthy of death. And some begā to spit at him, & to couer hys face, & to beate him with fistes, & to saye vnto him, arede vnto vs. And the seruātes bofeted hym on the face. mat.xxvi.g Luke.xxii.g

And as Peter was beneeth in the pallys, ther came one of ꝑ wēches of ꝑ hieste pryeste: & ‡ whē she saw Peter warminge him selfe, she loked on hym, & sayd: wast not thou also with Jesus of Nazareth? And he denyed it saying: I know hi not nether wot I what thou sayeste. And he wēt out into the porche, & the cock crewe. And a damsel saw him: & agayne began to saye to thē that stode by, this is one of thē. And he denyed it agayne. And anone after, they ꝑ stode by, sayd agayne to Peter: surely thou art one of them, for ȳ arte of Galile, & thy speach agreeth therto. And he began to curse and to sweare sayinge: I know not thys mā of whō ye mat.xxvi.g luke.xxii.f Joh.xviii.e

speake. And agayne the cock crewe, ‡ & Peter remembred the wōrde that Jesus sayde vnto hym, before thee cocke crowe twyse, thou shalte denye me thryse, & began to wepe. mat.xxvi.g Luke.xxii.g

¶ The Passyon of Christ. Of hys death and burayll.

The.xv. Chapter.

AND anone in the dawninge the hye Prestes held coūsell with the elders & the Scribes, & the whole cōgregatiō & bounde Jesus & ledde hym away and deliuered hym to Pilate. And Pylate asked hym: art thou the kyng of the Jewes? And he answered & sayd vn to him: thou sayest it. And the hie prestes accused him of many thinges. Wherfore Pylate asked hym agayne sayinge: ✶ Answerest thou nothing? Beholde howe manye thinges they laye too thy charge. Jesus yet answered neuer a worde, so ꝑ Pylate merueled. I mat.xxvii.a Luke.xxiii.a Joh.xviii.e

At that feast Pylate was wont to delyuer at their pleasure a presoner: whom soeuer they wolde desyre. And ther was one named Barrabas, whych lay boūde wt thē that made insurrectiō, & in ꝑ insurrection cōmitted murther. And thee people called vnto him, & began to desyre according as he had euer done vnto them. Pylate answered them & sayd: Wyll ye that I lowse vnto you the king of ꝑ Jewes? For he knew ȳ the hye prestes had deliuered him of enuy. But ꝑ hie prestes had moued the people ꝑ he should rather delyuer Barrabas vnto them. mat.xxvii.b Luke.xxiii.b

And Pylate answered agayne, & said vnto thē: ‡ What wyll ye then that I do wyth hym whō ye cal the kyng of ꝑ Jewes? And they cryed agayne: Crucifye him. Pilate sayde vnto thē: What euyll hath he done? And they cryed the moare feruētlye: Crucifye hym. And so Pylate wylling to content the people lowsed thē Barrabas, and deliuered Jesus whē he had scourged him, for to be crucified. mat.xxvii.b Luke.xxiii.c

And the soudiars led him away into ꝑ cōme hal, and called together the whole multitude, & they clothed him with purple, & they platted a crowne of thornes & crowned him withal, and begā to salute hym. Hayle Kynge of the Jewes. And B

they smote him on the head with a rede, & spat vpon him, & worshipped hym.

And whē they had mocked hym, they toke the purple of him, & put his own clothes on him & ledde him oute, to crucifye hym. ‡ And they cōpelled one that passed by, called Simō of Cyrene (which came out of the felde, & was father of Alexander and Rufus) to beare his crosse. And they brought hym to a place named Golgotha (which is by interpretatiō, the place of dead mens scoulles) and they gaue him to drinke, wyne mingled with myrre but he receaued it not.

And whē they had crucified him, they parted his garmētes, castinge lottes for thē, what euery man shulde haue. And it was about ỹ thyrd houre, & they crucified hym. And thee tytle of hys cause was writtē: The kyng of ỹ Iewes. And they crucified wt hym .ii. theues: the one on ỹ right hād, & the other on his left. And the scripture was fulfilled which sayth: & he was counted among the wycked.

‡ And they that wēt by rayled on him: wagging their heades & saying: A wzet che, that destroyest the tēple, & buildest it in thze dayes: saue thy self, & come down frō the crosse. Lykewyse also mocked hi the hye Prestes among thē selues wyth the Scrybes & sayd, he saued other men hym self he cannot saue. Let Christe the kyng of Israell now descende from the crosse, that we maye se and beleue. And they that were crucified wyth hym, checked hym also.

And when thee syxte houre was come darkenes arose ouer al the erth vntyll ỹ nynthe houre. And at ỹ nynth houre Jesus cried with a loude voyce saying: Eloi, Eloi, lamaasbathani whiche is yt it be interpzeted: ‡ my god, my god, why hast thou forsake me. And some of thē ỹ stode by, whē they heard that, sayd: beholde he calleth for Helias. And one ran & filled a sponge ful of vyneger, & putt it on a rede, & gaue him to drinke, sayinge: let hym alone, let vs se whether Helias wyl come and take hym downe.

But Jesus cryed wyth a loude voyce & gaue vp the goost. And * the valeye of the tēple dyd rēt in two peces, frō thee toppe to ỹ bottome. And whē the Cēturion which stode before him, saw ỹ he so cryed & gaue vp the goost, he sayd: truly this mā was ỹ sonne of god. There were also wemē a good way of beholdig him amōg whō was Mary Magdalen and Mary the mother of James the lytle, & of Joses, & Mary Salome: wyche also whē he was in Galile, folowed him & ministred vnto hym, & manye other wemen which came vp with him vnto Jerusalē

And now whē night was come (because it was the eue that goeth before ỹ Sabboth) Joseph of Arimathia a noble counsellour wyche also loked for the kingdō of God, came & went in boldly vnto Pilate, & begged the body of Jesu. And Pilate merueled that he was already dead, & called vnto him the Cēturion, & asked of him, whether he had ben any whyle dead And when he knew the truth of ỹ ‡ Cēturiō, he gaue ỹ body to Joseph. And he bought a lynnē cloth, & toke him down, & wrapped him in ỹ lynnē cloth, & layd him in a tombe that was hewen out of the sepulcre. And Mary Magdalen, & Mary Joses beheld where he was layde. ✠

The Notes

a* The vayle of the tēple rent in .ii. peces &c, Thys vayle was a certen cloth that hanged in the tēple deuyding: the most holy place frō ỹ rest of the tēple, as our clothe that is hanged vp in lent / deuydeth the auter frō the rest of the church, The rentyng of which vayle signified that the shadowes of Moses lawe shuld banishe awaye at the florishing lyght of the Gospell,

¶ Christ is ryzen agayne and appered to thee Apostles to whom he committeth the preachīg of the Gospell.

The .xvi. Chapter ✠

And when the Saboth day was past, Mary Magdalē & Mary Jacobi, & Salome boughte odoures, that they might come & anoynt hym. And early in the mozning the nexte daye after the Saboth daye, they came vnto the sepulcre, when the sunne was ryzen. And they sayde one to another: who shal rolle vs awaye thee stone from thee doze of thee sepulcre? And when they loked, they saw how ỹ stone was rolled away: for it was a verye greate one. And they went into the sepulcre, and sawe a younge man syttinge on the ryghte syde, clothed in a longe whyte garmēt, and they were abashed

abashed. ‡ And he sayde vnto thē, be not afrayed: ye seke Jesus of Nazareth, which was crucifyed. He is ryzen he is not here. Behold ỹ place, wher they put him. But go your waye, & tell his disciples, & namely Peter: he wyl go before you into Galile: there shal ye se hym, as he said vnto you. ✠ And they went out quickelye & fled frō the sepulcre. For they trembled & were amased. Neither sayd they any thīge to any mā, for they were afrayed.

✠ When Jesus was ryzen the mozow after the Saboth daye, he apered fyrste to Mary Magdalen, out of whō he cast seuē deuyls. And she went & tolde them that were wyth hym, as they mourned & wepte. And though they herde ỹ he was alyue & had appered to her, yet they beleued it not. After ỹ he appered vnto two of thē in a straūge fygure, as they walked & wente into the countrey. And they went & tolde it to the remnaūt. And they beleued them neyther. ✠

✠ After ỹ he appered vnto thee eleuen as they sate at meat: & cast in theyr teth their vnbelefe & hardnes of hert: because they beleued not thē which had sene him after his resurrectiō. And he sayde vnto thē: a Go ye into all the worlde, & preache the glad tidinges to al creatures, he that beleueth and is baptysed, shalbe saued. But he ỹ beleueth not, shalbe dampned.

And these thinges shall folowe thē ỹ beleue. In my name they shal caste oute deuyls, & shal speake with newe tōges, & shal kyll serpentes. And yf they drinke any deadly thing, it shal not hurte them. They shal laye theyr hādes on the sicke, and they shall recouer.

So then when the Lord had spoken vnto them, he was receaued into heauen and sate hym downe on the ryght hande of God. And they went forth, & preached euery where. And the Lord wroughte wt them, & confyrmed the worde with myracles that folowed. ✠

¶ The ende of the Gospel of S. Marke.

The Gospel of S. Luke.

FOr as moch as many haue take in hād to cōpyle a treatyse of those thinges, which ar surely knowē amōg vs, euē as they declared thē vn to vs, which frō the beginning sawe thē theyr selues, & were mynisters at the doynge: I determined also as soone as I had searched oute diligently all thinges frō the beginning, ỹ then I wolde wryte vnto ỹ, good Theophilus: ỹ ỹ myghtest know the certente of thole thinges wher of thou arte informed.

¶ The cōceptiō & byzth of John the baptist. The cōceptiō of Christ. The thankful songes of Mary and Zachary

The .i. Chapter.

THer was in the dayes of Herode the king of Jury a certayne prest named Zacharias, of ỹ course of Abia. And hys wife was of the daughters of Aarō: & her name was Elizabeth Both were perfecte before God, & walked in al the lawes & ordinaunces of the Lord, that noo man coulde fynde faute wyth them. And they had no chylde, because that Elizabeth was barren & both were well stryken in age.

And it came to passe, as he executed ỹ Prestes office before God, as his course came (accordīg to the custume of ỹ Prestes office) hys lot was to burne incense And he went into the tēple of the lorde. & the whole multitude of the people were without in prayer whyle the incense was a burninge. And there appered vnto hym an Angel of the Lorde standinge on the right syde of the aulter of incense. And when Zacharias sawe hym, he was abashed, & feare came on hym.

And the angel sayde vnto hym: feare not Zachary, for thy prayer is heard: * And thy wyfe Elizabeth shal beare thee a sonne, & thou shalt cal his name John, & thou shalt haue ioye & gladnes, & many shall reioyce at his byzth. For he shall be great in ỹ sight of the lord, & shal neither

shalbe fylled w̄ ye holy goost, euē in hys mothers wombe: & many of the childzen of Israel shal he tourne to theyr Lozde god. And he shal go before hi in ye spzete & power of Helias, to tourne ye ✻hertes of the fathers to ye childzen, & ye vnbeleuers to the wysdom of the iuste men: to make the people redy for the Lozde.

To make ye childzen haue lyke an hart to god as Abzahā and the fathers had

And zacharias said vnto ye angel: wher by shal I knowe this? seig that I am old & my wyfe wel stryken in yeres. And the angell answered & said vnto him. I am Gabziel ye stand in the pzesens of God, & am sent to speake vnto the: & to shew the these glad tidynges. And behold ye shalt be dōme, & not be able to speake, vntyl ye tyme ye these thynges be perfozmed, because ye beleuest not my wozdes whyche shalbe fulfylled in their season.

And the people wayted for zacharias & meruepled ye he taried in the temple. And whē he came out, he could not speke vnto thē. Wherby they perceued ye he had sene some visiō in ye tēple. And he beckened vnto them, & remained speachles.

✠ And it fortuned, assone as ye tyme of his office was out, he departed home into his owne house. And after those dayes, his wife Elizabeth cōceued, & hyd her self fyue moneths sayig: This wise hath God dealt withe me in ye dates whē ✻he loked on me, to take frō me the rebuke ye I suffred a mōg mē. And in the syxt moneth the angel Gabziell was sente from god vnto a cytie of Galyle, named Nazareth, to a virgin spoused to a mā whose name was Joseph, of ye house of David, & ye virgins name was Mary. And ye angel wēt in vnto her, & said: ✻Hayle ful of grace, the Lozde is w̄ the: blessed arte thou amonge wemen.

Whē she sawe hi she was abasshed at his saying: & cast in her mynd what maner of salutacīō that shuld be. And ye angel said vnto her: feare not Mary: for ye hast found grace with God. Lo, ye shalt conceaue in thy wombe, & shalt beare a sōne, & shalt cal his name Jesus. He shal be greate, & shalbe called ye sonne of the hiest. And ye lozd god shall geue vnto hi the seate, of his father David, & he shall raygne ouer ye house of Jacob for euer, & of hys kyngdom shalbe none ende.

Thē sayd Mary vnto the angel: how shal this be, seyng I knowe not a man? And the angel answered & said vnto her The holy goost shal come vpō the, & the power of the hyest shal ouershadow the. ‡ Therfore also ye holy thing which shal be borne, shall be called ye sonne of God. Luce.i.a

And behold thy cosen Elizabeth she hath also conceaued a sonne in her age. And this is her syxte moneth, thoughe she be called barren: for with god can nothing be vnpossible. And Mary sayd: behold the handmayden of the Lozd, be it vnto me euen as thou hast said. ✠ And the Angel departed from her.

✠ And Mary arose in those dayes, & wēt into the mountayns with hast, into a cytie of Jury, & entred into thee house of zachary, & saluted Elizabeth. And it fortuned, as Elizabeth heard the salutīō of Mary, the babe sprōge in her belly. And Elizabeth was fylled wyth ye holy goost & cryed w̄ a loude voyce, & said: Blessed art thou amonge the wemen & blessed is the frute of thy wombe. And whēce happeneth this to me that the mother of my Lozd shuld come to me? For lo, as soone as ye voice of thy salutatiō soūded in myne eares, ye babe sprange in my belly for ioye. And blessed art ye that beleuedst: for those thiges shalbe pformed which were tolde ye frō the Lozd. And Mary sayde:

My soule magnifieth the Lozd. And my spzet reioyseth in god my sauiour. ✠ For he hath loked on the poore degre of hys hādmaydē. Behold now from hence forth shal al generatiōs call me blessed For he ye is mighti hath done to me grete thinges, & holy is hys name. And hys mercy on thē ye feare him throw out al generatiōs. He sheweth stregth ✻ with his arme, he scatereth thē ye ar proude in the ymagination of their hertes. He putteth down ye mighty frō their seates, & exalteth thē of low degre. He filleth the hōgry w̄ good thinges: & sendeth away ye ryche empty. He remembreth mercy: & helpeth hys seruaunt Israell.

‡ Euē as he promysed to our fathers Abzahā & to hys sede for euer. And Mary abode wyth her about a.iii. moneths and returned agayne to her owne house

Genesis xvii. f

✠ Elizabeths tyme was come that she

shuld be delyuered and she brought forth a sonne. And her neighboures and kynsfolk and her cosins hearde tel how the Lord had shewed great mercy vpon her and they reioysed with her.

And it fortuned the eyght day, they came to circūcyse the child: and called hys name zacharyas, after ye name of his father. Howbeit his mother answered and sayde: not so, but he shalbe called John. And they said vnto her: There is none of thy kin, that is named w̄ this name. And they made sygnes to his father, howe he wold haue him called. And he asked for writyng tables & wrote saying: his name is John. And they merueiled al. And his mouth was opened immediatlye, & his tong also, & he spake lawding God. And feare came on al thē that dwelt nye vnto them. And also these sayinges were noised abrode throughout al ye hyl countre of Jurie & al they that herd thē laide thē vp in their hertes saying: What maner child shal this be? And the hand of ye Lozd was wyth hym.

And his father zacharias was filled w̄ the holy goost, & prophecyed saying.

Blessed be ye lozd god of Israel, for he hath ✻ visited & redemed his people. ✠ Matthe. 1.a

And hath reysed vp an horne of saluacyon vnto vs in the house of his seruaūte Dauid. G

Euen as he promysed by the mouth of hys holy prophetes which were sens the worlde began. That we shoulde be saued frō oure enemyes & from the hādes of al that hate vs.

To fulfyl the merci promised to our fathers, & to remēber hys holy couenaūte.

‡ And to performe the othe whiche he sware to our father Abzaham, for to geue vs. Gen. xxii. a

That we delyuered oute of the hādes of our enemyes might serue him wythout feare, al the dayes of our lyfe, in suche holynes & rytchtewesnes as ar acceptē before hi. And thou child shalt be called ye prophet of the hyest: for ye shalt go before ye face of the Lozd, to prepare his wayes: And to geue knowledge of saluacion vnto his people for the remission of synnes. Through the tender mercy of oure God, whereby the ✻ daye spryng from an hye hath vysyted vs.

To geue light to thē that sate in darcknes & in shadowe of death, & to dyrecte oure fete into the waye of peace. And the childe grewe & wexed strong in spzete, & was in wyldernesse, tyll the daye came when he shuld shewe hym selfe vnto the Israelytes.

The Notes

a✻ When he loked vpō me/ &c, ye is, whē he shewed fauoure or grace to me

b✻ Hayle full of grace: that is, hayle as one to whō the Lozd hath shewed abundante fauoure

c✻ He sheweth stregth wyth his arme, &c. The arme is Christ, as it is expounded. Esay.li.c

d✻ He hath visited/ that is he hath remembred his people as in Gene.i.d

e✻ Christ is the daye spryng that geueth light to them that sytte in darcknes of the ignorauce of God

¶ The byrth & circūcisyō of christ hew he was reuealed into the people by Symeō & Anne prophetes at him, & howe he was founde in the temple amonge the doctours.

The.ii. ✠ chapter. ✠

And it chaūced in those dayes: ye ther went out a cōmaūdement frō August the Emperour, ye al the worlde shuld be taxed. And thys taxinge was the first, & executed whē Syrenius was leftenaūt in Syria. And euery mā went vnto hys owne cytye too be taxed. And Joseph also ascended from Galile out of a citie called Nazareth, into Jury vnto the citie of Dauid whych is called Bethleem, because he was of the house & linage of Dauid, to be taxed w̄ Mary his spouled wife which was with child. A

And it fortuned whyl they were there her tyme was come ye she shuld be delyuered. And she broughte forth her ✻ first begotten sonne, & wrapped hym in swedlynge clothes, & layde hym in a manger, because ther was no rowme for thē with in the ynne.

And ther were in ye same regiō shepher des abiding in the feld & watching their flocke by night. And lo ye angel of ye lord stode harde by thē, & the brightenes of ye Lord shone roūd about thē, & they were sore afrayed. But the angell sayde vnto thē: Be not afrayed. For behold, I bringe you tidinges of great ioye, that shall come too all thee people: for vnto you is borne G

borne this day in ỹ citie of Dauid, a saueour which is christ the lord. And take this for a sygne: ye shall fynd the childe swadled & laid in a māger. And streight way ther was wt the angell a multitude of heuenly souldyers, laudyng god and sayīg: Glory to god on hye, and* peace on the erth: & vnto men reioysyng.

And it fortinned, assone as the angels were gone away frō thē into heuē, the shepherdz said one to another: let vs go euē vnto Bethleem, & se this thinge ỹ is happened, which the lord hath shewed vn to vs. And they came wt hast and found Mary and Ioseph and the babe layd in a manger. And whē they had sene it, they published abrode ỹ sayīg which was told thē of ỹ child. And all ỹ herd it, wōdred at those thinges which were tolde thē of ỹ shepperdes. But Mary kept al those sayinges, & pōdered them in her hert. And ỹ shepherdes retourned, praising & lauding god for al ỹ they had herd & sene, euen as it was told vnto them.

And when the eyght daie was come that the childe shuld be circumcised, his name was called Iesus, which was named of ỹ Angel before he was cōceaued in the wombe.

Exodi xiii. And when the time of their purifycacīō (after the law of Moses) was come, they brought him to Ierusalem, to present him to the Lord (as it is written in ỹ lawe of the Lord: euery mā child ỹ first openeth thee *matrix, shalbe called holy to ỹ lord) & to offer (as it is sayd in the lawe of the lord) a payre of turtle doues or two ponge pigiōs. And behold there was a man in Hierusalem whose name was Simeon. And the same man was iust & feared god & longed for the consolacīō of Israel & the holy goost was in hi. And an āswere was geuen hi of ỹ holy goost, that he shuld not se deth, before he had sene the lords christ. And he came by inspyracyon into the temple.

And when ỹ father & mother brought in the child Iesus, to do for hi after thee custome of the lawe, then toke he him vp in his armes and said. Lord, now lettest Nunc dimittis. ỹ thy seruaūt depart in peace accordynge to thy promes. For myne eyes haue sene the saueour sent from the. Which ỹ hast prepared before the face of all people. A light to lighten the gentyles, and the glory of thy people Israel.

And his father & mother merueyled at those thynges whiche were spoken of him. And Simeon blessed them, & sayd vnto Mary his mother: behold, this childe shalbe ỹ fal and resurrection of many in Israel, & a signe which shalbe spoken againste. And moreouer *the swerd shal pearce thy soule, ỹ thoughtes *of many hertes may be opened.

And ther was a prophetisse, one Anna, the daughter of Phanuell of ỹ trybe of Aser: which was of a great age, & had lyued wt an husbād. vii. peres frō her byrginite. And she had ben a wedow about lxxiiii. score & iiii. yere, which wēt neuer out of the tēple, but serued god wt fasting & prayer vpght & day. And the same came forth that same houre, & praysed the lorde, & spake of him to al that loked for redempcyon in Hierusalem.

And assone as they had performed al thynges accordyng to the lawe of ỹ Lorde, thei returned īto Galile to their owne cytye Nazareth. And the child grewe and wexed strong in spyrite, and was fylled wyth wysdome, and the grace of god was wyth hym.

And his father & mother went to Ierusalem euery yere at the feste of ester. And when he was xii. yere old, they wēt vp to Ierusalem after the custome of ỹ feeste. And whē they had fulfilled ỹ dayes, as they returned home, ỹ childe Iesus boode still in Ierusalem vnknowing to his father & mother. For they supposed he had bene in the cōpany, & therfore came a dayes iorney & sought hym amōge theyr kynsfolke & acquaintaūce. And when they foūd hym not, they went back agayne to Ierusalem, & sought hi. And it fortuned after iii. dayes that they foūde hi in the temple, sytting in the middes of the doctours, both hearyng them and posynge them. And al that heard hym, merueiled at his wit and answeres.

And when they sawe him, they were astonied. And his mother said vnto him: sonne, why hast thou thus dealt wt vse? Beholde thy father & I, haue soughte ỹ, sorowenge. And he sayd vnto thē: howe is it that ye sought me? Wist ye not that I must go aboute my fathers busines? And they vnderstode not ỹ sayinge ỹ he spake to thē. And he went wt them, & came to Nazareth, & was obediēt to them. But his mother kept al these thinges in her hert. And Iesus increased in wyldō & age & in fauour with God & man.

The Notes

a* First beggoten sonne, loke in ma/i. d/
b* And peace on the erth. Peace here sygnyfyeth recōsyliacyō & remyssyon of our synnes/as paul calleth christe oure peace. epd ii.c
c* Al that first open ỹ matrix/loke in exxiiii.c. and Gene. xxviii, g
d* The swerd shal pearce thy soule & c, ỹ is/ because ỹ sonne of god/whom ỹ resysted that thou hast borne (& ỹ truth whyche he shal preach, & those that shal leane vnto hym/shalbe agayne sayd of the wycked, the swerd of great grefe & sorow shal pearce thi soule, that is thy selfe.
e* What the thoughtes of manye hartes may be opened &c. The vnbeleuynge do agayne saye him, the faythfull at christ thorow wyth ỹ swerde of sorowfulnes/ when he is agayne sayd, and so by this sygne christe, are thee dyners thoughtes and effectes of mē dysclosed and made open, both of the wycked and of the faythful.

¶ The preachynge, baptime, & prefēmēt of John & the baptyme of christe, and a reherfal of the generacion of the fathers.

The. iii. Chapter.

IN the fyftene yere of ỹ ragine of Tiberius the Emperour, Pontius Pylate beyng leftenaunt of Iurye, & Herode beyng Tetrach of Galile, & his brother Philyppe *Tetrach in Iturea & in the region of Traconitz, & Lisanias the Tetrach of Abiline, whē Anna & Caiphas were the hie prestes ỹ worde of god came vnto Iohn the sōne of zacharias in the wildernes. And he came into al the costes about Iordan, preachynge the baptyme of repentaūce for ỹ remyssyon of synnes, as it is wrytte in ỹ boke of thee sayinges of Esaias ỹ Prophet which sayeth. ¶ The voyce of a cryer in wildernes: prepare ỹ way of ỹ lord, make his pathes straycht. Euery valey shalbe filled, and euery mountayne & hil shalbe brought lowe. And croked thynges shalbe made streight: & ỹ rough wayes shalbe made smoth: & al flesche shal se the saueour sent of God.

Then sayde he to the people that were come to be baptised of him. b* O generacīō of vipers, who hath taught you to flie frō ỹ wrath to come? Bring forth due frutes of repentaūce, & beginne not to say in youre selues, we haue Abraha to our father. For I say vnto you: God is able of these stonz to reyse vp childrē vn to Abraham. Now also is ỹ axe leyd vn to ỹ rote of ỹ trees: so that euery tree which bringeth not forth good frute, shalbe hewen downe, & caste into the fyre.

And ỹ people asked him sayīg: What shal we do then? He answered & sayd vn to them: He that hath two cotes, let hym part with him that hath none: & he that hath meate, let hym do lykewyse.

Thē cam ther publicās to be baptised, & said vnto him: Maister, what shall we do? And he said vnto thē, require no more thē ỹ which is apoynted vnto you.

The soudioures likewise demaūded of him saying: & what shal wr do? And he said vnto thē. Do violence to no mānes ther trouble eny mā wrōgfullye: but be content with your wages.

As the people were in a doute, and all mē disputed in their hertes of John, whether he were very Christ: John answered & said to thē al: I baptyse you with water but a strōger thē I cometh after me, whose shoe latchet I am not worthye to vnlouse: he wyl baptise you wyth the holy goost, & wt fyre: which hath his fanne in his hand, and wyl pourge hys flooze: & wyll gather the corne in to hys barne: but thee *chaffe wyll he bourne wt fyre that neuer shalbe quenched. And many other thinges in his exhortacīō preached he vnto the people.

Mark. vi. a Mathe. xiiii. a

The Herode the Tetrach (whē he was rebuked of hi for Herodias his brother Philippes wyfe, & for al the euyls whyche Herode had done) added thys aboue al, and leyd John in prison.

Mark. vi. a. Mathe. xi. b

And it fortuned as al the people receaued baptime (& when Iesus was baptised and dyd pray) ỹ heuen was opened & ỹ holy goost came downe in a bodely shape like a doue vpō him, and a voyce came frō heuen sayīg: Thou art my dere sonne, in the do I delyte.

And Iesus him self was about thyrtie yere of age whē he began, beyng as men supposed

supposed ꝑ sonne of Joseph: which was the sone of Heli: which was the sonne of Mathat: which was ꝑ sone of Leui: which was the sone of Janna: which was ꝑ sone of Joseph: which was the sone of Mataththyas: which was ꝑ sone of Amos: whyche was ꝑ sone of Nahum: which was ꝑ sone of Elli: which was the sonne of Nagge: which was the sone of Maath: whiche was the sone of Mathathias: whych was ꝑ sone of Semei: which was the sone of Joseph: which was the sone of Juda: which was ꝑ sone of Johãna: which was the sonne of Rhesia, which was the sone of zorobabel: which was the sone of Salathiel: which was the sonne of Neri: which was the sone of Melchi: which was ꝑ sonne of Addi: which was ꝑ sone of Cosã: which was the sone of Helmadam: which was the sone of Her: which was the sone of Jesu: which was the sone of Heliezer: which was ꝑ sonne of Jozã: which was ꝑ sonne of Matthat: whiche was the sone of Leui: which was the sone of Simeõ: which was ꝑ sone of Juda: which was ꝑ sone of Joseph: whych was the sonne of Jonã: which was ꝑ sone of Heliachim: which was the sonne of Melea: which was the sonne of Menã: which was the sonne of Mathathã: whyche was the sone of Nathã: which was the sonne of Dauid: which was ꝑ sonne of Jesse: which was the sonne of Obed: which was ꝑ sone of Boos: whiche was ꝑ sone of Salmõ: which was the sonne of Naason: which was the sonne of Aminadab, which was the sonne of Arã: which was the sone of Esrõ: which was the sonne of Phares: which was the sone of Juda: whiche was the sonne of Jacob, which was the sone of Isaac: which was the sonne of Abzahã: which was the sonne of Thara: which was thee sonne of Nachor: which was ꝑ sonne of Saruch: which was the sonne of Ragau: whyche was the sonne of Phalec: which was ꝑ sonne of Heber: which was ꝑ sonne of Sala: which was the sonne of Cainã: whych was ꝑ sonne of Arphaxat: which was the sonne of Sẽ: which was the sone of Noe: whiche was the sonne of Lameth: which was the sone of Mathusala: which was the sonne of Enoch: whiche was ꝑ sonne of Jareth: which was the sonne of Malalehel: which was ꝑ sone of Cainã: which was the sone of Enos: which was the sonne of Seth: which was ꝑ sonne of Adã: which was the sonne of god.

The Notes

a* Tetrarcha/loke in Math.iii.a
b* Generacõ of vipers. loke in Ma.iii.b
c* But thee chaffe wyll he bourne/looke in Math.iii.c

¶ Jesus is led into ꝑ wildernes. and fasteth al ꝑ time of his tẽptacõ, ouer cometh the deuel, goeth into Galile preacheth at Nazareth & Capernaũ, the Jewes despyse him, the deuels knowledg hi: he cometh into peters house, healeth his mother in la we, and doth greate myracles.

The.iiii.Chapter.

IEsus then ful of the holye goost returnid from Jordã & was caried of thee spyrite into wildernesse, & was. xl. daies tẽpted of the deuyll. And in those daies ate he nothinge. And whẽ they were ended, he after ward hongred. And the deuil said vnto him, yf ꝑ be the sonne of god commaũd this stone that it be bredc. And Jesus ãswered him sayig: ✠ It is writẽ. mã shall not live by bred onely, but by euery word of God.

And the deuil toke hi into an hye mõtayne, and shewed him al the kyngdome of the world eũe in the twinckling of an eye. And the deuill sayde vnto hym: all this power wyl I geue the euery whit & the glorye of thẽ: for that is deliuered to me & to whosoeuer I wil, I geue it. If ꝑ therfore wylt worshyppe me, they shalbe al thyne, Jesus answered him & said: hence from me Satan. For it is wrytte. Thou shalt honoure the Lord thy God and hym only serue.

And he caryed him to Jerusalẽ, & sett him on a pynacle of the temple, & said vn to hym: Yf thou be the sonne of god cast thy selfe downe from hens. For it is writen, he shall geue his Angels charge ouer the to kepe the, & vn theyr hãdes they shal stay the vp that thou dashe not thy fote agaynst a stone. Jesus ãswered and sayde to him, it is sayd: ✠ ꝑ shalt not tẽpt the Lorde thy god. Allone as the deuyl had ended all hys temtacyons: he departed from hym for a season.

✠ And Jesus retourned by ꝑ power of the spyrite into Galile, & ther wẽt a fame of him thorow out all the regiõ rounde about. And he taught in their synagoges & was commended of all men.

*And he came to Nazareth where he was nourised & as his custome was, wẽt into the synagoge on ꝑ Saboth dayes: & stode vp for to rede. And ther was deliuered vnto hi the boke of ꝑ Prophete Esaias. And whẽ he had opened ꝑ boke he found the place, wher it was wrytẽ. * The spyrte of ꝑ lord vpõ me, because he hath anointed me: to preach ꝑ gospell to ꝑ poore he hath sent me: & to heale ꝑ broke hẽarted: to preach deliueraũce to ꝑ captiue, & sight to the blind, & frely to sett at liberte thẽ that ar bruised, & preache the acceptable yere of the Lorde.

And he closed the boke, & gaue it agayne to the minister, & sate downe. And the eyes of al ꝑ were in the synagoge, were fastened on him. And he began to say vnto thẽ. Thys day is this scripture fulfylled in your eares. And al bare him wytnes, & wondred at the gracyouse wordes which proceded out of his mouth. ✠ & said: Is not this Josephs sonne?

And he said vnto thẽ: Ye may very wel say vnto me this prouerb. Physicio, heale thy selfe. ✠ What soeuer we haue heard done in Capernaum, do the same here likewyse in thine owne coũtre. And he sayde, verely I saye vnto you: No prophet is accepted in his owne countre.

But I tel you of a truthe, *many wydowes were in Israel in ꝑ daies of Helias, whẽ heuen was shut thre yeres and syx monethes, whẽ greate famishmente was through out al the lãd, & vnto none of them was Helyas sent, saue into Sarepta besydes Sidon vnto a woman ꝑ was a widowe. *And many lepers were in Israel in the tyme of Heliseus ꝑ prophete: and yet none of thẽ was heled, saupng Naaman of Syria.

And as many as were in the synagoge whẽ they herd that, were filled wt wrath: & rose vp, & thrust him out of the cite, & ledde him euen vnto the edge of the hil, wheron their citie was bilte, to caste hym downe hedling. But he wẽt his way eũe thorow ꝑ middes of thẽ. ✠ ✠ * & came in to Capernaum a cytie of Galile, & there taught them on the Saboth daies. And they were astonied at his doctrin: for his preachynge was with power. * And in ꝑ synagoge there was a man whiche had a spyrete of an vncleane deuel, & cryed wt a loude voice sayinge: lett me alone, what hast ꝑ to do wt vs, ꝑ Jesus of Nazarethe Art ꝑ come to destroy vs: I knowe thee what ꝑ art, euẽ the holy of god. And Jesus rebuked him sayig: hold thy peace & come out of him. And ꝑ deuill threwe hi in the middes of thẽ & came out of hym, & hurte him not. And feare came on thẽ al, & they spake amõg thẽ selues sayige: what maner a thyng is this. For wt auctorite & power he cõmaũdethe the foule spyrtes, & they come out. And ꝑ fame of him spred abrode thorow out all places of the countre round aboute. ✠

✠ * And he rose vp & came out of ꝑ synagoge, & entred into Simons house. And Simõs motherlaw was taken wythe a great feuer, & they made intercessiõ to hi for her. And he stode ouer her, & rebuked the feuer: and it left her. And immediatly she arose & ministred vnto them.

When the sonne was downe, all they that had syckes taken wt diuers diseases, brought them vnto hym: & he layde hys hãdes on euery one of thẽ, & healed thẽ. * And deuyls also came out of manye of thẽ crying and sayinge: thou art Chryste the sonne of god. And he rebuked thẽ & suffered thẽ not to speake: for they knew that he was Chryst.

Assone as it was daye, he departed and wẽt away into a desert place, & ꝑ people soughte him & came to him, & kepte hym that he should not depart frõ them. And he said vnto thẽ. I must to other cytyes also preache the kingdom of god: for therfore am I sent. And he preached in ꝑ synagoges of Galyle.

¶ Christ preacheth in ꝑ ship. The disciples forsake all, and folow him. He clenseth thee leper, healeth the man of the palsye, calleth Mathew ꝑ customer and eateth with open synners.

The.v.Chapter.

IT came to passe as the people preased vpõ him, to here the word of God, that he stode by the lake of Genezareth: * & saw two shippes stãd by the lake syde, but the fyshermen were gone out of them, & were washyng

theyr

their nettes. And he entred into one of ȳ
shippes, which pertey ned to Simō, and
prated him, that he wold thrust oute a lyt
tel frō ȳ land. And he sate downe & taught the people out of ȳ ship. Whē he had
lefte speaking, he said vnto Simō. Laū
che out into ȳ depe, & let slip your nettes
B to make a draught. And Simō ānswered and sayd to hym: Master, we haue labored al night, & haue taken nothinge. Neuertheles at thy word I will lose forth the net. And when they had so done, they
inclosed a greate multitude of fyshes.
And their net brake: but thei made signs
to their felowes which were in the other
shyp, that they shuld come & helpe them
And they came: & filled both the shippes
that they soncke agayne.

When Simon Peter saw that, he fel
downe at Jesus knees saying: Lord go
frō me, for I am a sinful mā: For he was
vtterly astonyed and al that were with
him, at ȳ draught of fyshe which they to
ke: & so was also James & John the sonnes of Zebede which were parteners wt
Simō. And Jesus said vnto Simō fear
re not frō hence forth ȳ shalt catch men.
And they brought ȳ shippes to lande, &
forsoke al, and folowed hym. ✠

C * And it fortuned as he was in a cer-
Mat. viii. a Marke. i. b taine citie: behold, ther was a mā full of
leprosy: & whē he had spied Jesus, he fel
on his face, & besought him saying: Lord
de yf thou wilt, thou cāst make me cleane. And he stretched forth his hād, & touched him saying: I will, be thou cleane.
And immediatly ȳ lepprosy departed frō
hym. And he warned hi, that he shuld tel
no mā: but that he shuld go * & shewe hi
Leui. xiiii. a selfe to the prest, & offer for hys clensyng
accordynge as Moses cōmaundemente
was, for a wytnes vnto them.

But so moche the moare went there a
fame abroade of him, & moch people came to gether to here, & to be healed of hi.
of theyr infyrmityes. And he kepte hym
selfe a parte in the wyldernesses, & gaue
him selfe to prayer.

✠ And it hapened on a certayne daye,
Mark. ii. a ȳ he taught: & ther sate the phariseS and
D doctours of lawe, which were come oute
of al ȳ townes of Galile, Jurie, & Jerusalē. And the power of the Lorde was to
heale thē. * And behold, men brought a Matth. ix. a marke. ii. a
mā lying in his bed which was take wt
a palsie: & sought meanes to bringe him
in & to lay hi before him. And when they
coulde not fynde by what way they mygh bring hi in, because of ȳ preasse, they
wēt vp on the top of the house, & let him
doune thorow the tylyng, bed & al, in ȳ
middes before Jesus. Whē he saw their
faith, he said vnto him: man, thy synnes
ar forgeuē the. And the scribes & ȳ pha-
rises began to thinck saying: What fe-
low is this which speaketh blasphemy?
C * Who cā forgeue sinnes but god only. Matth. ix. a marke. ii. a

When Jesus perceaued theyr thoughtes, he answered & said vnto thē: What
think ye in youre hertes? Whether is ea
sier to say: thy sinnes ar forgeuē thee, or
to say: rise & walk? But that ye may kno
we that ȳ sōne of mā hathe power to for
geue sinnes on erth, he sayd vnto the sy
cke of ȳ palsye: I say to ȳ, aryse take vp
thy bed & go home to thi house. And im-
mediatli he rose vp before thē, & toke vp
his bed wheron he lay, & departed to his
owne house prayseng god. And they we
re al amased & they lauded God, & were
fylled wyth feare saying: We haue sene
straunge thynges to day. ✠

F * And after that he went forth & sawe matth. ix. marke. ii.
a publycan named Leui, sytting at thee
receypte of custome, & sayd vnto him: fo-
lowe me. And he lefte all, rose vp, & folowed him. And ȳ same Leui made hym a
great feaste at home in his owne house.
And ther was a great cōpany of publy
cās & of other ȳ sate at meat wyth him. matth. ix. marke. ii.
And ȳ scribes & phariseS murmured a-
gainst his disciples, saying: Why eat ye &
drinck ye wt publicās & synners? Jesus
answered & said vnto thē: They that are
whole nede not of the phisition: but they
that ar syck. I came not to cal the ryght
tewes, but sinners to repentaunce.

Then they said vnto him: Why do the
disciples of John faste often & praye, &
the disciples of the phariseS also: & thine
eate & drink? And he said vnto thē. * Cā
ye make the children of the weding fast,
as long as the bridgrome is present wt
them? The dayes wil come, whē ȳ bride
grome shalbe taken awaye frō thē: then
shal they fast in those dayes.

Then

Then he spake vnto thē a similytude:
No man putteth a pece of a new garmē
te, into an olde vesture: for yf ye do: then
breaketh he the new, & the pece that was
taken out of ȳ new, agreeth not wt the ol
de. Also no mā poureth newe wyne in to
old vessels. For yf he do, the newe wyne
breaketh ȳ vessels, & rūneth out it selfe,
& the vessels perish: But new wine must
be poured into newe vessels, & both are
preserued. Also, no mā ȳ drynke the olde
wine, straight way cā away wt newe for
he sayeth, the olde is pleasaunter.

The euangelyst the disciples, that pluck ȳ eares of corne he healeth the mā with the withred hād, cho seth his twelue apostles, maketh a fwete sermō, & teacheth to do good for euel.

The. vi. Chapter.

A xxiii. xvii. a marke. iii. d IT happened on an after Sa both, that he went thorow ȳ corne feld, & ȳ his disciples plucked the eares of corne, & ate, & rubbed thē in theyr handes. And certaine of the phariseS sai de vnto them. Why do ye that which is not lawful to do on the Saboth dayes? Augustin And Jesus ānswered them & said: * Haue ye not redde what Dauid dyd, when he him self was an hungred and thei which were wt him: how he went into the house of God, & toke and ate the loues of halowed breed, & gaue also to them whych were wt him: which was not lawfull to eate, but for the prestes only. And he sayde vnto them: The sōne of mā is Lorde of the Saboth daye.

B ✠ * And it fortuned i another Saboth xxiii. xvii. a marke. iii. a also, ȳ he entred into the synagoge & taught. And ther was a mā whose ryght hād was dryed vp. And the scribes & phariseS watched him, to se whether he wolde heale on ȳ Saboth day, ȳ they might fynde an accusacyon agaynst him. But he knewe their thoughtes, & said to ȳ mā which had the wyddred hād: Ryse vp, & stand forth in the middes. And he arose & stepped forth. Thē sayd Jesus vnto thē: I wil aske you a questiō: Whether is it lawful on ȳ saboth daies to do good or to do euil: to saue lyfe or for to destroye it? And he beheld thē al in cōpas, and said vnto the mā: Stretch forth thy hande. And he did so: & his hād was restored & made as whole as the other. And they were fylled full of madnesse, & comuned one with another, what they might do to Jesu. ✠

C ✠ And it fortuned in those daies, that he mat. xiiii. a marke. vi. d John. vi. a went out into a mountayne for to pray, & continued al nighte in prayer to God. And assone as it was day, he called hys disciples, & of them he chose twelue, whi che also he called apostles. Simō whom he named Peter, & Andrew his brother. James & John, philip and Bartlemew, Mathew & Thomas, James ȳ sōne of Alpheus & Simon called zelotes, & Judas James son: & Judas Iscariotb, whi che same was the traytoure.

✠ And he came downe wt them & stode in the playne felde wt the cōpany of hys disciples, & a great multytude of people out of al parties of Jurie & Jerusalem, & frō ȳ see rost of Tire & Sydō, whych came to here hi, & to be healed of theyr dy seases: & they also ȳ were vexed wt foule spretes, & thei were healed. And al ȳ people prea sed to touch him: for ther went vertue oute of him, and healed them all.

D And he lifted vp his eies vpō the disci ples, and said: Blessed be ye * poore: for yours is ȳ kigdō of god. Blessed ar ye ȳ hōger now: for ye shalbe satisfied. Blessed ar ye ȳ wepe now: for ye shal laugh. Blessed ar ye whē mē hate you, & thrust you out of their cōpanie, & raile, and abiorre your name as an euil thige, for the sonne of mānes sake. Reioyse ye then, & be glad: for behold, your reward is grea te in heuen. For after thys maner their fathers entreated the Prophetes.

But wo be to you that ar ryche: for ye haue therin youre cōsolacion. Woo be to you that ar ful: for ye shal hōger. Woo be to you that nowe laughe: for ye shall wayle and wepe. Woo be to you when al men praise you: for so did theyr fathers to the false Prophetes.

But I saye vnto you which heare: Lo ue your enemies. Do good to thē which hate you. Blesse them ȳ course you. And pray for thē which vyōgfullye trouble you. And vnto hi that smiteth ȳ on ȳ one cheke, offer also ȳ other. And hi ȳ taketh away thy goune, forbid not to take thy E cote also. Geue to euery mā that asketh of the. And of him that taketh away thy

goodes,

goodes aske the not againe. ‡ And as ye wold that men shuld do to you: so do ye to them lykewyse.

If ye loue the which loue you: what thāke at ye worthy of? For ꝑ vere sinners loue their louers. And yf ye do for the whi che do for you: what thāke at ye worthy of? For ꝑ very synnes do cue ꝑ same. If ye lend to them of whome ye hope to receaue: what thāke shal ye haue: for ꝑ vere sinners lend to sinners to receaue as mo che againe. Wherfore, loue ye your enemyes, do good & lēd, loking for nothig a gaine: & your reward shalbe greate, & ye shalbe ꝑ children of the hiest: for he is kid vnto the vnkynde and to the cupll.

F ✣ Be ye therefore mercyfull, as youre father is mercyfull. * Judge not, and ye shal not be iudged. Condemne not: & ye shal not be condemned. Forgeue, and ye shalbe forgeuē, Geue, and it shalbe geuē vnto you: good measure, pressed downe, shaken to gether & runnynge ouer, shall mē geue into your bosomes. * For with what measure ye mete, wt the same shall men mete to you agayne.

And he put forth a similitude vnto thē: Can the blynd leade ꝑ blynde? Do they not both then fal into the dyche? The disciple is not aboue his master. Euery mā shalbe perfect, euē as his master is. Why seyst thou a moote in thy brothers eye, & cōsyderest not the beame that is in thyne owne eye? Ethee how canst thou saye to thy brother: Brother, let me pull out the moote that is in thyne eye: whē thou perceauest not the beame ꝑ is in thine owne eye? Ypocryte cast out the beame oute of thyne owne eye fyrst, and thē shalt thou se perfectly, to pull out the moote out of thy brothers eye. ✣

G * It is not a good tree ꝑ bringeth forth cupll frute, neyther is that an cupll tree, ꝑ bringeth forth good frupte. For euery tree is knowē by his frupte. Neyther of thornes gather mē figges, nor of bushes gather they grapes. A good mā out of ꝑ good treasure of his hert, bringeth forth ꝑ which is good. And an cupl mā out of ꝑ cupl treasure of his hert, bringeth forth that which is cupl. For of the aboūdaūce of the hert, hys mouth speaketh.

Why cal ye Master, Master: and do not as I byd you? whosoeuer cometh to me, & heareth my sayinges, & doth the same, I wyl shewe you to whō he is lyke. He is lyke a man which bylt an house: & dygged depe & layde the foundation on a rocke. When the waters arose, ꝑ floud bet vpō that house, & could not moue it. For it was groūded vpō a rock. But he that heareth & doth not, is like a mā that without foundatiō bylt an house vpon the erth, agaynst which ꝑ floud dyd beat and it fell by and by. And the fal of that house was greate.

The Notes

a* Christ calleth the here poore whych are poore in spirite: ꝑ is, which trust in no worldly thinges & ar forsakē & despysed of other, beyng poore & cōtryte in hert, whych the gētes do not prosper in the world because they leade a godly lyfe and put their hole trust & cōfydence in God, as in Math. b, a, b* Wo be vnto you that are ryche, &c Of this ryches is spoken, Math, xix, c

¶ The healeth the Centurones seruaūt ryseth vp the widowes sonne frō death to lyfe, informeth the disciples whō John Baptist sente vnto hym, cōmendeth John, & reproueth the Jewes for their vnfaythfulnes. He eateth with the Pharise. The woman washeth his fete with her teares, & forgyueth her her synne.

The. viii. Chapter.

When he had ended all hys sayinges in the audience of ꝑ people, he entred into Capernaū. And a certayn * Cēturions seruaūt was sycke and redy to dye, whō he made moche of. Centurio a Captayn ouer an C. men

And whē he heard of Jesu, he sent vnto hym the elders of the Jewes, besechinge him ꝑ he wolde come & heale his seruaūt. And they came to Jesus & besought him instātly saying: He is worthy that thou shuldest do thys for hym. For he loueth our nation, & hath bylt vs a synagoge. And Jesus went wyth them.

And when he was not farre from the house, the Centurio sent frendes to hym saying vnto him * Lord trouble not thy selfe: for I am not worthy ꝑ thou shuldest enter vnder my rofte. Wherfore I thought not my self worthy to come vnto ꝑ: but saye the word, & my seruaūte shalbe whole. For I lyke wyse am a mā vnder power, and haue vnder me soudiers, & I saye vnto one: go, & he goeth. And to another, come: & he cometh. And to my seruaūte, do this: & he doeth it. Whē Jesus heard

herade this, he merueyled at hym, & turned hym about & sayd to the people that folowed hī: I say, vnto you, I haue not foūde so great fayth, no, not in Israell. And they that were sent, turned back to home agayne, and found the seruaunt that was sycke, whole.

✣ And it fortuned after that, ꝑ he wēt into a citie called Naim, & many of hys disciples went with him & moche people. Whē he came nye to the gate of ꝑ cytye: behold ther was a dead man caryed out which was ꝑ only sonne of his mother, & she was a widowe, & moch people of the cytie was wt her. And whē the Lord sawe her, he had cōpassiō on her, & sayde vnto her, wepe not. And he wēt & touched the coffin, & they ꝑ bare him, stode styll. And he sayd: Yonge mā, I say vnto ꝑ, aryse. And the dead sate vp, & begā to speake. And he delyuered hym to hys mother. And ther cam a feare on thē al. And they glorified God saying: a great Prophet is risen amōg vs, & God hath visited his people. ✣ And this rumor of hym wēt forth throughout al Jury, & thorowout al the regions which lye rounde about.

And ꝑ disciples of John shewed hym of al these thinges. And John called vnto hī. ii. of his disciples, & sent thē to Jesus saying: Art thou he ꝑ shuld come: or shal we loke for āother? Whē ꝑ mē were come vnto him they sayd: John baptist sent vs vnto ꝑ, saying: Art ꝑ he that shuld come: or shal we wayt for āother? And at that same time he cured many of their infirmities & plages, & of cupl spretes, & vnto many ꝑ were blynde he gaue D sight. And Jesus answered, & sayd vnto thē: Go your wayes & shewe John what thinges ye haue sene & herde, how that the blynd se, ꝑ halt go, ꝑ lepers are clensed, the deafe heare, the dead aryse, to thee poore is the glad tydinges preached, & * happy is he, that is not offended by me.

Whē the messengers of John were departed, he begā to speake vnto ꝑ people of John. What wēt ye out into ꝑ wildernes for to se, went ye to se a rede shaken wt ꝑ wind? But what wēt ye out for to se? A mā clothed in soft raimēt? behold they which are gorgeously apparelled, & lyue delycatlye, are in kynges courtes. But what went ye forth to se? A prophet? Ye I say to you, & more thē a prophet. This is he of whō it is writtē: Behold I send my messenger before thy face, to prepare thy waye before the. For I saye vnto you: a greater prophet then John, amōg wemens children is ther none. Neuerthe lesse * one that is lesse in the kyngdom of God, is greater then he. ✣ E

And al the people that heard, and the publicans, iustified God, & were baptysed wyth the baptyme of John. But the Pharises and Scribes despysed the cōsell of God agaynst them selues, & were not baptised of hym.

And the Lord sayd: Wher vnto shal I lyken the men of this generation, and what thing are they lyke? They are lyke vnto chyldren sytting in the market place, & crying one to another, & saying: We haue piped to you, & ye haue not daūced: we haue mourned to you, & ye haue not wept. For John Baptist came, nether eatinge bred nor drinking wyne, & ye saye: he hath the deuell. The sonne of man is come and eateth and drinketh, & ye saye: beholde a man which is a glotton, and a dryncker of wine, a frende of publicans and synners. Yet is * wysdō iustifyed of hyr chyldren.

F ✣ And one of the Pharises desyred hi that he wold eate with hym. And he wēt into the Pharises house, & sate down to meat. And behold a womā in that cytye, which was a sinner, as sone as she knew that Jesus sate at meat in the Pharises house, she brought an alabaster bore of ointment, & she stode at his fete behinde him wepinge, & began to washe hys fete wyth teares, & dyd wype them wyth the heares of her head, & kyssed his fete, and anoynted them wyth ointment.

When the pharise which bade hi, sawe ꝑ, he spake with him self, saying: If this mā were a pphete, he wolde surely haue knowen who & what maner womā this is which toucheth him, for she is a sinner. And Jesus answered & sayd vnto hym: Simō I haue somwhat to say vnto the. And he said: master say on. Ther was a certen lender which had. ii. detters, ꝑ one ought fyue. C. pence, & the other. l. Whē they had nothing to pape he forgaue thē

both, Whych of thē tell me, wyl loue him moost? Simon answered & sayd: I suppose that he to whom he forgaue moost And he sayde vnto him: Thou hast true lye iudged.

G And he turned to the womā & sayd vnto Simō: Seist thou this womā? I entred into thy house, & thou gauest me no water too my fete: but she hathe washed my fete wt teares & wyped thē wt ȳ heares of her head. Thou gauest me no kisse: but she, sence ȳ time I came in, hath not ceased to kysse my fete. Myne head wt oyle ȳ diddest not anoynt: but she hath anointed my fete wt oyntmēt. Wherfore I say vnto the: a* many synnes are forgeuē her: for she loued moch. To whom lesse is forgeuē, the same doth lesse loue. And he sayd vnto her, thy synnes ar forgeuen the. And they that sate at meat wt him, began to saye wythin them selues: Who is this which forgeueth synnes also? And he sayd to the womā: Thy faith hath saued the: Go in peace.

The Notes

a* Happye is he ȳ is not offended by me &c, To be offended in Christ, is to wyl neyther to know christ nor yet to beleue in him: and not to be offended in hym is to receaue hym and knowledge by a perfyt fayth that he is oure sauioure.

b* One ȳ is lesse in the kingdō of heaue is greater then he. &c. Luke in Math. xi.b.

c* Wysdom is iustified of her chyldren Luke in Math. xi.c

d* Many synnes are forgeuē her becau se she loued moch. &c. Not that her loue obtayned remission of her synnes, but fayth out of whych the loue proceaded: and therfore Christ openly affyrmeth, thy fayth hath made the safe. For as sayth saynt Paul, wythout fayth is it impossible to please god. Hebrue xi.a. And whatsoeuer is not of fayth, the same is synne. Rom. xiiii.b

¶ Christ with his apostles goeth from towne to towne & preacheth, he with the parable of ȳ seder telleth who is his mother & his brother, & with ȳ raging of the see, deliuereth the possessed, and dryueth the deuels into the heerde of swyne, helpeth the sycke woman and Iairus daughter.

The. viii. Chapter.

AND it forturned after ȳ, that he him self wēt thrōughout cytties & townes, preaching, & shewinge the kingdom of God, & the twelue with him

3 And also certayne wemen, whych were healed of euyl spyrytes, & infirmities: Mary called Magdalen, out of whom went seuē deuyls, & Joanna ȳ wyfe of Chusa Herodes steward, & Susāna & many other: whiche ministred vnto thē of theyr substaunce. ✣ ‡ Whē moch people were gathered togeather, & were come to hym out of al cyties, he spake by a symilitude A sower went out to sowe hys sede: & as he sowed some fell by the waye syde, & it was trodē vnder fete, & the foules of the ayre deuoured it vp. And some fel on stone, and as sone as it was spronge vp, it widdred away, because it lacked moystnes. And some fel amōge thornes, and ȳ thornes sprange vp wyth it, & choked it. And some fel on good groūd & sprange vp, & bare fruite, an hundred folde. And as he sayde these thinges, he cryed: He ȳ hath eares to heare, let hym heare.

And his disciples asked him sayinge: what maner symilitude is thys? And he sayd: a* vnto you is it geuē to know the secretes of the kyngdom of God: but to other in similitudes: ȳ when they se they should not se, & when they heare they shulde not vnderstande.

The similitude is this. The sede is ȳ word of God. Those ȳ ar besyde ȳ waye are they that heare, & afterwarde cometh the deuil & taketh away the word out of theyr hertes leste they shulde beleue & be saued. They on the stones, ar they which when they heare, receaue the word wt ioy But these haue no rotes, which for a while beleue, and in tyme of temptaciō go awaye. And that which fel amōg thornes are they which heare, & go forth, & ar choked with cares and with ryches, and by lupteous lyuinge, & bring forth no fruyte. That in the good groūd, ar they whych wyth a good and pure hert, heare the worde and kepe it and bring forth fruyte wyth pacyence. ✣

‡ No mā lighteth a candel, & coureth it vnder a vessel, nether putteth it vnder the table but setteth it on a candelsticke, that they that enter in, may se the lyght. Nothing is in secret that shall not come abroade: Neyther any thing hyd, ȳ shal not be knowē, & come to lyght. Take hede therfore how ye heare For whosoeuer hath, to hym shalbe geuen: And whosoeuer hath not, frō him shalbe take, euen ȳ same which he supposed that he hath.

Thē came to him his mother & his bre thren, then & could not come at him for preasse And they told him saying: Thy mother & thy brethrē stand without, & wold se ȳ. He answered & sayd vnto them: my mother & my brethrē ar these whych heare ȳ worde of God and do it.

✣ And it chaūced on a certayne daye ȳ he went into a ship & his disciples also, & he sayd vnto thē: Let vs go ouer vnto ȳ other syde of the lake. And they launched forth. And as they sayled, he fel a slepe, & there arose a storme of winde in the lake, and they were fylled with water, & were in iopardy. And they went to him & awoke him sayinge: Master, Master we are loost. Thē he arose & rebuked the winde & the tempest of water, & they ceased, and it were calme. And he said vnto thē: where is your fayth? They feared & wondered saying one to āother: what felow is this for he cōmaūdeth both the wyndes and water, & they obey him? ✣ And they sayled vnto the regiō of the Gadarenites, whych is ouer agaynst Galile.

And as he went out to lande, ther met hym a certayne mā out of ȳ cytie, whych had a deuyl lōge time, & ware no clothes nether abode in any house: but amonge graues. When he saw Jesus, he cryed, & fell downe before hym, and with a loude voyce sayd: What haue I to do with the Jesus the sonne of ȳ god moost hiest? I beseech the tormēt me not. Then he cōmāded the foule spyrete to come out of ȳ mā. For ofte tymes he caught him, & he was bound with chaynes, & kept with fetters and he brake the bondes and was caried of the fende into wyldernesse.

And Jesus asked him saying: What is thy name? And he sayd: a* Legiō, because many deuils were entred into him And they besought him, ȳ he wold not cōmaūde them to go out into the depe. And ther was ther by an heerde of many swine feding on an hyl and besought him, that he wolde suffre them to enter into them. And he suffred them. Then went the deuyls out of the man, and entred into the swyne: And the heerde toke theyr course and ran hedlinge into the lake, and were choked. When the heerdmen sawe what had chaunced, they fled and told it in the cyte and in the villages.

And they came out to se what was done: & came to Jesus, and found the man out of whō the deuyls were departed, sitting at the fete of Jesus, clothed & in his right mynde, & they were afrayed. They also whych sawe it told thē by what meanes he ȳ was possessed of the deuyl, was healed. And al the whole multitude of ȳ cōtrey of the Gadarenites, besought him ȳ he wold depart frō them: for they were taken wt great feare. And he gate him into ȳ ship & returned back agayne. ‡ The F marke. v. bi
man out of whō ȳ deuyls were departed, besought him ȳ he might be wt him. But Jesus sent him away sayinge. Goo home agayne into thyne own house, and shewe what great thinges god hath done to the. And he went his way, & preched throwout al the cytie what greate thinges Jesus had done vnto hym.

And it forturned when Jesus was come agayne that ȳ people receaued hym. For they all wayted for hym: ‡ And behold ther came a mā named Jairus (and matth. ix.c marke. v.b.
he was a ruler of ȳ synagoge) and he fell downe at Jesus fete, & besoughte hym ȳ he wolde come into his house, for he had but a daughter only, vpon a twelue yere of age, and she laye a dyinge. And as he went the people thronged hym.

And a womā hauing an issue of bloud xii. yeres (which had spent al her substāce amōg Physicios, nether could be holpen of any) came behind him, & touched the hem of his garmēt, & immediatly her yssue of bloud stauched. And Jesus sayde: Who is it that touched me? Whē euery mā denyed, Peter & they that were wt him, sayd: Master ȳ people thrust the & vexe thee: & sayest ȳ who touched me? And Jesus sayd: some body touched me For I perceaue ȳ vertue is gone oute of me. Whē the womā sawe ȳ she was not hyd, she came trēbling, & fel at his fete, & told him before al ȳ people for what cause she had touched hi, & how she was healed immediatly. And he sayde vnto her: Daughter be of good cōfort. ‡ Tht sayth the hath made the hole, go in peace. matth. ix.b. marke. v.b G

Wyle he yet spake, ther came one frō ȳ rulers of ȳ synagoges house which said to him: thy daughter is dead, disease not thee mayster. When Jesus hearde that,

He answered ye father, saying: ✠ Feare not
mark. fr. d. marke. v. d
beleue only and she shalbe made whole.
And whe he cam to ye house he suffred no
mā to go in wt him, saue Peter, James ✠
John, ✠ the father ✠ the mother of ye mai
dē. Euery body wept ✠ sorowed for her.
And he sayde: Weepe not: for she is not
dead, but slepeth. And they lewgh him to
scorne. For they knew ye she was dead.
And he thrust thē al out, ✠ caught her by
the hand: ✠ cryed saying: Mayde aryse.
And her spret came agayne, and she rose
strayght way. And he cōmaūded to geue
her meat. And ye father ✠ ye mother of her
were astonied. But he warned thē ye they
shuld tel no man what was done.

The Notes

a* Unto you is it geuen to know the se-
cretes of God. ec. Luke in Mar. xiiii. b
b* whosoeuer hath, to hym shalbe geuen
ec. Luke in Math. xiii. b
c* mother ✠ brethren, as touching bre-
thren Luke in Gene. xiii. b
d* Legion after Vegecius cōprehendeth
at the least bi. M. viii. hūdred and. xxvii.

Ch. sendeth out the xii. apostles to preache. He
that heareth ye of hym he feedeth fyue thousand
men wyth fyue loaues and two fyshes. the deuyls
pies confesse hym to be the sonne of God. he trās-
fygureth hym selfe vpon the mounte. delyuereth
thre apostles. Herod. art ⁊ teacheth hys Disciples to be
lowly. They desyre vengeaunce, but he reproueth
them.

The. xi. Chapter. ✠

Then called he ye. xii. together
✠ gaue thē power, ✠ auctorite ouer al deuils, ✠ that they
marke. i. d. marke. vi. d
mīghte heale diseases. And
he sent thē to preach ye kīng
dom of God, ✠ to cure the sycke. And he
sayd to thē: Take nothing to fardell you
by the way: a* nether staffe, nether scrippe
nether bread: nether money, neither haue
two cotes. And what soeuer house ye en-
ter into, ther abyde ✠ thence depart. And
whosoeuer wyll not receaue you, whē ye
go out of that cytie, shake of ye very dust
frō your fete, for a testimonye agaynste
thē. And they wēt out, and went thoro
the townes, preachīge the Gospell and
healynge euery wheare. ✠

And Herode the b* Tetrarch heard of
al ye was done by him, ✠ douted, because
ye it was sayd of some, ye John was rysē
agayn frō death: ✠ of some, that Helyas
had appered: ✠ of some, that one of ye old
Prophetes was rysen agayn. And Hero
de sayd: John haue I beheaded: who thē
is this of whom I heare soche thinges:
And he desyred to se hym.

And ye Apostles returned: ✠ tolde him
Mat. xiiii. Mark vi. Luke. viii.
what great thīges they had done. ✠ And
he toke thē ✠ wēt aside into a solitary pla
ce, nye to a citie called Bethsaida. And ye
people knew of it, ✠ folowed him. Ihe
receaued thē, ✠ spake vnto thē of ye kīng
dō of God ✠ healed thē ye had nede to be
healed. And whē ye day begā to weare a-
way, thē came the. xii. ✠ sayd vnto hym:
send the people away, ye they may go in-
to townes ✠ villages rouñ about ✠ lod
ge, ✠ get meat, for we ar here in a place of
wylderues. But he sayd vnto thē. Geue
ye thē to eat. And they said. We haue no
mo but. v. loaues ✠. ii. fysshes, excepte we
shuld go ✠ bye meat for all this people.
And thei were about a. v. M. mē. And he
sayd to hys disciples. Cause thē to sytte
down by. l. in a cōpany. And they dyd so,
✠ made thē al syt downe. And he toke the
kyue loues, ✠ the. ii. fyshes, ✠ loked vp to
heuē, ✠ blessed thē, ✠ brake ✠ gaue to the
disciples, to sette before the people. And
they ate, and were al satisfied. And there
was take vp of that remayned to thē, xii
baskettes ful of broken meat.

And it fortuned as he was alone prayē
Mat. xvi. Mark viii.
ing, hys dysciples were wt hī, ✠ he asked
thē sayīg: who say ye people ye I am? thei
āswered ✠ said: John baptist: Som say
Helias. And some say, one of the old pro
phetes is rysen agayn. He sayd vnto thē
who say ye ye I am? Peter answered and
sayd: ye art ye christ of God. And he war-
ned ✠ cōmaunded thē ye they shuld tel no
mā ye thing sayīg: ye the sōne of mā must
suffre many thīges, ✠ be reproued of the
elders, ✠ of the hye prestes ✠ scribes ✠ be
slayne, and the thyrd day rise agayne.

And he sayd to them al, yf any mā will
come after me, let him denye hym selfe, ✠
take vp his crosse daply ✠ folowe me. c*
Whosoeuer wyll saue his lyfe, shal lose
it. And whosoeuer shal loose his lyfe for
my sake, the same shal saue it. For what
auaūtageth it a mā to wynne the whoale
world, yf he lose hī self or rūne in doma-
ge of him selfe? For whosoeuer is asha-
med of me, ✠ of my sayinges: of hī shall
the sonne of mā be ashamed, whē he co-
meth in his owne glory, ✠ in the glory of
his father, ✠ of ye holy angels. And I tel
you of a suertie, d* Ther be some of them
that stande here whyche shal not taste of
death, tyll they se the kyngdom of God.

And it folowed about an viii. dayes af
ter those sayinges, ye he toke Peter, Ja-
mes, ✠ John ✠ went vp into a moūtayne
to praye. And as he prayed, the fashiō of
his countenaūce was chaunged, ✠ his gar
ment was whyte ✠ shone. And behold, ii
D men talked with him, ✠ they were Moy-
ses ✠ Helyas which appered glorioufly,
& spake of his departing, whych he shul
de ende at Ierusalē. Peter ✠ they ye were
with him, were heuy with slepe. And whē
they woke, they saw hys glorye, and two
men standinge wyth hym.

And it chaunsed as they departed frō
him, Peter sayd vnto Jesus: Maister, it
is good being here for vs: Let vs make
thre tabernacles, one for ye ✠ one for Mo
ses, ✠ one for Helyas: ✠ wist not what he
sayd. Whyl he thus spake, there came a
cloud and shadowed them ✠ they feared
when thei were come vnder ye cloud. And
ther came a voyce out of the cloud sayīg
This is my deare sonne heare hym. And
as sone as ye voice was past, Jesus was
E founde alone. And they kepte it cloose: ✠
tolde no man in those dayes any of tho-
le thynges whych they hadde sene.

And it chaūsed on the next day as they
came down frō the hyl, moch people met
him. And behold a mā of ye cōpany cried
out sayīg: Master, I beseche ye beholde
my sonne, for he is al ye I haue: and se, a
spret taketh him ✠ sodenly he crieth, ✠ he
teareth him ye he fometh agayne, ✠ wyth
moch payn departeth frō hi, whē he hath
rēt hi, ✠ I besought thy disciples to cast
him out, ✠ thei could not. Jesus āswered
F ✠ sayd: O generatiō wout fayth, ✠ cro-
ked: how long shal I be with you? ✠ shal
suffre you? Bring thy sōne hither. As he
yet was a coming, the fend rent him, and
tare him. And Jesus rebuked ye vnclene
spret, ✠ healed the chylde, and deliuered
him to his father. And they were al ama
sed at the myghty power of God.

Whyle they wondered euery one at all
thinges which he dyd, he sayd vnto hys
disciples: Let these sayinges synke dow
ne into your eares. The tyme wyl come,
when ye sonne of mā shalbe deliuered in-
to the hādes of men. But they wiste not
what that word meant, ✠ it was hyd frō
them, that they vnderstode it not. And
they feared to aske hym of that saying.

mat. xviii. mark. ix. Luke. xxii.
✠ Then there arose a disputatiō amōg
them who shulde be the greatest. When
Jesus perceaued the thoughtes of their
hertes, he toke a chyld, ✠ sett him hard by
hym, ✠ sayd vnto thē. Whosoeuer recea
ueth thys chylde in my name, receaueth
me. And whosoeuer receaueth me, recea-
ueth hym ye sent me. For he that is leaste
among you al, the same shalbe greate.

And John answered ✠ sayd: Maister
we sawe one castinge oute deuyls in thy
name, ✠ we forbade hym, because he folo
weth not with vs. And Jesus sayd vnto
hym: forbyd ye hym not. For he that is
not agaynst vs, is wyth vs.

And it folowed whē ye tyme was come
that he shuld be receaued vp, then he sett
his face to go to Jerusalē, ✠ sent messen-
gers before him. And they went ✠ entred
into a citie of the Samaritans to make
redy for him. But they wold not receaue
him, because his face was as though he
wold go to Jerusalē. Whē his disciples
James ✠ John sawe ye, they sayd. Lorde,
wilt ye that we cōmaunde, that fyre come
downe frō heuen ✠ cōsume them, euē as
Helias did? Jesus turned about, ✠ rebu
ked thē sayīg: ye wote not what maner
spyrete ye ar of. The sonne of man is not
come to destroye mens lyues, but to saue
thē. And they wēt to āother town. ✠ And
it chaunsed as he went in the waye, a cer
tayn mā sayd vnto him: I wil folowe ye
whether soeuer thou go. Jesus sayd vn
to him: foxes haue holes, ✠ byrdes of the
ayre haue nestes: but the sonne of man
hath not whereon to laye his head.

And he sayd vnto another: folow me
And the same sayde: Lord suffre me fyrst
to go ✠ burye my father. Jesus sayd vn
to hym. Let the e* dead burye theyr dead
but go thou and preache the kyngdome
of God.

And another sayde: I wyl folowe the
lord: but let me fyrst go byd thē fare wel
whyche are at home at my house. Jesus
sayd vnto him: No mā that putteth his
hand to the plowe, ✠ loketh back, is apte
to the kyngdom of God. ✠

The Notes

a* Neither staffe or robbe &c. Luke in mar. vi. d
b* Tetrarcha is expounded lu. marth. xiiii. d.

a* Whosoeuer will saue his lyfe, &c, ꝓ is, whosoeuer (in this worlde) regardeth so his life, ꝓ he will not put it in ieopardye for me whē tyme requyreth, the same shal lose hys lyfe eternally. &c.

d* Ther be some of thē ꝓ stād. &c, shal not tast of death tyl they se ꝓ kingdō of god. &c This kingdō of god which Mark in ꝓ. xiii. chap. d. writeth to come w power, is ꝓ kingdō of christ which som of thē dyd thē se, which were Peter, John & Jawes, whyle they saw ꝓ cloud & the glorī of christ trāsformed & heard ꝓ testimony & witnes of ꝓ father of heuē, of moses, & Helias, for thē did al these aboundantly testify that christ was a king and the sonne of God.

e* Let ꝓ dead bury they? dead. &c, ꝓ is, let the infidelles alone w their infidelite, & folowe ꝓ me, ꝓ is beleue thou in me. &c. And go preache the kyngdom of God. &c.

¶ He sendeth the seuētie before him to preache, & geueth them a charge how to behaue thē selues, prayseth his heauēly father, & weareth the Scribe ꝓ tempted him, (by the exāple of the Samaritā) sheweth who is a mās neyghbour, Martha receiueth the Lord into her house. Mary Magdalē is fareuent in hearinge hys worde.

The.x. Chapter. ✠

a AFter these thinges ꝓ lord appointed other. lxx. also, & sēt thē two & two before hi in to euery cytye & place, whether he him self wold come.

And he said vnto thē, ꝓ haruest is great but ꝓ labourers ar fewe. Pray therfore the lord of the haruest, to sende forth labourers into his haruest. Go your wayes: behold, I send you forth as lābes amōg wolues. Beare no wallet, nether scrippe, nor shoes, & salute no mā by ꝓ waye. Into whatsoeuer house ye enter, first say b Peace be to this house. And yf ꝓ sōne of peace be there, your peace shal rest vpon hym: yf not, it shal turne to you agayne. And in the same house tary styl, eating & drincking soch as they haue. For the labourer is worthy of hys rewarde. ✠

Go not frō house to house: & into what soeuer citie ye enter, yf they receaue you, eate soch thinges as are set before you, & heale the sycke that ar ther, and say vnto thē: the kingdō of God is come nye vpō you. ‡ But into whatsoeuer cytie ye shal enter, yf they receaue you not, goo youre wayes out into the stretes of ꝓ same and say: euē the very dust, which cleaueth on vs of your citie, we wipe of against you. Notwithstādyng, marke this ꝓ the kingdom of God was come nye vpō you. Ye and I say to you: that it shalbe easier in that day for Sodome, then for that citie. mark.x.a

Wo be to the Chorazin: wo be to thee Bethsaida. For yf the myracles had ben done in Tyre & Sidō, whych haue bene done in you, they had a great whyle ago ne repented sytting in heare & asshes. Ne uertheles it shalbe easier for Tyre & Sydon, at the iudgement, then for you. And thou Capernaū whych art exalted to heuen, shalt be thrust downe to hell. ‡ He ꝓ heareth you, heareth me: & he ꝓ despiseth you, despiseth me: & he that despiseth me despyseth hym that sent me. Mark.x.d. John.viii.

And the seuentie turned agayne with ioye, saying: Lord euen the very deuyls ar subdued to vs thorow thi name. And he sayd vnto thē: I saw Satā, as it had ben lightening, fall downe frō heuē. Beholde I geue vnto you power to treade on serpentes & scorpiōs, & ouer al maner power of the enemye: & nothing shal hurte you. Neuertheles, in this reioyse not, that the spretes are vnder youre power: but reioyse, because your names ar wrytten in heauen.

That same tyme reioysed Jesus in the spyrit, & sayde: I cōfesse vnto the father: c ‡ Lord of heauē & earth, that thou haste hyd these thinges frō the wise & ydēt, & hast opened thē to the babes. Euen so father, for so pleased it ꝓ. All thynges are geuen me of my father. And no man knoweth who the sonne is, but ꝓ father: nether who the father is, saue the sonne, & he to whō the sonne wyl shewe hym. matth.xi.a

And he turned to his disciples, & said secretly: ✠ Happy are the eyes whyche se that ye se. For I tell you that many prophetes & kinges haue desyred to se those thinges whyche ye se, and haue not sene them: & to heare those thinges whych ye heare, and haue not heard them.

And behold a certayn lawer stode vp and tempted him saying: ✠ Master what shal I do to inherit eternal lyfe? He said vnto hym: What is wrytten in the lawe? Howe readeste thou? And he answered and sayd: ‡ Loue thy Lorde God, with all thy hert, and with thy soule & with all thy strength, & with thy mynde: and thy neyghbour as thy self. And he sayd vnto him: Thou hast answered ryghte. This do & thou shalt liue. a* He willing to iustifye hym selfe, sayd vnto Jesus: Mat.xxii. Mark.xii. Luke.xx.

who is then my neyghbour?

Jesus answered & sayd: A certayn mā descended frō Hierusalem into Hyericō, & fell into the handes of theues, which robbed him of his raymēt & wounded hym, & departed leuynge him halfe dead. And by chaunce ther came a certayne preste ꝓ same waye, & whē he saw him, he passed f by. And lykewyse a Leuite, whē he was come nye to ꝓ place, went & loked on him and passed by. Thē a certayn Samaritane, as he iorneyed, came nye vnto hym & when he saw him, he had cōpassion on him, & went to & bound vp his woūdes, and powred in oyle & wine, & put him on his owne beast, & brought him to a cōme ynne, & made prouision for him. And on the morowe whē he departed, he toke out two pēce & gaue thē to the host, & said vn to him: Take cure of hym, & whatsoeuer thou spendest more, when I come agayn I wyl recompence the. Which now of these thre thinkest thou, was neyghbour vnto him that fel into the theues hādes? And he sayde: he that shewed mercye on hym. Then sayd Jesus vnto hym: Goo and do thou lykewyse. ✠

✠ It foruned as they wēt, that he entred into a certayn towne. And a certayn G womā named Martha receaued him in to her house. And this woman had a syster called Mary, which sate at Jesus fete, & heard his preachinge. And Martha was cōbred about moch seruing, & stode & sayd: master, doest ꝓ not care, ꝓ my syster hath lefte me to minister alone? Byd her therfore, ꝓ she helpe me. And Jesus answered & sayd vnto her Martha, Martha, thou careste, & art troubled about many thinges: verely one is nedeful. b* Mary hath chosen her that good part which shal not be taken away from her. ✠

The Notes

a* He willinge to iustifie him selfe. &c. That is, he mynding to set forth hym selfe as iuste and as one that was learned, sayde who is my neyghbour. &c

b* Mary hath chosen her ꝓ good part. &c, That is, she hath chosen the hearing of the worde of God, whych euer endureth, & is the only way to euerlastinge lyfe

¶ He teacheth his disciples to prayse, dyspreth out a dearth, and rebuketh the blasphemous Pharisees. They require signes & tokēs of him. He answereth wyth the Pharisees & reproueth the hypocrysye of the Pharisees, Scribes and lyerers.

The.xi. Chapter.

AND it foruned as he was prayeng in a certayne place, & whē he ceased one of his disciples sayd vnto hi: Master teach vs to pray, as Johan taught his disciples. And he sayd vnto thē: whē ye praye, saye: O oure father which art in heuē, halowed be thy name. Thy kingdō come. Thy will be fulfilled euē in erth as it is in heuen. Our daylye bred geue vs euermore. And forgeue vs our sinnes: for euē we forgeue euery mā ꝓ trespaseth vs. And leade vs not into temptacion. But deliuer vs from euyll.

And he sayd vnto thē: ✠ yf any of you shuld haue a frend, & shuld go to him at midnight, & say vnto him: frēde lend me thre loues, for a frēd of mine is come out of the way to me, & I haue nothing to set b before him: & he thin shuld ānswere & say, trouble me not, ꝓ doze is now shut, & my seruauntes ar w me in the chāber, I can not ryse & geue thē to ꝓ. I say vnto you, though he wold not aryse & geue him, because he is his frend: yet because of hys importunite he wold ryse, & geue him as many as he neded. And I say vnto you: ‡ aske & it shalbe geuen you. Seke, & ye shal fynd, knocke, & it shalbe opened vn topon. For euery one ꝓ asketh, receaueth: & he ꝓ seketh, findeth: & to hi ꝓ knocketh, it shalbe opened. Yf the sonne shal aske bred of any of you ꝓ is a father: wyll he geue hi a stone? Or yf he aske fyshe, wil he for a fishe geue him a serpēt? Or if he aske an egge: wyl he offer him a scorpiō? Yf ye thē which are euyl, can geue good gyftes vnto your childre, how moch more shall the father of heauen geue an holye spyrite to them that desyre it of hym? ✠ mark.xi.a John.xvi.f Jacob.i.a

✠ And he was casting out a deuil, whiche was dōme. And it folowed when the deuil was gone out, ꝓ dōme spake, & the people wondred. But some of thē sayd: he casteth out deuils by the power of a* Belzebub the chefe of ꝓ deuyls. And other tēpted him seking of him a sygne frō heuē. But he knew their thoughtes, and sayd vnto them: Euery kingdō deuided with in it self shalbe desolate: & one house shal fal vpō another. So yf Satā be deuyded within hi self: how shal his kingdō endure? Because ye saye ꝓ I cast out deuyls

deuils by ꝑ power of Belzebub. Yf I by ꝑ power of Belzebub cast out deuils: by
whō do your childrē cast thē out, ✠ ther
fore shal they be your iudges. But yf I
w ꝑ finger of god cast out deuils, no dou
te the kingdō of god is come vpon you.

When a strong mā armed watcheth
hys house: that he possesseth is in peace.
But when a stronger then he cometh vp
on him ✠ ouercometh hym: he taketh frō
hym hys harnes wherein he trusted ✠ de-
uydeth hys goodes. He that is not wyth
me, is agaynste me. And he ꝑ gathereth
not wyth me, scattereth.

Whē the vnclene spyrte is gone out of
a man, he walketh thorough waterlesse
places, seking reste. And whē he findeth
none, he sayth: I wyl returne agayn vn
to my house whēce I came out. And whē
he cometh, he fyndeth it swept ✠ garnis-
shed. Thē goeth he ✠ taketh to hym seuē
other spyrites worse then hym selfe: ✠ they
enter in, ✠ dwel there. And ꝑ ende of that
man, is worse then the begynninge.

And it fortuned as he spake those thin
ges, a certayn womā of the cōpany lyfte
vp her voyce, ✠ sayd vnto hym: Happye
is the wombe that bare the, and the pap-
pes whych gaue the sucke. But he sayd:
Yea, happy are they that heare the word
of God and kepe it.

Whē the people were gathered thicke
together: he began to saye: This is an e-
uil naciō: they seke a signe, ✠ ther shal no
signe be geuen thē, but the sygne of Jo-
nas ꝑ ppbet. For as Jonas was a signe
to the Ninyuites, so shal ꝑ sonne of man
be to this naciō. ‡ The queene of the south
shal ryse at iudgemēt, w the men of this
generatiō, ✠ cōdēpne thē: for she cam frō
the ende of the world, to heare the wisdō
of Salomō. And behold a greater then
Salomon is here. The men of Ninyue
shal ryse at the iudgement w thys gene-
ration: ✠ shall cōdempne thē: for they re-
pented at the preachinge of Jonas. And
behold a greater then Jonas is here.

✠‡ No mā lighteth a candel, ✠ putteth
it in a preuy place, nether vnder a bushel
but on a candelstick, ꝑ they that come in
may se the light. The light of thy bodye
is the eye. Therfore whē thine eye is sin-
gle: then is al thy body ful of light. But
yf thyne eye be cuyl: thē shal al thy body
be ful of darckenes. Take hede therfore
that the light which is in the, be not dar-
kenes. For yf all thy body shalbe lyght,
hauinge no parte darke: then shall all be
full of light, euen as when a candel doth
light the with hys brightnes.

And as he spake, a certayn Pharise be
sought hym to dyne with hym: ✠ he wēte
in ✠ sate downe to meate. Whē the Pha
rise sawe that, he maruepled that he had
not fyrst washed before dyner. And the
Lord said to him: ✠ Now do ye pharises
make clene ꝑ outsyde of the cup, ✠ ꝑ plat
ter: but your inward partes ar ful of ra-
uenynge ✠ wyckednes. Ye foles, dyd not
he ꝑ made that which is without: make
that which is within also? Neuertheles
geue almose of ꝑ ye haue, ✠ behold all is
clene to you. But wo be to you Pharises
for ye tithe ꝑ mynt ✠ rewe, ✠ al maner er-
bes, ✠ passe ouer iudgemēte and the loue
of God. These ought ye to haue done ✠
yet not to haue lefte the other vndone.

Wo be to you Pharises: for ye loue ꝑ
vppermost seates in the synagoges, and
grettinges in the markets. Wo be to you
scribes ✠ Pharises Ypocrites, for ye are
as graues which appere not, ✠ the men ꝑ
walke ouer thē ar not ware of thē. Then
ānswered one of the lawears ✠ sayd vnto
him: Master, thus saying ꝑ puttest vs
to rebuke also. Thē he said: wo be to you
also ye lawears: for ye lade mē with bur
thens greuous to be borne, ✠ ye your sel-
ues touche not ꝑ packes w one of youre
fingers. Wo be to you: ye byld the sepul
cres of the prophetes, ✠ your fathers kil
led thē, truly ye bare witnesse, ꝑ ye alowe
the dedes of your fathers: for they killed
thē, ✠ ye bylde theyr sepulcres. Therfore
sayd the wisdō of god: I wyl send them
Prophetes ✠ Apostles, ✠ of thē thei shal
slee ✠ persecute: ꝑ the bloud of al prophe
tes, whych was shed frō ꝑ beginning of
the world, may be requyred of this gene
ratiō frō ꝑ bloud of ‡ Abel vnto ꝑ bloud
of Zachary, which perished betwene the
aultet ✠ the temple. Verely I saye vnto
you: it shalbe requyred of this nation.

Wo be to you lawears: for ye haue ta
ken away ꝑ keye of knowledge, ye entred
not in youre selues, ✠ thē that came in ye
forbade. Whē he thus spake vnto them
the

fyft. Mat. 12. a
fyft. Mat. 12. a
mathe. 23. c
mark. xiiii. d
Luk. viii. b

Genesi. iiii. parag. c.

the lawears and the Pharyses began to
wax busy about hym, and to stoppe hys
mouth with many questyōs, layng wai
te for hym, and sekynge to catche some
thyng of hys mouth, wherby they might
accuse hym.

The Notes.

a✠ Of Belzebub reade, Matth. f. c
b✠ If I by the fynger of god cast oute de
uyls ✠ c/that is/yf I by the power of god
cast them out ✠ c.

¶ The leuen of the pharises. Christe confyrmeth the
his disciples against persecution warneth them
to beware of couetousnes, by the symplitude of a
certaine ryche man: the wyl not have thē to hange
vpō earthly thynges, but to watch and to be redy
agaynst hys commynge.

The. xii. Chapter.

AS ther gathered togeather
an innumerable multytude
of people (in so moch ꝑ they
trode one another) he began
to saye vnto his dyscyples:
fyrst of al beware of thea✠ leuē of ꝑ pha
ryses which is ypocrysy. For ther is no
thyng couered, that shal not be vncoue-
red: nether hyd that shal not be knowen.
For whatsoeuer ye haue spoken in dark
nes: that same shalbe herd in the lyght.
And ꝑ which ye haue spokē in ꝑ eare euē
in secret places, shalbe preached euen on
the top of the houses.

I saye vnto you my frēdes: be not a-
fraid of them that kyll ꝑ body, and after
that haue no moze that they can do. But
I wil shew you, whom ye shal feare. Fea
re hym wyych after he hath kylled, hath
power to cast into hel. Ye I say vnto you
hym feare. Are not fyue sparowes bou-
ght for two farthinges? And yet not one
of them is forgoten of god. Also euen ꝑ
very heares of your heedes ar nombred.
Feare not therfore: ye are moze of value
then many sparowes.

I say vnto you: whosoeuer confesseth
me before men, euen hym shal the sōne of
man confesse also before the angelles of
god. And he that denieth me before men:
shalbe denied before ꝑ āgels of god. And
whosoeuer speaketh a word agaynste b✠
the sōne of mā it shalbe forgeuē hi. But
vnto hi ꝑ blaspheneth ꝑ holi goost, it shal
not be forgeuē. When they bring you in
to the synagoges, ✠ vnto ꝑ rulers ✠ offy-
cers, take no thought how or what thyn
ge ye shal ānswere or what ye shal speake
For the holy goost shal teach you in ꝑ sa
me houre, what ye ought to saye,

✠ One of the company sayd vnto him:
Master byd my brother deuide ꝑ enheri
tance w me. And he said vnto him: Ma,
who made me a iudge or a deuyder ouer
you? Wherfore he said vnto the: take he
de, ✠ beware of couetousnesse. ✠ For no
mans lyfe standeth in the aboūdance of
ꝑ thinges which he possesseth. And he put
forth a similitude vnto thē saying: The
grouūd of a certayne ryche man broughte
forth frutes plenteously, ✠ he thought in
him selfe saying: what shal I do? becau-
se I haue no rowme wher to bestowe my
frutes? And he said: This wyll I do. I
wyl destroye my barnes, ✠ bilde greater,
✠ therin wil I gather all my frutes and
my goodz: ✠ I wyl say to my soule: Sou
le ꝑ hast moche goodes layde vp in sto-
re for many yeares, take thine ease: eate,
drinck, ✠ be mery. But god sayd vnto hi:
Thou fole, thys nyght wil they fetche a
way thy soule againe frō ꝑ Then whose
shal those thinges be which ꝑ hast pro-
ded? So is it with hi that gathereth ry
ches? ✠ is not ryche in God.

And he spake vnto his disciples: Ther
fore I say vnto you: Take no thoughte
for your life, what ye shal eat, nether for
your body, what ye shal put on. The life
is moze then meat, ✠ the bodi is moze thē
rayment. Consider the rauens, for they
nether sowe nor repe, whych nether haue
stooze house nor barne, and yet God fe-
deth them. How moch are ye better then
foules. Which of you w takig thought
can adde to hys stature one cubyt? If ye
then be not able to do that thing whyche
is lest: why take ye thought for ꝑ rēnāu-
te? Cōsyder ꝑ lilies how thei grow. Thei
labour not: they spin not, ✠ yet I say vn
to you, ꝑ Salomon in all thys royalte,
was not clothed lyke to one of these.

If the grasse which is to day in the fel
de, ✠ to morow shalbe cast into ꝑ fornā-
ce, God so clothe, how moch moze wyll he
clothe you, o ye enduced w lytle fayth?
and aske not what ye shal eat or what ye
shal drink, nether clyme ye vp an hye: for
al soch thiges ꝑ hethen people of ꝑ worl
de seke for. Your father knowethe that
ye haue neade of soch thiges. Wherfore
seke

seke ye after the kingdom of god, and al these thinges shalbe ministred vnto you ✠ Feare not lytel flocke, for it is your fathers pleasure to geue you a kyngdom. ✠ Sel ye that ye haue, & geue almes. And make you bagges, whyche were not olde, & treasure ye fayleth not in heuen, wher no theefe cometh, neither mothe corrupteth. For where youre treasure is, there wyll youre hertes be also.

Let your loines be gerdde about, & your lightes brenning, & ye your selues lyke vnto men that wayt for their master, whe he wil returne fro a weding: that assone as he cometh & knocketh, they may open vnto him. Happy are those seruātes, whych the lord whe he cometh shall find waking. Verely I say vnto you, he wyll gyrde him self about & make them to sit doune to meat, & walke by & minister vnto them. And yf he come in the secōd watch, ye yf he come in the thyrde watch, & shal finde them so, happy are those seruātes. Thys vnderstonde ye, yt yf the good man of the house knew what houre the theefe wold come, he wolde surely watche: & not suffre hys house to be broken vp. Be ye prepared therfore: for the sonne of man wyl come at an houre when ye thinke not.

Then peter sayd vnto him: ✠ Master, tellest thy this similitude vnto vs, or to al men? And the lord said: Who ther be a faithful seruaūte & wise, whome his Lorde shal make ruler ouer his household, to geue them their dutie of meat at due season? happy is that seruaūte, whō hys master when he cometh, shal find so doing. Of a truth I say vnto you, that he wil make hi ruler ouer al his he hath. But & yf that euil seruaūt shal say in his hert: My master wil defarre his cōming, and shall begine to smyte the seruaūtes & maydens, & to eate & drynke and to be dronken: the lord of that seruaūt wil come in a day when he thinketh not and at an houre when he is not ware, & wil deuide him, & wil geue hi his rewarde with the vnbeleuers.

The seruaūt that knew his masters wil & prepared not hi self, neither dyd according to his wil, shalbe beten with many stripes. But he that knewe not, and yet did comit thinges worthy of stripes, shal be beate with feaw stripes. For vnto whō moch is geuen, of hym shalbe moche requyred. And to whom men moch cōmyt, the more of hym wyl they aske.

I am come to send fyre on erth: & what is my desyre, but that it were all readye kyndled? Notwithstanding I must be baptysed with a baptime: & how am I payned till it be ended? Suppose ye that I am come to send ✠ peace on earth? I tel you nay, but rather debate. For fro hence forthe there shalbe .v. in one house deuyded, three against two, & two against three. The father shalbe deuided against the sonne, & the sone against the father. The mother against the daughter, & the daughter against the mother. The mother in law against hyr daughter in lawe, and the daughter in lawe against her mother in lawe.

Then said he to the people: when ye se a cloude ryse out of the west straight way ye say: we shall haue a shower, and so it is. And when ye se the fourth winde blowe, ye say: we shall haue heet: and it cōmeth to passe. Ypocrytes, ye can skyl of the fassiō of the earthe & of thee skye: but what is the cause, that ye cannot skyl of this time? Ye and why iudge ye not of youre selues what is ryghte.

Whyl thou goest with thyne aduersary to the ruler: as thou art in the way, geue diligence that thou mayst be delyuered fro hym, least he brynge the to the iudge, & the iudge deliuer the to the iayler, & the iayler cast the in to preson. I tel the, thou departest not thence tyll thou haue made good the vtmost myte.

The Notes.

a✱ What leuen the faithful must be warre of, is more euydently shewed in Math. xvi where by leuen is vnderstanded the doctrine & inuencion of the pharyses, & of al other mē lyke conditioned vnto the, here it is noted by thee name of ypocrysye because it is deceatful, false, & vngodly, & maketh all the louers therof ypocrytes:

b✱ To speake a worde against the sonne of mā is, to be offended with the humanytye of mā hed of Jesus christ for hys hūble & lowe degree, as were many of the Jewes John. vii. Math. xii. c. Marc. iii. d

c✱ Sel al &c. of thys loke Marc. x. e

d✱ Soch peace as this world loueth (which is then at peace when mens appetytes & desyres are satysfied, & when the euel agree with the euel) came I not to send on the earthe, but therfore came I, with the wordes of verye peace, to destroye the peace of thys world: for it is the doctrine of the gospel, which teacheth al peace, shalbe enuied of many, it can not be but debate must arise euen amongest greateste frēdes, while they that loue thys world wyl sooner ouersyde cruelty towarde the they loue best, then leaue the vices whi che they haue bene accustomed vnto. And against/those whom the fyre of the charyte belongyng to the gospel hath touched/ wyll by no means suffre the selues to be deuided fro that which they haue begōne to cleaue to, betwyxt there am I not come to set peace, but debate,

e✱ Of thys Math. b. d

Of thy: Galileans who Pylate slew, & of those that died in Syloe. The similitude of the figge tree. Christ healeth the lyck woman. The parable of the mustard sede & leuē. Few entre into the kyngedō. Christ reprouyth Herode and Jerusalem.

The. xiii. Chapter.

There were present at the same season fro which they shewed him of the galileans, whose blode Pylate medled with their owne sacrifice. And Jesus answered, & said vnto them: Suppose ye that these Galileans were greater sinners then all other Galileans, because they suffred such punishment? I tel you nay: but except ye repent, ye shal al likewise perysh. Or those .xviii. vpon which the toure in Syloe fel, & slew them, thynke ye that they were sinners aboue al men that dwel in Jerusalem? I tel you nay: but except ye repent ye al shal lykewyse perysshe.

✠ He put forth this similitude: a certayne mā had a figge tre planted in his vine yard & he came & sought frute thereon, & found none. Then said he to the dresser of his vineyard: behold, this thre yere haue I come & sought frute in this figge tree, & fynd none: cut it downe: why cōbrethe it the ground: and he answered & said vnto him: Lord let it alone this yeare also, tyl I dygge rounde about it, & dōg it, to se whether it wyll beare frute: & yf it beare not then, after that, cutte it doune. And he taught in one of their synagoges on the Saboth dayes. And behold there was a woman which had a spryte of infyrmytye .xviii. yeres: & was bowed together & could not lyft vp her self at all. When Jesus saw her, he called her to him, & sayde to her woman thou art delyuered fro thy dysease. And he laid his handes on her, & immediatly she was straight, and glorysied god. And the ruler of the synagoge answered with indignacion (because that Jesus had healed on the Saboth daye) and sayde vnto the people. There are .vi. dayes in which men ought to worke: in them come and be healed, and not on the Saboth daye.

Then answered him the Lord, and said: ypocrite, doth not eache one of you on the Saboth day, lowse his oxe or his asse from the stall, & leade him to the water? And ought not this daughter of Abraham, whom Satan hath bound lo .xviii. yeares, be lowsed fro this bond on the Saboth day? And when he this sayd, al his aduersaries were ashamed, and al the people reioyced on all the excellent dedes, that were done by him.

Then sayd he: what is the kyngdome of God lyke? or wherto shall I compare it? It is lyke a grayne of mustard seede, which a man toke and sowed in his garden: and it grewe & waxed a great tree, & the foules of the ayre made nestes in the braunches of it.

And agayne he sayd: wher vnto shal I liken the kyngdom of god? it is lyke leuen, which a woman toke, and hyd in three bushels of floure, tyl al was thorow leuended. And he went thorow al maner of cytyes and townes teaching, and iorneying towardes Jerusalem. Then sayde one vnto him: Lord, are ther few that shalbe saued? And he sayde vnto them: Strayue with your selues to enter in at the strait gate: for many I say vnto you, wil seke to enter in, and shal not be able.

✠ When the good man of the house is risen vp, and hath shet to the doze, ye shal begynne to stand without, & to knock at the doze saying Lord Lord, open vnto vs: & he shal answere & say vnto you: I know you not whence ye are. Then shal ye begin to say: we haue eaten in thee presence & drunken, & thou hast taught in our stretes. And he shal say: I tel you I know you not whence ye are: departe from me all ye workers of iniquytye. Ther shalbe weping & gnashyng of teth, when ye shal se Abraham and Isaac & Jacob, and al the prophetes in the kingdome of God, and your selues thrust out at dores. And they shal come, fro the east & from the weste & fro the north & from the south, and shall sit downe in the kingdome of god. And beholde, ther are last, which shalbe first.

And

And there are fyrst which shalbe last.

G The same daye ther came certayne of ỹ Phariſes and sayd vnto him: get ỹ oute of ỹ way, and departe hence: for Herode wil kyl the. And he sayde vnto them. Go ye and tel ỹ fore, behold I cast oute deuils and heale ỹ people to day and to morow, and the third day I make an ende. Neuertheles, I must walke to daye & to moro we, & the daye folowing: for it cannot be, that a prophet perysh enye other wher, saue at Ieruſalem.

mat.xxiii.d. *O Ieruſalem, Ieruſalem, which killeſt prophetes, & ſtoneſt the that are ſent to the: how often wolde I haue gathered thy childrē together, as the hen gathereth her neſt vnder her wynges, but ye wold not. Behold youre habitacyō shalbe left vnto you deſolate. For I tel you, ye ſhal not ſe me vntil ỹ time come that ye ſhall ſaye, bleſſed is he that commeth in the name of the Lorde.

The Notes.

a* When the couenaūt made in ỹ bloud of chriſt is diuyded/ then men payne them ſelues wythe holye worckes/ truſtinge ther by to enter/ but al in vayne.

¶ Ieſus eateth wt ỹ phariſee, dealeth the dyſcy vpon the Saboth, teacheth to be lowly, ſeketh of the great ſupper, & warneth them that will folow hym, to lay theire accōptes before what it will coſt them. The ſalt of the earth.

The .xiiii. Chapter ✠

A nd it chaunſed that he went into ỹ houſe of one of ỹ chefe phariſes to eate dzede on a Sabothe daye: and they watched hym. And beholde ther was a mā before hym, which had the dropſye. And Ieſus anſwered & ſpake vnto ỹ lawears & phariſes ſaying: is it lawful to hele on the Saboth daye? And they held their peace. And he toke him & healed hym, and lett him go: and anſwered them ſaying, which of you ſhal haue an aſſe or an oxe fallen into a pytte, and wil not straight way pul him out on the Saboth daye? And they coulde not anſwer him agayne to that.

A to eat dzed ỹ is to dine or to take repaſte, as it is ſayd. Genes. xliii. f

He put forth a ſimilitude to ỹ geſtes, whē he marked how they preaſed to ỹ hieſt roumes, & ſaid vnto thē: D When ỹ art bidden to a wedding of eny mā, ſytt not doune in the hieſt roume, leſt a more honorable mā then ỹ be bidden of him, & he that bade both him & the, come and ſaye to the: geue this mā roume, & ỹ then begin wt ſhame to take the loweſt rowme. But rather when ỹ arte bidden, go & ſyt in ỹ loweſt roume, ỹ whē he that bade ỹ cōmeth, he may ſay vnto the: frende ſyt vp hier. Then ſhalt thou haue worſhipe in ỹ preſence of them that ſit at meat wt the. *For whoſoeuer exalteth him ſelfe, ſhalbe brought lowe. And he that humbleth him ſelf, ſhalbe exalted. ✠ C mat.xxiii.d. luc.xviii.d.

Then sayde he alſo to him that had deſired him to dinner: *When thou makeſt a dinner or a ſupper: call not thy frendes, nor thi brethren nether thy kinſmē or yet rych neighbours: leſt they byd the agayne, & a recōpence be made the. But when thou makeſt a feaſt, call thee poore, thee maimed, ỹ lame & the blind and thou ſhalte be happy, for they cannot recompence the. But thou ſhalt be recōpenſed at the reſurrection of the iuſte men.

When one of them that ſate at meate alſo herd that, he ſaid vnto him: happy is he that eateth breed in the kingedome of god. ✠ Then ſayd he to him. ✠ A certaine D Matthy. xxii. man ordened a great ſupper, & bade many, & ſent his ſeruaūte at ſupper time, to ſay to them that were biddē, come: for al thinges are now redy. And they al at once begā to make excuſe. The firſt ſayd vnto hi: I haue bought a ferme, & I muſte nedes go & ſe it, I pray ỹ haue me excuſed. And another ſaid: I haue bought, v yocke of oxen, and I go to proue thē, I pray ỹ haue me excuſed. The thyrd ſayd I haue maryed a wyfe & therfore I can not come. And the ſeruaunte wente, and brought his Maſter worde therof.

Then was the good mā of the houſe G dyſpleaſed, & ſaid to his ſeruaūte: Go out quyckly into the ſtretes & quarters of ỹ cytye, and bringe in hither ỹ poore & the maimed & the halt & the blind. And ỹ ſeruaunt ſaid lorde it is done as thou commaūdeſt & yet ther is rowme. And ỹ lord ſaid to the ſeruaunt: Go oute into ỹ hye wayes & hedges, and compel thē to come in, that my houſe may be fylled. For I ſay vnto you, that none of thoſe mē which were bidden, ſhal taſt of my ſupper. ✠ and reade all this

Ther went a great cōpany wt him, and he turned and ſaid vnto thē. ✠✠ If a mā come

come to me, & hate not his father and mother & wyfe and chyldren, & brethren, & ſyſters: moreouer and his owne lyfe, he cannot be my diſcyple. And whoſoeuer beare not his croſs, and come after me cā not be my diſcyple.

Which of you diſpoſed to bild a toure, ſitteth not downe before & countethe the coſt, whether ye haue ſufficiēt to perfourme it: leſt after he hath laide the foūdacyon & is not able to perfourme it, al ỹ beholde it, beginne to mock him ſaying: this mā beganne to bild, and was not able to make an ende. Or what kig goeth to make batail againſt another king, and ſitteth not downe fyrſt, and caſteth in hys mid, whether he be able with ten thouſand, to mete him that cometh againſt him wyth xx. thouſand. Or els whyl ỹ other is yet a great way of, he wil ſēd a baſſeatours, and deſyre peace. So lykewyſe one of you that forſaketh not all that he hathe, can be my diſcyple. ✠

*Salt is good, but yf ſalt haue loſte hyr ſaltnes, what ſhall be ſeaſoned there wt? It is nether good for the lād nor yet for the donge hyll, but men caſt it out at the dores. He that hathe eares to heare, let hym heare. mith.v.d. luc.xiv.d.

¶ The louyng mercy of God is openly ſet forthe in the parable of the hundreth ſhepe, & of the ſonne that was loſt.

The .xv. Chapter. ✠

B Then reſorted vnto hym al ỹ publycans and ſinners, for to heare hym. And the phariſes and Scribes murmured ſayinge: He receiueth to hys company ſinners and eateth with them. Then put he forth this ſimilitude to them ſayinge: What man of you hauynge an hundred ſhepe, yf he looſe one of them, dothe not leue nyntye and nyne in the wyldernes, and go after that why che is looſe vntyll he fynde hym? And when he hath found him, he puttethe hi on hys ſhulders wythe ioye: And aſſone as he cometh home, he calethe to gether his louers and neighbours ſaying vnto them: Reioyſe wyth me for I haue foūde my ſheepe which was loſt: I ſay vnto you, ỹ likewyſe ioye ſhall be in heuē ouer one ſinner that repēteth, more then ouer nyntye & nyne iuſte perſons, whiche nede B Matthy. xviii. Luc. xv. no repentaunce. Ether what woman hauing x. grotes, yf ſhe loſe one, doth not lyght a cādel, & ſwepe the houſe, & ſeke dylygētly tyll ſhe find it? And whē ſhe hath found it ſhe calleth hir louers & her neighbours ſayinge: Reioice with me, for I haue founde the grote which I had loſt. Lykewyſe I ſay vnto you, ioye is made in the preſence of ỹ angels of god ouer one ſynner that repenteth. ✠ C

✠ And he ſayd: A certayne man had .ii. ſonnes, & the yonger of them ſayd to his father: father geue me ỹ part of ỹ goods ỹ to me belongeth. And he deuided vnto them his ſubſtance. And not long after, ỹ yōger ſonne gathered al ỹ he had together, & toke his iorney in to a farre countre, & ther *he waſted his goodes wt ryotous lyuyng. And when he had ſpent all that he had, ther aroſe a great derth throw out al ỹ ſame lād, & he begā to lack. And he went & claue to a cyteſyn of that ſame coūtre, which ſent him to his felde, to kepe his ſwine. And he wold faine haue filled his bely with the coddes that ỹ ſwine ate: and no man gaue to hym. prou. xxiii. a

Thē he came to him ſelf and ſaid: how D many hyred ſeruaūtes at my fathers haue bred ynough, & I dy for hōger. I will aryſe & go to my father, & wyll ſay vnto hym: father I haue ſynned againſt heuē & before ỹ, & am no more worthy to be called thy ſonne, make me as one of thy hyred ſeruaūtes. And he aroſe and went to his father. And when he was yet a great way of, hys father ſawe him, and had cōpaſſyō, & ran & fell on his neck & kyſſed him. And the ſonne ſaid vnto him: father, I haue ſined againſt heuē, & in thy ſight, & am no more worthy to be called thy ſonne. But his father ſaid to his ſeruaūtes: bring forth that beſt garment & put it on him, & put a rynge on his hand, & ſhowes on his fete. And bringe hyther that fatted caulfe and kil hi, & let vs eat & be merye: for this my ſonne was deed, & is alyue agayne, he was loſt, and is now founde. And they beganne to be merye. E

The elder brother was in ỹ feld, & when he cam & drew nie to ỹ houſe, he herd muſicke & daūſing, and called one of hys ſeruātes, & aſked what thoſe thinges meāte. And he ſayde vnto him: thy brother is come

come, & thy father had killed the fatted
caulfe, because he hath receued hi safe &
sound. And he was angry, & wold not go
in. Thē came his father out & entreated
him. He answered & sayde to hys father:
Lo these many yeares haue I done ȳ ser
uice, nether brake at any time thi cōmaū
demēt, & yet gauest ȳ me neuer so moche
as a kid to make mery withe my louers:
but assone as this thy sonne was come,
which hath deuoured thy goodes wh hat
lotes, ȳ hast for his pleasure killed ȳ fat
ted caulfe. And he said vnto him: Sōne,
thou wast euer wt me, and al that I haue
is thine, it was mete that we shuld make
merye and be glad: for thys thy brother
was deed, and is a lyue agayne: & was
loste, and is founde.

¶ The parable of the wicked Mamon. Not one
tittle of gods word shal perysh. Of the ryche man,
and poore lazarus.

The. xvi. Chapter.

A And he said also vnto his dis
cyples. ✣ Ther was a certai
ne ryche mā, which had a ste
ward, that was accused vn
to hym, that he had wasted
his goodes. And he called him: & said vn
to him: How is it, that I heare this of ȳ?
Geue a comptes of thy stewardshyppe:
for thou mayst be no longer stewarde.
The stewarde sayd wt in hym selfe: what
shal I do? for my master wyl take away
frō me the stewardshyppe. I cānot dig
ge, and to begge, I am ashamed. I wo
te what to do, that when I am put oute
of the stewardshippe, they maye receaue
me into their houses.

Then called he al his masters detters,
B & sayd vnto the first: howe moche owest
thou vnto my master? And he sayde an
hūdred tonnes of oyle. And he said to hi:
take thy byl, & sit downe quickly & wryte
fyfty. Thē said he to another: what o-
west thou? And he sayd: an hūdred quar
ters of wheat. He sayd to him: Take thy
bil, and wryte foure score. And the Lord
comēded the vniust steward because he
had done wisely. For the childrē of thys
world are in their kynde, wiser then ȳ chil
drē of lyght. And I saye also vnto you:
C a* make you frēdes of ȳ wicked māmō,
ȳ whē ye shal departe, they maye receaue
you into euerlastyng habitacions.

✣ He that is faythful in that whych is
least the same is faythful in moch. And he
that is vnfaithful in that least is vnfai
thful also in moch. So then yf we haue
not ben faithful in ȳ wicked māmō, who
wil beleue you in that which is true? And
yf ye haue not bene faithfull in another
mānes busines: who shal geue you your
owne? No seruaūt can serue .ii. masters,
for other he shal hate ȳ one & loue the o-
ther, or els he shal lene to the one & despy
se ȳ other. Ye cānot serue god & mamō.

Al these thinges herde the pharyses al
D so whych were couetous, & they mocked
hi. And he said vnto thē: Ye ar they whi
chb* iustyfy your selues before mē: but
God knoweth your hertes. For that whi
che is hyghlie esteemed among mē, is ab
hominable in the sight of god.

The law & the prophetes raygned vn
til the tyme of John: and sence that time
ȳ kyngdom of god is preached, & euery
man styueth to go in. Soner shal heue
& erth perysshe then one title of the lawe
shall perysh. Whosoeuer forsaketh his
wyfe & marryeth another, breaketh ma-
trimony. And euery man whych marieth
her that is deuorsed frō her husband, cō
mitteth aduoutry also.

✣ Ther was a certayne ryche man, why
E che was clothed in purple and fyne bisse,
& fared delicteously euery day. And there
was a certayne begger named Lazarus,
whyche laye at hys gate ful of soores de
syrige to be refreshed wt the cromes why
che fel frō the ryche mannes bord. Ne-
uertheles, ȳ dogges came & licked his so
res. And it fortuned that the begger dyed,
and was caryed by the angelles into
c* Abrahams bosome. The ryche man al
so dyed, and was buryed.

And being in hel in tormētes, he lift vp
his eyes and saw Abrahā a farre of, & la
F zarus in his bosome, & he cried & said: fa
ther Abrahā, haue mercy on me, & send
Lazarus ȳ he may dip the typpe of hys
finger in water, & cole my tōge: for I am
tormēted in this flame. But Abrahā say
de vnto hi: Sōne, remēber ȳ thou in thy
lyfe tyme, receiued thy pleasure, & contra
ry wyse Lazarus payne. Now therfore
is he cōforted, & thou art punished. Be-
yonde al this, betwene you and vs there
is

is a great space set, so ȳ they which wold
go from hence to you cannot: nether mai
come from thence to vs.

G Then he saide I praye the therfore fa-
ther, sende hiu to my fathers house. For
I haue fiue brethrē: for to warne thē leit
they also come into the place of torment.
Abrahā said vnto hi: they haue Moises
& the prophetes let them heare thē. And
he said: nay father Abraham, but yf one
came vnto them frō the deed, they wolde
repent. He sayde vnto hym: If they hea
re not Moses and the Prophetes, nether
wyl they beleue, though one rose frō dea
the agayne.

The Notes

a* Make you frendes of ȳ wicked Mam
mō. This word Mamon is a word of ȳ Sy
rias speche, & sygnyfyeth ryches. So that the
text meaneth. Bestow your riches accordig
to ȳ word of god, ȳ god be pleased wt your
doinges & not deceitfully as this felow dyd
b* ye ar they ȳ iustifie your selues & c. Of
this is spoken afore in the .x. chap. e.
c* Some by the bosome of Abrahā do vn-
derstand the fayth of Abrahā, other some al
so vnderstand it of ȳ place wher the elect &
chosen that folow ȳ faythe of Abraham do
rest after their death. But where that place
is (because ȳ scripture doth not expressly de
termine it) cā we not tel & therfore may no
man be so bolde as to defyne it.

¶ Christ teacheth his disciples to auoyde occasy
one of euel, one to forgeue another, stedfastnes to
trust in god, & no mā to presume in his owne wor
kes. He healeth the ten lepers, speaketh of ȳ later
dayes, and of the ende of the worlde.

The. xvii. Chapter.

A Then said he to his disciples,
it cānot be auoided but that
offences wyll come. Neuer-
theles wo be to hym thoro
we whome they come. It
were better for him that a mylstone were
hāged aboute his necke, & that he were
cast into the see, then that he shuld offen-
de one of these litel lōs. Take hede to you
re selues. * If thy brother tresspas agaist
thee, rebuke him and yf he repēte, forgeue
him. And though he sinne against the se
uē times in a day, & seuen times in a day
tourne agayne to the saying: it repētethe
me, forgeue hym.

And the Apostles sayd vnto the Lord:
increase our faith. And the lord sayd: yf
B ye had faith like a graine of mustard sed
& shuld say vnto this sicamine tree, pluc
ke thy selfe vp by the rootes, & plāte thy
selfe in the see: he shuld obey you.

Who is it of you yt he had a seruaūte
plowing or fedyng catel, that wolde say
vnto him when he were come from thee
felde: Go quickly and syt downe to mea
te: & would not rather saye to him, dresse
wherwith I may sup, and gird vp thi self
and serue me, til I haue eaten & dronken:
& afterwarde, eate ȳ, and drynke thou?
Doeth he thāk that seruaūt because he
did that which was cōmaūded vnto hi?
I trow not. So lykewyse ye, whē ye ha
ue done al those thynges whych ar com-
maunded you say, we are vnprofitable
C seruauntes. We haue done that which
was oure duety to do.

In worckes may no fayth be purifie. for by them no mā is iustified before god, but by Christes blood only

✣ And it chaunsed as he went to Jeru-
salē, ȳ he passed thorow Samaria & Ga
lyle. And as he entred in to a certaine tow
ne, there met him ten men ȳ were lepers.
Which stode a farre of & put forth their
voices & said: Jesu master, haue mercye
on vs. Whē he saw thē, he said vnto thē:
D Go and shewe your selues vnto ȳ Prie-
stes. And it chaūsed as they wēt, they
were cleansed. And one of thē, when he sawe
ȳ he was cleased, tourned back againe, & wt
a loude voyce praysed God, & fel doune
on his face at his fete, and gaue hi thankes.
And the same was a Samarytane.
And Jesus āswered & said: ar ther not tē
cleansed? But wher ar those nine? There
ar not founde that returned againe, to gene
God prayse saue only thys straūger.
And he said vnto him: arise, & go thy wa
ye thy fayth hath made the whoale.

E The kingdom of god is to lone god with al thyne hert, & to put thy hole trust in him accordyng to the couenāt made in christ, & for ȳ dethes sake to lone thi neybour as thy self is loued ȳ And al this is wrought in the.

✣ When he was demaūded of ȳ Pha-
rises, whē the kyngdō of god shuld come
he āswered thē & said: The kyngdom of
god cometh not wt wayting for, Nether
shal men sai: Lo here, lo ther. For behold
the * kyngdom of God is with in you.

And he sayde vnto the disciples: thee
dayes wyl come, when ye shal desyre to
se one daye of the sonne of mā, & ye shall
not se it. And they shal saye to you: Se
here, Se there. Go not after them, nor fo
low thē, for as the lyghtenynge that a-
pereth out of ȳ one parte of heuen: & shy
neth vnto ȳ other parte of heauen. * So
shall the sonne of man be in his dayes.
But fyrst must he suffre many thinges, &
be refused of hys nacyon.

* mar. xvi. c
* Mat. viii. d
Luk xvii. c

As it happened in the tyme of Noe: so shal it be in ỹ time of ỹ sõne of mã. They ate they dranke, they maryed wyues, & were maried, euẽ vnto that same daye, ỹ Noe wẽt into the Arcke: & the floud came & destroied them all. Likewise also, as it chaũced in ỹ dates of Lot. They ate, they dranke, they bought they sold, they plãted, they bylt. And eue then same day that lot went out of Sodom it rayned fire & brymstone frõ heuen, & destroyed thẽ al. After these exãples, shal it be in ỹ day whẽ ỹ sonne of mã shall appere.

At that day he that is on the house top & his stuffe in ỹ house: lett him not come doune to take it out. And likewise let not hi that is in the feldes, turne bak againe to that he lefte behinde. Remẽber lottes wyfe. Whosoeuer wil go about to saue hys lyfe, shal lose it: & whosoeuer shal lose hys lyfe, shall saue it. I tel you in thee nyght, ther shalbe two in one bed, ỹ one shalbe receaued & the other shalbe forsakẽ. Two shalbe also agrindig together: the one shalbe receaued, & the other forsaken. And they answerd, & sayde to him: where Lord? And he said vnto thẽ: wher soeuer the carkas body shalbe, thyther wil the egles resorte.

The Notes.

a* Whersoeuer the body shalbe/ thyther wyl the egles resort/ ỹ is/ ther as the sonne of mã shalbe to iugde the world, thyther shal al gather together vnto me.

Che teacheth to be feruent in prayer continually. Of the phariſes & the publican. The kyngdom of God belongeth vnto childrẽ. Christ answerethe the ruler, and promiseth reward vnto al suche as suffer losse for his sake, and folow him. The blynde man is restored to hys sight.

The .xviii. Chapter. ✣

And he put forth a similitude vnto thẽ, signifying ỹ men ought alwayes to praye & not to be wery, sayig: Ther was a Judge in a certayne citie, whiche feared not god nether regarded mã. And ther was a certayne wedow in the same citie, whiche came vnto hi sayig: aueng me of myne aduersarie. And he wold not for a whyle. But afterward he said to hi self: thoughe I feare not god nor care for mã, yet because this wedow troubleth me, I wil auẽg her lest at the last she come & bagge on me. And the Lorde saide heare what the vnryght wes Judge sayeth. And shal not god auenge his elect, whych crye daye and nyght vnto him, ye though he deferre thẽ? I tel you he wyl auenge them and that quickly. ✣ Neuertheleſſe, whẽ the sõne of mã cometh, suppose ye, that he shal fynd fayth on the erth.

✣ And he put forth this similitude, vnto certayne which trusted in thẽ selues ỹ they were perfect, & despised other. Two men went vp into ỹ tẽple to praye: ỹ one a pharise & the other a publicã. The pharise stode & prated thus vẽ him self. God I thanke the that I am not as other mẽ are, extorsioners, vniuste, aduoutrers, or as this publicã. I faste twise in ỹ weke. I gene tithe of al that I possesse. And ỹ publican stode a farre of, & wold not lift vp his eies to heuen, but smote his brest saying: God be mercyfull to me a sinner. I tel you thys mã departed home to his house iustyfyed moare then the other. * For euery man that exaltethe hym selfe, shalbe broughte low: And he that humbleth hym self, shalbe exalted. ✣

* They brought vnto him also babes, that he should touche thẽ. Whẽ hys disciples saw that they rebuked thẽ. But Jesus called them vnto hi, & said: Suffre childrẽ to come vnto me, & forbyd them not. For of soch is the kyngdom of god. Verely I saye vnto you: whosoeuer receaueth not ỹ kyngdõ of god as a child: he shal not entre therin.

And a certayne ruler asked hym sayin ge: good master: what ought I to do, to obtayne eternal lyfe? Jesus sayde vnto hi: Wht callest ỹ me good? none is good saue God only. Thou knowest the commaũdementes: Thou shalt not commyt aduoutry: ỹ shalt not kil: thou shalt not steale: thou shalt not beare falſe witnes: Honour thy father & thi mother. And he sayd al these haue I kept frõ my youth. Whẽ Jesus heard ỹ, he sayd vnto him. Yet lakest thou one thig. a* Sel al that thou hast, & distribute it vnto the poore, & thou shalt haue treasure in heuen and come, & folow me. Whẽ he hard that, he was heuy: for he was very ryche.

Whẽ Jesus saw him moorne, he sayde: Vẽ what difficulte shal they that haue ryches, enter into ỹ kingdom of God: it is easier for a camel to go thorow a nedles eye, then for a rych man to entre into the kingdõ of God. Then said they ỹ heard that. And who shal thẽ be saued? And he sayd: Thinges which are vnpossible vẽ men are possyble with God.

Then Peter sayd: Lo we haue left al and haue folowed the. And he said vnto them: ✣ Verely I saye vnto you, there is no mã that leaueth house, other father & mother, or brethren, or wyfe, or chyldren for the kingdom of Goddes sake, which same shal not receaue moch more in this worlde: and in thee worlde to come, lyfe euerlastynge.

✣ He toke vnto him the twelue, & sayd vnto them. Behold we go vp to Jerusalem, & all shalbe fulfylled that are writtẽ by the Prophetes of thee sonne of man. He shalbe deliuered vnto the gentyles, & shalbe mocked and shalbe despytefully entreated, and shalbe spetted on: & when they haue scourged him, they wyl put hi to death, and the thyrd day he shal aryse agayn. But they vnderstode none of these thinges. And this saying was hyd frõ them. And they perceaued not thee thynges whych were spoken.

✣ And it came to passe, as he was come nye vnto Hiericho, a certayne blinde man sate by the waye syde begging. And whẽ he hearde thee people passe by, he asked what it meant. And they sayd vnto him, that Jesus of Nazareth passed by. And he cryed sayinge: Jesus ỹ sonne of Dauid, haue ỹ mercy on me. And they whyche went before rebuked hym, ỹ he should hold hys peace. But he cried so moch the more, ỹ sonne of Dauid haue mercy on me. And Jesus stode styll, & cõmaunded him to be brought vnto him. And when he was come neare, he asked him saying what wilt thou that I do vnto the? And he sayde: Lorde that I may receaue my syght. Jesus said vnto him: receaue thy syght: thy fayth hath saued the. And immediatly he saw, and folowed him, prayinge God. And al the people when they sawe it, gaue laude to God. ✣

The Notes

a* Sel al that ỹ hast. &c. loke in mar. x. c.

Of zacheus, and the ten seruauntes to whõ the talentes were deliuered. Christ rydeth to Jerusalem and weepeth ouer it.

The .xix. Chapter ✣

And he entred in & wente thorowe Hiericho. And beholde, A ther was a mã named Zacheus, which was a ruler amõg the Publicans, & was ryche also. And he made meanes to se Jesus, what he should be: & couldc not for ỹ prease, because he was of a low stature. Wherfore he ran before, & clymed vp in to a wylde fyg tree, to se him: for he shulde come ỹ waye. And when Jesus came to the place, he loked vp, & sawe him, and said vnto him: zache, come downe at once for to daye I muste abyde at thy house. And he came downe hastelye & receaued him ioyfully. And when they saw ỹ they al grudged saying: He is gone in to tary wyth a man that is a synner.

And zache stode forth and sayd vnto the Lord: beholde Lorde, the halfe of my goodes I gene to the poore, and yf I haue done any man wronge, I wyl restore hym fower fold. And Jesus sayd to him thys daye is helth come vnto thys house, for as moche as he also is become the chylde of Abrahaim. * For thee sonne of mã is come to seke and to saue that whych was loste. ✣

As they hearde these thinges, he added therto a symylitude, because he was nye to Hierusalẽ, & because also they thoughte that the kyngdõ of God should shortely appere. He sayd therfore: ✣ ‡ a certayne noble man went into a farre countre, to receaue hym a kyngdõ, & then to come agayne. And he called his ten seruauntes and delyuered them ten pounde, sayinge vnto thẽ: by and sell tyl I come. But his cytesens hated him, and sent messengers after him sayinge: we wyll not haue this man to raygne ouer vs.

And it came to passe, when he was come agayne & had receaued hys kingdõ, he cõmaunded these seruauntes, to be called to him (to whõ he gaue his money) to wit what euery mã had done. Thẽ came the first, saying: Lord, thy pouñds hath encreased ten pouñd. And he sayd vnto him ‡ Wel good seruãt because ỹ wast faithful in a very littel thing, take thou auctorite ouer .x. cytyes. And the other came saying: Lord thy pound hath encreased fyue pound. And to the same he sayde: ✣

H.i. be thou

& be thou also ruler ouer fyue cytyes.

And the third came & said: Lord behold here thy pound, whych I haue kepte in a napkyn, for I feared the, because thou arte a straite man: thou takest vp ỹ thou laydest not downe, & repest that thou didest not sowe. And he sayde vnto hym: * Of thine owne mouth, iudge I the ỹ euyl seruaũt. Knewest thou that I am a straite mã takyng vp that I laid not downe, & reppynge that I dyd not sowe? Wherfore then gauest not thou my money into ỹ bank, that at my cõminge I myght haue required mine owne w vsũtage.

And he said to them that stode by: take frõ him that pound, & geue it hi that hath ten pound. And they sayd vnto hym lorde he hath ten pounde. I saye vnto you, that * vnto all them that haue, it shall be geuen: & frõ him that hath not, euen that he hath shalbe take frõ hym. Moreouer those mine enemies, which wold not that I shuld raigne ouer them bring hyther, & slee them before me. * And whẽ he had thus spoken, he proceded forthe before, assendyng vp to Jerusalem.

And it fortuned, whẽ he was come nie to Bethphage & Bethany, besides mount Oliuete, he sent two of his disciples saynge: go ye into the towne which is ouer agaynst you. In the which assone as ye are come, ye shal fynd a colt tied, whereon yet neuer mã sate. Louse him and bryng him hyder. And yf any mã aske you, whi that ye lowse him: thus saye vnto hym, the Lord hath nede of hym.

They that were sent, wẽt theyr waye & fouũd, euen as he had sayd vnto thẽ. And as they were alosing the colt the owners said vnto them: why lowse ye the colt? And they said: for the Lord hath nede of him. And they broughte hym to Jesus. And they cast their rayment on the colt, and set Jesus theron. And as he wente, they spredde their clothes in the way.

And when he was now come, where he shuld go downe frõ the mount Oliuete, ỹ whole multitude of the disciples begã to reioyce, & to laude god w a loude voyce, for al the miracles that they had sene, saying: blessed be the kyng that cõmethe in the name of the lord: peace in heauen, & glory in the hight. And some of ỹ pharyses of the cõpany sayd vnto hi: Master rebuke thy disciples. He answered, & saydc vnto thẽ: I tel you yf these shuld holde their peace, the stones wold crie.

✣ And when he was come nere, he behelde the citie, & wept on it saying: If thou haddest knowen those thinges which belõg vnto thy * peace, euen at thys thy time. But now are they hyd frõ thine eies. For the dayes shal come vpon thee, that thy enemyes shall cast a banke about ỹ, and compasse the rounde, & kepe thee in on euery side, & make the euen w ỹ groũde, with thy chyldren whych are in thee. And they shall not leue in the, one stone vpõ another, because thou knowest not the tyme of thy vysytacyon.

And he went into the temple, & begãne to cast out them that solde therin, & them that bought saying vnto them, it is writtẽ: my house is the house of prayer: but ye haue made it a den of theues. And he taught daili in the tẽple. ✣ * The hie prestes & the scrybes and the chefe of ỹ people went about to destroye hi: but could not fynd what to do. For all thee people stack by hym, & gaue hym audyence.

The Notes:

a* That belonge vnto thy peace. &c. here peace is take for health as in esa. xlviii /d/

¶ They aske christ one question, & he asketh thẽ another. The parable of the vyneyard. Of tribute to be geuen vnto Cesar. and how christ stoppeth the mouthes of the Sadduces.

The. xx. Chapter. ✣

And it fortuned i one of those daies as he taught ỹ people in the tẽple & preched ỹ gospel: the hye prestes & the Scrybes came w ỹ elders & spake vnto hi sayig: ✣ Tel vs by what auctoryte ỹ doeste these thinges? Ether who is he ỹ gaue ỹ this auctorite? He ãswerd & said vnto them: I also wil aske you a question, & answere me. The baptyme of John: was it from heauen or of a * men? And they thought w in thẽselues saying: yf we shal say frõ heuẽ: he wyll say: why then beleued ye hi not. But and yf we shal say of men, al the people wyll stone vs. For they be persuaded ỹ John is a prophet. And they answered that they could not tel whence it was. And Jesus sayde vnto them: neither tell I you by what auctorite I do these thynges.

Thẽ begã he to put forth to the people this symylitude. ✣ A certayne man plãted a vyneyard, & let it forth to fermers and went hym selfe into a straunge coũtre for a great season. And when the tyme was come, he sent a seruaũt to hys tenãtes ỹ they shuld geue hym of the frutes of the vyneyarde. And the tenauntes dyd bette him, & sent him away empty. And agayn he sente yet another seruaunte. And they dyd bet hym, & foule entreated him also, & sent him awaye emptye. Moreouer, he sent the thyrd to, & hym they wounded, & cast out. Then sayd the lord of the vyneyard: what shal I do? I wil send my dere sonne, him peraduenture they wyl reuerence, when they se hym.

But when the fermers saw hym, they thought in thẽselues saying: this is the heyre, come let vs kyll hym, that the enheritaũce may be oures. And they cast him out of the vyneyard: & kylled him. Now what shall the lord of the vyneyard doo vnto them? He wyl come and destroy the fermers, & wyl let oute hys vyneyarde to other. When they hearde that, they sayde: God forbydde.

And he beheld thẽ & sayde: what meaneth this then that is writtẽ: ✣ the stone ỹ the bylders refused, the same is made the head cornet stone? Whosoeuer stõble at that stone shalbe brokẽ: but on whosoeuer it fal vpõ, it wyl grinde him to powder. And the hye prestes & the Scribes ỹ same houre went aboute to laye handes on hym, but they feared the people. For they perceaued that he had spoken this symylytude agaynst them.

And they watched hi, & sẽt forth spies, which shuld fayne thẽselues perfecte, to take him in his wordes, & to delyuer him vnto the power & auctorite of the debite. And they asked him saying: Master, we know ỹ thou sayest & teachest right, neyther cõsyderest thou any mãs degre, but teachest the way of god truly. Is it lawful for vs to geue Cesar tribute or noo? He perceaued their craftines, & sayd vnto thẽ: ✣ why tẽpt ye me? Shewe me a peny. Whose ymage & superscriptiõ hath it? They ãswered & said: Cesars. And he said vnto thẽ: geue thẽ vnto Cesar ỹ whiche pteyneth to Cesar: & to god ỹ whiche ptayneth to god. And they could not reproue his sayig before ỹ people, but thei

marueled at his ãswer, & held their peace

Thẽ came to hi certayn of the Sadduces which denye ỹ ther is any resurrectiõ And thei asked hi saying: ✣ Master, Moses wrote vnto vs, yf any mans brother die hauing a wyfe, & ỹ same die without yssue: ỹ then hys brother shuld take hys wyfe, & rayse vp sede vnto hys brother. Ther were. vii. brethrẽ, & the first toke a wife, & dyed wout childrẽ. And ỹ secõde toke the wyfe, & he dyed chyldles. And ỹ thyrd toke her, & in lykewyse the reſydue of the seuen, & left no childrẽ behind thẽ & dyed. Last of al the woman dyed also. Now at ỹ resurrectiõ whose wyfe of thẽ shal she be? For seuen had her to wyfe.

Jesus ãswered & said vnto thẽ. The childrẽ of this world mary wyues, & are ✣ maried, but thei which shalbe made worthy to enioye ỹ world, & ỹ resurrectiõ frõ deeth, neither mary wyues nor are maried nor yet cã die any more, for they are equal vnto ỹ angels: & are the sonnes of god in as moch as they are the childrẽ of ỹ resurrectiõ. And ỹ the dead shall ryse agayne, euẽ Moses signified beſydes the bushe, whẽ he sayd: ✣ the Lord God of Abraha & the God of Jsaac, & the god of Jacob. For he is not ỹ god of ỹ dead, but of thẽ which liue. For al liue in hi. Thẽ certayne of the Phariſes ãswered & sayd: Master ỹ hast wel said. And after that durst they not aske him any question at all.

Then sayd he vnto thẽ: ✣ how say they ✣ that christ is dauids sonne? And Dauid him selfe saith in the boke of the psalmes ✣ The Lord sayd vnto my Lorde, syt on my right hand, tyl I make thyne enemyes thy fote stole. Seinge Dauid calleth him Lord: how is he then hys sonne?

Thẽ in the audience of al the people, he sayde vnto hys disciples: ✣ beware of the Scribes, which delyre to go in longe clothing: and loue greetinges in the markets, & the hyest seates in the synagoges and the chefe rowmes at feastes, whiche deuoure wydowes houses & that vnder a colour of long prayng: the same shal receaue greater damnacion.

¶ Christ cõmẽdeth the poore wyddowe, telleth of thee destructiõ of Jerusalẽ, of false teachers, of ỹ tokens & troubles for to come, of the ende of this worlde, and of hys owne commynge.

The. xxi. Chapter.

A mark. xii. d

AS he beheld, he saw ỹ ryche mē, how they cast in their offringes into ỹ treasury. And he saw also a certayn poore wyddow, which cast in thyther. ii. mites. And he sayd of truth I say vnto you, this poore wyddow hath putt in more then they all. For they al haue of theyr superfluyte added vnto the offrynge of God: but she, of her penurye hathe cast in al the substaunce that she had.

As some spake of the temple, howe it was garnished with goodly stones & Jewels, he sayd: ✝ The dayes wil come, whē mat. xxiiii. a Mark. xiii. a of these thinges whiche ye se, shal not be lefte stone vppon stone, that shall not be throwē downe. And they asked him saynge: Master when shal these thinges be and what signe wyl there be when soche thinges shal come to passe.

And he sayd: take hede, ỹ ye be not deceaued. For many wyl come in my name saying: I am he, & the tyme draweth neare. Folow ye not thē therfore. But when ye heare of warre & dissencion: be not afeayed. For these thinges must fyrst come: but the ende foloweth not by and by. Thē sayde he vnto thē: Naciō shall ryse agaynst nacion, & kingdō agaynst kingdom, & greate earthquakes shalbe in all quarters, and honger, and pestilēce: and fearful thinges. And great sygnes shall there be from heauen.

But before al these, they shal lay their hādes on you & persecute you, delyuering you vp to the Synagoges & into prison, & bring you before kinges & rulers for my names sake. And this shal chaunce you for a testimonial. Let it stick therfore fast in your hertes, not once to study before, what ye shal answere: for I wyll geue you a mouth & wysdō, wher against all your aduersaryes shall not be able to speake nor resist. Yea & ye shalbe betrayed of your fathers & mothers, & of youre brethren, & kynsmen, and louers, & some of you shal they put to death. And hated shal ye be of al men for my names sake. D Yet ther shal not one heyre of your heades perishe. Wyth your a* patience possesse your soules.

And when ye se Jerusalē beseged with an hoste, thē vnderstāde that ỹ desolacio of the same is nye. Then let thē which are in Jewry flye to the mountaynes. And let thē which are in the middes of it, depart out. And lette not them that are in other countreyes, enter therin. For these be the dayes of vengeaunce, to fulfyll all that are writtē. But wo be to them that be wt chylde, & to them that geue sucke in those dayes: for ther shalbe great trouble in ỹ C lande, & wrath ouer all thys people. And they shal fal on the edge of the swearde, and shalbe led captyue into all nacios. And Jerusalem shalbe troden vnder foote of the gentyls, vntyll the tyme of thee gentyls be fulfylled.

✝ And ther shalbe sygnes in the sunne and in the mone, & in the starres: & in the erth, the people shalbe in sorowe perplexite, that they shall not tel which way to turne thē selues. The see & the waters shall roze, and mēnes hertes shal fayle thē for feare, and for loking after those thinges which shal come on the erth. For ỹ powers of heauen shal moue. And then shall they se the sonne of man come in a cloud wyth power & great glorye. When these thinges beginne to come to passe: then loke vp, & lifte vp your a*heades for your redemption draweth nye.

And he shewed thē a similitude: behold the fyg tree, & all other trees, when they F shout forth their budes, ye se & know of youre owne selues ỹ sommer is then nye at hand. So lykewise ye (whē ye se these thinges come to passe) vnderstād, that ỹ kingdō of God is nye. Verely I say vn to you: this generatiō shal not passe, tyll all be fulfylled. Heauen & erth shal passe but my wordes shal not passe. ✝

✝ Take hede to your selues, lest your hertes be ouercome with surfetting and dronkennes & cares of this worlde: & that, ỹ daye come on you vnwares. For as a snare shal it come on al thē that sit on the face of the erth. Watche therfore cōtinually & praye, that ye may obtayne grace to flye al this that shal come, and that ye may stand before the sonne of man. ✝

In the daye tyme, he taught in the tēple & at midnight, he went out, and had abyding in the mount oliuete. ✝ And al ỹ Ioh. viii. b people came in the morninge to him in ỹ temple, for to heare hym.

The Notes

a* Wyth pacience possesse your soules, &c. The soule is possessed that is: pertayneth not, but is ruled by patience, yf it thorow tarying in Christe do patiently suffer all aduersytes.

b* Lyft vp your heades &c. To lyft vp ỹ heade, is to haue remembraunce of to rejoyce.

C Christ is betrayed. They eate the ester lambe. The institucio of the sacramēt. Who shalbe greatest, he reproueth thē. He prayeth thre tymes vpō ỹ mount. They take him & bring him to the hye prestes house. Peter denyeth him thryse, & they bringe him before their counsell.

The. xxii. Chapter ✝

THe feast of swete bred drue nye which is called Ester, & the hye Prestes & Scribes sought how to kil him, but they feared ỹ people. Then I mat. xxvi. a mar. xiiii. a entred Satā into Judas, whose surname was Iscariot (which was of ỹ nōbre of ỹ. xii.) & he wēt his way & cōmuned wt ỹ hye prestes & officers howe he might betraye hi to thē. And thei were glad: & promised to geue hi money. And he cōsēted, & sought opportunite to betray him vnto them when the people were awaye.

✝ Thē came the day of swete bred, whē mat. xxvi. d Mar. xiiii. a of necessite the esterlābe must be offred. And he sent Peter & John saying: goo & prepare vs the esterlābe, ỹ we may eate. They sayd to hi. Wher wilt ỹ, ỹ we prepare? And he said vnto thē. Behold whē ye be entred into the citie, there shal a mā mete you bearing a pitcher of water, him folow into ỹ same house ỹ he entreth in, & say vnto ỹ good mā of the house. The master sayth vnto ỹ, wher is the gest chāber, wher I shal eate mine esterlābe with my disciples? And he shall shewe you a great parlour paued. There make redy. And they wēt & foūd as he had sayd vnto thē: & made ready the esterlambe.

And whē thee houre was come, he sate downe & the twelue Apostles wyth him. And he sayd vnto thē: I haue inwardly desyred to eate this esterlābe wythe you before ỹ I suffer. For I saye vnto you: hence forth I wyl not eate of it any more vntil it be fulfilled in the kingdō of god.

mat. xxvi. d mar. xiiii. & 1. Cor. xi. c ✝ And he toke the cup & gaue thanckes, & sayd. Take thys, and deuyde it amonge you. For I saye vnto you: I wyll not drincke of the frupte of the vyne, vntyll the kyngdom of God be come.

And he toke bred, gaue thākes, & gaue to thē, saying: This is my body which is geuē for you. This do in the remēbrāce of me. Lykewyse also, when they had supped, he toke the cup sayig: Thys cup is the newe testament in my bloud, which shall for you be shedde.

Yet behold, ỹ hand of him ỹ betrayeth me is wt me on the table. And thee sonne of man goeth as it is apoynted: but wo be to ỹ mā by whom he is betrayed. And they begā to enquyre among thē selues, which of thē it shuld be, ỹ shuld do that.

C mat. xviii. a marke. ix. c Luke. ix. f ✝ ‡ And ther was a stryfe amōg them, which of thē shuld be take for ỹ greatest. And he said vnto thē: ỹ kinges of ỹ gentyls raygne ouer thē, & they ỹ beare rule ouer thē, ar called gracious lordes. But ye shal not be so. But he ỹ is greatest amōg you, shalbe as the yōgest, & he ỹ is chefe, shalbe as ỹ mynister. For whether is greater, he ỹ sitteth at meat: or he ỹ serueth? Is not he ỹ sitteth at meat? And I am amōg you, as he ỹ ministreth. Ye ar they which haue biddē wt me in my temptatiōs. And I apoynt vnto you a kingdō as my father hath apoynted to me: ỹ ye may eate & drincke at my table in my kingdō, and syt on seates, and iudge the twelue trybes of Israell. ✝

And the Lord sayd: Simon, Simon behold Satan hath desyred you, to sifte you, as it were wheat: but I haue prayed for the, that thy faith fayle not. And whē thou art conuerted, strength thy brethrē. D mat. xxvi. e mark. xiiii. c And he sayd vnto him. ‡ Lorde I am redy to go with the into prison & to death. And he sayde: I tell the Peter, the cocke shall not crowe thys daye tyll thou haue thryse denyed that thou knewest me.

And he sayd vnto thē: when I sent you without wallet & scrippe & shoes: lacked ye any thing? And they sayd no. And he sayd to thē: but nowe he ỹ hathe a wallet let hi take it vp, & likewise his scrip. And he ỹ hath no sweard, let him sel his coote & bye one. For I saye vnto you, that yet that which is wrytē, must be perfourmed in me: ‡ euē wyth the wycked was he nō- mark. xv. f Luke. xxii. e Joh. xviii. e bred. For those thinges whych ar writtē of me, haue an ende. And they said: lorde: beholde here are two swordes. And he sayde vnto them: it is ynough.

And he came out, & went as he was wonte to moūte Oliuete. And the disciples folowed him. And when he came to

the place, he sayde to them: prayе lest ye
fall into temptacion.

And he gate him selfe frō thē, about a
stones cast, & kneled down, & prayed, say-
ing. Father yf ȳ wilt, withdraw this cup
frō me. Neuertheles, not my wil, but thy
ne be fulfilled. And ther appered an an-
gel vnto him frō heuē, cōfortīg hi. And
he was in an agony, & prayed som what
lōger. And his sweat was lyke droppes
of bloud, trickling downe to the ground
And he rose vp frō prayer & came to hys
disciples, & fōud thē sleping for sorowe,
& sayde vnto them: why slepe ye? Ryse &
prayе, lest ye fall into temptation.

Whyl he yet spake: behold, ther came a
cōpany, & he ȳ was called Judas one of
the .xii. went before them, and prealed nye
vnto Jesus to kisse him. And Jesus said
vnto hi: Judas, betrayest ȳ ȳ sōne of mā
wt a kisse? Whē they which were about
him sawe what wold folow, they said vn
to hi: Lord, shal we smite wt sweardes.
And one of thē smote a seruāt of ȳ hyest
preest of al, & smote of his right eare. And
Jesus āswered & said, suffer ye thus far
forth. And he touched hys eare, & healed
him. Thē Jesus sayd vnto ȳ hie prestes
& rulers of the tēple & thee elders whych
were come to him. Be ye come out, as vn
to a theфe wt sweardes & staues? When
I was dayly wt you in the tēple, ye stret
ched not forth hādes against me, but this
is euē youre verye houre, & the power of
darknes. Thē toke they hym, & led hym,
& brought him to the hye Prestes house.
And Peter folowed a farre of.

Whē they had kyndled a fyre in ȳ mid
des of ȳ palis, & were set down together
Peter also sate downe amōge thē. And
one of ȳ wenches, beheld him as he sate by
the fyer, & set good eye sight on hi & said
this same was also wt him. Thē he deny
ed him saying: woma I knowe him not.
And after a lyttel whyle, āother saw him
& sayd: ȳ art also of thē. And Peter said
mā I am not. And about the space of an
houre after, āother affirmed saying: ve-
rely euē this felow was wt him for he is
of Galile, & Peter sayde: mā I wote not
what ȳ sayest. And immediatly whyle he
yet spake, the cock crewe. And the Lorde
turned back & loked vpō Peter. And Pe
ter remembred the wordes of the Lorde,
how he sayde vnto hym, before the cocke
crowe, thou shalte denye me thryse. And
Peter went out and wepte bytterly.

And the men that stode about Jesus,
mocked hym, & smote hym, & blynfolded
hym, and smoote hys face. And as-
ked him saying: arede who it is ȳ smoote
the? And many other thinges despytful
ly sayd they agayn st hym.

And assone as it was day ȳ elders of ȳ
people & the hye Prestes & Scribes, ca-
me together, & led hym into their cōsell
saying: art thou very chryst? tell vs. And
he sayd vnto thē: yf I shal tel you, ye will
not beleue. And yf also I aske you, ye
will not āswere me or let me go. Herafter
shal ȳ sonne of mā syt on the right hāde
of ȳ power of god. Thē sayd they al: art
ȳ then the sonne of God? He sayd to thē:
ye saye ȳ I am. Then sayde they: & what
nede we any further witnes? We ourselues haue herde of hys owne mouth.

¶ Jesus is brought before Pilate & Herod. The
wemē make lamentation for him. He prayeth for
his enemies. Forgeueth the theфe ypō his right hā
de. And dyeth on the crosse. And is buried.

The .xxiii. Chapter

And the whole multitude of
thē arose, & led hym vnto Pi
late. And they begā to accu-
se hi saying: we haue fōude
this felow perurrting ȳ peo
ple, & forbiddinge to paye tribute to Ce-
sar: saying, ȳ he is chryst a king. And Pi
late apposed hym saying: art ȳ the king
of the Jewes? He answered him & sayd:
thou sayest it. Then sayde Pilate to the
hye Prestes, & to the people: I fynde no
faute in this mā. And they were the mo-
re fearce saying. He moueth the people,
teaching thorow out Jewry, and began
at Galile, euen to thys place.

Whē Pilate heard mencion of Galile
he asked whether ȳ mā were of Galile.
And assone as he knew ȳ he was of He-
rodes iurisdictiō he sent hym to Herode,
which was also at Jerusalē i those daies
And whē Herod saw Jesus, he was exce
dingly glad. For he was desyreous to se
hi of a lōge seasō, because he had hearde
many thinges of him, & trusted to haue
sene some myracle done by hi. Thē questi
oned he wt hym of many thiges. But he
answered hi not one word. The hye pre-
stes and Scrybes stode forth & accused
him straytly. And Herode wyth his men
of warre, despised him, & mocked hym, &
arayed him in whyte, & sent him agayne
to Pilate. & And that same daye Pylate
and Herod were made frendes to gether
For before they were at variaunce.

And Pylate called together ȳ hye pre
stes & the rulers, & the people, & sayd vn-
to them: ye haue brought this man vnto
me, as one that peruerted ȳ people. And
behold I haue examined him before you
and haue fōude no faute in this man, of
those thinges whereof ye accuse him. No
nor yet Herode. For I sent you to hym:
and lo nothing worthy of death is done
to him. I wyl therfore chasten him & let
him louse. & For of necessite, he must ha-
ue let one louse vnto them at that feast.

And al the people cryed atonce saying
away with him, & delyuer to vs Barra-
bas: which for insurrectiō made in they
tie & morther, was cast in prison. Pilate
spake agayn to thē wylling to let Jesus
lowse. And they cryed saying: Crucifye
hym, Crucify hym. He sayd vnto thē the
thyrd tyme. What eupll hath he done? I
fynde no cause of death in hi. I wyl ther-
fore chasten him & lett hym lowse. & And
they cryed wt a loude voyce, & required ȳ
he might be crucifyed. And the voyce of
them & of the hye Prestes preuayled.

And Pilate gaue sentence ȳ it shulde
be as they requyred & let louse vnto thē,
hym that for insurrectiō & morther, was
cast into prison, whō they desyred: & de-
lyuered Jesus to do with him what they
wolde. & And as they led him away, they
caught one Simō of Syrene, comīnge
out of the felde: & on hym layde they the
crosse, to beare it after Jesus.

And ther folowed him a great cōpany
of people & of wemē, which wemē bewayl
led & lamented hym. But Jesus turned
backe vnto them, & sayd: Daughters of
Jerusalē, wepe not for me: but wepe for
your selues, & for your children. For be-
hold, ȳ dayes wil come, whē men shal say
blessed are the barre & the wōbes that ne
uer bare & the pappes which neuer gaue
suck. Then shal they beginne to say to
the mountaynes, fal on vs: & to the hylles
couer vs. For yf they do thys to a grene
tree, what shalbe done to the dryе.

And there were two eupl doers led wt
hym to be slayne. & And when they were
come to the place, which is called Calua
ry, ther they crucifyed him & the eupl do-
ers, one on the ryght hand & the other on
the left. Thē sayd Jesus: father forgeue
them, for they woote not what they doo.
And they parted his rayment, & cast lots
And the people stode & beheld. And ȳ ru-
lers mocked him wt thē saying: he holpe
other mē, let him helpe him selfe, yf he be
chryst ȳ chosē of god. The soudiars also
mocked him, & cam & gaue him veneger
& sayd: yf ȳ be ȳ king of the Jewes saue
thy selfe. And his superscriptiō was writ
ten ouer hym, in Greke, in Latyn, & He-
brew: This is the king of the Jewes.

And one of ȳ eupl doers which hāged,
railed on him saying: Yf ȳ be chryst saue
thy selfe & vs. The other āswered and re-
buked him saying: Nether fearest ȳ god
because thou art in the same damnatiō?
We ar righteously punished, for we re-
ceaue according to our dedes: but thys
mā hath done nothīg amisse. And he say
de vnto Jesus: Lord remember me whē ȳ
comest into thy kingdō. And Jesus say
de vnto him: Verely I saye vnto the, to
day shalte ȳ be with me in Paradyse.

And it was about ȳ sixt houre. And ther
came a darknes ouer al the lād, vntil the
ninth houre, & the sunne was darkened.
And ȳ vayle of the tēple dyd rēt cuē tho
row the middes. And Jesus cried with a
great voyce & sayd. Father, into thy hā-
des I cōmēd my spret. And whē he thus
had sayd he gaue vp the goost. Whē the
Cēturiō saw what had happened, he glo
rified god saying: Of a surtye thys mā
was pfect. And al ȳ people ȳ came toge-
ther to ȳ sight, beholding ȳ thinges why
che were done, smoote their brestes, & re-
turned home. And al his acquayntāce, &
the wemē ȳ folowed him frō Galile sto-
de a farre of beholding these thinges.

And behold ther was a mā named Jo
seph, a cōcellour, & was a good mā & a
iuste, & did not cōsent to the cōcel & dede
of the which was of Aramathia, a cytie
of the Jewes: whyche same also wayted
for the kingdō of god: he went vnto Py
late & begged the body of Jesus, & toke
it down, & wrapped it in a linnen clothe,

& layed it in an hewē toūbe, wherin was neuer man before layed. ✠ And that day was ỹ saboth euen, & the Sabothe dzue on. The wemē ỹ folowed after which ca me wt him frō Galyle, beheld the sepul cre & how his body was leyed. And they returned & prepared odoures and oynt mentes: but rested ỹ Saboth day, accoz dynge to the commaundement.

The Notes.

** By Paradyse (as affirmethe Erasmus in his annotatiōs vpon this text) is vnderstād a place of synguler quietnes & pleasure.

¶ The wemē come to the grave: christ appeareth vnto the two disciples that go towarde Emaus. Sondeth in ỹ middest of al his disciples, openeth vnderstandyng in the scriptures, geueth the charge, & ascendeth vp to heauē.

The. xxiiii. Chapter. ✠

Matth xxviii. a. mark. xvi. a. John. xx. a.

IN ỹ mozow after ỹ saboth, erly, in ỹ moznig, thei came vnto ỹ toūbe & bzoughte ỹ odours which they had pze pared & other wemē wt thē. And they foūd ỹ stone rowled away frō ỹ sepulcre, & went in: but founde not the body of ỹ lozd Jesu. And it hapened, as thei were amased therat: Behold, ii. mē stode by thē in shinig vestures. And as mat. xxviii. a. mark. xvi. b. they were afraid, & bowed downe theyr face to ỹ ert: they sayd to thē: why seke ye the liuyng among the dede? he is not here: but is risen. Remēber how he spake vnto you, when he was yet wt you in ga lile, saying: ỹ the sōne of mā must be de liuered into the hādes of synful men, & be crucified, & the third day ryse agayne

B And thei remēbred his wozdes, & retur ned frō ỹ sepulcre, & tolde all these thiges mat. xxviii. b. mark. xvi. c. vnto ỹ eleuen & to al the remnaūt. * It was Mary Magdalen & Joāna, & Ma ry Jacobi, & other that were wt thē, wh ych told these thinges vnto the apostles, & their wozdes semed vnto them fayned thigz, wether beleued they hē. Thē arose peter & ran vnto the sepulcre, & stowped in & saw the linnē clothes layd by them self, & departed wondzyng in hym selfe at that whych had happened. ✠

C ✠ And behold, ii. of them went that sa me day to a towne whyche was frō Je rusalem about. lx. scoze fozlōges, called Emaus: & thei talked togethr of all the se thiges that had hapened. And it chaū sed, as they cōmened together and reaso ned, that Jesus hi self dzue neare, & wēt with thē. But their eyes were holdē, that they could not knowe him. And he sayde vnto thē: What maner of cōmunicatiōs are these ỹ ye haue one too another as ye walke, & are sadde? And the one of them named Cleophas, answered & said vnto him: art thou only a straūger in Jerusa lem, & hast not knowē the thinges which haue chaūced therin in these dayes? To whom he sayd: what thinges?

And they sayd vnto him: of Jesus of Nazareth which was a prophet, mighty in dede & word before God, & al the peo ple. And how the hye Prestes, & oure ru lers deliuered hym to be condempned to death: & haue crucified hym. But we tru sted that it should haue ben he that shulo haue delyuered Israel. And as touching al these thinges to daye is euen the third daye, that they were done.

D Yea & certayne wemē also of our com pany made vs astonied, which came erly vnto the sepulchre, & foūd not his body: & came sayinge, that they had sene a vi sion of angels, whiche sayd that he was alyue. And certayn of thē which were wt vs, went their waye to the sepulchre, and found it euen so as the wemen had sayd but hym they sawe not.

And he sayd vnto thē: O fooles & slo we of hert to beleue al that the Prophe tes haue spokē. Ought not christ to ha ue suffered these thinges, & to enter into his glozy? And he began at Moses, & at al the Prophetes, & interpzeted vnto thē in al scriptures which were writtē of him E And they dzue nye vnto ỹ towne whych they wēte to. And he made as though he wolde haue gone further. But they con strayned hym saying, abyde wt vs, foz it dzaweth towardes night, & ỹ daye is far passed. And he went in, to tary with thē.

And it came to passe as he sate at meat with thē, he tokebzed, blessed it, bzake & gaue to thē. And their etes were opened & they knew him: and he vanysshed out of their sight. And they said betwen thē sel ues: dyd not our hertes burne within vs whyl he talked wyth vs by ỹ waye, & as he opened to vs the scriptures? And thei rose vp ỹ same houre, & returned agayn to Jerusalem, & found the eleuen gathe red together, & them that were wyth thē

which sayd: the Lozde is rysen in dede, & hath appered to Simon. And they told what thinges was done in ỹ way, & how they knew him in bzeakyng of breed. ✠

As they thus spake ✠ Jesus him selfe stode in the middes of thē, and said vnto thē: peace be wt you. And thei were abas shed & afraid, supposyng that they had sene a spzete. And he said vnto thē: why F are ye troubled, & why do thoughtes arise in your hertes? Behold my hādes & my fete, ỹ it is euen my selfe. Handle me and se: foz spzetes haue not fleshly & bones, as ye se me haue. And whē he had thus spo kē he shewed them his hādes and his fe te. And whil they yet beleued not foz to ye & wōdzed, he said vnto them: Haue ye here any meat? And they gaue hi a pece of a bzoyled fysh, and of an honye cōbe. And he toke it, and ate it before them.

And he sayde vnto them. These are the wordes which I spake vnto you whil I was yet wt you: that al must be fulfilled which were wzytten of me in the law of G Moses and in the Prophetes, and in ỹ Psalmes: * Then opened he their wyt- Psa. xviii. a tes, that they myght vnderstand ỹ scrip tures, and sayde vnto them: Thus is it writtē, & thus it behoued christ to suf fre, & to ryse agayne from deeth ỹ thirde day, and that repentaūce and remissyon of sinnes should be preached in his name amōg al naciōs, ✠ & must be beginne at Jerusalem. And ye are witnesses of the se thinges. And beholde, I wyl send the Acts. i. a promes of my father vpō you. * But ta ry ye in the citie of Jerusalem, vntill ye be endewed with power from an hye.

And he led them out into Bethani, and Acts. i. a. mark. xvi. d lift vp his hādes & blessed thē. * And it came to passe, as he blessed thē, he depar ted from thē, and was caryed vp in to heuen. And they worshipped hi, and returned to Jerusalem wt greate ioye, and were con tynually in the tēple praysing & lawdynge God: Amen.

¶ Here endeth the Gospel of Saynct Luke.

The Gospel of S. John

¶ The euerlasting byrth of Christ, & how he became mā. The testimony of John. & the callyng of Andrew, Peter, &c.

The. J. Chapter. ✠

IN the beginninge was thee wozd, & the wozd was with God: & the wozd was God The same was in the begin ning with God. All thinges were made by it, and without it, was ma de nothinge that was made. In it was lyfe & the lyfe was the light of mē, ** the lyghte shyneth in the darckenes but the darkenes comprehended it not.

There was a mā sente frō God, whose name was John. The same came as a witnes to beare witnes of ỹ light, that al mē through hym myght beleue. He was not ỹ light: but to beare witnes of ỹ light That was a true light which lighteth al men ỹ come into the worlde. He was in ỹ world, & the worlde was made by hym: & yet ỹ * the world knewe hym not.

He cam among hys owne, & hys owne receaued him not. But as many as recea ued hym, to thē he gaue power to be the sonnes of God in ỹ they beleued on hys name: whyche were borne, not of bloude nor of the wyll of the flesche, nor yet of the wyll of man: but of God.

And ỹ word was made flesche & dwelt among vs, & we sawe the glozye of it, as the glozy of the only begotten sonne of ỹ father, whyche was full of grace and verite. ✠

✠ John bare witnes of him and cryed saying: This was he of whō I spake, he ỹ cometh after me, was before me, becau se he was yer then I. And of his fulnes haue al we receaued, euē * grace for gra ce. For ỹ law was geuen by Moses, but grace and truthe came by Jesus Christ. ** No man hath sene God at any tyme. C The only begottē sonne, whych is in the bosome of ỹ father, he hath declared hi. ✠

✠ And this is ỹ record of John when the Jewes sent prestes & Leuites frō Je rusalem, to aske hym, what arte ỹ? And he cōfessed & denyed not & sayd playnly: I am not christ. And thei asked hi: what

them

thē: art ꝑ Helias: And he said: I am not
Arte ꝑ the prophete: And answered no.
Then said thei vnto him: what art thou
that we may geue an ānswere to thē that
sent vs: What sayeste ꝑ of thy selfe: He
said I am ꝑ * voice of a cryar in ꝑ wyl-
dernes, make straight the way of ꝑ lor-
de, as sayd the Prophete Esaias.

And they which were sent, were of the
D phariſes. And they asked hym, and said
vnto him: whi baptiſest ꝑ thē ꝑ thou be
not thrist, nor Helyas, nether a prophet:
John ānswered thē saying: I baptyse wt
water: but one is come amōge you, whō
ye know not, he it is ꝑ cometh after me,
which was before me, whose sho latchet
I am not worthy to vnlose. These thin
ges were done in Bethabara beyōd Jor
dā where John dyd baptyse. ✠

✠ The next day John saw Jesus cō-
ming vnto him, & saide: behold ꝑ lambe
of god, which taketh away ꝑ sine of the
world. This is he of whō I saide. After
me cometh a mā, which was before me,
for he was yer thē I, & I knew him not:
but ꝑ he shuld be declared to Israel, ther
fore am I come baptysing with water.

And John bare record saying: I saw ꝑ
E spryte descēd frō heuen, like vnto a doue
& abide vpon him, and I knew him not.
But he ꝑ sēt me to baptise in water, the
Matth.3.b same sayd vnto me: * vpon whom thou
Marc.1.b shalt se the spryte descend & tary styll on
Luc.3.b him, the same is he which baptiseth with
the holy goost. And I saw and bare re-
cord that this is the sonne of god. ✠

The next day after, John stode again,
& .ii. of his disciples. And he behold Je-
sus as he walked by, & said: behold the
lābe of god. And the .ii. disciples herde
him speke & folowed Jesus. And Jesus
F turned about, & saw them folow, & sayd
vnto thē: what seke ye: They said vnto
him: Rabbi (which is to say by interpre
tacio, Master) wher dwellest ꝑ. He sayd
vnto them: come & se. They came & saw
wher he dwelt: and abode whi that dai.
For it was about the tenth houre.

One of ꝑ .ii. which herd John speake
& folowed Jesus, was Andrew Simō
peters bother, the same fond his brother
Simō firste, & saide vnto hym: we haue
fond Messias, which is by interpretacio,
anoynted: & brought him to Jesus. And
Jesus beheld him & saide: thou art Si
mō the sonne of Jonas, ꝑ shalt be called
Cephas: which is by interpretacio, a stone

The day folowing Jesus wold go in
to galile, & fond phylyp, & sayd vnto hi,
folow me. Philip was of Bethsaida the
citie of Andrew & Peter. And phylyp
found Nathanael, and sayd vnto hym.
We haue found hym of whom Moses
in ꝑ lawe, and the Prophetes dyd wryte
Jesus ꝑ sonne of Joseph of Nazareth.
And Nathanael said vnto him: can ther
any good thyng come out of Nazareth.
Philip sayd to him: come and se.

Jesus saw Nathanael coming to hi,
& said of him. Behold a right Israelite, G
in whō is no gile. Nathanael said vnto
him, wher knewest thou me: Jesus an-
swered, & said vnto him: Before ꝑ Phi-
lip called ꝑ, whē thou wast vnder ꝑ fyg
tree, I saw the. Nathanael ānswered and
said vnto him, Rabbi: thou art the sōne
of god, ꝑ art ꝑ king of Israel. Jesus an
swered & said vnto him. Because I said
vnto the, I saw the vnder the figge tre.
ꝑ beleuest. Thou shalt se greter thinges
thē these. And he saide vnto hi: Verely,
verely, I sai vnto you, hereafter shal ye
se henē opē, & the angels of god ascendi
ge & descendyng ouer the sonne of man

The Notes

a* The lyght shyneth in the darkenesse. &c
By the lyght is vnderstand christe & by the
darknes vngodly & vnbeleuyng mē, amōg
whom christ came & they receaued him not
as Eph.v.iiii.d

b* The world knew him not the worlde
is here take for ꝑ people of the worlde/ as
after in the, bii/a and Marc/rvi/c

c* Grace for grace. By grace vnderstande
fauour. The meanyng is/ for ꝑ fauour that
god the father hath to hys sonne Christe/
hath he receaued vs into fauour: so that as
christ is beloued of hys father, euen so are
we beloued for hys sake as rom.b.c

d* No mā hath sene god at any tyme, &c.
Ther cā no bodely eye behold ꝑ maiesty of
god in his excellēte nature as he is as we
haue declared in epo.rrriii.d

e* Nope that is, I am that I preache I
am sent to saue you synners & to crye on
you to amend, that ye may receaue Christ.
and hys grace.

¶ Christ turneth the water vnto wine, & driueth
ꝑ byers & sellers out of the temple.

The .ii. Chapter.

AND the third day, was there a
marriage i Cana a citie of ga-
lile, & ꝑ mother of Jesus was I
ther. And Jesus was called also and his
disciples vnto ꝑ mariage. And whē the
wine failed, ꝑ mother of Jesus said vnto
hi, they haue no wine. Jesus sayde vnto
her: womā what haue I to do wt the: my
ne houre is not yet come. His mother sai
de vnto the ministers: whatsoeuer he say
eth vnto you, do it. And ther were stādin
ge ther, syxe waterpots of stone after ꝑ
maner of the purpfying of ꝑ Jewes, cō
tayning two or thre fyrkins a pece.

And Jesus said vnto thē: fyl ꝑ water
pottes wt water. And they filled thē vp to
ꝑ brim. And he said vnto thē: draw oute
now, & beare vnto ꝑ governer of ꝑ feast
And they bare it. Whē ꝑ ruler of ꝑ feast
B had tasted the water ꝑ was turned vnto
wine, & knew not whence it was (but the
ministers which drue the water knewe)
he called the bridgrome, & said vnto hi:
All men at the beginning, set forth good
a whē men be dronck, ther that wine, & * when men be dronck, then that
is, whē men be which is worse. But thou hast kept bac-
filled and satisfyed. ke the good wine, vntyll now.

This beginning of miracles did Jesus
in Canaof Galile, & sheweth his glori, &
his disciples beleued on hi. ✠ After ꝑ he
b Hys mo- descēded into Capernaū, & hys b mother,
ther & hys bren, lobe & his brethren, & hys disciples, but con-
in S.matth.b tynued not manye dayes there.

C ✠ And the Jewes etter was euē at hād,
& Jesus went vp to Jerusalem, & fond
sitting in the temple those that sold oxen
& shepe & doues & chaungers of money.
And he made a scourge of smal cords, &
drawe thē al out of the tēple, wt the shepe
& oxē, & poured out the chaungers mouei,
& ouerthrue the tables, & said vnto them
D ꝑ sold doues: Haue these thiges hence, &
make not my fathers house an house of
marchaūdise. And his disciples remem-
P.Ps.lxviii.b bred, how that it was writen * the zele of
thyne house hath euen eaten me.

Then answered the Jewes and sayde
vnto hym: what token shewest thou vn-
to vs, seing that thou dost these thiges:
Jesus answered & sayde vnto them: de
Mat.xxvi.f. Marc.xiii.f stroye thys temple, and in thre dayes I
will reare it vp agayne. Then sayd ꝑ Je
wes. xlvi. yere was this tēple abilding: &
wylt thou reare it vp in .iii. dais: But he
spake of the temple of his body. As sone
therfore as he was risen frō deth againe
his disciples remembred ꝑ he thus say
de. And they beleued ꝑ scripture, and the
wordes whych Jesus had sayde,

When he was at Jerusalem at ester in
the fest, many beleued on hys name, whē
they sawe hys myracles whyche he dyd.
But Jesus, put not hym self in theyr hā
des, because he knew al men, and neded
not, that any mā shuld testifie of hi. For
he knew what was in man. ✠

¶ The .iii. Chapter of the Euangelion. The doctryne and baptyme of John, and what wytnesse he beareth of Christ.

The .iii. Chapter. ✠

THen was a mā of the phari
ses named nicodemus a ru
ler amōg the Jewes. Thee A
same came to Jesus by ny
ght, and sayd vnto hi. Rab
by, we know ꝑ thou art a teacher whych
art come frō god. For no man coulde do
such miracles as thou dost, except God
wer wt him. Jesus ānswered & said vnto
him: Verely verely I say vnto the: except
a mā be borē a new, he cānot se the kig
dom of god. Nicodemus said vnto hi:
how can a mā be borē when he is olde:
cā he enter into his mothers wōbe & bee
borē agayne, Jesus ānswered: verely ve
rely I say vnto ya * except ꝑ a mā be bo
ren of water & of ꝑ spryte, he cānot enter
into ꝑ kingdō of god. That which is bo
ren of ꝑ flesh is flesshe: & ꝑ which is borē
of thee spryte, is spryte. Maruayle not
ꝑ I sayd to the, ye must be borē a new.
The wynde bloweth wher he lysteth, & ꝑ
heerest hys sōud: but canst not tel whēce
he cometh & whether he goeth. So is eue
ry mā that is borē of the spryte.

And Nycodemus answered and sayde
vnto hym: howe can these thynges bee:
Jesus answered & sayde vnto hym. art B
thou a master in Israel, & knoweste not
these thynges: Verely, verely, I say vn
to the, we speke ꝑ we know, & testifye ꝑ
we haue sene: and ye receaue not our wit
nes. If when I tell you earthly thiges,
ye beleue not: how shuld ye beleue, yf I
shal tel you of heuenly thynges.

And no mā ascēdeth vp to heue, but
he ꝑ came downe frō heauen, that is to
say, the sonne of mā whych is in heuen.

And as Moses lyft vp the serpēt in ꝑ
wyldernes, euē so must ꝑ sōne of mā be
lyfte

lyke vp, that none that beleueth in hi perysshe: but haue eternall lyfe. ✠

✠ For god so loueth the worlde, that he hath geuē his only sōne, that none þ beleue in hi, shuld perysshe: but shulde haue euerlastig life. For god sēt not his sōne into þ world, to cōdēpne the worlde * but þ the world thrugh hi, might be saued. He þ beleueth on him, shal not be condēpned. But he þ beleueth not, is condempned alreadye, because he beleueth not in the name of þ only sōne of god. And this is þ cōdēpnacion that lyght is come into the world, & the mē loued darkenes more then lyght, because their dedes were euil. For euery mā that euil doeth, hateth the light: neither cometh to light lest his dedes shuld be reproued. But he þ doeth truth cometh to the light þt his dedes might be knowē, how þ they are wrought in god. ✠

After these thynges came Jesus & hys disciples into the Jewes land, & ther he haūted with them & baptised. And John also baptysed in Enon besydes Salim, because ther was moche water there, & thei cam & were baptised. For John was not yet cast into prison.

✠ And ther arose a question betwene Johns disciples and the Jewes about purifying. And they came vnto John, & said vnto him: Rabby, he that was wt þ beyond Jordan, to whō thou bearest witnes. Behold the same baptiseth, & al mē come to hym. John āswered, & sayde, a mā cā receaue nothing at al excepte it be geuē him frō heuen. Ye your selues are witnesses, how that I said: I am not christe, but am sent before him. He þ hath þ bride, is the brydegrom. But the frend of the brydegrom, whych stādeth by & heareth hym reioyseth greatly of the brydegromes voyce. This my ioy is fulfilled. He must increase: & I must decrease.

He that cometh frō an hie is aboue all. He that is of þ earth, is erthly, & speketh of the earth. He þ comethe from heauen, is aboue al, & what he hath sene & herde: þ he testifyeth: but no mā receiueth hys testymony. Howbeit, he þ hath receaued his testymony * hath set to his sele that god is tru. For he whō god hath sēt, speketh þ wordes of god. * For god geueth not þ spyrte by mesure (vnto hi). The father loueth þ sōne & hath geuen al thinges into his hand. He þ beleueth on þ sonne, hath euerlasting life: & he that beleueth not the sonne, shal not se life, but þ wrath of god abydeth on hym. ✠

The Notes

a * Excepte a mā be borne of water & of þ spirite &c. By this is signified þ baptyme/ which is the mortificacion of þ flesshe preached by John baptyst. & the renuyng of the spirite whych is remission of sinnes obtayned by christ.

b * No man ascendeth into heuen/ but he þ came from heuē &c. That is, no man can come in heuen but by christ the sōne of god that came frō heuē, &c. Only by his ryghteousnes must we ascende.

c * But that þ world thrugh hi might be saued &c. The world here doth only signifie that þ chosen and those that do beleue.

d * Hath set to his sele. & c. that is, hath it prynted in hys belefe, as it were wt a seale/

e * God geueth not þ spirite by mesure &c. How þ spirite or the giftes of þ spirite are geuen by measure, read roma. xii. & i. Cor. xii. And euen so is the spyrite it self geuen forth thorow al christendom by measure/ but to christ, which alone hath put awaye all synnes and deathe was it geuen aboue measure, as in Dyeu. iii.

¶ The louyng communicacion of christ with þ woman of Samaria by the welles syde. How he healeth the rulers sonne.

The. iiii. Chapter.

AS sone as the lord had knowledg, how þ pharyses had hearde, that Jesus made & baptised mo disciples then John (thought that Jesus hi self baptised not: but his disciples) he left Jewry, & departed agayne into galile. And it was so þ he must nedes go thorow Samaria. Thē came he to a citie of Samaria called Sichar, besides þ possession that Jacob gaue to his sonne Joseph. And ther was Jacobs well. Jesus therfore weried in his iorney, sate thus on the wel. And it was * about the syxt houre, & ther came a womā of Samaria to draw water. And Jesus saide vnto her: geue me drinck. For his disciples were gone away vnto þ toune to bye meat. Thē sayd the womā of Samaria vnto him: how is it, þ thou being a Jew, askest drinke of me, which am a Samaritane? For the Jewes medle not with the Samaritans. Jesus āswered & sayd vnto hir: yf thou knewest the gift of god, & who it is that saieth to the geue me drink, thou wouldest haue asked of hym, & he wolde haue geuen

geuen þ water of life. The womā sayde vnto him. Syr þ hast nothyng to draw wt, & thee well is depe: from whence then hast thou þ water of life? Art thou greater then our father Jacob which gaue vs þ wel, & he him self dranke therof, and his children, and his catel?

Jesus answered & said vnto hir: whosoeuer driketh of this water, shal thirste againe. But whosoeuer shal drink of þ water that I shal geue hi, shal neuer be more a thirst, but þ water þ I shall geue him, shalbe in hi a wel of water, springige vp into euerlastinge life. The womā said vnto hi: Sir geue me of that water, þ I thirst not, neither come hider to draw. Jesus said vnto her. Go & cal the husbā de, & come hither. And the womā answered & said to him. I haue no husbād. Jesus said to her. Thou hast wel sayde, I haue no husbād. For þ hast had .v. husbādes, & he whom þ now hast, is not thi husband. That saydest thou truely.

The womā said vnto him: Sir I perceaue þ þ arte a prophete. Oure fathers worshipped in this mountayne: & ye say þ in Jerusalē is þ place wher mē ought to worship. Jesus said vnto her: womā beleue me, þ houre cometh, whē ye shal neither in this mountayne nor yet at Jerusalem, worship the father. Ye worshypp ye wot not what: we know what we worship. For saluacīō cōmeth of the Jewes. But þ houre cometh & now is, when the true worshippers shal worship þ father in þ spyrte, & in trouth. For verely suche the father requireth to worship hi, God is a spyrte, & they that worshyp hi, must worshyp him in spyrte and trouthe.

The womā said vnto him: I wot well Messias shal com, which is called christ. When he is come, he wil tel vs al thinges. Jesus said vnto hir: I that speke vnto þ am he. And euē at þ poīt came his disciples, & merueled þ he talked wt thee woman. Yet no mā said vnto hi: what meanest thou, or why talkest thou with the her? The womā thē left her waterpot, & went her way into the citie, & said to thee men. Come se a mā which told me al thynges þ euer I did. Is not he christ? Thē they wēt out of the citie, and came vnto hym.

And in þ mene while his disciplz prayed him saying: Master, eate. He sayde vnto them: I * haue meate to eat, that ye know not of. Then said the disciples betwene thē selues: hath any mā brought him meat? Jesus said vnto thē: my meat is to do the wil of him þ sent me. And to finish his worcke. Say not ye: ther ar yet foure monethes, & then cometh harueste. Behold I say vnto you, lyft vp your eyes, & loke on the regions: for they are whyte alredy vnto harueste. And he þ repeth receueth reward, & gathereth frute vnto life eternal: þt both he þ soweth, & he that repeth might reioyce together. And herin is þ saying true, that one soweth and another repeth. I sēt you to repe þ whereon ye bestowed no labour. Other mē labored, & ye are entred into their laboures.

Many of the Samaritās of that citie beleued on him, for þ saying of the womā, which testified: he told me al thinges that euer I dyd. Thē when the Samaritans were come vnto him they besought hi, that he wold tary wyth thē. And he abode ther two dayes. And many mo beleued because of his owne wordes, & sayd vnto þ womā: Now we beleue not because of thy saying: for we haue herd hi ourselues, and know that this is euē in dede christ the sauiour of the world. ✠

After two dayes he departed thence, & went away into Galile. * And Jesus hi selfe testified that a prophete hathe none honour in his owne countre. Thē as sone as he was come into galile, þ Galileans receaued him whych had sene al þ thynges that he dyd at Jerusalem at the feest. For they wēt also vnto the feaste daye. And Jesus came againe into Cana of galile, wher he turned þ water into wyne.

✠ And ther was a certaine ruler, whose sōne was sycke at Capernaū. Assone as þ same herde þ Jesus was come out of Jewry into Galile, he wēt vnto hi, & besought hi, that he wold descend, & heale his sonne. For he was euen ready to die. Thē saide Jesus vnto him: except ye se tyngs & wōdres, ye cānot beleue. The ruler said vnto hi. Syr come away or euer that my child die. Jesus said vnto hi, go thy way, thy sōne liueth. And the mā beleued the wordes þ Jesus had spokē vnto him, & wēt hys way. And anone as he wēt on his way his seruātes met hym,

and..

& told him saying: thy child lyueth. The enquired he of them the houre whe he began to amend. And they said vnto him: Yester day ꝑ seuenth houre, the feuer left hi. And ꝑ father knewe that it was the same houre in which Jesus said vnto hi Thy sonne lyueth. And he beleued, & all his houshold. ✠ This is agayne the secõde myracle that Jesus dyd, after he was come out of Jewry into Galyle.

The Notes,

a✱ About the syxt houre &c. The Jewes rekened ꝑ houres of their dai from the sonne vprysyng to the sonne settyng, so that the syxt houre was, vi. houres after the sonne vprysyng which at that tyme of the yere was about none,

b✱ I haue meat to eate &c. his meat is to do the will of his father, and the chefe thing of his fathers will is to preach ꝑ gospell to al the worlde, Which thing was euen now at hand to be done: as when the corne is ripe men must fal to harueſt,

C He healeth the man that was syck eight yeres. The Jewes accuse hi. he answereth for hym self and reproueth them.

The. v. Chapter.

AFter that there was a feaste of ꝑ Jewes, & Jesus wente vp to Jerusalẽ. And ther is at Jerusalẽ, by the✱ slaughterhouse, a pole called in the Ebrue tõge, a✱ bethseda, hauing. v. porches, in which laye a great multitude of syck folk, of blinde, halt and wyddered, wayting for the mouyng of the water. For an angel went downe at a certayne ceasõ into the pole and troubled the water. Whosoeuer then first after ꝑ stering of the water, stepped in, was made whole of whatsoeuer disease he hadd. And a certaine mã was ther which had bene diseased. xxxviii yeres. Whẽ Jesus saw hi lye, & knew that he now longe tyme had bene diseased, he said vnto him. Wilt ꝑ be made whole? The syck man ãswered hi: Syr I haue no mã when ꝑ water is troubled, to put me into ꝑ pole. But in ꝑ meane time, whil I am about to come, a nother steppeth doune before me.

The greke hath theyr houses a place wher they kil the beestes that were offred

B

And Jesus said vnto hi: rise, take vp thi beed & walk. And immediatly the mã was made whole, & toke vp his bed, & wẽte. And ꝑ same day was ꝑ sabothe daye. The Jewes therfore said to him ꝑ was made whole. It is ꝑ Saboth daye, it is not lauful for the to cary thy beed. He ãswered the he ꝑ made me whole, sayd vnto me: take vp thy beed, & get ꝑ here. The asked they hi what mã is that which sayde vnto ꝑ take vp thy beed & walk. And he that was heled, wist not who it was. For Jesus had goten hi self awai, because ꝑ ther was preace of people in ꝑ place.

C

And after that, Jesus foũd hym in the temple, & said vnto him: behold ꝑ art made whole, synne no more, lest a worsse thige hapẽ vnto the. The mã departed and told ꝑ Jewes that it was Jesus, whyche had made hi whole. ✠ And therfore ꝑ Jewes did persecute Jesus, & sought ꝑ meanes to slee hi, because he had done these thigz on ꝑ saboth day. And Jesus ãswered thẽ ✠b✱ my father worketh hider to, & I work, therfore ꝑ Jewz sought ꝑ more to kil hi, not only because he had broken ꝑ Saboth: but said also ꝑ god was his father & made hi self equall w̃ god.

D

Then ãswered Jesus & said vnto them verely, verely I say vnto you: ꝑ sõne cã do nothig of him self, but that he seeth ꝑ father do. For whatsoeuer he doth, ꝑ doeth the sõne also. For the father louethe ꝑ sone & sheweth hym al thinges whatsoeuer he hi self doeth. And he wil shew hi greter wozks then these, because ye shul de marualle. For likewise as thee father raiseth vp ꝑ deed, & quickeneth thẽ, euen so the sõne quyckeneth whõ he will. Nether iudgeth the father eny mã: but hath cõmitted al iudgment vnto the sõne, because ꝑ al mẽ shuld honour the sõne, euẽ as they honour ꝑ father. He that honoureth not ꝑ sõne, ꝑ same honoreth not ꝑ father which hath sent hi. Verely, verely I say vnto you: He that hereth my wordes & beleueth on hi that sent me, hath euerlasting life, & shal not come into dampnacyon: but is scaped from deeth vnto life.

E

Verely, verely I say vnto you: the time shal come, & now is, whẽ✱ the deed shal here ꝑ voice of the sõne of god. And they ꝑ heare, shal liue. For as the father hath life in hi self, so likewise hath he geue to the sõne to haue lyfe in hym self: & hath geuen him power also to iudg, in that he is the sõne of mã: Maruaile not at this: ꝑ houre shal come in ꝑ which, al that are in the graues, shal here his voice, & shal come forth: they ꝑ haue done good vnto the resurrectiõ of life: & they ꝑ haue done

✱ ꝑ arise graues shal heare ꝑ voice of ꝑ sõne of mã, that is to say, mẽ meaneth ꝑ generall resurrection which shal be in ꝑ last daye.

cupl. vnto ꝑ resurrectiõ of dãpnatiõ. ✠

F ✠ I can of myne owne self do nothig at al. As I heare, I iudge, & my iudgemẽte is iust, because I seke not myne owne will but the wyl of ꝑ father which hath sente me. If I beare witnes of my self, my witnes is not true. Ther is another ꝑ bareth witnes of me, & I am sure that the witnes which he beareth of me, is true.

Ye sẽt vnto John, & he bare witnes vnto ꝑ truth. But I receaue not the recorde of mã. Neuertheles, these thinges I say, ꝑ ye might be sake. He was a burning, & a shyning light, & ye wold for a seasõ haue reioyced in his light. But I haue greater witnes thẽ the witnes of John. For ꝑ wozks which ꝑ father hath geuẽ me to finish: ꝑ same wozkes ꝑ I do, bare witnes of me, ꝑ the father sent me. And ꝑ father hi self which hath sẽt me, beareth witnes of me. Ye haue not herd his voice at any tyme nor ye haue sene hys shape: thereto his wordes haue ye not abyding in you. For whõ he hath sent: him ye beleue not.

Seareth ꝑ scriptures, for in thẽ ye thinke ye haue eternal lyfe: & they ar they which testify on me, & yet wil ye not come to me ꝑ ye might haue life. I receaue not prayse of mẽ. But I know you, ꝑ ye haue not ꝑ loue of god in you. I am come i my fathers name, & ye receaue me not. Yf another shal come in his owne name hi wyll ye receaue. How cã ye beleue which receaue honour one of another, & seke not the honour that cometh of God onely?

G

Do not thike ꝑ I wil accuse you to my father. Ther is one ꝑ accuseth you, euen moses i whõ ye trust. For had ye beleued moses, ye wolde haue beleued me: for he wrote of me, but seing ye beleue not his writig: how shuld ye beleue my wordz? ✠

The Notes

1✱ Bethseda or as some writeth bethsaida is almoch to say as a spittle or an hospital, where as poore folckes hath their beinge. Which place was by a pole wher the shepe that were offred in ꝑ tẽple were kept. And the sicke remayned ther loking for the mouinge of the water. &c.

b✱ My father worketh hetherto & I worke &c, ꝑ is, my father kepeth not ꝑ Saboth day, nomore do I, but my father bideth no cẽ nẽ merchãdise on ꝑ saboth, & no more do I.

c✱ The deed shall heare ꝑ voice of ꝑ sõne of god &c. Here he speaketh of ꝑ resurrectiõ of iustificatiõ, wherby ꝑ wicked ariseth frõ his wickednes & wherby ꝑ liuer is brought frõ ꝑ deeth of his sines into ꝑ life of righteousnes, & specially of ꝑ calling of ꝑ gẽtyls, which was done after ꝑ cõming of the holy goost: for ꝑ gẽtils ar reputed as dead mẽ in cõparisõ of ꝑ Jewes, and afterward when he sayth &c.

C Jesus teacheth, v. m. mẽ, departeth away. ꝑ they shuld not make him king, & reproueth ꝑ literall hearers of his wozd, The carnal ar offended at him.

The. vi. Chapter ✠

AFter these thinges Jesus wẽt his way ouer the see of Galilee to a citie called Tiberias. And a great multitude folowed him, because they had seue his myracles whych he dyd on thẽ that were diseased. And Jesus went vp into a mõtayne, & there he sate with his disciples. And ester, a feast of ꝑ Jewes was nye. ✠ ✠ Then Jesus lift his eyes, & saw a great cõpany come vnto hym, & sayde vnto Philip: whence shal we bye bread that these might eate. This he sayde to proue hym: for he hym selfe knewe what he wold do.

mat. xiiii. b. marke. vi. c. Luke. ix. b

Philip ãswered him, two hũdred penyworth of bred ar not sufficient for thẽ: ꝑ euery mã haue a litel. Then sayd vnto hi one of his disciples. Andrew Simon Peters brother. Ther is a lad here, which hath. v. barly loaues & ii. fishes: but what is that amõg so many? And Jesus sayd: Make the people sit downe: Ther was moch grasse in the place, & the men sate downe, in nõbre, aboute. v. M. And Jesus toke the bred, & gaue thãkes and gaue to thee disciples, & hys disciples to them that were set downe. And lykewise of the fyshes as moche as they wolde.

B

Whẽ they had eate ynough he said vnto his disciples, gather vp ꝑ broke meat that remayneth: ꝑ nothing be loost. And they gathered it together, & filled twelue baskets with the broke meat, of the fyue barly loues: which broke meat remained vnto thẽ ꝑ had eate. Then the men, whe they had sene ꝑ myracle ꝑ Jesus did, say de: this is of a trueth the Prophete that shuld come into the worlde. ✠

Whẽ Jesus perceaued ꝑ they wold come & take hi vp to make hi king, ꝑ depar ted agayn into a mõtayne him self alone

math. xiiii. c. marke. vi. c. Luke. vi. c

And whẽ eue was come hys disciples wẽt vnto ꝑ see & entred into a ship & wẽt ouer the see vnto Capernaũ. And anone it was darcke, and Jesus was not come to them. And the see arose wyth a greate

wynde

wynd that blew. And when they had rowē about a.xxv. or a.xxx. furlonges, they saw Jesus walk on the see, & drawe nye vnto ꝯ ship, & were afrayed. And he sayde vnto thē: It is I, be not afrayd. Thē wold they haue receaued hym into thee ship, & the shyp was by and by at the lād whyther they went.

The daye folowyng, the people whyche stode on the otherside of the see, sawe ꝯ ther was none other shippe there, saue that one wher into his disciples were entred, & that Jesus went not in wt his disciples in the ship: but that his disciples were gone away alone. Howbeit, ther came other shippes frō Tiberias nie vnto ꝯ place, wher they ate bryde, when ꝯ lord had blessed. Then when ꝯ people sawe ꝯ Jesus was not ther nether his disciples, they also toke shippynge & came in Capernaum sekyng for Jesus.

And whē they had foūde hi on ꝯ other syde of ꝯ see, they said vnto him: Rabbi, whē camest ꝯ hither? Jesus āswered thē & said: verely, verely I saye vnto you: ye seke me, not because ye saw ꝯ myracles: but because ye ate of ꝯ loues, & were fylled. ✣ Labour not for the meate whyche perisheth, but for the meat that endureth vnto euerlatting lyfe, which meat ꝯ sonne of man shal geue vnto you. For hym hath god the father *sealed.

Then said thei vnto him: what shal we do that we might worck the workes of God? Jesus answered & sayd vnto thē. Thys is ꝯ work of God, that ye beleue on him, whō he hath sent. They sayd vnto hi: what sygne shewest thou thē, that we mai se & beleue the? what doest thou worcke? Oure father dyd eate Manna in the desert, as it is wryten: He gaue thē bryde from heauen to eate. Jesus sayde vnto thē: verely, verely I saye vnto you Moses gaue you not bred from heauē: but my father geueth you the true bryde frō heauen. For the a*bryde of god is he which cōmeth downe frō heauē, and geueth lyfe vnto the worlde.

Thē said they vnto him: lord, euer more geue vs this bred. And Jesus said vnto thē: I am ꝯ bryde of lyfe. He that cometh to me shall not honger: and he that beleueth on me shal neuer thirst. ✣ But I saye vnto you: ꝯ ye haue sene me, & yet beleue not. All that the father geueth me shal come to me: & him that cometh to me, I cast not away. For I cam downe frō heuen: not to do myne owne wyll, but hys wil which hath sent me. And thys is the fathers wil which hath sente me, that of al which he hath geuē me, I shuld loose nothing: but shuld rayse it vp agayne at ꝯ last day. And this is ꝯ wil of hi ꝯ sent me: ꝯ euery mā which seith the sōne & beleueth on hi, haue euerlastig lyfe. And I wil rayse him vp at ꝯ last day. The Jewes thē murmured at hi, because he sayde: I am that bred which is come doune frō heuē. And they said: Is not this Jesus the sōne of Joseph, whose father and mother we know? How is it then that he saieth, I came doune frō heuē. Jesus āswered & said vnto thē. Murmur not betwene your selues. ✣ ✣ No mā can come to me except ꝯ father which hath sēte me drawe hi. And I wyll rayse him vp at ꝯ last day. It is wrytē in ꝯ prophetes, that they shalbe al taught of god. Euery mā ther fore that hath herd & hath larned of the father cometh vnto me. Not that any mā hath sene ꝯ father, saue he which is of god, the same hath sene the father.

Verely verely I say vnto you, he that beleueth on me, hath euerlasting lyfe. I am that bryde of lyfe. Your fathers dyd eate Manna in the wyldernesse and are dead. This is that bred which commeth from heuen that he whych eatethe of it, shuld also not dye. I am that lyuing bryde which came downe from heuen. If any mā eate of this bred, he shal liue for euer. And the brede that I wyll geue is my flesh, which I wyl geue for thee lyfe of the worlde. ✣

And the Jewes stroue amōg them selues saying: How cā thys felow geue his flesh to eate? Then Jesus said vnto thē. ✣ Verely, verely I say vnto you, excepte ye eat ꝯ flesh of ꝯ sonne of mā & dyncke his bloude, ye shal not haue life in you. Whosoeuer eateth my flesh & dynkethe my bloud, hath eternal life, & I wyl rayse hi vp at the last day. ✣ For my flesh is meat in dede: & my bloud is dynk in dede. He that eateth my flesh & dynkethe my bloud, dwelleth in me & I in him. As the lyuing father hath sent me, euē so lyue I by my father: and he that eateth me shal lyue by me. Thys is the bred whych came frō heauē: not as your fathers haue eaten Manna & are dead. He ꝯ eateth of this bread, shal lyue euer. ✣

These thinges said he in the synagoge as he taught in Capernaū. Many therfore of his disciples: whē they had herde this, sayd: this is an hard saying: who cā abyde ꝯ hearing of it? Jesus knew in hi selfe, ꝯ his disciples murmured at it, and sayd vnto thē: b* Doth this offend you? What & yf ye shal se the sonne of mā ascende vp where he was before? It is the spirete ꝯ quickeneth, ꝯ flesche profeteth no thing. The wordes ꝯ I speake vnto you are spirete and lyfe. But ther are some of you that beleue not. For Jesus knew frō the beginning, which they were that beleued not, & who shulde betraye him. And he sayd: therfore sayde I vnto you: that noman can come vnto me, except it were geuen vnto him of my father.

Frō ꝯ tyme many of his disciples went backe & walked no more with him. Thē sayd Jesus to the twelue: wyl ye also go away? Thē Simō Peter āswered: Master to whō shall we go? Thou haste the wordes of eternall lyfe, ‡ and we beleue & know that thou art Christ the sonne of the lyuing God. Jesus answered thē: Haue not I chosen you twelue, & yet one of you is a deuyll? He spake it of Judas Iscariot the sonne of Symon. For he it was that shoulde betraye hym, and was one of the twelue. ✣

The Notes

* (Sealed) that is: he hathput his marke of the holy ghost on hym whyche testifieth wyth myracles what he is.

a* The bred of God is he whych cometh down frō heuē &c. The word of the gospell (whych is Christ) is the true & lyuely bred of heauē ꝯ geueth lyfe to the whole worlde.

b* Doth thys offende you &c. That is ye my wordes do so offend you, what wyl thē ꝯ perfourmāce of thē do? whē ꝯ sonne of mā shal do in dede that he hath nowe spoken.

¶ Jesus cometh to Jerusalē at the feast, teacheth ꝯ Jewes repenteth thē: There ar diuers opinions of him amōg the people: the Pharises rebuke the officers because they haue not take hym. & chyde wyth Nicodemus for takynge hys part.

The. vii. Chapter ✣

AFter that, Jesus went aboute into Galile, & wolde not go about in Jewry for the Jewes sought to kyl hi. The Jewes tabernacle feast was at hand. Hys brethrē therfore sayd vnto him: get the hence & go into Jewrye that thy disciples may se thy workes ꝯ thou doest. For ther is nomā ꝯ doeth any thinge secretly, & he him selfe seketh to be knowen openly. Yf thou do soch thinges, shewe thy selfe to the world. For as yet hys brethren beleued not in hym.

Thē Jesus sayd vnto thē: My tyme is not yet come: but your tyme is allway redy. The world cānot hate you. But me it hateth: because I testifye of it, that the workes of it ar euyl. Go ye vp vnto this feast. I wil not go vp yet vnto this feast for my tyme is not yet full come. These wordes he sayd vnto thē, & abode styl in Galile. But as sone as his a*brethrē were gone vp, thē wēt he also vp vnto ꝯ feast: not openly, but as it were preuelt. Thē sought hi the Jewes at the feast: & sayde: where is he. And moche murmuringe was ther of him amōg ꝯ people. Some said: He is good. Other said nay, but he deceaueth ꝯ people. Howbeit no mā spake openly of him, for feare of ꝯ Jewes. ✣

In ꝯ middes of the feast, Jesus wēt vp into the tēple & taught. And ꝯ Jewes marueled sayig: How knoweth he ꝯ scriptures, seyng ꝯ he neuer learned? Jesus āswered thē, & sayd: My doctrine is not myne: but his ꝯ sent me: If any mā wyll do his‡ wyll, he shal know of ꝯ doctrine, whether it be of god, or whether I speake of my self. He ꝯ speaketh of hym self, seketh hys owne prayse. But he ꝯ seketh his prayse that sent him, the same is true and no vnrighteousnes is in him.

He ꝯ loueth ꝯ wil of god to kepe his law: the same vnderstādeth the doctryne

Dyd not Moses geue you a law, and yet none of you b* kepeth the law? Why go ye about to kyl me. The people āswered & sayde: thou hast the deuyl: who goeth aboute to kyl the? Jesus answered & sayde to them: I haue done one worcke, and ye al meruayle. Moses therfore gaue vnto you circūcision not because it is of Moyses: but of ꝯ fathers: And yet ye on the Saboth daye, circūcise a man. Yf a mā on the Saboth day receaue circūcision without breaking of ꝯ law of Moses: disdayn ye at me, because I haue made a man euery whyt whole on the Saboth

both day: Judge not after ỹ vtter apearaūce: but iudge righteous iudgement.

Thē sayd some of them of Ierusalē: is not this he whō they go about to kil? Behold he speaketh boldely, & they saye nothing to him. Do ỹ rulers know in dede ỹ this is very Christ? Howbeit we know this mā whēre he is: but whē christ commeth, noma shal know whence he is.

Then cried Jesus in the temple as he taught saying: ye know me, & whence I am ye knowe. And yet I am not come of my selfe, but he that sente me is true, whō ye know not. I knowe hym: for I am of him, & he hath sent me. Thē they sought to take him: but no man layd handes on him, because hys tyme was not yet come. Many of the people beleued on him and sayd: whē Chrīst cometh, wyl he do moo myracles then thys mā hath done?

The Pharises heard ỹ the people murmured soch thinges about him. Wherefore the Pharises & hye prestes sent ministers forth to take him. Thē sayd Jesus vnto thē: Yet am I a little whyle wt you, & then go I vnto him ỹ sent me. Ye shall seke me, & shal not fynde me: & wher I am, thither cā ye not come.

Thē sayd the Jewes bet wene thē selues: whither wyll he go, that we shall not fynde him? Wyl he go amōg the gentils which are scattered al abroade, & teache the gentiles: What maner of saying is this ỹ he sayd: ye shall seke me, & shal not fynd me: and where I am, thither can ye not come?

In the last daye: the great day of the feast Jesus stode and cryed sayinge: Yf any man thyrst, let hym come vnto me, & drinke. He that beleueth on me, as sayth the scripture out of hys belly shall flowe ryuers of water of lyfe. This spake he of the spyrite whych they that beleued on hym, shuld receaue. For the holy ghost was not yet there, because ỹ Jesus was not yet glorifyed.

Many of the people, whē they heard this saying, sayd: of a truth this is a prophet: other sayd, this is christ: som sayd: shal christ come out of Galile? & Sayeth not ỹ scripture ỹ christ shall come of the sede of Dauid: & out of ỹ town of Bethleem where Dauid was? So was there dissenciō amōg the people about hi. And some of thē wolde haue take him: but no mā layde hādes on him. Then came the ministers to the hye prestes & Pharises. And they sayde vnto them: why haue ye not brought him? The seruātes answered neuer mā spake as this mā doeth. Then answered thē the Pharisis: ar ye also deceaued? Doth any of the rulers or of the pharises beleue on hi? But the comē people which know not ỹ law, ar cursed. Nicodemus sayd vnto thē: he ỹ came to Jesus by nyght, & was one of them. Doth our law iudge any mā before it heare hi, and know what he hath done? They answered & sayd vnto him: art thou also of Galile? Search & loke, for out of Galile aryseth no Prophete. And euery man went vnto his owne house.

The Notes

a* Of brethren, loke in Gen. xiii. b

b* None of you kepeth the law. &c. Of ỹ kepyng of the lawe Math. v. c

Ca woma is take in aduoutrie. Christ deliureth her. The frendē of soch as folowe christ, whō they accuse to haue the deuil with him. & go about to stone hym.

The. viii. Chapter.

AND Jesus went vnto mount Oliuete, & erly in the mornin ge came agayn into the temple & al the people came vnto him, & he sate downe and taught thē. And the Scribes & phatises brought vnto him a womā taken in aduoutry, & set hyr in the middes & said vnto him: Master, this womā was take in aduoutry, euē as the dede was adoyng. Luke. xx.

Moses in ỹ law cōmaūded vs that soch Luke. xx.
shuld be stoned. What sayest thou therfore? And this they sayd to tempt him: ỹ they might haue wherof to accuse hym. Jesus stouped downe, & with his finger wrote on the groūd. And whyle they cōtinued asking him, he lyft hym selfe vp, & sayd vnto thē: let him ỹ is among you without synne, cast the first stone at her. And agayne he stowped downe & wrote on the ground. And as sone as thei heard de that, they wēt out one by one, ỹ eldest fyrst. And Jesus was left alone, & ỹ woman standing in the middes. When Jesus had lyft vp hym self agayne, & saw noo man, but the woman, he sayde vnto hyr: woman where are those thyne accusers? hathe noo man condempned thee?

She sayd: No man Lorde. And Jesus sayd: Neither do I condēpne thee. a* Go, and synne no more.

Then spake Jesus agayne vnto thē saying: I am the light of ỹ worlde. He ỹ folowith me, shal not walke in darknes: but shal haue the light of lyfe. The Pharises sayd vnto him: ỹ beares record of thy self, thy record is not true. Jesus answered & sayd vnto thē: though I beare record of my selfe yet my record is true: for I know whēce I cam & whether I go. But ye cānot tel whēce I come & whither I go. Ye iudge after ỹ flesche, I iudge no mā. And yf I iudge, my iudgemēt is true. For I am not alone: but I & the father ỹ sent me. It is also writtē in your lawe, ỹ the testimony of two mē is true. I am one ỹ bare witnes of my selfe, & the father ỹ sent me, beareth witnes of me. Thē sayde they vnto him: wher is thy father? Jesus answered: ye nether know me, nor yet my father, yf ye had knowē me, ye shuld haue knowē my father also. These wordes spake Jesus in ỹ treasury, as he taught in the tēple, & no mā layde hādes on him, for his tyme was not yet come.

Then sayd Jesus agayne vnto them: I go my way, & ye shal seke me, & shal dye in your synnes. Whyther I go, thyther can ye not come. Then sayd the Jewes: wyl he kyl hym self, because he sayeth, whether I go, thether can ye not come? And he sayd vnto them: ye are from beneth, I am from aboue. Ye ar of thys world, I am not of this worlde. I sayde therfore vnto you, that ye shal die in your synnes. For except ye beleue that I am he, ye shal dye in your synnes.

Then sayd they vnto him, who art ỹ? And Jesus sayd vnto thē: Euē the very same thinge ỹ I saye vnto you. I haue many thinges to saye, & to iudge of you. Yea & he that sent me is true. And I speake in ỹ world, those thinges which I haue heard of him. Howbeit they vnderstode not that he spake of his father. Then sayd Jesus vnto thē: when ye haue lyfte vp an hye ỹ sonne of mā, thē shal ye know that I am he, & that I do nothinge of my selfe: but as my father hath taughte me, euē so I spake: and he that sent me, is wt me. The father hath not left me alone, for I do alwayse those thinges that please him. As he spake these wordes many beleued on him.

Then sayde Jesus to those Jewes which beleued on him. Yf ye continue in my wordes, then ar ye my very disciples and shal know the truth: & the truth shal make you free. They ānswered hym: We be Abrahās sede, and were neuer bonde to any mā: why sayest thou then, ye shal be made free.

Jesus answered thē: verely, & verely I saye vnto you ỹ whosoeuer committeth synne, is the seruāt of sinne. And the seruāt abideth not in ỹ house for euer: But the sonne abideth euer. Yf the sonne therfore shal make you free, then ar ye free in dede. I know ỹ ye ar Abrahās sede: but ye seke meanes to kil me, because my sayinges haue noo place in you. I speake ỹ I haue sene with my father: & ye do that which ye haue sene wt your father. Thei ānswered & said vnto him: Abrahā is our father. Jesus sayd vnto thē: Yf ye were Abrahās children ye wold do the dedes of Abrahā. But now ye go about to kyl me, a mā ỹ haue tolde you ỹ truth which I haue herde of god: this dyd not Abrahā. Ye do ỹ dedes of your father. Then sayd they to hi: we were not borne of fornication. We haue one father, whych is god. Jesus said vnto them: yf god were your father, thē wolde ye loue me. For I proceaded forth & come frō God. Nether came I of my selfe, but he sent me. Why do ye not know my speach? Euē because ye cānot abyde the hearing of my word.

Ye are of your father the deuyl, & the lustes of your father ye will do. He was a murtherer frō the beginning, & abode not in the truth, because ther is no truth in him. When he speaketh a lye, thē speaketh he of his owne. For he is a lyar, & ỹ father ther of. And because I tel you the trueth, therfore ye beleue me not.

Which of you cā rebuke me of synne? Yf I saye thee trueth, why do not ye beleue me? He that is of God heareth Gods wordes. Ye therfore heare them not, because ye are not of God. Then answered the Jewes & sayd vnto hi: Saye we not wel that ỹ art a Samaritan and hast the deuil? Jesus answered: I haue

15 Roma. vi. c
ii. Pet. ii. b

not the deuyl: but I honour my father, and ye haue dishonoured me. I seke not myne owne prayse: but there is one that seketh and iudgeth.

Verely, verely I saye vnto you, yf a man kepe my sayinges, he shal neuer see death. Then sayde the Iewes vnto him. Now know we that thou hast ꝑ deuil. Abraham is dead, and also the Prophetes and yet thou sayest yf a mā kepe my sayinge, he shal neuer taste of death. Arte ꝑ greater then our father Abraham, which is dead: & the Prophetes are dead. Whō makest thou thy selfe.

Iesus answered, Yf I honoure my selfe, myne honour is nothing worth. It is my father that honoureth me, whych ye saye, is your God, & ye haue not knowen hym: but I knowe hym. And yf I shuld saye, I know hym not, I shuld be a lyar lyke vnto you. ✠ But I know him, and kepe hys sayinge.

Youre father Abraham was glad to se my ✱✱daye, & he sawe it and reioyced. Thē sayd the Iewes vnto him: thou art not yet .l. yere olde, and hast thou sene Abrahā? Iesus sayd vnto thē: Verely verely I saye vnto you: yer Abraham was I am. Then toke they vp stones to caste at hym. But Iesus hyd hym selfe & went out of the temple. ✠

The Notes

a✱ God ꝙ synne nomore, &c. The gospell preacheth not so remissiō of sinnes vnto vs that we shulde continue in synne, but ꝑ we shuld chaunge our lyfe & walke in a new lyfe of the spirite, neuer purposynge to synne any more.

b✱ My daye &c. all the holy fathers that were before ꝑ coming of christ frō ꝑ beginning of the worlde, hadde the same fayeth in christ, that we haue which be called christē.

c Christ maketh the man to se that was borne blynde.

The .ix. Chapter.

AND as Iesus passed by, he sawe a man which was blynde from hys byrth. And his disciples asked hym sayinge: Master who dyd synne: this man or his father & mother, that he was borne blinde? Iesus answered: Neyther hath this man synned nor yet his father & mother: but ꝑ the workes of God shulde be shewed on him. I must worcke the workes of him ꝑ sent me, whyle it is day. ✱ The night cometh whē noman cā worke. As long as I am in the world, I am the lyght of the worlde.

As soone as he had thus spoke, he spatt on the ground & made claye of the spetle and rubbed the claye on the eyes of thee blynde, & sayd vnto him: Go wasche the in the pole of Siloe, which by interpretacion, sygnifieth sent. He went his waye & washed and came agayne sayinge. The neyghbours & they that had sene him before how that he was a begger, sayde: is not this he ꝑ late & begged? Some sayd this is he. Other sayd: he is lyke hym. C

But he hym self sayde: I am euen he. They sayd vnto him. How ar thine eyes opened then? He answered & sayde. The man that is called Iesus, made claye, & anointed mine eyes, & sayd vnto me. Go to the pole Siloe & washe. And I wēte & washed & receaued my sight. They sayd vnto hi: wher is he? He sayd: I cānot tel

Then brought they to the Pharises, hym that a lyttle before was blynde: for it was the Saboth daye whē Iesus made the claye & opened hys eyes. Then agayne the Pharises also asked him how he had receaued his syght. He sayd vnto thē: He put claye vpō myne eyes and I washed & do se. Then sayd some of thee Pharises: this mā is not of God, because he kepeth not the Saboth day. Other sayd: how can a man that is a synner, do soch myracles? And ther was stryfe amōge them. Then spake they vnto the blinde agayne. What sayest thou of hym, because he hath opened thine eyes? And he sayd: He is a Prophet. D

But the Iewes dyd not beleue of ꝑ felow, how ꝑ he was blind & receaued hys syght, vntyl they had called the father & mother of him ꝑ had receaued his syght And they asked them sayinge: Is this your sonne, whō ye say was borne blind How doth he nowe se then? Hys father & mother answered thē and sayd, we wote wel that this is our sonne, & that he was borne blind: but by what meanes he nowe seyth that can we not tel, or who hath opened his eyes, can we not tel. He is old ynough, aske hym, lette him answere for him self. Soch wordes spake his father and mother, because they feared the Iewes. E

wes. For the Iewes had cōspyred al ready that yf any man dyd cōfesse ꝑ he was christ he shuld be excōmunicat out of the synagoge. Therfore said his father and mother: he is olde ynough, aske hym.

Then agayn called they the mā ꝑ was blinde, & sayde vnto him: Geue God the prayse: we know ꝑ this man is a sinner. He answered and sayd: Whether he be a sinner or no, I cannot tel: One thinge I am sure of, ꝑ I was blinde, & nowe I se, Thē sayd they to him agayn. What dyd he to ꝑ? How opened he thine eyes? He ānswered thē, I told you yer whyle, & ye did not heare. Wherfore wold ye heare it agayn? Will ye also be his disciples? Thē rated they him, & sayd: Thou art his disciple. We be Moses disciples. We ar sure that God spake with Moses. This felow we know not frō whence he is.

Thee man answered & sayd vnto thē: Why this is a meruelous thinge that ye wote not whēce he is, seing he hath opened my neeies. For we be sure ꝑ god heareth not a✱synners. But yf any mā be a worshipper of god & do his wyl, him heareth he. Sence ꝑ world began was it not hearde that any mā opened the eyes of one that was borne blind. Yf this man were not of god, he could haue done nothig. Thei answered & sayd vnto him: thou arte all together borne in synne, & doest ꝑ teache vs? And they cast hym out.

G Iesus heard ꝑ they had excōmunicate him: & assone as he had foūd him, he said vnto hym: doest ꝑ beleue on the sonne of God? He answered and sayd: Who is it Lord, ꝑ I might beleue on him? And Iesus sayd vnto him: Thou hast sene hym & he it is that talketh wt the. And he said Lord I beleue, & worshipped him. ✠ Iesus sayd: I am come vnto iudgemēt into this world: ꝑ they which se not might se, & they which se might be made blinde And some of ꝑ Pharises whych were wt hym, hearde these wordes and sayd vnto him: are we then blind? Iesus sayd vnto them: yf ye were blinde ye shuld haue no synne. But nowe ye saye, we se, therfore your synne remayneth.

The Notes

✱ The night &c. is. whē ꝑ true knowledge of christ, how he only iustifieth, is lost: thē cā noman worke a good worke in ꝑ sight of god, how glorious soeuer his workes appeare.

a✱ God heareth no sinners &c. that is, he heareth none that repent not nor is not in mynde to leaue their cupll lyfe.

G Christ is ꝑ true shepeherd. & the hole of ꝑ shepe Some say: Christ hath ꝑ deuil, & is madde. Some say he speaketh not the wordes of one ꝑ hath the deuil. Because he telleth the truth. the Iewes take vp stones to cast at him. al his preaching blaspheme and go about to take hym.

The .x. Chapter. ✠

VErely, verely I saye vnto you, he ꝑ entreth not in by ꝑ A dore into the shepefold, but climeth vp some other way ꝑ same is a theefe & a robber He ꝑ goeth in by ꝑ dore, is ꝑ shepeherde of ꝑ shepe: to him the porter openeth, & ꝑ shepe heare his voyce, and he calleth hys own shepe by name, & leade thē out. And whē he hath sent forth his owne shepe, he goeth before thē, & the shepe folowe him for thei know his voyce. A straūger they wyl not folowe, but wyl flye frō him: for they know not the voyce of straungers. This similitude spake Iesus vnto them B But they vnderstode not what thinges they were which he spake vnto thē. Thē sayd Iesus vnto thē agayn. Verely verely I saye vnto you: I am the dore of the shepe. Al, euē as many as cam before me are theues & robbers: but ꝑ shepe did not heare thē. I am ꝑ dore: by me yf any mā enter in, he shalbe safe, & shal go in & out & find pasture. The theefe cometh not but for to steale, kyl & destroye. I am come ꝑ they might haue lyfe, and haue it more aboundantly. ✠

C ✠ I am the good shepeherd. The good shepeherd geueth hys lyfe for the shepe In hyred seruāt, which is not the shepeherde, neither the shepe are his owne, seith the wolfe cōming, & leueth the shepe, and flyeth, & ꝑ wolfe catcheth thē, & scattereth the shepe. The hyred seruāt flyeth, because he is an hyred seruāte, & careth not for the shepe. I am ꝑ good shepeherde, and knowe myne, & am knowē of myne. ✠ As my father knoweth me: euen so knowe I my father. And I geue my life for ꝑ shepe: & other sheepe I haue, whych ar not of this fold. Thē also must I bring, ꝑ they may heare my voice, & ꝑ ther may be one flocke & one shepeherd. ✠ Therfore doth my father loue me, because I put my life D

G iii. frō

✱ the. xl. d
Luke. x. d.
math. xx. c

frō me, that I might take it agayne. No
man taketh it from me: but I putte it a-
waye of my self. I haue power to put it
frō me, & haue power to take it agayne:
Thys cōmaundement haue I receaued
of my father. And ther was a dissencion
agayne among the Jewes for these say-
inges, & many of them sayd. He hath the
deuyll, & is mad: why heare ye hi? Other
sayd, these ar not the wordes of him that
hath the deuyl. Can the deuyll open the
eyes of the blynde?

✣ And it was at Jerusalē the feast of ȳ
dedicatiō, & it was winter: & Jesus wal-
ked in Salomōs porche. Thē came thee
Jewes roūde about him, and sayd vnto
him: How long doest ȳ make vs doute?
Yf thou be Christ, tel vs playnly. Jesus
answered thē: I told you & ye beleue not
The workes ȳ I do in my fathers name,
they beare witnesse of me. But ye beleue
not, because ye ar not of my shepe. As I
sayd vnto you: my shepe heare my voice
& I know thē, & they folowe me, & I ge-
ue vnto thē eternal life, & they shal neuer
perysshe, neither shal any mā plucke them
out of my hāde. My father whych gaue
them me, is greater then all & nomā is a-
ble to take them out of my fathers hāde
And I and my father are one.

Thē ȳ Jewes agayne toke vp stones,
to stone him withall. Jesus answered thē:
many good workes haue I shewed you
frō my father: for which of them wyll ye
stone me? The Jewes answered hi saying
For thy good workes sake we stone the
not: but for thy blasphemye, & because ȳ
ȳ being a man, makest thy self god. Je-
sus answered thē. Is it not writtē in your
law. ✣ I say, ye ar gods? Yf he called thē
Gods vnto whō the worde of God was
spokē (& ȳ scripture cānot be brokē) saye
ye thē to him, whō the father hath sancti-
fied, & sent into the world, thou blaspe-
mest, because I sayde I am the sonne of
God? Yf I do not the workes of my fa-
ther, beleue me not. But yf I do, thē thou
ghe ye beleue not me yet beleue the wor-
kes, that ye may knowe & beleue that the
father is in me, and I in hym.

Agayne they wēte about to take hym:
but he escaped out of theyr hādes, & wēt
awaye agayne beyond Jordan, into the
place where Jhon before had baptised, &
ther abode. And many resorted vnto him
and sayde, John dyd no myracle: but all
thinges ȳ John spake of this mā, ar true.
And many beleued on hym there.

¶ Christ rayseth Lazarus frō death. The hie pri-
estes & Phariseis gather a counsel agaynst him, he
getteth hym out of the waye.

The. xi. Chapter. ✣

Certayn mā was sycke, na-
med Lazarus of Bethania
the towne of Mary & her sy
ster Martha. It was that
Mary which anoynted Je-
sus with oyntmēt & wiped his fete wyth
her hayre, whose brother Lazarus was
sycke, & his sisters sent vnto him saying
Lord behold he whō thou louest, is sicke
When Jesus heard that, he sayde: thys
infirmite is not vnto death, but for the
laude of God, ȳ the sonne of God might
be praysed by the reason of it. Jesus lo-
ued Martha & her syster and Lazarus.
Then after he had heard that he was sic
ke, yet abode he two dayes styll in the sa
me place where he was.

Thē after ȳ, said he to his disciples: let
vs go into Jewry agayne. His disciples
sayd vnto him: Master, ȳ Jewes latelye
sought meanes to stone the, & wilte ȳ go
thyther agayne? Jesus answered, are ther
not twelue houres in the day? Yf a man
walke in ȳ daye, he stōbleth not, because
he seyth the light of this world. But yf a
mā walke in ȳ night, he stōbleth, because
ther is no light in him. This said he, & af
ter that, he sayd vnto thē: our frend La-
zarus sleyeth, but I go to wake him out
of slepe. Then sayd his disciples: Lorde
yf he sleepe, he shal do wel ynough. Howe
beit Jesus spake of hys death: but they
thought ȳ he had spoken of the naturall
slepe. Then sayd Jesus vnto thē playn-
ly, Lazarus is deed, & I am glad for you
re sakes, that I was not there, because ye
may beleue. Neuertheless let vs go vn-
to hym. Thē sayd Thomas which is cal
led Didimus, vnto ȳ disciples: let vs al
so go, ȳ we may die with him. Thē went
Jesus, & foūde ȳ he had lyne in hys gra-
ue foure dayes alreadye. Bethanie was
nye vnto Jerusalē, about .xv. furlonges
of, and many of the Jewes were come to
Martha and Mary to comfor: thē ouer
ther

their brother. Martha assone as she her
de that Jesus was comyng, went & mett
him: but Mary sate styl in the house.
✣ Then said Martha vnto Jesus: lor
de yf thou haddest bene here, my brother
had not ben deed: but neuertheles, I kno
we ȳ whatsoeuer thou askest of god, god
wil geue it the. Jesus said vnto her Thi
brother shal ryse agayne. Martha sayd
vnto him: I know ȳ he shal ryse agayne
in ȳ resurrectiō at the last day. Jesus sai
de vnto her: ✣ I am ȳ resurrectiō & ȳ ly
fe: he that beleueth on me, ye thought he
were deed, yet shal he liue. And whoso-
euer lyueth & beleueth on me, shall neuer
die: Beleuest ȳ this? She sayd vnto hi:
ye lord, I beleue that ȳ art Christ ȳ son
ne of god whiche should come into ȳ worl
de. ✣ And assone as he had so sayde, she
went her way & called Marye her syster
secretly saying: The master is come and
calleth for the. And she assone as she her
de that, arose quickly, & came vnto him
Jesus was not yet come into the toune:
but was in the place wher Martha met
him. The Jewes then which were wt her
in the house & comforted her, when they
saw Mary, that she rose vp hastely, and
went out, folowed her, saying: She go-
eth vnto the graue, to wepe ther.

Then whē Mary was come wher Je-
sus was & saw him, she fel downe at his
fete, saying vnto him: Lord yf thou had
dest bene here, my brother had not bene
deed. Whē Jesus saw her wepe, & ȳ Je-
wes also wepe, which came wt her, he gro
ned in ȳ spyrite, & was troubled in hi self
& said: Where haue ye layed hym. They
sayde vnto hym: Lorde come & se. And
Jesus wept. Then said the Jewes. Be-
hold how he loued him. And some of thē
said: could not he which opened the eyes
of the blind, haue made also, ȳ this man
should not haue dyed? Jesus againe gro
ned in him selfe, & came to the graue. It
was a caue & a stone layde on it.

And Jesus sayd: take ye away ȳ stone.
Martha the syster of hi ȳ was deed, sai
de vnto him, Lorde by this tyme he stin
keth. For he hath bene deed foure daies:
Jesus said vnto her: Saide I not vnto
ȳ, that yf ȳ oldest beleue: thou shuldeste
se ȳ glory of god. Then they toke away
the stone frō ȳ place wher the deed was
layd. And Jesus lift vp his etes & sayd.
Father I thank the because that ȳ hast
heard me. I wot that thou hearest me al
wayes: but because, of thee people that
stand by I said it that they may beleue,
that thou hast sent me.

And when he thus had spokē, he cryed
wt a loude voice. Lazarus come forthe.
And he that was deed, came forth, bouñ
hād and fote with graue bōdes, & his fa
ce was bouñ with a napkin. Jesus sayd
vnto thē: louse him, & let him go. Then
many of ȳ Jewes which came to Mart,
& had sene ȳ thinges which Jesus dyd,
beleued on hi. ✣ But some of them went
their wayes to ȳ Pharyses, & tolde them
what Jesus had done.

✣ Then gathered ȳ hye Prestes & the
pharyses a coūcel and said: what do we:
This mā doth many miracles. If we let
hi scape thus, al men wil beleue on him,
and ȳ Romaines shal come & take away
our coūtre & the people. And one of them
named Caiphas which was ȳ hye preste
that same yere, said vnto thē: Ye perceā-
ne nothing at al nor yet consyder ȳ it is
expediēt for vs, ȳ one man die for ȳ peo
ple, & not al ȳ al ȳ people perisshe. Thys
spake he not of hi self, but beīg hie prest
ȳ same yere, he prophesied ȳ Jesus shul-
de die for ȳ people, & not for ȳ people on
ly, but that he should gather togeather in
one the childre of god which were scatte
red abrode. ✣ Frō that dai forth theifield
a coūcel together, for to put hi to deeth.

Jesus therfore walked no more opē-
ly among the Jewes, but wēt hys waye
thēce vnto a coūtre nie to a wildernes, in
to a citie called Ephraim, & ther hañted
wt his disciples. ✣ And the Jewes est er
was nie at hād, & many wente out of the
coūtre vp to Jerusalē before the ester, to
purifi thē selues. Then sought they for
Jesus, & spake betwene them selues as
they stode in ȳ tēple: What thinke ye, sein
ge he cōmeth not to the fest. The hie pre
stes & pharises had geuē a cōmaūdemē
te, that yf any mā knew wher he were, he
should shew it, that thei might take hi.

The Notes

a ✣ I am ȳ resurrection & lyfe, &c. That
is I am ȳ auctor of resurrection and lyfe
for those that beleue in me wyl I rayse vp
at

at the laste daye into lyfe euerlastinge, & tho
se that are deed shal liue by me because they
beleue in me.

¶ Mary anoynteth christes fete. Judas murmu-
reth. Christ excuseth her & rideth into Jerusalem.

The.xii. Chapter. ✣

A mat. xxvi. o. mar. xiiii. a luke. vii. f.

THen Jesus sixe dayes before
e ester, came to Bethani we
re lazarus was, which was
deed & whom Jesus raysed
frō deeth. There they made
him a supper, & Martha serued: but La
zarus was one of thē that sate at the ta-
ble wt him. Then toke Mary a pounde
of ointment called Nardus, perfect and
precious, & anointed Jesus fete, & wypte
his fete wt her heer & the house was fyl-
led of ꝑ sauer of the ointmēt. ✱ Thē sai-
de one of his disciples named Judas Is
carioth Simōs sonne, which afterward
betrated hi, why was not this ointmente
sold for thre hūdred pence and geuē to
ꝑ poore. This said he, not ꝑ he cared for
ꝑ poore: but because he was a theefe, & kep
te ꝑ bagge, & bare that which was geuē.
Thē said Jesus: Let her alone, againste
ꝑ day of my burying she kepte it. The
poore al wayes shal ye haue wt you, but
me shal ye not al wayes haue.

B Moch people of the Jewes had knowle-
dge that he was ther. And they came,
not for Jesus sake only, but ꝑ they myg-
ht se Lazarus also whom he raised frō
deeth. The hye prestes therfore held a coū
cel that they might put lazarus to deethe
also because that for his sake many of ꝑ
Jewes went a waye, and beleued on Je
sus. ✣

What. xxi. a mar. xiiii. a luke. xix. f ✱ On the morow, moche people ꝑ were
come to ꝑ feast when they herd ꝑ Jesus
shuld come to Jerusalem, toke braūches
of palme trees & wēte & met him, & cryed
Hosāna, blessed is he that in the name of
ꝑ lord, cometh kig of Israel. And Jesus
got a yōge asse & sate theron, accordig to
that which was writen: feare not daugh
ter of Syon, behold thy kynge cometh
C syttyng on an asses coolt. These thinges
vnderstode not his disciples at ꝑ fyrste:
but whē Jesus was glorifyed, thē remē-
bred they ꝑ soch thinges were writte of hi,
& that soch thinges they had done vnto hi.
The people ꝑ was wt him whē he called
Lazarus out his graue, & raised hi from
death, bare recorde. Therfore met him ꝑ
people, because they heard that he hadde
done soch a myracle. The Pharises ther
fore sayde amōge thē selues perceaue ye
how we preuayle nothinge? Beholde the
worlde goeth away after hym.

Ther were certayne Frekes amonge
thē, that came to praye at the feast: the sa
me came to Philip whych was of Beth-
saida a citte in Galyle, & desyred him say
ing: Syr we wolde fayne se Jesus. Phi
lip came & told Andrew. And agayn An
drew & Philip tolde Jesus. And Jesus
answered thē saying: the houre is comeꝑ D
the sonne of man must be glorifyed.

✣ Verely verely I say vnto you, except
the wheat corne fal into ꝑ grounde & dye,
it bydeth alone. Yf it dye, it bringeth for-
the moth frute. He ꝑ loueth his lyfe shal
destroy it: & ✱ he ꝑ hateth his lyfe in this
worlde shal kepe it vnto lyfe eternall. Yf
any mā minister vnto me, let him folowe
me & wher I am ther shal also my minis-
ter be. And yf any mā minister vnto me
hym wyl my father honoure. ✣

Nowe is my soule troubled, and what
shal I saye? Father delyuer me frō thys
houre: but therfore cam I vnto this hou
re. Father glorify thy name. Then came
ther a voyce frō heauē: I haue glorifyed
it & wil glorifye it agayne. Thē sayd the
people ꝑ stode by & heard: it thoundreth.
Other sayd an angell spake to hym. Je-
sus āswered & sayd: this voyce came, not
because of me, but for your sakes.

✣ Now is the iudgemēt of this worlde
now shal ꝑ prince of thys worlde be caste E
out. And I, yf I were lyft vp frō the erth
wyl draw al men vnto me. This sayde
Jesus, signifying what death he shulde
dye. The people āswered him: We haue
heard out of ꝑ law ꝑ Christ byde eter
and how sayest thou then ꝑ the sonne of
mā must be lift vp? who is that sonne of
mā? Thē Jesus sayd vnto thē: yet a lyt-
tle whyle is the lyghte with you. Walke
whyl ye haue light, lest ꝑ darckenes come
on you. He ꝑ walketh in the darcke, wot-
teth not whither he goeth. Whyl ye haue
light beleue on the light, that ye maye be
the chyldren of the lyght. ✣

These thinges spake Jesus & departed
& hid him self frō them. And thoughe he F
had done so many myracles before thē,

yet beleued not they on him, ꝑ the saying
of Esaias ꝑ prophet might be fulfilled
ꝑ he spake. ✣ Lorde who shal beleue oure
saying? And to whō is ꝑ arme of ꝑ Lord
opened? Therfore could they not beleue
because ꝑ Esaias sayth agayne: he hath
blinded they eyes & hardened they hert-
es, ꝑ they shuld not se wt their eyes, & vn
derstād wt their hertes & shuld be cōuer-
ted, & I shulde heale thē. Soch thynges
sayd Esaias whē he saw his glory, & spa
ke of hi. Neuertheles amōg the chefe ru
lers many beleued on hi. But because of
ꝑ Pharises they wold not be a knowē of
it, lest they shuld be excommunicate. For
they loued the prayse ꝑ is geuen of men,
more then the praise that cometh of god.

And Jesus cryed & sayd: he ꝑ beleueth
on me, beleueth not on me, but on hym ꝑ
sent me. And he ꝑ seeth me, seeth him that
sent me. ✣ I am come a light into ꝑ worl
de that whosoeuer beleueth on me, shuld
not byde in darknes. And yf any mā hea
re my wordes, & beleue not, I iudge him
not. For I cam not to iudge ꝑ world: but
to saue ꝑ world. He ꝑ refuseth me & receā
ueth not my wordes, hath one ꝑ iudgeth
hi. The wordes ꝑ I haue spokē, thei shal
iudge him in ꝑ last daye. For I haue not
spokē of my self: but ꝑ father which sent
me, he gaue me a cōmaūdement what I
shuld saye, & what I shuld speake. And
I know ꝑ this cōmaūdemēt is lyfe euer
lasting. Whatsoeuer I speake therfore,
euē as the father bade me, so I speake. ✣

The Notes

✱ He that hateth his life &c. ꝑ is, he that
can be cōtēt to lose his tēporall lyfe in thys
worlde for christes sake & his word, shal liue
for euer as in Mat. x. Mar. viii. Luk. ix

¶ Christ washeth the disciples fete. Telleth thē of
Judas the traytour, & cōmaūdeth thē earnestly to
loue one another.

The.xiii. Chapter. ✣

A BEfore ꝑ feast of Ester whē
Jesus knew that his houre
was come, ꝑ he shuld depar
te out of this worlde vnto ꝑ
father. When he loued hys
which were in ꝑ world, vnto ꝑ ende he lo
ued thē. And whē supper was ended, af-
ter that the deuil had put in ꝑ hert of Ju
das Iscariot Simōs sonne, to betraye
him: Jesus knowing that the father had
geuē all thinges into hys handes, & that

Mat. xxvi. d mar. xiiii. d luke. xxii. d joan. xviii. f

he was come frō god, & went to God: he
rose frō supper, & layd a syde his vpper
garmētes, & toke a towel, and girde hym
selfe. After that, he poured water into a
basin, & ✱ began to washe his disciples
fete, & to wipe thē wyth the towel, wher-
with he was gyrde.

Then came he to Simon peter. And
peter sayd to him: Lord shal thou washe
my fete? Jesus answered & sayde vnto
him: what I do, thou woteste not nowe,
but ꝑ shalt know hereafter. Peter sayd
vnto hi: ꝑ shalt not washe my fete whyl
ꝑ world stādeth. Jesus answered hi: yf
I wash ꝑ not, thou shalt haue no parte
wt me. Simō peter sayde vnto him: lor B
de, not my fete onli: but also my hādes &
my heed. Jesus saide to him: he ꝑ is wel
shed, needeth not sauc to wassh his fete, &
is clene euery whit. And ye ar clene: but
not al. For he knew hys betrayer. Ther-
fore said he: ye are not al clene.

After he had washed their fete, & receā-
ued his clothes, & was set doune againe,
he sayd vnto them: wot ye what I haue
done vnto you. Ye cal me master & lorde, &
ye say wel, for so am I: Yf I then youre
lord and master haue washed your fete.
ye also ought to wash one anothers fete,
for I haue geuē you an ensāple, ꝑ ye shul
de do as I haue done to you. ✣ Verely ve
rely I say vnto you, ꝑ seruaūt is not gre
ter then his master, nether the messenger
greater then he that sent hym.

Yf ye vnderstād these thynges happy
are ye yf ye do them. I speake not of you
al, I know whō I haue chosē. But that
the scripture be fulfilled: he that eateth
breed wt me, hath ✱ lift vp his hele agai C
ste me. Now tel I you before it come: ꝑ
when it is come to passe ye might beleue
ꝑ I am he. Verelye verelye I saye vnto
you. He that receiueth whō soeuer I send
receaueth me. And he that receaueth me,
receaueth him that sent me.

Whē Jesus had thus said, he was trou
bled in ꝑ spyrete, & testified saying: verely
verely I saye vnto you, that one of you
shal betrate me. And when the disciples
loked one on another doubting of whō he
spake. Ther was one of his disciple, whi
ch lened on Jesus bosom, whō Jesus lo
ued. To hi beckened Simō peter that he
shulde

chuld aske who it was of whō he spake. He thē as he lened on Jesus brest, sayde vnto him: Lorde who is it? Jesus āswered, he it is to whō I geue a sopp, whē I haue dypt it. And he wet a sop, & gaue it to Judas Iscarioth Simōs sonne. And
D after the sop ✠ Satan entred into hym. Thē sayd Jesus vnto him: that þ doeste do quickly. That wist noman at the table for what intēt he spake vnto him. Som of them thought, because Judas had the bag, þ Jesus had sayd vnto him, bye those thinges þ we haue nede of against þ feest or þ he chuld geue some thing to þ poore. Assone thē as he had receaued the sop, he wēt immediatly out. And it was nyght, whē he was gone out. Jesus sayd: nowe is þ sonne of mā glorified. And God is glorified by him. Yf god be glorified by him, God shall also glorifye hym in him self: & shal straycht waye glorifye hym.

✠ Deare chyldrē, yet a litteli whyle am I w you. Ye shal seke me, & as I sayde vnto þ Jewes whyther I go, thyther can ye not come. Also to you I saye nowe. A new cōmaūdemēt geue I vnto you, þ ye loue together, as I haue loued you, þ euē loue together, as I haue loued you, þ euē so ye loue one āother. By this shal al mē know that ye ar my disciples, yf ye shall haue loue one to another. Simon Peter sayd vnto him: Lord whyther goeste þ? Jesus answered hym: whyther I goo þ canst not folow me now, but thou shalte folowe me afterwardes. ✠ Peter sayde vnto hym: Lorde, why cannot I folowe the now? I wyl geue my lyfe for thy sake. Jesus answered him: wilt thou geue thy lyfe for my sake? Verelye, verelye I say vnto the, the corke shal not crow, tyll thou haue denyed me thryse.

The Notes

a✱ Begā to washe &c. He washeth their fete to declare þ he came to minister to other & not to be ministred vnto: And further to teache by this washing þ hys ministration was to purge & washe away þ filth of sinne which is done by the shedyng of hys bloud, for the bloud of Christ sprincled into oure hertes by the word of hys Gospell, & receaued by fayth, cleanseth vs from all spotte.

b✱ To lyfte vp hys hele, is, to oppresse by violence, for whō ye thrust or tryppe wyth the hele, him do ye vtterly ouerthrowe.

c✱ After the sop Satan entred, &c. Sathā was entred into hym before, as this Euangelist affirmeth in þ begining of this chap. But now begā he more to enforce his strengthe, & more openly to shew hi selfe. In lyke maner as þ apostles had the holye ghost before christes resurrectiō, whē they beleued in him, whē they cōfessed him to be the sōne of god &c. But thē euydently receaued hym when Christ was ascended. actuum. ii. a

C He armeth his disciples with cōsolatiō against trouble, & promyseth thē the holy goost, the spyryts of comforte.

The. xiiii. Chapter. ✠

AND he sayd vnto hys disciples: let not youre hertes be troubled. Beleue in God, & beleue in me. In my fathers house are many mansions. Yf it were not so, I wold haue told you I go to prepare a place for you. And yf I go to prepare a place for you, I wyll come agayne, & receaue you euen vnto my selfe that where I am, ther may ye be also. And whyther I go ye knowe, & the waye ye knowe.

Thomas sayde vnto hym: Lorde we know not whether thou goest. Also how is it possible for vs to know the way? Jesus sayd vnto hym: I am the waye, thee truth & þ lyfe. And noman cometh vnto þ father, but by me. Yf ye had knowen me ye had knowē my father also. And now ye know him, & haue sene hym.

Philip sayd vnto him: Lord shew vs the father, & it suffiseth vs. Jesus sayde vnto him, haue I ben so longe tyme with you: & yet hast þ not knowē me? Philip, B
he þ hath sene me, hath sene þ father. And howe sayest þ then: shewe vs the father? Beleuest þ not that I am in the father, & þ father in me? The wordes that I speake vnto you, I speak not of my self: but the father that dwelleth in me, is he that doth the workes. Beleue me that I am in þ father, & the father in me. At the leest beleue me for the very workes sake.

Verely, verely I say vnto you, he that beleueth on me, the workes that I do, the same shal he do, & greater workes then these shal he do, because I go vnto my father. And what soeuer ye aske in my name, þ wyl I do, that þ father might a✱ be glorified by the sōne. Yf ye shall aske any thinge in my name, I will do it. ✠

✠ Yf ye loue me kepe my cōmaūdementes, & I wyl pray the father, & he shal geue you another cōforter, þ he maye byde w you euer: which is the b✱ spyrete of truth whō the worlde cānot receaue because thee

þ worlde seeth hī not, nether knoweth hī. But ye know him. For he dwelleth with you, & shalbe in you. I wil not leaue you cōfortlesse: but wyll come to you:

Yet a lytell whyle and the worlde seeth me no moare: but ye shall se me. For I lyue and ye shall lyue. That daye shall ye knowe that I am in my father, & you in me, and I in you.

C He þ hath my cōmaūdemētes & kepeth them, the same is he þ loueth me. And he þ loueth me shalbe loued of my father: & I wil loue him, & wyl shewe myne owne selfe to him. Judas sayde vnto him (not Judas Iscarioth) lorde what is the cause þ thou wylt shew thy self vnto vs, & not vnto þ worlde? Jesus answered & sayde vnto him: yf a mā loue me, he wil kepe my sayinges, my father also wil loue hī, & we wyll come vnto hym, and wil dwelle wyth hym. He that loueth me not, kepeth not my sayinges. And þ wordes whych ye here, are not mine, but the fathers whi che sent me.

D This haue I spokē vnto you being yet present w you. But þ cōforter which is þ holy goost (whō my father wyl sēd in my name) he shal teach you al thynges, and bring al thinges to your remembraunce whatsoeuer I haue told you.

Peace I leue w you, my peace I geue vnto you. Not as þ worlde geueth, geue I vnto you. Let not your hertes be greued, nether feare ye. Ye haue herd how I sayd vnto you: I go & come againe vnto you. Yf ye loued me, ye wolde verely reioyce, because I said I go vnto þ father. For the father is greter thē I. And now haue I shewed you, before it come, þ whē it is come to passe, ye might beleue. Here after wil I not talcke many wordes vnto you. For þ ruler of this worlde cōmeth & hath nought in me. But þ worlde mai know that I loue the father: therfore as þ father gaue me cōmaūdement, euē so do I. ✠ Ryse let vs go to hence.

The Notes.

a✱ That the father myghte be glorifyed &c. The father is glorified by the sōne, whē we knowledg and geue thankes that he gaue hys sonne for vs to saue vs.

b✱ Which is the spyrete of truth, he is called þ spyrete of truth, not only because he is true: but because he maketh ther men in to whom he entreth, true, where as al þ they do wont þ spyrete is no nother thig but lies

C The true vyne, the husbandman & thes braunches. D doctrine of loue & a swete cōfort against þ persecution.

The. xv. Chapter. ✠

I AM þ true vine, & my father is an husband mā. Euery
I braūche þ beareth not frute in me, he wyl take away. And euery braunch þ beareth frute, wyl he pourge, that it may bring more frute. Now ar ye cleane thorow the word, which I haue spokē vnto you. Byde in me, & I ett me byde in you. As
B þ braunce cānot beare frute of it selfe, except it byde in the vine: no more cā ye, except ye abide in me. I am the vyne, & ye are thee braunches. He that abydeth in me, & I in him, the same bringeth forthe moch frute. For wout me can ye do nothing. Yf a mā byde not in me, he is cast forth as a braūch, & is wyddered: & men gather it & cast it into the fire, and it burneth. ✱ Yf ye byde in me & my wordes al so bide in you: aske what ye wyl, & it shal be done to you. ✠ Herein is my father glorified, that ye bare moch frute, and be made my dysceppies.

B matth. xxi. c. Ioh. xiiii. c.

As the father hath loued me, euē so haue I loued you. Cōtinue in my loue. Yf ye shal kepe my cōmaundemētes, ye shal byde in my loue, euē as I haue kept my fathers cōmaundementes, and byde in his loue. These thinges haue I spoken vnto you, that my ioy might remaine in you, & that your ioy myght be full.

To kepe þ is w make vs cōtynewe in the loue and fauoure of christ. Ieroph. b a C

✠✱ This is my cōmaundemēt: that ye loue together as I haue loued you. Greter loue thē this hath no mā, then that a mā bestow his lyfe for his frēdes. Ye ar my frendes, yf ye do whatsoeuer I comāde you. Hēceforth cal I you not seruauntes: for the seruaūte knoweth not what his lord doeth. But you haue I called frēdes: for al thiges that I haue herde of my father I haue opened to you.

Ye haue not chose me, but I haue chose you & ordeined, that ye goo and bringe forth frute, & that youre frute remayne, that whatsoeuer ye shal aske of thee father in my name, he chuld geue it you. ✠

✠ This cōmaūd I you, that ye loue together. Yf þ worlde hate you, ye knowe þ he hated me before he hated you. Yf ye were of þ worlde, the worlde wold loue his owne:

owne. Howbeit because ye are not of the
woꝛld, but I haue chose you oute of the
woꝛld, therfoꝛe hateth you ꝑ woꝛld. Re-
mẽber the saping that I sayd vnto you
the seruaũt is not greter then the Lorde.
Math.x.c Luke.xxi.c Mark.x.c * If they haue persecuted me, so wil they
persecute you. If they haue kept my say-
inges, so wyl they kepe youres.

D But al these thinges wyl they do vnto
you foꝛ my names sake, because they ha
ue not knowẽ hi ꝑ sent me. If I had not
come & spokẽ vnto them they shulde not
haue had sinne: but now haue they nothi
ge to cloke theyꝛ synne wal. He ꝑ hateth
me, hateth my father. If I had not done
wozks amõg them which none other mã
did, they had not had sinne. But now ha
ue they sene, & yet haue hated bothe me &
my father: euẽ that the sayige might be
fulfilled ꝑ it is wꝛite in their law: they ha
ted me wout a cause. ✠ But when ꝑ
cõfoꝛter is come, whom I wil send vnto
you frõ the father, which is the spꝛete of
truth, which pꝛoceadeth of the father, he
shall testifie of me. And ye shall beare *
witnes also, because ye haue benẽ wt me
from the begynnynge.

The Notes.

a* Wher as in thee. xv. chaptre of Iohn
chꝛist saith ꝑ he receaueth no wytnes of mã
It is to be vnderstand, ꝑ foꝛ hys owne par
ẽe he neded none: but foꝛ oure cause it was
expedyent that his dyscypples shulde testifye
hys truth vnto vs, & therfoꝛe sayth, ye shal
beare wytnes of me also.

¶ Consolacyon agaynst trouble. Prayers at her
de thozow Chꝛist.

The. xvi. Chapter.

These thinges haue I sayde
vnto you, because ye shuld
not be offẽded. They shall
excõmunicat you: ye ꝑ time
shall come that whosoeuer
killeth you, wil thinke that he doth God
seruice. And such thiges wil they do vn
to you, because they haue not knowẽ the
father nether yet me. But these thynges
haue I told you, that when that houre is
come, ye might remember then, that I tol
de you so. ✠ These thiges said I not vn
to you at the begynnyng because I was
present wyth you.

B ✠ But now I go my way to hym that
sẽt me, & none of you asketh me: whither
goest ꝓ? But because I haue sayde such
thinges vnto you, your hertes ar ful of
sozow. Neuertheles I tel you thee truth
it is expedyent foꝛ you that I go away.
Foꝛ yf I goo not awaye, that comfoꝛter
wil not come vnto you. But yf I depar
te, I wyl send hym vnto you. And when
he is come, he wil rebuke the woꝛld of si-
ne, & of rightwelnes, & of iudgement. a*
Of sine, because they beleue not on me:
of ryght welnes, because I go to my fa-
ther, & ye shal se me no moare: of iudgmẽ
te, because the cheke ruler of this woꝛld,
is iudged alreadye

I haue yet many thinges to saye vnto
you: but ye cãnot beare them away now.
Howbeit whẽ he is come (I meane ꝑ spꝛe C
te of truthe) he wil leade you into al tru-
the. He shal not speake of hym selfe: but
what soeuer he shal here, that shal he spe
ke, and he wyl shewe you thinges to co-
me. He shal glozify me, foꝛ he shal recea
ue of mine & shall shew vnto you. Al thi
ges ꝑ the father hath are mine. Therfo-
re said I vnto you, that he shall take of
mine and shew vnto you. ✠

✠ After a while ye shal not se me, & a-
gaine after a while ye shal se me: foꝛ I
go to ꝑ father. Thẽ said some of his dis
ciples betwene thẽ selues: what is thys
ꝑ he saith vnto vs, after a while ye shall
not se me, & againe after a while ye shall
se me: & that I go to the father. They sai D
de therfoꝛe: what is this that he saith af-
ter a while, we cãnot tel what he saith Je
sus perceued ꝑ they wold aske hi, & sayd
vnto thẽ: This is it that enquyze of bet-
wene your selues, that I said after a whi
le ye shal not se me, & agayne after a whi
le ye shal se me. Verely verely I say vn
to you: ye shal wepe & lament & ꝑ woꝛlde
shal reioyce. Ye shal sozow: but your so
row shalbe turned to ioye.

I womã whẽ she trauaileth hath so- E
row, because her houre is come: but asso
ne as she is deliuered of the child, she re-
mẽbzeth no moze ꝑ anguith, foꝛ ioy that
a man is bozne into ꝑ woꝛlde. And ye no
we are in sozow: but I wyl se you agai-
ue, and your hertes shal reioyce, & youre
ioy shal no mã take frõ you. ✠ And in ꝑ
daye shal ye aske me no questiõ. ✠ Ueri
lie, verlie I saie vnto you, whatsoeuer
ye shal aske ꝑ father in my name, he wil
geue

F geue it you. Hitherto haue ye asked no-
thing in my name. * Aske & ye shal rece-
ue: that your ioye may be full.

These thinges haue I spoke vnto you
in pꝛouerbes. The time wil come whe I
shal no moze speake to you in pꝛouerbs:
but I shal shew you plainly from my fa
ther. At ꝑ daye shall ye aske in my name.
And I saye not vnto you that I will spe
ke vnto my father foꝛ you. Foꝛ thee fa-
ther him selfe loueth you, because ye haue
loued me, and haue beleued ꝑ I came ou
te frõ god. I wẽt out frõ the father, and
came into the woꝛld: & I leue the woꝛlde
agayn, and go to the father.

Hys disciples said vnto him: loo nowe
speakest thou plainlye, & ꝑ vsest no pꝛo-
uerb. Now know we ꝑ ꝑ vnderstandest
all things, & nedest not that eny mã shul
de aske ꝑ any questyon. Therfoꝛe beleue G
we ꝑ ꝑ camest frõ god. ✠ Jesus ãswered
Mat.xxvi.c Iohn.xvi.c thẽ: Now ye do beleue. * Behold ꝑ houre
is come & is alreadi come that ye
shalbe scatered euery mã hys wayes, &
shal leaue me alone. And yet am I not a
lone. Foꝛ the father is wyth me.

These wozdz haue I spoken vnto you
ꝑ in me ye might haue peace. Foꝛ in the
woꝛld shal ye haue tribulaciõ: but be of
good chere, I haue ouercome ꝑ woꝛlde.

The Notes

a* Of synne because they beleue not on
me. Unbeleefe is ꝑ sinne that cõdemneth ꝑ
woꝛld (By the woꝛld vnderstand the wpc-
kedreproued, and vnfaythful, not al ꝑ crea
tures that be in the woꝛld) and faych is ꝑ
ryght welnes of beleuers, Thys thyng be
cause the woꝛlde and naturall reason wyll
not know, but wyll be iustyfyed and saued
by theyꝛ owne wozckes is euen it, wherof
the holy goost shal rebuke thee woꝛlde and
shew that it shalbe iustly condempned.

¶ The most harty & louyng pꝛayer of chꝛyste vn
to his father, foꝛ al suche as receaue the trueth.

The. xvii. Chapter. ✠

These wozdes spake Jesus &
lift vp his eies to heuen, &
said: father ꝑ houre is come
glozify thy sõne, that thi sõ
ne may glozify ꝑ: as ꝑ hast
geuen him power ouer al flesh, ꝑ he shul
de geue eternal lyfe to as many as thou
haste geuẽ him. Thys is life eternall, ꝑ
thei might know the that only very god,
& whom thou hast sent Jesus Chꝛyst.

I haue glozified the on the erth. I haue
finished the wozcke which thou gauest
me to do: And now glozifye me ꝑ father
wt thine owne selfe, wt the glozy which I
had with ꝑ per the woꝛld was. I haue- *
declared thy name vnto the men whyche
thou gauest me oute of the woꝛld. Thyne
they were & thou gauest them me, and
they haue kept thy sayinges. Now they
know that al thiges whatsoeuer ꝑ haste B
geuẽ me, ar of the. Foꝛ I haue geuẽ vn-
to thẽ the wozdes which thou gauest me
& they haue receaued thẽ, & know surely
that I cam out frõ the: & do beleue that
thou dyddest sende me.

b* I pꝛay foꝛ them, & pꝛaye not foꝛ thee
woꝛld: but foꝛ them which thou hast ge-
uẽ me, foꝛ they ar thyne. And al myne ar
thyne, and thyne are myne, & I am glozi
fied in thẽ. And now am I no moze in ꝑ
woꝛld, but they ar in ꝑ woꝛlde, & come to
the. ✠ Wholy father kepe in thine owne
naume, thẽ whych thou hast geuen me,
that they may be one, as we ar. Whil
I was wt them in ꝑ woꝛld, I kept them
in thy name. Those that thou gauest me
haue I kepte, and none of them is lo se,
but that lost chyld, that the scripture mi-
ght be fulfylled.

Now come I to the, & these wozdz spe
ke I in the woꝛld, that they might haue C
my ioyeful in thẽ. I haue geuẽ them thy
wozdes, & the woꝛld hath hated them, be
cause that ar not of ꝑ woꝛld, euẽ as I am
not of ꝑ woꝛld. I desyze not ꝑ thou shul
dest take thẽ out of the woꝛlde: but that
thou kepe them frõ cupll. They are not
of the woꝛld, as I am not of the woꝛld.
Sãctifie them wyth thy truth. Thy say
ing is truth. As thou dydest send me in-
to the woꝛld, euen so haue I sent them in
to the woꝛld, & foꝛ their sakes sãctifye I
my selfe, that they also myght be sanctify
ed thozowe the truthe.

I pray not foꝛ thẽ alone: but foꝛ them
also whiche shall beleue on me thozowe
their pꝛeachig, that they all may be one,
as thou father art in me, & I in the, that
they maye be also one in vs, that ꝑ woꝛl
de may beleue that thou hast sẽt me. And
that glozy that thou gauest me, I haue
geuẽ them, that they maye be one, as we

are

ar one. I in them & thou in me, that they may be made perfect in one, & ỹ the worlde may know that ỹ hast sent me, & hast loued thẽ as thou hast loued me.

D Father, I wil that they which ỹ haste geuen me, be with me where I am, that they may se my glory which ỹ hast geuẽ me. For thou louedest me before the making of the worlde.* O ryghteouse father, ỹ very world hath not knowẽ ỹ: but I haue knowen the, & these haue knowẽ that thou hast sẽt me. And I haue declared vnto thẽ thy name, & wil declare it, ỹ the loue wherwith ỹ hast loued me, be in them, & that I be in them.

Matth.x.d Luke.x.d

The Notes

a* I haue declared thy name &c That is thy fame thy renowne & glorie that thou art mercyful, forgeuest synnes for my sake, art good, and ryghtwise. &c

b* I pray for them, I praye not for the worlde, that is, for the whole praye I, not for ỹ wycked, frowarde, & vnbeleuers.

¶ Christ is betrayed, the worlde & his mouthe frame thy officers to the vrdeynes, Peter smyteth of Malchus eare. Jesus is brought before Anna Caiphas, and other.

The.xviii.Chapter.

A Whẽ Jesus had spokẽ these wordes he wẽt forthe wt his disciples ouer ỹ broke Cedrõ, wher was a garde into the wch he entred wt his disciples. Judas also which betraied hi, knew the place: for Jesus oft tymes resorted thyther wyth his disciples. Judas then after he had receaued abond of mẽ, & mynysters of the hie prestes and phariseis came thyther with lanters & fyrebrandes & wepens. Then Jesus knowing al thinges that shuld come on hi, wẽt forth & sayde vnto them: whom seke ye? They ãswered hi: Jesus of Nazareth. Jesus said vnto thẽ: I am he.* Judas also which betraied him, stode wt them.

mat.xxvi.d mar.xiiii.d & luke.xxii.d

B But assone as he had said vnto them, I am he, they wẽt back wardes and fell to ỹ grounde. And he asked them agayne: whõ ye seke? They said: Jesus of Nazareth. Jesus answered: I sayd vnto you, I am he. If ye seke me, let these go their way. That ỹ sayinge myght be fulfylled which he spake: of them wbych thou gauest me, haue I not lost one.

B mat.xxvi.e marc.xiiii.e luke.xxii.e

Symon peter had a sweard, and drue it, & smote ỹ hye prestes seruaunt, & cutt of his ryght eare. The seruaũtes name was Malchas. Then said Jesus vnto peter: put vp thy sweard into ỹ sheathe: shal I not drynk of the cup whyche my father hath geuẽ me. Then the cõpanye & ỹ captayne, & mynysters of the Jewes toke Jesus & bouũd hi, & led him away to Anna first: for he was fatherelaw vnto Caiphas which was the hye prest ỹ same yere. Caiphas was he that gaue counsel to ỹ Jewes, that it was expedyente that one mã shuld dye for the people.

C *And Symon peter folowed Jesus & another disciple: that disciple was knowẽ of ỹ hye prest, & went in wt Jesus into ỹ pallys of the hye Prest. But Peter stode at ỹ doze wout. Then wente oute that other disciple which was knowẽ vnto the hie prest, & spake to the dãsel that kept the doze, & brought in Peter. Then said the dãsel that kept the doze, vnto peter: Art not ỹ one of this mans disciples? He sayd: I am not. The seruaũtes & the ministers stode there, & had made a fyer of coles: for it was colde & they warmed them selues. Peter also stode amõg thẽ and warmed him selfe.

mat.xxvi.f mark.xiiii. luke.xxii.

‡ The hie prest asked Jesus of his dyscities and of his doctrine. Jesus answered hi: I spake openly in ỹ world. I euer taught in ỹ Synage & in ỹ tẽple whither al the Jewes resorted, & in secret haue I said nothing: Why asked thou me, aske thẽ wbych heard me, what I sayde vnto them. Behold they cã tel what I sayde. Whẽ he had thus spokẽ, one of ỹ mynysters which stode by, smote Jesus on the face sayig: ãswerest ỹ the hie prest so? Jesus ãswered hi. If I haue euill spoken, beare witnes of the euil: yf I haue well spokẽ, why smytest ỹ me? And Annas sẽte hi bouũd vnto Caiphas the hye prest.

mar.xiiii. luke.xxii.g

D

Simõ Peter stode & warmed hi selfe And they saide vnto him: arte not ỹ also one of his disciples? He denied it, & said: I am not. One of ỹ seruaũtes of the hie prestes (his cosẽ whose eare peter smote of) said vnto hi: did not I se ỹ in ỹ gardẽ wt him? Peter denied againe: & immedyatly the cock crew.* Thẽ led they Jesus frõ Caiphas into ỹ hal of iudgment. It was in the morning, & they thẽ selues wẽte not into the iudgmente hal lest they

E

mat.xxvi.h marke.xiv.e luke.xxii.e

shuld be defiled, but ỹ they might eate ỹ paschal lãbe. Pilate then went out vnto them & said: what accusacyõ bryng ye a gaist this mã? They ãswered & sayd vnto hi, yf he were not an euil doer we wold not haue deliuered him vnto ỹ. Thẽ sayde pilate vnto them: take ye him & iudge him after your owne law. Then ỹ Jewes said vnto hi. It is not lawful for vs to put any man to death.* That ỹ wordes of Jesus might be fulfilled which he spake, signifying what deeth he shulde dye.

F

Then pylate entred into the iudgemẽte hal agayne, & called Jesus, & saide vnto him: art thou ỹ king of ỹ Jewes? Jesus answered: saist thou that of thy selfe, or did other tel it the of me? Pylate answered: Am I a Jewe? thine owne nacyõ & hie prest, haue delyuered ỹ vnto me. What hast ỹ done. Jesus answered: b* my kigdom is not of thys world. Yf my kigdõ were of thys world then wold my mynysters suerly fight, that I shuld not be deliuered to ỹ Jewes, but now is my kingdom not frõ hence. Pylate sayd vnto hi: Art ỹ a kyng then? Jesus answered: ỹ saiest that I am a kinge. For thys cause was I borne, & for thys cause came I into the world, that I shuld beare wytnes vnto the trueth. And al that ar of the trueth heare my voice. Pilate said vnto him what thynge is truth? And when he had said that, he went out agayne vnto ỹ Jewes, & said vnto them: I fynd in him no cause at al. Ye haue a custome, ỹ I shulde delyuer you one louse at easter. Wyl ye that I louse vnto you the king of the Jewes. Then cried they al again saing: Not him but Barrabas: that Barrabas was a robber.

G

The Notes.

a* That ỹ wordes of Jesus might be fulfilled &c, he had sayd that he shuld be crucyfyed of the gentyls & therfore muste pylate geue sentence on hym & not ỹ Jewes: for ỹ perfourmaunce of hys worde.

b* My kyngdom is not of thys world &c ỹ is, my kyngdom is not a worldly kynge-dom that consisteth in strengthe in harnes in men in the sworde & in the subdewynge of bodely thynges. But my kyngedome is spirytual, wbych is in the hertes of the faithfull that are ruled, not by thee sweardes but by the gospel.

¶ Christ is crucified, he cõmendeth his mother vnto John, she doeth his bidding, and is buryed.

The.xix.Chapter.

Then pilate toke Jesus and scorged him.* And ỹ soudiers woũd a croune of thorne & put in on his hed. And they did on hi a purple garmẽt, & said: hail king of the Jewe: & they smote him on ỹ face. Pilate wẽt forth a gaine & said vnto thẽ, behold I bryg him forthe to you, ỹ ye may know, ỹ I fynde no faut in him. Then came Jesus forth wearing a croune of thorne & a robe of purple. And pilate said vnto them: behold ỹ mã.* Whẽ the hie prestes & mynysters saw him, they cryed saying: crucify hi, crucify him, Pilate said vnto thẽ. Take ye him & crucify him: for I fynde no cause in him. The Jewes ãswered hym. We haue a law, & by our lawe he ought to die: because he made hym self ỹ sonne of god. Whẽ pilate herd ỹ saying he was more afraid, & wẽt agayne into ỹ iudgment hal, & said vnto Jesus whence art ỹ. But Jesus gaue him none answere Then said pylate vnto hym. Speakest ỹ not vnto me. Knowest thou not that I haue power to crucify the, & haue power to lowse ỹ? Jesus answered: Thou coudest haue no power at al against me, except it were geuen ỹ frõ aboue. Therfore he that deliuered me vnto ỹ, is more in synne.* And frõ thence forth sought pylate meanes to louse him: but the Jewes cried saying: yf thou let him go thou art not Cesars frende. For wholoeuer maketh hym self a kynge, is against Cesar.

mat.xxvii.d mar.xv.c luke.xxiii.e

C

Whẽ pilate herd that saying, he brought Jesus forth, & sate doune to geue sẽtence, in a place called the pauement, but in the Hebrue tong, Gabbatha. It was the Saboth euen which falleth in the ester fest, & about ỹ sixt houre. And he sayde vnto ỹ Jewes, beholde youre kinge. They cryed away wt him, away wt him, crucify hi, pilate said vnto thẽ shal I crucifie your king. The hie prest ãswered, we haue no king but Cesar.* Thẽ delyuered he him vnto them, to be crucified:

mat.xxvii.e marke.xv.c luke.xxiii.e

D

And they toke Jesus, & led him away. And he bare his crosse, and went forth into a place called the place of deedemens sculles, which is named in Hebrue, Golgotha. Wher they crucified him, & ii. other with him, on either side one, & Jesus

in

in the middes. And pilate wrote his title, & put it on the crosse. The writing was: Jesus of Nazareth kyng of ỹ Jewes: This title red many of the Jewȝ. For ỹ place wher Jesus was crucifid, was nie to the cytye. And it was writē in Hebrue Greke and Latyn. Then said ỹ hie prestes of the Jewes to pilate: write not kig of the Jewes, but ỹ he sayde I am king of the Jewes. Pylate answered: what I haue writen, that haue I wrytten:

Then the soudiers, whē they had crucyfied Jesus, toke his garmentes & made foure partes, to euery soudier a parte, & also his cote. The cote was wout seme, wrought vpō thorow out. And they said one to another. Let vs not deuide it, but cast lotes who shal haue it. That ỹ scripture might be fulfilled whiche sayethe. * They departed my raymēt amōg them, & on my cote dyd cast lotes. And ỹ soudiers dyd soch thynges in dede.

Then stode by the crosse of Jesus his mother, & hys mothers syster Mary the wife of Cleophas, & Mary Magdalen. When Jesus saw his mother, & the dyscyple standing whō he loued, he said vnto his mother: womā behold thy sonne. Then said he to the disciple: beholde thy mother. And from that houre ỹ dyscypple toke her for his owne.

After that when Jesus perceued that al thinges were perfourmed: that the scripture might be fulfilled: & he said: I thirst Ther stode a vessel ful of veneger by, * And they filled a spunge w̄ veneger, and wold it about with ysope, & put it to hys mouth. Assone as Jesus had receiued of ỹ veneger, he said: It is finished, & bowed his heed, & gaue vp the goost. The Jewes thē because it was ỹ saboth euen, ỹ ỹ bodies should not remayne vpō ỹ crosse on the saboth day (for that sabo: he daye was an hye daye) besought Pylate that their legges might bebroken & that they might be taken downe. Then came thee soudiers & brake the legges of ỹ firste, & of ỹ other whiche was crucifyed w̄ Jesus. But whē they came to Jesus, & saw that he was deed alredy they brake not his legges: but one of ỹ soudiers with a speare, thrust him into ỹ syde, & forthe w̄ came ther out bloud and water.

And he that saw it, bare record, & his record is true. And he knoweth that he saieth true that ye might beleue also. These thiges were done ỹ ỹ scripture shulde be fulfilled. * Ye shal not breake a bone of hi. And againe another scripture saieth: they shal loke on him, whō they pearced. * After ỹ, Joseph of Aramathia (whych was a disciple of Jesus: but secretly for feare of ỹ Jewȝ) besought pilate ỹ he might take doune ỹ body of Jesus. And pilate gaue hī licēce. And ther cā also Nycodemus whych at ỹ beginig came to Jesus by night, & brought of mirre & aloes migled together about an hūdred pouñ waight. Thē toke they ỹ body of Jesu, & wouñ it in linnē clothes w̄ ỹ odours, as the maner of the Jewes is to bury. And i ỹ place wher Jesus was crucifyed, was a gardē, & in the garden a new sepulcre, wherin was neuer mā layed. There laid they Jesus because of ỹ Jewes Saboth cuē, for the sepulcre was nye at hād. ✠

¶ The resurrection of christ, which apereithe to Mary Magdalene & to al his disciples, to their great comforte.

The .xx. Chapter. ✠

The morow after ỹ Saboth day, cā Mary Magdalene early, whē it was yet darck, vnto the sepulcre, & saw the stone take away from the toūbe. Thē she ran, & came to Simō peter & to the other disciple whō Jesus loued, & said vnto them. They haue taken away the lord out of the toūbe, & we can not tel wher they haue laid hi. Peter wēt forth & that other disciple & came vnto ỹ sepulcre. They ranne bothe together, & that other dyscypple dyd outerunne Peter, & cam first to ỹ sepulcre. And he stowping downe & saw the lynnen clothes lyed downe & yet wēt he not in. Then came Simō peter folowinge hym, & wente into ỹ sepulcre, and saw the linen clothes lie, and the napkyn that was about his hed, not lyinge with the linen clothe, but wraped together in a place by it selfe. Then went in also that other dyscypple whyche came first to the sepulcre, and he saw * & beleued. For as yet they knewe not thee scryptures that he shuld rise againe frō deeth. ✠ And the dyscypples went awaye agayne vnto theyr owne home.

Marye

✠ Mary stode wout at ỹ sepulcre weping And as she wept she bowed her selfe into ỹ sepulcre & saw two angels in whyte sytting, the one at the head & the other at the fete, wher they had layde the body of Jesus. And they said vnto her: womā why wepest ỹ. She sayd vnto them: for they haue take away my Lord, & I wote not wher they haue layd him. When she had thus sayd, she turned her selfe back & saw Jesus stādīg & knew not ỹ it was Jesus. Jesus said vnto her: womā why wepest ỹ. Whō seekest thou. She supposing ỹ he had ben a gardener, sayd vnto him. Syr yf ỹ haue borne him hence tell me wher ỹ hast layde him, & I may fet hī Jesus sayde vnto her: Mary. She turned her self, & said vnto hī: Rabboni, whiche is to say master. Jesus sayd vnto her * touche me not, for I am not yet ascēded to my father. But go to my brethrē & say vnto thē, I ascēd vnto my father & your father: to my God & youre God. Mary Magdalene came & told the disciples ỹ she had sene the Lord, & that he had spoken soch thinges vnto her. ✠

✠ The same daye at night, whych was the morow after ỹ Saboth day, whē the doores were shut, wher the disciples were assembled togeather for feare of the Jewes, came Jesus & stode in the middes & said to thē: peace be w̄ you. And whē he had so sayd, he shewed vnto thē his handes, & his side. Thē were ỹ disciples glad whē they saw the lord. Thē said Jesus to thē agayne: peace be with you. As my father sent me, euen so sende I you. And when he had said ỹ, he brethed on them & sayd vnto them: Receaue the holy ghost. Whosoeuers * synnes ye remyt they are remitted vnto thē. And whosoeuers synnes ye retayne, they are retayned. ✠

✠ But Thomas one of thee .xii. called Didimus, was not w̄ them when Jesus came. The other disciples said vnto him we haue sene the Lord. And he sayd vnto thē: except I se in his handes the prynt of the nayles, & thrust my hande into his syde, I wyl not beleue. And after eyghte dayes agayne his disciples were within & Thomas with thē. Then came Jesus when the doores were shutt, & stode in the middes & sayde: peace be with you.

After that sayd he to Thomas: bring thy finger hether & se my hādes, & bring thy hand & thrust it into my syde, and be not faythles, but beleuing. Thomas answered & said vnto hym: my Lord, & my God. Jesus sayde vnto hym. Thomas, because thou hast sene me, therfore thou beleuest: happye are they that haue not sene, and yet beleue. ✠

And many other signes dyd Jesus in ỹ p̄sence of his disciples, which ar not writē in this boke. These ar wrytten that ye might beleue, ỹ Jesus is Christ the sōne of God, & that in beleuing ye might haue lyfe thorow hys name.

The Notes

a* And beleued &c, Thesay ỹ christ was taken out of the sepulcre as Mary Magdalē had told hym afore.

b* Touche me not &c, ỹ is, because ỹ beleuest not that I am rysen verye God, but am carnall as I was afore I suffred death, therfore touche me not.

c* whose synnes ye remyt, they ar remyted &c. loke in Math. .xviii. c

¶ He appeareth to his disciples agayn by the sea of Tiberias & cōmaundeth Peter earnestly to feede hys sheepe.

The .xxi. Chapter. ✠

After ỹ Jesus shewed hym self agayn at the see of Tiberias. And on this wise shewed he him self. Ther were together Simon Peter and Thomas, whyche is called Didimus: & Nathanael of Cana a citte of Galile, & ỹ sonnes of zebedei, & two other of the disciples. Simō Peter sayd vnto thē. I go a fishing. Thei said vnto hī: we also wil go w̄ the. They went their way & entred into a ship straught way, & ỹ nyght caught they nothing. But whē ỹ morninge was now come Jesus stode on the shore neuertheles thee disciples knewe not ỹ it was Jesus, Jesus sayd vnto them: syrs haue ye any meat? They answered him, no. And he said vnto thē: cast out the net on the right side of the ship, & ye shal fīd they cast out, & anone they were not able to draw it for the multitude of fishes.

Thē sayd the disciple whō Jesus loued vnto Peter: It is the lord. Whē Simō Peter heard that it was the Lord, he gyrde his mantel to him (for he was naked) & sprāg into the see. The other disciples came by ship, for they were not fare

from lãd, but as it were two hũdred cubites, & they drew the net vp kiches. Assone as they were come to lãd, they saw hoote coles & fishe layd theron, & breed. Jesus said vnto thẽ: bring of ỹ fisshe which ye
D haue now caught. Simõ Peter stepped forth & drewe the net to land ful of great fishes, an hõdred .liii. And for alther were so many, yet was not the net brokẽ. Jesus said vnto them: come & dine. And none of the disciples durst aske hi: what art thou? For they knew that it was the Lord. Jesus then came and toke breede, & gaue them, and fysch lykewyse. And thys is nowe the thirde time that Jesus apered to his disciples, after that he was risen agayne from deeth. ✠

E Whẽ they had dined, Jesus said to Simon Peter: Simõ Joãna: louest ỹ me more then these? He said vnto him: ye lorde ỹ knowest, that I loue the. He said vnto him fede my ✱ lãbes. He sayde to hym
He louyth Christ ỹ feedeth his lãbes & shepe. againe the second time, Simõ Joãna, louest thou me. He sayd vnto him: ye lorde thou knowest that I loue ỹ. He saide vnto him: fede my shepe. He sayd vnto him the third time: Symon Joanna, louest ỹ me? And Peter sorowed because he said to him the third time louest thou me, and said vnto him: Lord, thou knowest all thige, ỹ knowest that I loue the. Jesus sayde vnto him: fede my shepe.

F Verely verely I saye vnto the, when ỹ waste yong, thou gerdedst thy selfe, and walkest whyther thou woldest: but whẽ thou arte olde, thou shalte stretche forth thy hãdes & another shall gyrde the, and leade ỹ whyther thou woldest not. That spake he sygnifying by what deethe he should glorifie God.

And whẽ he had said thus, he said to hi ✱ folow me. Peter turned about & sawe ỹ disciple whom Jesus loued folowinge
G which also lened on his brest at supper & sayd: Lord which is he that shal betraye the. Whẽ Peter saw him, he sayde to Jesus: Lorde what shal he here do? Jesus sayd vnto him: Yf I will haue hym tarry tyll I come, what is that to the? folow thou me. Then went this sayinge abrode among the brethrẽ, that ỹ disciple should not dye. Yet Jesus sayd not to hi, he shal not dye: but yf I will that he tary tyll I come, what is that to the. The same disciple is he, which testifieth of these thynges, and wrote these thynges. And we knowe, that hys testimony is true. ✠ There are also many other thinges why che Jesus did the whych yf they shulde be written euery one a✱ I suppose ỹ world could not cõtaine ỹ bokes ỹ should be writtẽ & this is a figurative speche whych both signifye ỹ ther was many thynges moo to write. But as Erasmus affirmeth in his paraphrasis vpõ this place, ther remained so moch written as is necessary & sufficyent to our saluacyon

Here endeth the Gospel of Sayncte John.

The Actes of

the Apostles, wrytten by Sayncte Luke the Euangelyst, whych was present at the doinges of them.

The ascension of Christ: Mathias is chosen in the steade of Judas.

The. J. Chapter. ✠

IN the former treatise (Deare frend Theophilus) I haue wrytten of all that Jesus beganne to do and teache vntyll thee daye in why
che he was taken vp, after that he, thorowe the holye goost, had geuen cõmaũdementes vnto thee Apostles, whiche he had chosen: to whome also he shewed hi selfe alyue after hys passyon by manye tokens, appearynge vnto them fourtye dayes, & speakynge of the kyngedom of
subscribed god, and gathered them to gether, ✱ and commaunded them, that they should not departe from Jerusalem: but to wayte for ỹ promys of the father wherof ye haue herd of me. For John baptised wyth water: but ye shalbe baptised wt ỹ holye goost, and that with in this feawe dayes. Whẽ they wer come togetger, they asked of him saying: Lord wylt thou at this tyme, restore agayne the kyngdom to Israel. And he saide vnto them: It is not for you to know the times, or thee seasons which

which the father hath putte in hys owne power: but ye shal receaue power of thee holy ghost which shal come on you. And ye shal be wytnesses vnto me in Jerusalem, and in all Jewry and in Samary, &
B euen vnto the worldes ende.

‡ And whẽ he had spoken these thinges whyl they beheld, he was take vp, and a cloud receaued him vp out of their sight And whyle they loked stedfastlye vp to heuẽ as he wẽt, behold two men stode by thẽ in whyte apparel, which also sayd, ye men of Galile, why stãd ye gasing vp in to heuẽ. This same Jesus which is takẽ vp frõ you into heuẽ, shall so come, euẽ as ye haue sene him go into heuẽ. ✠ Then returned they vnto Jerusalẽ from moũt Oliuete, which is nye to Jerusalẽ cõteyninge a a✱ Saboth dayes iorneye. And whẽ they were come in, they wẽte vp into a parler, where abode bothe Peter & James, John & Andrew, Philip & Thomas, Bartlemew & Mathew, James the sõne of Alpheus, & Simõ Zelotes, & Judas James sonne. These all cõtinued wt one accord in prayer & supplication with the wemen and Mary the mother of Jesu, and wyth hys brethren.

C ✠ And in those dayes peter stode vp in the middes of the disciples & sayd (ỹ nõber of names ỹ were together, were about an hũdred & twentie) Ye men & brethrẽ this scripture must haue nedes ben fulfulled which the holy ghost thorow thee mouth of Dauid spake before of Judas which was gyde to thẽ that toke Jesus. For he was nõbred with vs & had obtayned fellowship in thys myntitratiõ. And ỹ same hath now possessed a plat of groũde with the reward of iniquite, & whẽ he was hanged, brast a sunder in the mydes, & al hys bowels gushed out. And it is knowẽ vnto all the inhabiters of Jerusalem: in so moch that that feld is called in theyr mother tonge, Acheldama, ỹ is to saye, the bloude felde.

Psal.lxviii. It is writtẽ in ỹ boke of Psalmes: his habitatiõ be voyde, & no mã be dwelling therin: & his Bishoprycke let ãother take. Wherfore of these mẽ which haue cõ
Psal.cxviii. D panied with vs, al the tyme that the lord Jesus went in & out amonge vs, beginninge at the baptime of John vnto that same daye that he was taken vp frõ vs must one be ordeyned to beare witnes wt vs of hys resurrection.

And they appoynted .ii. Joseph called Barsabas (whose sirname was Justus) & Mathias. And they prayed sayinge: ỹ Lord which knowest the hertes of al mẽ shewe whether of these twoo thou haste chosen that the one may take the rowme of this ministration & Apostleship, from which Judas by transgression fell, that he might go to hys owne place. And they gaue forth theyr lottes, and the lotte fell on Mathias, and he was counted wyth the eleuen Apostles. ✠

The Notes

a✱ A Saboth dayes Iorney was about a mile as afore in: Math. xxiiii. b.

The cõming of the holy goost. The sermon of Peter before the cõgregatiõ at Jerusalẽ, and the increase of the faythfull.

The. ii. Chapter. ✠

WHen the fyfteth daye was come, they were all with one accord together in one place And sodẽly ther came a sou de frõ heuẽ, as it had bene
A the coming of a mightye winde, & it fylled all the house wher they sate. And ther appered vnto thẽ clouen tonges, lyke as they hadde bene fyre, and it sate vppon eache of thẽ: ✱ & they were al fylled with Acts. viii. c. and. xix. d. the holy ghost, and began to speake with other tonges, euen as the spirete gaue thẽ vtteraunce.

And ther were dwelling at Jerusalem, Jewes, deuout mẽ whych were of al nacõs vnder heuen. When this was noysed about, ỹ multitude came together & were astonied, because that euery man heard them speake his owne tounge. They wõdred al & marueled, saying amõg thẽ selues: behold, ar not al these whych speake
B of Galile? And how heare we euery man his owne tonge wherein we were borne? Parthians, Medes & Elamytes, and ỹ inhabiters of Mesopotamia, of Jury, & of Capadocia, of Põthus & Asia, Phrigia, Pamphilia, & of Egipt, & of the parties of Lybia whych is beside Syrene, Cõuertes ỹ is, hethẽ or gẽtils cõuerted to ỹ Jewes was sayd. & straũgers of Rome, Jewes & conuertes, Grekes & Arabians: we haue heard them speake with our owne tounges the great workes of God. ✠ They were all

amased, & wõdred saying one to another what meaneth this? Other mocked them saying: they are full of newe wyne.

C ✣ But Peter stepped forth with the .xi. and lyft vp his voyce, & sayd vnto them Ye men of Jewry, & all ye that inhabyte Jerusalem: be this knowē vnto you and wyth your eares heare my wordes. The se are not dronken, as ye suppose: for it is yet but the thyrd houre of the daye. But this is ỹ which was spoken by the Prophete Johell: It shalbe in the last dayes sayth God: of my spret I wyl powre out vpõ al flesshe. And your sonnes and your daughters shal prophecye & your yonge men shal se visiõs, & your olde men shal dreme dremes. And on my seruãtes, & on my hãdmaydes I wyl powre out of my spryte in those dayes, & they shal prophesye. And I wyl shewe wõders in heauen aboue, & tokens in the erth beneth, bloud and fyre, & the vapour of smooke. ✣ The sunne shalbe turned into darknes, & the mone into bloud before that great & notable day of the Lord come. ‡ And it shal be, that whosoeuer shall call on the name of the Lord, shalbe saued. F

Joel.ii.g

Romy.x.c

D ✣ Ye mẽ of Israel heare these wordes Jesus of Nazareth a man approued of God amõg you with myracles, wõders and signes which god dyd by him in the middes of you as ye your selues know: hym haue ye take by ỹ hãdes of vnrighteous persons, after he was deliuered by the determinate coũsel & foreknowledge of god, & haue crucified & slayne: whom god hath raysed vp & lowsed ỹ sorowes of death, because it was vnpossyble ỹ he shuld beholde of it. For Dauid speaketh

Psal.xvi.c of him, ‡ I fore hãde I saw God alwaies before me: for he is on my right hande, ỹ I shuld not be moued. Therfore did my hert reioyce, & my tonge was glad. Moreouer also my flesshe shal rest i hope, because ỹ wilt not leaue my soule in hel, neither wilt suffre thine holy, to se corruption, ỹ hast shewed me ỹ wayes of life, & shalte make me ful of ioye with thy coũtenaũce. F

E Men & brethre, let me frely speake vnto you of ỹ patriarke Dauid: ‡ For he is both dead & buried, & his sepulcre remayneth with vs vnto this day. Therfore seing he was a Prophet, & knew that god had

M.Wes.ii.b

swore wyth an othe to him, that ỹ frute of his loynes shuld syt on his seate (in ỹ christ shulde ryse agayne in the flesshe) he sawe before: & spake of the resurrectiõ of Christ, ỹ hys soule shulde not be lefte in hell: neither hys flesshe shuld se corruptiõ This Jesus hath God raysed vp, wher of we all are wytnesses.

Sence now ỹ he by the ryght hand of God exalted is, & hath receaued of the father the promyse of the holye Ghoste, he hath shed forth that which ye now se and heare. For Dauid is not ascẽded into he

F auẽ: but he sayd. ‡ The Lord sayde to my Psal.cx.a Lord syt on my right hãd vntyl I make thy foes thy fotestole. So therfore let al the house of Israel know for a suerty, ỹ God hath made that same Jesus whom ye haue crucified, Lord and Christ.

Whẽ they heard this they were pricked in their hertes, & sayd vnto peter & vnto ỹ other Apostles: Ye mẽ & brethre, what shal we do? Peter sayd vnto thẽ: repente and be baptised euery one of you in ỹ name of Jesus Christ for the remission of synnes, & ye shal receaue the gyfte of the holy ghoste. For the promyse was made vnto you & to your chyldren, & to al that are a farre, euẽ as many as ỹ Lord oure god shal cal. And wt many other wordes dyd he witnes & exhorted them sayinge: Saue youre selues frõ this vnto warde

G generation. Thẽ they that gladly receaued hys preaching, were baptised: & the same day, ther were added vnto them aboute thre thousande soules.

And they cõtynued in ỹ Apostles doctrine & felowshyp, & in breakīg of bread and in prayer. And feare came ouer euery soule. And many wõders & signes were shewed by the Apostles. And al ỹ beleued kept thẽ selues together, & hadde all thinges cõmen, & sold theyr possessiõs & goodes, & departed thẽ to al mẽ, as euery mã had nede. And they contynued dayly wt one accorde in ỹ tẽple, & breake bred in euery house, & dyd eate theyr meat together, wythe gladnes & singlenes of herte prayīg God, & had fauour withall the people. And the Lord added to the cõgregation dayly soch as shuld be saued.

C The halte is restored to his fete. Peter preacheth Christ vnto the people.

The

The.iii. Chapter. ✣

A PEter & John wẽt vp togeather into ỹ tẽple at the nith houre of prayer. And there was a certaine mã halt frõ hys mothers wõbe, whome they brought & layde at the gate of the temple called beutiful, to aske almes of them that entred into the tẽple. Wt whe same when he saw Peter & John, ỹ they wold into the temple, desired to receue an almes. And peter fastened hys eies on hi with John, & sayde: loke on vs. And he gaue hede vnto them, trusting to receue some thynge of them. Then sayd peter:

B Syluer & gold haue I none, such as I haue, geue I the. In the name of Jesus christ of Nazareth, ryse vp & walk. And he toke hym by the ryght hand, and lyfte hym vp. And immedyatly hys fete and anclebones receaued strẽgth. And he spra ge, stode and also walked, and entred wt them into the temple, walking & leaping and laudynge God.

And all the people saw him walke and laude god. And they knew him, ỹ it was he whiche sate & beggyd at the beutyfull gate of the temple. And they wondred & were sore astonyed at that which had happened vnto hym. And as the halt whyche was healed, helde Peter and John, al thee people ranne amased vnto them in Salowons porche.

C Wh̃e peter saw that he ãswered vnto ỹ people. ✣ Ye men of Israel, why mar uaile ye at this, or why loke ye so stedfastly on vs, as though by oure owne power or holynes, we had made this mã go The god of Abraham, Isaac and Jacob, ỹ god of our fathers hathe glorified his sone Jesus, whõ ye deliuered, & denied in the presence of Pylate when he had iudged him to be lowsed. ✣ But ye denied ỹ

wt.xxvii.d holy & iust, & desired a murtherar tobe geuẽ you, & killed ✣ ỹ lord of life, whõ god Iohn.viii.b hath raised frõ deeth, of ỹ whiche we are witnesses. And his name thorow ỹ faith of his name, hath made thys man sound, whõ ye se and know. And the faith whiche is by him, hath geuẽ to hi this healthe in the presence of you all.

And now brethrẽ I wote wel ỹ thorow ignorauncе ye did it, as dyd also youre

hedes. But those thynges which god before had shewed by ỹ mouth of all hys prophetes, how ỹ Christ shuld suffre, he hath thus wise fulfilled. D ✣ Repẽt ye ther fore & turne, that your sinnes may be done away, ✣ when the time of refreshinge cõmeth, which we shal haue of ỹ presẽce of ỹ lord, & when god shal send him, wht che before was preached vnto you, Jesus to wit Jesus Christ, whych must receue heauen vntyll the tyme that all thinges, which God had spoken by the mouth of al his holy prophetes sence the worlde began, be restored agayne.

For Moses said vnto ỹ fathers: ‡ A pro Deu.xviii.c Actu.vii.c. phet shal the Lord your god raise vp vn to you, euẽ of your brethrẽ like vnto me: hym shall ye heare in al thynges whatsoeuer he shall saye vnto you. For ỹ tyme wyl come, that euery soule whyche shal not heare that same Prophet, shalbe destroied frõ amonge the people. Also al ỹ Prophetes frõ Samuel & thẽce forth as many as haue spokẽ haue in like wyse told of these dayes.

Ye are the children of the Prophetes & of the couenãt, which god hath made vn Genes.xxii.a to our fathers, sayīg to Abrahã: ✣ Euen in thy seed shal al the kinredes of ỹ erth be blessed. First vnto you hath god raysed vp his sõne Jesus, & him he hath sent to blisse you, that euery one of you shul de turne frõ youre wyckednes. F

The Notes

a✣ The lord of life & chefe that is euẽ he that kyld dyd ryse from death to lyfe & by whome al we must ryse and lyue, &c

b✣ Repent & looke in Math iiii c

C The apostles are taken & brought before ỹ counsel. They ar forbidde to preach, but they turne thẽ vnto prayer, & ar more obedient vnto god then vnto men.

The.iiii. Chapter.

AS they spake vnto the people, the Prestes & the ruler of the tẽple, and the Sadducees came vpõ them takyng it greuously ỹ they taughte the people & preched in Jesus the resurrectiõ from deeth. And they laid handes on them & put them in holde vntyll thee next day: for it was nowe euẽ tyde. How beit many of thẽ which herd the wordes, beleued and the noumbre of the mẽ was about fyue thousande.

In Jesus ỹ he was risen & shal de ryse, &c

K.iii. And

And it chaūsed on ỹ morow that theyr
rulers & elders & Scribes, as Annas the
chefe Prest & Cayphas & John & Alex-
ander & as many as were of ỹ kinred of
ỹ hie prestes gathered together at Jeru-
salē, & sett ỹ other before thē, & asked: by
what power or in what name haue ye do
B ne this, syrs?+ Thē peter ful of ỹ holye
goost said vnto thē: ye rulers of ỹ people,
& elders of Israel, yf we this day ar exa-
mined of ỹ good dede done to ỹ sick mā,
by what meanes he is made whole: be it
knowē vnto you al, & to ỹ people of Is-
rael, ỹ in the name of Jesus christ of Na
zareth, whō ye crucified, & whō god rays-
ed againe frō deeth: euē by hi doth thys
mā stand here present before you whole.
Mat. xxi. d. mark. xii. a Luke, xx. c. *This is ỹ stone cast a syde of you byl-
ders, which is set in ỹ chefe place of ỹ cor-
ner. Nether is ther saluatiō in eny other.
C Nor yet also is ther eny other name ge-
uen to men wherin we must be saued. +
When they saw the boldnes of peter &
John, & vnderstode that they were vnler
ned men & lay people, they marueyled, &
they knew thē, that they were wt Jesu: &
beholding also the man which was hea
led stāding wt them, they could not saye
agaynst it. But they cōmaunded thē to
go a syde out of the councel, and counce-
led amonge them selues sayinge: what
shal we do to these mē? For a manyfeste
signe is done by them, & is openlye kno-
wē to al thē that dwel in Jerusalē, & we
cannot denie it. But that it be noysed no
farther amōg the people, let vs threaten
& charge thē that they speake hēce forth
to no man in this name.
D And they called them, & cōmaūded thē
that in nowyse they should speake or tea-
che in the name of Jesu. But Peter and
John ānswered vnto them and said: whe
ther it be ryght in the sight of god, to o-
bey you more then god, iudge ye. For we
cānot but speke that which we haue sene
& herd. So threatened they them & lett
them go, and founde nothynge howe to
punish them, because of the people. For
al men lauded god for the myracle whi-
che was done: for ỹ mā was aboue four
tie yeare olde, on whom thys miracle of
healyng was shewed.
Assone as they were let go, they came to
their felowes, & shewed all that thee hye
Prestes & elders had sayd to them. And
when they heard that, they lifte vp theyr
voyces to God wyth one accord, & sayd:
Lorde, thou arte God which hast made
heauen & erth the see and al that in them
is, which by ỹ mouth of thy seruaūt Da
uid hast saide: *Why dyd ỹ hethē rage, Psalm. ii.
& the people immagē vaine thinges. The
kynges of the erth stode vp and thee ru-
lers came together, against ỹ Lord and
agaynst his Christ.
For of a trueth, against thy holy chyld
Jesus whō ỹ hast anoynted, both Hero-
de and also Pōcius Pylate, with ỹ Gen
tylles and the people of Israel gathered
them selues together, for to do whatsoe-
uer thy hādes & the coūsel determined be
fore to be done. And now lorde, beholde
their threatenynges and graūt vnto thy
seruauntes wt al cōfidence to speake thy
worde. So that thou stretch forth thyne
hāde, that healynge and sygnes & won-
ders be done by ỹ name of the holy child
Jesus. And assone as they had prayed,
ỹ place moued wheare they were assem-
bled together, and they were all fylled wt
the holy Goste, and they spake the word
of god boldelye.
+ And the multitude of them that bele G
ued, were of one hert, & of one soule. Also
none of them said, that any of the thyn-
ges whiche he possessed, was his owne:
but had al thinges cōmē. And wt great po
wer gaue ỹ Apostles witnes of the resur
rectiō of the lord Jesu. And greate grace
was wt thē al. Nether was ther eny amō
ge them. ỹ lacked. For as many as were
possessers of lādes or houses, solde them
& brought the pryce of the thynges that
were solde, & layed it downe at the Apo-
stles fete. And distributiō was made vn
to euery mā according as he had nede. +
And Joses whych was also called of ỹ
apostles, Barnabas (that is to say, the sō
ne of consolacyon) beynge a Leuyte, &
of the countre of Cypers had lande, and
sold it and laide the pryce downe at thee
Apostles fete.
¶ The dysceyuynge of Ananias and Saphira is punished. Myracles ar done by ỹ apostles, wher
vpō they ar taken, but the angel of God bringeth them
out of prison. They ar brought before the counsel.
The sentence of Gamaliel. The apostles ar bet,
they reioyse in trouble.

The

The. v. Chapter.

A Certayn mā named Anani
as with Saphira his wyfe
sold a possessiō & kept away
part of ỹ pryce (his wyfe al
so being of counsel) & brou-
ght a certayn part, & + layd it down at
the Apostles fete. Thē sayd Peter: Ana-
nias how is it ỹ Sathā hath filled thine
hert, that thou shuldest lye vnto the holy
ghost, & kepe a way part of ỹ pryce of the
lyuelod? Pertayned it not vnto the only,
& after it was solde, was not the pryce in
thine owne power? How is it ỹ thou hast
cōceaued this thing in thine hert? Thou
B hast not lied vnto mē but vnto god, whē
Ananias herde these wordes, he fel downe
& gaue vp ỹ ghost. And great feare cam
on al thē ỹ these thinges heārde. And the
younge men rose vp, & put him aparte, &
caryed him out, and buryed hym.
And it fortuned as it were aboute the
space of .iii. houres after ỹ his wife came
in, ignorāunt of ỹ which was done. And
Peter sayd vnto her: Tel me, gaue ye the
land for so moch? And she sayd: ye, for so
moche. Then Peter sayd vnto her: why
haue ye agreed together, to tempt ỹ spri
te of the Lord? Beyold ỹ fete of thē why
che haue buried thy husbande, are at the
doze, and shal cary the out. Then she fell
downe streyght waye at his fete & yelded
vp the ghost. And the younge men came
in, & founde her dead, & caryed her out, &
buried her by her husoande. And greate
feare came on all the congregation, & on
as many as heārde it.
C By ỹ hādes of the apostles were many
signes & wōders shewed amōg ỹ people
And they were al together wt one accord
in Salomōs porche. And of other durst
noman ioyne him self to thē: neuerthelater
ỹ people magnified them. The nōber of
them that beleued in the lord both of mē
and wemen grewe more and more: in so
moche ỹ they brought the sycke into the
stretes, and layde them on beddes & pa-
lettes, that at the least waye the shadowe
of Peter whē he came by, might shadow
some of them. Ther came also a multitu
D de out of the cities round about, vnto Je
rusalē bringing sycke folckes & thē whi
che were vexed wyth vncleane spyrites.
And they were healed euery one.
Thē the chefe Preste rose vp & al they
ỹ were with him (which is the secte of the
Saduces) & were ful of indignatiō, and
layd hādes on the apostles, & put thē in ỹ
comen prison. But the angel of ỹ Lorde
by night opened ỹ prison dores, & brou-
ght thē forth, & sayde: go, steppe forth, &
speake in ỹ tēple to the people al the wor
des of this lyfe. When they heard that,
they entred into the tēple early in ỹ morn-
ning & taught. The chefe Preste came &
they that were wt him, & cal'd a counsell
together, & al the elders of the chyldre of
Israel, & sent to ỹ prison to fet thē. Whē
the mynisters came & foūd thē not in the
prison, they returned & told saying: ỹ pri
son found we shut as sure as was possi-
ble, & the kepers stāding wythout before
the doores. But when we had opened, we E
found noman within. Whē ỹ chefe preste
of al & the ruler of the tēple & the hye pri
stes heard these thinges, they doubted of
them, where vnto thys wolde growe.
Then came one & shewed them: behol
de the men ỹ ye put in prison, stande in ỹ
tēple, & teache the people. Then went the
ruler of the tēple with ministers, & brou-
ght them without violence, for they fea
red the people, lest they shulde haue bene
stoned. And when they had brought thē,
they set thē before ỹ coūsel. And the chefe
preste asked thē saying dyd not we strait
ly cōmaunde you that ye shuld not teach
in this name? And behold ye haue fylled
Jerusalē with your doctrine & ye intend
to bring this mās bloude vpon vs.
Peter & the other Apostles ānswered & F
said: + We ought more to obey god then Gen. xxvi. c.
men. The god of our fathers raysed vp Exod. xx. c.
Jesus, whō ye slew & hāged on tre. Him Deut. xxi. b
hath God lyfte vp with his right hande,
to be a ruler & a sauiour, for to geue re-
pentāce to Israel & forgeuenes of synnes
And we are his recordes cōcerning these
thinges & also the holy ghoste whō God
hath geuē to them that obey him. When
they heard that, they claue a sunder: and
sought meanes to slee them. Then stode
ther vp one in the coūsel, a Pharisey na-
med Gamaliel, a doctour of lawe had in
med by all the people & cōmaun-
ded to putte the Apostels a syde a lyttle

spate, & sayde vnto them: men of Israel take hede to your selues what ye entend
C to do as touchinge these men. Before these dates rose vp one Theudas bostinge him self, to whō resorted a nōbre of men, about a foure hōdred which was slaine, & they al which beleued him were scattered abrode & brought to noughte. After this man, arose ther vp one Judas of galile in ꝥ tyme when tribute begā, & drew a way moche people after him. He also perished: & al euen as many as harkened to him are scattered abrode.

And now I say vnto you: refrayn your selues frō these men, let thē alone. For yf ꝥ cousel of this worke be of me, it will come to nought. But & yf it be of god ye cā not destroy it, lest haply ye be foūd to stryue against god. And to him they agreed, & called the Apostles, & bet them, & commaunded ꝥ they shuld not speake in the name of Jesu, and let them go.

And they departed frō the cousel, reioysing that they were coūted worthi to suffre rebuke for his name. And dayly in ꝥ temple & in euery house they ceased not, teaching & preachynge Jesus Chryst.

The Notes.

a* By the castyng of his mony at ꝥ Apostles fete / would he haue bene coūted to bee one of the chrystē congregacion, & that one of the chefe. But in holdynge part a backe he declared vtterlye what he was, that is to tel, a verey ypocrite mistrustynge the holy ghoost, which thing because Peter wolde in no cōdicion shuld be hyd among that lotte, therfore punyshed he it so ernestly.

C Ministers (or deacons) are ordened in ꝥ congregacion to do seruice in necessary things: of the boke, that ꝥ apostles may be waire only vpō ꝥ worde of God. Steuen is accused.

The. vi. Chapter.

IN those dates as the nōbre of the disciples grew, ther arose a grudge amonge the Grekes against ꝥ Hebrues, because their* wyddowes were despised in the daylye ministringe. Thē the twelue called ꝥ multytude of ꝥ disciples together & sayde: it is not mete ꝥ we shuld leaue the worde of god and serue at ꝥ tables. Wherfore brethre loke ye out amōg you seuen men of honest report & ful of the holy goost & wysdom, whō we may apoynt to this nedeful busynes. But we wil geue our selues cōtinually to prayer & to the ministratiō of the word. And the saying pleased the whole multitude. And they chose Steuen a mā ful of fayth & of the holy ghost, Philip and Prochorus, & Nichanor, & Timon, and Permenas, and Nicholas a cōuerte of Antioche. Which they sette before the Apostles, & they prayed and * layd their handes on them.

And the worde of God encreased, & the nōbre of the disciples multiplied in Jerusalē greatly and a great company of the preistes were obediēt to the fayth. + And Steuen ful of fayth & power, dyd great wonders & myracles among the people. Then ther arose certayn of the Synagoge, which are called Libertines & Syrenites, & of Alexandria, & Cicilia & Asia & disputed wyth Steuē. And they coulde not resyste the wisdom, & the spyrite, with which he spake. Then sente they in men, which sayd: we haue heard him speake blasphemous wordes agaynst Moses, & agaynst god. And they moued the people & the elders & thee scrybes: and came
D vpon him & caught him, & brought him to the cousel, & broughte forth false witnesses which sayd. This mā ceaseth not to speake blasphemous wordes agaynst this holy place & the lawe: for we heard him saye: thys Jesus of Nazareth shall destroye this place, & shal chaunge the ordinaunces whych Moses gaue vs. And all that sate in the counsel loked stedfastly on him, & sawe hys face as it had bene the face of an Angell.

The Notes

a* Because they: wyddowes were not indifferently loked on in the dayrye distributinge the commen goodes.

b* Putting on of hādes here, is none other thing thā when ope signe to admyt thē to their offices, & declare openly their callinge, euē as hādes were put on Paul & Barnabas whē they were sent to preache, after in the. xiii. a. They receaued neyther more grace nor goodnesse therby, nor coulde not for they had before receaued the holy ghost the very worcker of al grace and goodnes.

C Steuē maketh answere to his accusatiō, rebuketh thes hardnecked Jewes, and is stoned vnto death.

The. vii. Chapter.

THen sayd ꝥ chefe preest, is it
A euē so? And he sayd: ye mē, brethre & fathers, herke to.

The

The god of glory appered vnto oure father Abrahā whil he was yet in Mesopotamia, before he dwelt in Charran, & said vnto him: * come out of the centre, & frō thy kired, & come into the land, whych I shal shew the. Then came he out of the lād of Caldey, & dwelte in Charran. And after that, assone as his father was dead, he brought hi into this lād in whych ye now dwel, & he gaue him none inheritaūce in it, no not the brede the of a fote: * but promised that he wolde geue it to him to possesse & to his sede after him, when as yet he had no chylde.

God verely spake on this wise, ꝥ hys seade shuld be a dweller in a straūg lāde & that they shuld kepe them in bōdage & entreate thē cuil. iiii. C. yeares. But thee naciō to whome they shalbe in bondage wil I iudge, said god. And after ꝥ shall they come forth and serue me in this place. + And he gaue him the couenāte of circumcision. And he begat Isaac, & circumcised him the. viii. day, & Isaac begat Jacob, & Jacob the twelue Patryarches. * And ꝥ Patriarkes hauige indignacyon sold Joseph into Egypt. And god was w him, & deliuered him out of al his aduersities, and gaue hi fauour and wysdom in the syght of Pharao kynge of Egipt which made him gouernr ouer Egipte, and ouer al his housholde.

‡ Then came ther a derth ouer al thee lād of Egypt & Canaan, and greate afflictiō, that our fathers foūd no sustenāce. But whē Jacob heard that ther was corne in Egipt he sent our fathers tyrst. ‡ And at thee seconde time, Joseph was knowē of his brethre, and Josephs kinred was made knowē vnto pharao. Thē sent Joseph and caused hys father to be brought & al his kinne, thre skore & x. soules. And Jacob descēded into Egipt and died both he & our fathers, and were trāslated into Sichem, and were putt in the sepulcre that Abrahā bought for money of the sonnes of Emor, at Sichem.

When the time of the promes drue nye (which god had sworne to Abrahā) thee people grew & multiplied in Egipt: tyl a nother king arose which knew not of Joseph. The same dealt suttelye with oure kinred and euil intreted our fathers and made thē to cast out their yōge childre that they shuld not remayne alyue. The same tyme was Moyses borne, & was a proper chyld in the syght of god, whych was norysshed vp in hys fathers house thre monethes. When he was cast oute, Pharaos daughter toke him, & norished him vp for her owne sonne. And Moses was learned in al maner wysdom of the Egyptians, and was myghty in dedes & in wordes.

And whē he was ful forty yeare old, it came into his hert to viset hys brethre, ꝥ childre of Israel. And whē he sawe one of thē suffre wrong, he defended him & auenged hys quarel ꝥ had the harme done to him, & smote the Egyptiā. For he supposed hys brethre wold haue vnderstande, how ꝥ god by his handes shuld saue thē
D But they vnderstode not.

And ꝥ next day he shewed hym self vn to thē as they stroue, & wold haue set thē at one agayne saying: Syrs, ye are brethre, why hurte ye one another? But he ꝥ dyd his neyghbour wrōge, thrust him away saying: who made the a ruler and a iudge amōge vs? What wilt ꝥ kyll me, as ꝥ diddeste the Egyptian yester daye? ‡ Thē fled Moses at that saying, & was a straūger in ꝥ land of Madian, wher he begat two sonnes.

‡ And whē. xl. yeres were expired, there appered to him in the wilderns of moūt Sina, an Angel of ꝥ Lord in a flame of fyre in a bushe. When Moses saw it, he wōdred at the syght. And as he drue nare to, behold, the voyce of the Lord came vnto him: I am the God of thy fathers, the God of Abrahā & the God of Isaac, & the god of Jacob. Moses trēbled & durst not behold. Thē sayd the Lord to hym. ‡ Put of thy shoes frō thy fete, for the place where ꝥ standest is holy groūd. I haue
C wher ꝥ standest is holy groūd. I haue perfectly seen the affliction of my people which is in Egipt & I haue heard their groning, & am come down to deliuer thē. And now come and I wyll sende the in to Egypte.

This Moses whō they forsoke sayng: who made the a ruler & a iudge: ꝥ same God sent both a ruler & a deliuerer by the hādes of ꝥ Angell which appered to him in the bushe. And ꝥ same brought them

them out, shewinge wondres & signes in Egipt, & in the red see & in the wyldernes xl. yeares. Thys is that Moses whyche
Deut.xviii.c. said vnto the childzen of Israel: * A pro
Deu.xviii.d. phet shal the Lord your god raise vp vn
to you of youre brethren, lyke vnto me,
hym shal ye heare.

Thys is he that was in the congregacī on, in the wyldernes wt the Angel which spake to him in the mount Sina, & with oure fathers. This mā receaued ye word of lyfe to geue vnto vs, to whō oure fathers could not obeye, but cast it frō thē, & in their hertes turned back againe in-
Act.vii.d. to Egypt, saying vnto Aarō. † make vs goddes to go before vs. For this Moyses ye brought vs out of ye lād of Egipt, we wote not what is become of him. And they made a calf in those dates & offered sacrifice vnto the ymage, & reioysed in ye worckes of their owne handes.

Then god turned him selfe and gaue them vp, that they shuld worship ye starres of the skye, as it is wryten in the bo-
Amos.v.g. ke of the Prophetes. † O ye of the house
F of Israel, gaue ye to me sacrifices & meat offeringes by the space of xl. yeares in the wildernes? And ye toke vnto you the tabernacle of b * Moloch, & thee starre of your god Remphan, fygures whyche ye made to worshyp thē. And I wil trāslate you beyonde Babylon.

Our fathers had ye tabernacle of witnes in the wilderues, as he had apointed thē speaking vnto Moses, that he shuld make it accordyng to the fassyō that he had sene. Which tabernacle our fathers rece-
ued, & brought it in with Josue into thee possessyon of the Gentyls whyche God dryue out before the face of our fathers vnto ye time of Dauid. Which found fauour before god, & wolde faine haue made a tabernacle for ye god of Jacob. But Salomon bylt him an house.

Howbeit he that is hiest of al, dwelleth not in temples made wt handes, as sa the the Prophet: heuen is my seate, & earthe is my fote stole, what house wyl ye bylde for me sayth the Lorde, or what place is it that I shuld rest in hath not my hande made al these thynges?

G Ye stiffenecked & of vncircūcised hertz and eares: ye haue al wayes resisted the holy goost: as your fathers did, so do ye. Wyche of the Prophetes haue not your fathers persecuted? And they haue slayne them, which shewed before of the comig of that Just, whom ye haue now betraied and murdered. And ye also haue receued a law by the ordinaunce of Angels, & haue not kept it.

* When they heard these thinges, they hertes claue a sunder & they gnashed on him with their teth. But he being ful of the holy gost, loked vp stedfastly wythe his eies into heuen, and saw the glory of God, and Jesus standing on the ryghte hād of god and said: behold, I se the heuens open, and the sonne of mā stādynge on the right hande of god. Then they gaue a shoute wt a loude voice, & stoped their eares & ran vpon him al at once, & caū him out of the citie, & stoned hi. And the witnesses layde downe their clothes at a yōg mānes fete named Saul. And they stoned Steuen calling on & saying: Lorde Jesu receaue my spyrite. And he kneled downe and cryed wythe a lowde voyce: Lorde laye not this synne to their charge. And when he had thus spoke, he fell a slepe.

The Notes.

a * Soules ar men & wemē as in ge. xlvi b and. xliii/d

b * Moloch thys is expounded in Leuyt xx.a

¶ Saul persecuteth ye christes. The apostles are scatred abrode. Philip commeth into Samarya. Simon magus is baptysed, he dyssembleth. Ye hys baptysethe the chamberlayne.

The. viii. Chapter.

SAul had pleasure i his deeth And at that tyme ther was A
a great persecutiō agaynst the cōgregacī whych was at Jerusalē, and they were al scattered abrode thorowout ye regiōs of Jury & Samarya, except ye apostles. Then deuout men dressed Steue, & made great lamētacīo ouer him. But Saul made hauock of the congregacīo, and entred into euery house & drewe out bothe mā & womā & thrust thē into prysō. How beit they that were scatered abrode, went euerye where preachynge the word. Thē came Philyp in to a cyte of Samaria, B
& preached Christ vnto them. And ye people gaue hede vnto those thinges which Philip

Philip spake, with one accorde in ye they heard & saw the myracles which he dyd. For vnclene spretes crying wt loud voyce, came out of many that were possessed of the. And many take wt palsyes, & many ye halted, were healed. And there was great ioye in that cytie. And there was a certayne mā called Simō, whych before tyme in the same citie, vsed witchcrafte & bewitched the people of Samarie, sayinge ye he was a man that could do greate thinges. Whō they regarded, frō the leest to the greatest, saying: this felowe is the great power of God. And him they sette C
moch by, because ye of longe tyme he had mocked thē with sorcery. But as sone as they beleued Philippes preaching of the kingdom of God & of the name of Jesu Christ, they were baptysed bothe mē and wemen. Thē Simō him selfe beleued also, & was baptised, & cōtinued with Philip, & wondred beholdinge the myracles and sygnes, whych were shewed.

† When ye Apostles which were at Jerusalē heard saye that Samaria had receaued the worde of God: they sent vnto thē Peter & John. Which whē they were come, prayed for thē that they myghte receaue the holt goost. For as yet he was come on none of thē: but they were baptised only in the name of christ Jesu. Thē layde they theyr handes on them, a * and they receaued the holy ghost. F

Whē Simō sawe, that thorow laying on of the Apostles hādes on thē, ye holye ghost was geuē: he offred thē money sayinge: geue me also this power, ye on whō soeuer I put the handes, he may receaue D
the holy ghost. Thē sayd peter vnto him thy money perysh with the, because thou weenest that the gyfte of God may be obtayned wyth money. Thou hast nether parte nor fellowshyp in this busines. For thy hert is not ryght in the syght of god Repent therfore of this thy wyckednes, & praye God that the thoughte of thyne hert maye be forgeuen the. For I perceaue that thou arte full of bitter gall, and wrapped in iniquite.

Then answered Simon & sayd: praye ye to the Lord for me, that none of these thinges which ye haue spoke, fal on me. And they when they had testified & preached the worde of the Lord returned toward Jerusalem & preached the Gospel in many cyties of the Samaritans.

† Thē the angel of the Lord spake vn E
to Philip saying: aryse and go towarde middeday vnto the waye ye goeth downe frō Jerusalem vnto Gaza which is in ye desert. And he arose & went on. And behold a mā of Ethiopia which was a chā berlayne, & of great auctorite wyth Candace quene of the Ethiophians, and had the rule of all her treasure, came to Jerusalem for to praye. And as he returned home agayne syttinge in hys charette, he rede Esay the Prophet.

Then the spryte sayde vnto Philip: go neare & ioyne thy selfe to yonder charette And Philip rāne to him, & heard him re- F
de ye Prophet Esayas, & sayd: Understādest ye what ye rede? And he sayd: howe can I, except I had a gyde? And he desyred Philip ye he wold come vp & sit with him. The tenour of the scripture whych he red was thys. He was ledd as a shepe to be slayne: & lyke a lambe dōme before his sherer, so opened he not hys mouthe. * † Because of his hūblenes, he was not estemed: who shal declare his generatiō? for his lyfe is taken frō ye erth. The chā berlayn āswered Philip & sayd: I praye the, of whō speaketh the prophet this? of hym selfe, or of some other man?

And Philip opened his mouth, & begā at ye same scripture, & preached vnto him Jesus. And as they went on theyr way, they came vnto a certayn water, and the chamberlayne sayde: See here is water, what shal let me to be baptysed? Philip sayd vnto hym: Yf thou beleue wyth all G
thyne herte, thou mayest. He answered & sayd: I beleue that Jesus Christe is the sonne of God. And he cōmaūded the chariot to stand styll. And they wente downe bothe into the water: both Philip & also the chāberlayne, & he baptised hym. And assone as they were come out of the water, the spryte of the Lord caught awaye Philip, that the chamberlayne saw hym no more. And he went on hys waye reioysinge. But Philip was found at Azotus And he walked thorowoute the countre preachynge in theyr cyties, tyll he came to Cesarea.

The

The Notes.

a* And they receaued the holy ghost. Understand in a manifest & visible sygne, as þ Apostels thē selues receaued it on the fyfty daye, or (as we call it) whitsondaye/whyche thinge at that tyme was necessarye for the forthersaunce and stablyshment of the preachyng of the Gospell, all though not nedeful to saluatiō: but now the preaching ther of is sufficiētly cōfyrmed, thys visible myracle is ended: & yet remayneth þ styll whych was stablyshed by the myracle, þ is, that by the preaching of the Gospel is ministred þ holy ghost al thoughe oure bodelye eye se it not: by whom fayth cometh, whyche receaueth Christ to be our right soulnes sanctifyinge, and redemption, i. Corint. i.d

*‡ Because he was of so lowe degree in thys worlde: but a poore carpēter & hūbled him self vnto al mē & was obedient eue vnto the moost vyle death of the crosse, therfore cannot the Iewes esteme hym for the very Messyas.

¶ Paules cōuerted, and confoundeth the Iewes. Peter rayseth Tabitha

The.ix. Chapter. ✣

A And Saul yet breathing out threatninges & slaughter agaynst the disciples of þ lorde, wēt on to the hye preste & desyred of hi letters to Damasco to þ synagoges: ‡ that yf he found any of this way whether they were mē or weme, he might bring them bound vnto Jerusalē. But as he iorneyed & was to me nye to Damasco, sodēly there shyned roūde about hym a light frō heaue, & he fel to the erth, & hearde a voyce saying to him: ‡ Saul, Saul why persecutest thou me? And he sayd: what art þ Lord? And the Lord sayd: I am Jesus whō ỹ persecutest, it shalbe harde for the to kycke agaynst the pricke. And he both trēblinge and astonied sayd: Lord what wilt thou haue me to do? And the Lord sayd vnto hym: aryse & go into the cytie, & it shalbe tolde the what thou shalt do.

B The men which iorneyed wt him, stode amased, for they heard a voyce, but saw nomā. And Saul arose frō the erth, and opened his eyes, but saw no mā. Thē led they him by the hād, & brought hym into Damasco. And he was .iii. dayes wout sight & nether ate nor dranke. And there was a certayne disciple at Damasco named Ananias & to hym sayd the Lord in a vysyon: Ananias? And he sayd: behold I am here Lord. And the Lord sayd vnto him: aryse & go into the strete which is called straight, & seke in the house of Judas, after one called Saul of Tharsus. For beholde he prayeth, & hath sene in a vision a mā named Ananias coming in to him, & puttinge hys handes on him, þ he myght receaue hys syght.

C Then Ananias answered: Lord, I haue heard by many of this mā, how moch euil he hath done to thy a* sayntes at Jerusalē: & here he hath auctorite of the hie Prestes to bynd al that cal on thy name. The Lord sayd vnto him: go thy wayes for he is a chosen vessell vnto me, to beare my name before the Gentils & kinges and the chyldren of Israell. For I wyll shewe hym how great thynges he muste suffre for my names sake.

Ananias went his way & entred into the house, & put his handes on him & sayde: brother Saul: the Lord þ appered vnto the in the way as þ camest, hath sent me, that þ mightest receaue thy syght & be fylled wyth the holy ghost. And immediatly ther fell frō hys eyes as it had bene scales, & he receaued syght & rose & was baptysed, & receaued meat & was cōforted. Then was Saul a certen dayes wt the disciples whyche were at Damasco.

D And streyght waye he preached Christe in the Synagoges, how that he was the sonne of god. Al þ heard him, were amased & sayd: is not this he that spoyled thē which called on this name in Jerusalē, & came hether for þ entent þ he shuld bringe them bound vnto þ hye prestes? But Saul encreased in strēgth, & cōfounded the Iewes which dwelt at Damasco affyrming that this was very Christ. ‡

And after a good whyle, þ Iewes toke cōsel together, to kyl him. ‡ But their laying awaite was knowē of Saul. And they watched at the gates daye & nyght to kyl him. ‡ Then the disciples toke him by night and put hym thorow the wal & let hym downe in a basket. ‡ Luc. xix

E And whē Saul was come to Jerusalē he assayde to cople him self wt þ disciples & they were al afrayed of him, & beleued not þ he was a disciple. But Barnabas toke him & brought him to the Apostles & declared to thē how he had sene þ Lord in the waye, & had spoken with hym: and how he had done boldely at Damasco in the

þ name of Jesu. And he had his cōuersatiō wt them at Jerusalem, & quit hi selfe boldly in the name of the lord Jesu. And he spake & disputed wyth the Grekes: & they went about to slee him. But whē þ brethren knew of that, they brought him to Cesarea, and sent him forth to Tharsus. Then had the cōgregatiōs rest tho rowout al Jewry, and Galyle & Samary, and were edyfied, & walked in the feare of the Lord, and multiplied by the cōforte of the holy goost.

F And it chaūced as peter walked throughout al quarters, he came to þ saintes which dwelt at Lidda. And ther he foūd a certayne mā named Eneas, wbych had kept his bed. viii. yeres sicke of þ palsye. Thē said peter vnto him: Eneas Jesus Christ make the whole: aryse and make thy bed. And he arose immediatlye. And al that dwelt at Lidda and Assaro, saw him, and tourned to the Lord.

Tabitha Dorcas. There was at Joppa a certayne woman (which was a disciple named Tabitha, which by interpretatiō is called Dorcas) the same was ful of good workes & almes dedes, which she did. And it chaunced in those daies that she was sick and died. When they had washed her & layde her in a chāber: because Lidda was nye to Joppa, & the disciples had harde that peter was there, they sent vnto him, desyring him that he wolde not be greued to come vnto them.

G Peter arose & came wt them. And when he was come, they brought him into the chāber. And al the widowes stode roūde about him weping & shewinge the cotes & garmētes which Dorcas made whyll he was wt thē. And peter put thē al forth & kneled downe & prayde & turned hi to the body & said: Tabitha, arise. And she opened her eies: & when she saw peter, sat vp. And he gaue her þ hāde & lift her vp & called the saintes & widowes, & shewed her aliue. And it was knowē throwout al Joppa, & many beleued on the Lord. And it fortuned þ he tayed many daies in Joppa with one Simon a tannar.

The Notes.

a* By sayntes the scripture alwayes vnderstandeth none other but only those that beleued the gospel that was preached vnto thē, which were mē lyuyng in this worlde, & not those that ar departed as ye may se after by their necessytes whych paule exhorted the brethrē to mynistre vnto, as in thys Chaptre at the letter, f, & Rom. xvi. i. Cor. xvi. Colo. iii. and in many other places.

¶ The vision that Peter saw. How he was sent to Cornelius. The heythen also receaue þ spyrite, and are baptysed.

The.x. Chapter. ✣

A There was a certayne mā in Cesarea called Cornelius, a captaine of þ souldiers of Italy, a deuout mā, & one þ feared god wythe all hys housechold, which gaue moche almes to þ people, and prayde God alwaye. The same saw in a visiō euidētly about the nynthe houre of þ day, an Angel of god coming into him, & saying vnto him: Cornelius. Who he loked on him, he was afraide & said what is it lord? He said vnto hi. a* Thy prayers & thy almes are come vp into remembraūce before god. And now sēd mē to Joppa, & cal for one Simō named also Peter. He lodgeth wythe one Symon a tannar whose house is by the see syde. He shal tell the what thou ought best to do. When the Angell whych spake vnto Cornelius, was departed, he called two of his housholde seruātes and a deuoute soudier of them that waited on hym, and tolde them all thee mater, and sent them to Joppa.

B On the morow as they wēt on their iorney & drewe nye vnto the citie, Peter wēte vp vpō þ top of þ house to pray, about þ vi. houre. Thē were he an hōgred, and wold haue eate. But whyll they made redy, He fel into a traūce, and saw heue opened and a certayne vessel come downe vnto him, as it had bene a greate shete, knyt at the .iiii. corners, & was let downe to the erth, wherein were al maner of .iiii. C foted beastes of the earth, and vermen & wormes, & foules of the ayer. And there came a voice to hym: ryse Peter kyl and eate. But peter sayd: God forbyd Lord, for I haue neuer eaten eny thyng þ is comen or vnclene. And þ voice spake vnto him agayne the second tyme: what God hath clensed, þ make þ not comen. Thys was done thryse, & þ vessel was receaued vp agayne into heuen.

D While peter mused in hi selfe what this visiō which he had sene meāt: behold, the men

men which were sent frō Cornelius, had made inquirāce for Symons house, and stode before ꝑ doze. And called out one & asked whether Symō whyche was also called peter were lodged ther. Whyl peter thought on this visiō, the spyrte sayd vnto him: behold, mē seke the: arise therfore, get ꝑ downe & go wt them, & doute not: for I haue sēt them, peter wēt down to the mē whych were sent vnto him frō Cornelius, and sayde. Behold, I am he whō ye seke, what is the cause wherfore ye are come. And they sayd vnto hi: Cornelius ꝑ captayne, a iust mā, & one that feareth god, & of good reporte among al the people of the Jewes, was warned by an holy angel to sēd for the into his house, & to heare wordes of the. Then called he them in, and lodged them.

And on ꝑ morow Peter went away wt them, & certaine brethren from Joppa accōpanyed him. And ꝑ thirde daye entred they into Cesaria. And Cornelius wayted for thē, & had called together his kinsmen, & special frendes. And as it chaunced peter to come in, Cornelius met him, & fel downe at his fete, & worshypped hi. But peter toke him vp sayinge: stād vp: for euen I my self am a man. And as he talked wt hym he came in, & fould manye that were come together. And he said vnto thē: Ye know how that it is an vnlawful thing for a man that is a Jew, to cōpani or come vnto an alien: but god hath shewed me that I shulde not cal any mā comen or vncliene: therefore came I vnto you without sayinge nay, assone as I was sente for. I aske therefore, for what intent haue ye sent for me.

And Cornelius sayd: This daye now fyll. dayes I fasted & at the nynth houre I prayde in my house: & behold, a mā stode before me in bright clothyng, & sayde Cornelius, thy prayer is hard & thine almes dedes are had in remēbraunce in ꝑ syght of god. Sende therfore to Joppa, & cal for Simon which is also called peter. He is lodged in the house of one Symō a tanner by the see syde, the whyche assone as he is come, shal speake vnto ꝑ Then sent I for the immediatly: & thou hast wel done for to come. Now at we al here present before god, to heare al thynges ꝑ ar commaunded vnto the of God.

Then Peter opened hys mouth & sayde: Of a trueth I perceaue, that god is not partiall but in all people he that feareth hym & worketh ryghtewesnes, is accepted wyth hym,

Ye know the preaching that God sente vnto ꝑ childrē of Israel, preachig peace by Jesus Christ, whych is Lord ouer al thinges. Which preachig was publisshed thorow out al Jewry, and beganne in Galile, after the baptime which John preached how god had anoynted Jesus of Nazareth wt the holy gost, & wyth power. Which Jesꝰ went about doing good, & healinge al ꝑ were oppressed of the deuels, for god was wt him. And we are witnesses of al thynges which he dyd in the land of the Jewes & at Jerusalē: whom they slew, & honge on tree. Him god reysed vp the third day, & shewed him openly, not to al the people, but vnto vs wytnes chosē before of god, which ate & dranke wt hi after he arose frō deeth. And he cōmaūded vnto vs to preache vnto ꝑ people & testifie, that it is he that is ordened of god a iudge of quick & deede. To him geue al the Prophetes witnesse, that thorow his name, al that beleue in hym shal receaue remyssyon of synnes.

Whyle Peter yet spake these wordes, the holy gost fell on al thē which herde ꝑ preaching. And they of the circumcision whych beleued, were astonyed, as manye as came wt Peter, because that on ꝑ Gētyls also was sheed out the gyft of ꝑ holy gost. For they heardethem speake wt tōges & magnyfy God. Then answered Peter: cā any man forbyd water, ꝑ these shuld not be baptysed, whych haue receaued the holy ghoost as wel as we? And he cōmaunded them to be babtised in ꝑ name of the Lord. Then prayde they him: to tary a feaw dayes.

The Notes.

a Thy prayer & almes &c, In as moche as by workes no mā cā be saued: as ꝑ psalmist openly affirmeth. In ꝑ syght none ꝑ iustyfyed. psal. cxliii. & againe If ꝑ loke on our iniquytyes, lord who shal be able to beare thē. psal. cxxix. No christen cōscience dare be so hardy as to attrybut ꝑ saluacyō of this mā for helpe to hys prayer & fastyng. For syrst ye se he was a Gentyle, vncircumcysed. not keppynge ꝑ lawe nether once thynkynge thereon, and therefore must

must be iustyfyed by fayth that came by hearyng the glad tydinges preached in Christ. Rom. i. And therfore must ye loke vnto the wordes of Luke in the beginninge of thys chapter wher he sayeth that he feared god whych thynge he could not haue done, nether yet haue prayed nor geuen almose, except he hadde beleued: for howe shoulde he haue called on hym, on whome he beleued not? Thus are we compelled to ascribe his callinge vnto fayethe oute of whyche these fruytes of prayer and fastynge proceaded, specyally seynge that Sayncte Paule affyrmeth that whatsoeuer is not done of fayth the same is synne. Romaynes. xiiii. d. The Christen then, and suche as wyll the Scripture to be trew in all places and so expoun de one texte, that another mape agree with it, doo ryghte well knowe that hys calling and oure saluacyon is freely geuen of God for hys sonne Christes sake: and not for the deseruynge of oure workes. And because fayth can receaue thys greate and fre benefyte of God, and beleue it to be true, & workes nether can beleue it nor yet deserue it therfore is it ascrybed vnto fayethe and not to workes. Yf prayer or fastynge or the holiest worcke vnder heauen could saue, Christ hadde neuer nede to haue suffered suche greuouse paynes, but vtterly died in vayne. Nether shoulde God freelye chose vs, but oure workes shoulde chose hym. Vnder stande therfore that hys workes was he not called, but by hys fayethe, out of whyche hys workes sprange, whyche fayethe. God freelye gaue hym, and hy it freely called hym as he calleth and saueth vs all. Good workes muste we doo, as thys man dyd, and that wythall loue and earnestnes, and thereto are we bounde, and wythoute them can it not be knowen whether we be very Christen or not, no more then we can knowe a tree to be good and neuer sele hys fruyte, but we maye in no condicion ascribe iustyfycacion or saluacyon to them, for as sayethe Christe. Luke. xvii. when ye haue done all ye can do, saye ye are vnprofitable seruauntes, but to fayth: whych onely can receaue the benefyte of Christe, and beleue that he alone hath deserued forgeuenes for the synnes of the whole worlde. i. John. i. and. ii. The Apostles were here fyrste taughte and certyfyed by the holye ghoste of the conuersyon of the gentyles.

¶ Peter sheweth the cause wherfore he went to the Bethen. Barnabas & Paul preached vnto the Gentyles. Agabus prophesieth derth for to come.

The. xi. Chapter.

AND ꝑ Apostles & ꝑ brethren that were thorowout Jewry hearde saye that the Gethen had also receaued the worde of god. And whē peter was come vp to Jerusalē, they of the circūcysyon reasoned wyth him sayinge: Thou wentest in to men vncircumcised, & atest wyth them.

Then peter began & expouded ꝑ thyng in order to thē saying. I was in ꝑ cyte of Joppa prayinge, & in a traunce I sawe a visiō, a certē vessel descēde, as it had bene a large linnen cloth, let doune from heuē by the fower corners, & it cam to me. Into the which when I had fastened mine eies, I cōsydered and saw fower footed beastes of the earth, & bestes & wormes, & foules of ayer: And I herd a voice sayinge vnto me, arise peter, sley & eate. And I said: God forbyd lord, for nothing + comē or vncliene, hath at any time entred into my mouth. But ꝑ voyce answered me againe frō heuen, coūte not ꝑ those thinges comen which god hath cleansed. And thys was done thre times. And al were taken vp agayne into heuen. B

The Jewes called ꝑ cōmē whyche is vnpure & vncleane & which they were forbydden by the lawe to eat leuit. xi

And behold immediatly ther were thre mē come vnto ꝑ house wher I was sent frō Cesarea vnto me. And ꝑ spyrte sayd vnto me, ꝑ I shuld go with them, wtout doutyng. Moreouer the sixe brethre accompanyed me: & we entred into the māshouse. And he shewed vs, how he had sene an āgel i his house, which stode & said to him: send mē to Joppa, & cal for Symō, named also peter: he shall tel ꝑ wordes, wherby both he & al thine house shal be saued. And as I began to preache, ꝑ holy gost fel on them, as he dyd on vs at ꝑ beginning. Then came to my remembraūce ꝑ wordes of ꝑ lord, how he sayd: C

John baptist with water but ye shalbe baptysed wythe the holye goost. John. i. d

For as moch thē as god gaue them like giftes, as he did vnto vs, when we beleued on ꝑ lord Jesus christ: what was I, ꝑ I shulde haue withstand God. Whē thei herd thys, they held their peace and glorified god, saying: thē hath god also to ꝑ Gentyls graunted repentaunce vnto lyfe.

They which were scattrid abrode thorow ꝑ affliction ꝑ arose about Steuen, walked thorowout tyll they came vnto Phenices & Cypers & Antyoche preachige ꝑ worde to no man, but vnto the Jewes only. Some of thē were mē of Cypers & Sirene, which whē they were come into Antioche, spake vnto ꝑ Grekes, and preached ꝑ lord Jesus. And the hād D

of

of the lord was wyth them, and a greate nõbre beleued & turned vnto the Lorde.

Tidinges of these thinges came vnto ꝑ eares of the cõgregacyon, whych was in Jerusalem. And they sent forth Barnabas ꝑ he shuld go vnto Antioche, whych when he was come & had sene ꝑ grace of god, was glad, & exhorted thẽ al, that with purpose of hert, they wold cõtinuallye cleaue vnto the Lorde. For he was a good mã, and ful of the holy goost & of faith: & moch people was added vnto ꝑ Lord. Thẽ departed Barnabas to Tarsus, for to seke Saul. And when he had foũd him, he brought hi vnto Antioche. And it chaũsed ꝑ a whole yere they had ther cõuersacõ wt the congregacõ ther, and taught moche people: in so moche ꝑ ꝑ disciples of Antioche were the fyrste ꝑ were called Christen.

Actu. xi. b * In those dayes came Prophetes frõ Jerusalẽ vnto Antioche. And ther stode vp one of them named Agabus, and signified bi ꝑ spyrete, that ther shuld be greate derth throughout al the world, whyche came to passe in the Emprours Claudius dayes. Then the disciples euery mã accordinge to his abilyte, purposed to sẽde socour vnto the brethren which dwelt in Jewry, whych thyng they also did, & sent it to the elders, by the hãdes of Barnabas and Saul.

Herode persecuteth ꝑ Christe, & killeth James, & putteth peter in prysõ, whõ the lorde delyuereth by an Angel. & the shameful death of Herode.

The. xii. Chapter. ✣

A IN that time Herode ꝑ king stretched forthe his handes to vexe certaine of ꝑ cõgregacõ. And he killed Jamys ꝑ brother of John with the swerde & because he saw that it pleased ꝑ Jewes, he proceaded forther, & toke Peter also. Then were the dayes of swete breede. And whẽ he had caughte him, he put him in prysõ & deliuered him to. iiii. *quaternios of soudiers to be kept, entẽding after ester to brig him forth to thee people. Quaternyons of soldiers

Then was peter kept in prison. But prayer was made wout ceasinge of ꝑ cõgregacion, vnto god for him. And whẽ Herode wold haue brought him out vnto the people, the same nyghte slepte peter betwene two soudiers, bound with two chaynes, and ꝑ kepers before thee doze kepte the prison.

And behold ꝑ angel of the Lorde was ther present, & a light shined in the lodge. And he smote peter on the side, & stired hi vp saying: aryse vp quickelye. And hys chaines fel of frõ hys handes. And ꝑ angel said vnto him: gyrd thy selfe and binde on thy sandals. And so he dyd. And he sayde vnto him: cast thy mantle about the, & folow me. And he came out and folowed him, and wyste not, that it was truth ꝑ was done by ꝑ ãgel, but thought he had sene a visiõ. When thei were past the first and the second watch, they came vnto the yron gate, that ledeth vnto thee cytye, which opened to them by his owne accorde. And they wente out and passed thorow one strete, and by and by the Angel departed from him. Sadels or soles to her bounde vnder the feete.

And whẽ peter was come to hym selfe, he sayd: now I know of a surety, that ꝑ Lord hath sent his Angel, & hath delyuered me out of the hande of Herode, & frõ al the waytynge for of the people of the Jewes. ✣ And as he consydred ꝑ thinge, he came to the house of Mary ꝑ mother of one ✣ John, which was called marke also, wher many were gathered to gether in prayer. As Peter knocked at thee entry dore, a dãsel came forth to herken, named Rhoda. And whẽ she knew Peters voice, she opened not thee entre for gladnes, but rãn in & told how peter stode before the enter. And they said vnto her: ꝑ art mad. And she bare thẽ downe that it was euen so. Thẽ said they it is his angel. But peter continued knocking: and when they had opened the dore, & sawhi, they were astonied. And he beckened vnto thẽ with the hand, to hold their peace, & tolde them by what meanes the Lorde had brought him out of the prysõ. ✣ And he said: go shew these thinges vnto James & to thee brethren. And he departed & went in to another place. C

Acts John is the same Marke that wrote the Gospell of marke.

Assone as it was day ther was no lytel a do amõg the soudiers, what was become of peter. Whẽ Herode had called for me of peter. Whẽ he had not hi not, he examined ꝑ kepers, & cõmaũded them to depart. And he descended from Jewry to Cesarea, & ther abode. Herode was displeased wyth them of D

of Tire and Sidon. And they came al at once, & made intercessiõ vnto Blastus ꝑ kinges chamberlen, and desired peace, because their coũtrey was nouryshed by the kinges land. And vpon a day apointed, Herode arayed him in royal aparell, & set him in his seate, & made an oracion vnto thẽ. And ꝑ people gaue a shoute, sayinge: it is ꝑ voice of a god & not of a mã. And immediatly the angel of the lord *smote him, because he gaue not god the honoure, & he was eaten of wormes & gaue vp the goost. And the word of god grew and multiplied. And Barnabas & paul returned to Jerusalẽ, when they had fulfilled their office, & toke with thẽ John, whych was also called Marcus. Herode is eaten of wormes

Paul & Barnabas ar called to preach among the Gyrthen. Of Sergius Paulus & Elymas ꝑ sorcerer. Paul preacheth at Antioche.

The. xiii. Chapter.

A THere were at Antioche, in ꝑ cõgregacõ certaine * prophetes & teachers: as Barnabas & Simõ called Niger, & Lucyus of Cirene & Manahen Herode the Tetrarkes norsfelow, and Saul. As they ministred to the lord and fasted, the holy goost sayd: separate me Barnabas and Saul, for ꝑ worke wher vnto I haue called thẽ. Then fasted they & prayed, ãd put their hãdes on thẽ, and lett them go. And they after they were sẽt of the holy goost, came vnto b Selecutia, and from thence thei sailed to Cipzus. And whẽ thei were come to Solamine, they shewed the word of god in the synagoges of the Jewes. And they had John to their minyster. But they ought to be before with ꝑ Chapter b

When they had gone thorowout ꝑ yle vnto the citie of Paphos, they founde a certaine sorcerer, a false prophet whyche B was a Jew, named b * bariseu, which was wt ꝑ ruler of thee countre one Sergius paulus a prudent man. The same ruler called vnto hi Barnabas and Saul, & desired to heare the word of god. But elimas the sorcerer (for so was hys name by interpretacõ) wt stode thẽ, & sought to turne awaye thee ruler from the fayth. Thẽ Saul * which also is called paull being ful of ꝑ holy goost set his eies on hi, and said: O ful of al suttelty and dyssemblynes, ꝑ child of ꝑ deuyl, and ꝑ enemye of all rightcousnes, ꝑ ceasest not to peruert the strayght wayes of the Lord. And now behold the hande of the Lorde is vpõ the, & thou shalt be blynd & not se the sunne for a season. And immediatly ther fel on hym a myste & a darknes, and he wẽt about seking thẽ that shuld leade hym by the hand. Then the rular whẽ he saw what had happened, beleued & wondred at the doctryne of the Lord.

Whẽ they that were with Paul, were departed by ship frõ Paphus, thei came to Perga a citie of Pamphilia: and ther John departed frõ thẽ, and returned to Jerusalem. But they wandred thorowe the countreys frõ Perga too Antioche a cytie of the coũtrey of Pisidia, & wẽt into the synagoge on the Sabothe daye & sate downe. And after the law & the Prophetes were redde, the rulers of the synagoge sent vnto thẽ saying. Ye men and brethren, yf ye haue any sermõ to exhort the people, saye on. C

Thẽ Paul stode vp & beckened wyth the hãd, & sayd: Men of Israel, & ye that feare God, geue audience. The God of thys people chose our fathers, & exalted the people whẽ they dwelte as straũgers in the land of Egipt, & wyth a myghtye arme brought the out of it, & about the tyme of. xl. yeres suffred he their maners in the wyldernes. And he destroyed. vii. nacions in the land of Canaan, & deuyded their land to thẽ by Lot. And afterward he gaue vnto thẽ iudges about ꝑ space of. d * iiii. c. & l. yeres vnto the tyme of Samuel the Prophet. And after that they desyred a kynge, & God gaue vnto thẽ Saul ꝑ sõne of Cis, a mã of ꝑ trybe of Beniamin, by the space of. xl. yeares. D And after he had put hi downe, he set vp Dauid to be their king, of whõ he reported saying: I haue found Dauid ꝑ sõne of Jesse, a man after myne owne hert, he shal fulfyll all my wyll.

Of this mãs sede hath god (according to hys promes) brought forth to the people of Israel, a sauiour, one Jesus, when John had fyrst preached before hys cõming the baptyme of repentaũce to Israel. And whẽ John had fulfilled his course, he sayd: whõ ye thinke that I am, the same am I not. But behold ther cometh

one after me, whose shoes of his fete I am not worthy to lowse.

✣ Ye men & brethre, children of the generation of Abraha, & whosoeuer amog you feareth god, to you is this worde of saluatio sent. The inhabiters of Jerusale & their rulers, because they knew him not, nor yet ye voices of ye Prophetes which are redde euery Saboth day, they haue fulfilled the in codemning him. ✣ And

Matt.xxvij.c Luce.xxiij.c

whe they found no cause of death in him yet desyred they Pylate to kill him. And whe they had fulfilled al ye were written of him, they toke him downe fro the tree & put him in a sepulcre. But God rayled him agayne fro death, & he was sene many dayes of the which came with him fro Galile to Jerusale. Which are his witnesses vnto the people.

And we declare vnto you, how that the promises made vnto ye fathers, God hath fulfilled vnto vs their children, in y he reysed vp Jesus agayne, euen as it is writte in the fyrst psalme: Thou art my sonne, this same day begat I the. As concerning y he rayled him vp fro death, now no more to returne to corruptio, he sayde on this wyse: The holye promises made to Dauid, I wyll geue the faythfully to you. Wherefore he sayth also in another

Psal.xv.b Esaie.liij.d

place, ✣ Thou shalt not suffer thyne holy to se corruptio. Howbeit Dauid after he had in his tyme fulfilled the wyll of god he slept, & was layde with his fathers, & sawe corruptio. But he whō god reysed agayne, sawe no corruption.

Be it knowe vnto you therfore ye men and brethre, y thorow this man is preached vnto you the forgeuenes of sinnes, & that by him, al that beleue, are iustified fro al thinges fro which ye could not be iustified by the lawe of Moses. Beware therfore lest y fal on you, which is spoke of in the prophetes: Behold ye despisers and wonder, & perishe ye: for I do a worke in your dayes, which ye shal not beleue, yf a mā wold declare it you.

Whe they were come out of ye Synagoge of the Jewes, the gentils besought that they wold preache the word to them betwene ye Saboth dayes. Whe the congregatio was broke vp, many of the Jewes & deuoute cōuertes folowed Paul and Barnabas, which spake to the & exhorted the to cōtinue in the grace of god. ✣ And ye next saboth day came almost ye whole cytie together, to heare ye worde of God. Whe the Jewes saw ye people, they were ful of indignatio & spake agaynst those thinges which were spoke of Paul speaking againste it, & rayling on it. The Paul & Barnabas waxed bolde, & sayd: it was mete that the word of god shulde fyrst haue ben preached to you. But seinge ye put it from you, & thinke your selues vnworthy of euerlasting lyfe: lo, we turne to the Gentils: For so hath ye Lord cōmaūded vs. ✣ I haue made the a lyght to the Gentyls, that thou be saluatio vnto the ende of the worlde.

Esay.xlix.d

The gentils heard & were glad & glorified the worde of the Lorde, & beleued euē as many as were ordened vnto eternall lyfe. And the word of the Lord was published thorow out al the region. But the Jewes moued the worshipfull & honorable women & the cheife men of the cytie, & rayled persecution agaynst Paul & Barnabas & expelled them oute of their costes. ✱ And they shouke of the dust of their fete agaynst them, & came vnto Iconium. And the disciples were fylled with ioye and wyth the holy ghost. ✣

Matt.x.b Marc.vi.b Luce.ix.d

The Notes

a✱ Prophetes, loke after in the .xv. c

b✱ Barteu, ye is by interpretacio Jesus sonne euē this name had this sorcerer gotten to blinde ye world. As now our sorcerars & cōiurers whē they go to worke, theral to crossing & prayng with al holy wordes to deceaue the people withall making the to iudge y they rather talke w God then w the deuil. And Elimas was his name by interpretacio sayth the texte, which (as Erasmus affyrmeth in his paraphrasis) sowndeth as moche in the Syrian language, as great and false Prophete.

c✱ Saul which also is called Paul. Of ye name of paul do many dispute, but the most alowed opinio is, y of the Hebrues he was called Saul: & after y maner of speach of ye Grekys & Romains he was called Paul.

d✱ Foure. C. & fyftie yeares. These yeares must ye reake fro their cōming forth of Egipt. Exod. xvi. & not fro their firste Judge. Judic. i.

¶ Paules Barnabas preach at Iconiō, some beleue, some stere vp persecutiō. At Listra they wold do sacrifice to Barnabas & Paul, which refuse it, & exhort the people to worship the true God. Paul is stoned, after y cometh he to Derba, Listra Iconium and to Antiochie.

The.xiiij. Chapter.

And

The.xiiij. Chapter.

A

And it fortuned in Iconium that they wet both together into ye synagoge of the Jewes, & so spake, that a great multitude both of ye Jewes and also of ye Grekes beleued. But ye vnbeleuing Jewes, stered vp & vnquieted the myndes of ye gētyls agaynst the brethre. Lōge tyme a bode they there & quyt the selues boldly with ye helpe of ye Lord which gaue testimony vnto the word of his grace, & caused signes & wonders to be done by their hādes. The people of ye citie were deuided: & part helde wyth the Jewes, and part with the Apostles.

Whe ther was a saulte made both of the gētils & also of ye Jewes wt their rulers, to putt the to shame & to stone them they were ware of it, & fled vnto Lystra & Derba, cities of Licaona, & vnto the region y lyeth round about, & ther preched

B

the gospel. And ther sate a certayn mā at Lystra weake in his fete, beynge crepel fro his mothers wōbe, & neuer walcked. The same heard Paul preache. Wyche beholde hym & perceaued y he had fayth to be whole, & sayde with a loude voyce: stāde vpryght on thy fete. And he sterte vp, & walked. And whe the people sawe, what Paul had done, they lyft vp theyr voyces, saying in ye speache of Licaonia Gods ar come downe to vs in ye lykenes of me. And they called Barnabas Jupiter, & paul Mercurius, because he was ye

Gētils that also were to the worshipping of Idols fro the worshipping of God.

chefe preacher. Then Jupiters preste, whiche dwelt before their citie, brought oxē and garlādes vnto the church porche, & wold haue done sacrifice with the people.

¶ But whe ye Apostles, Barnabas & paul herde y, they rente theyr clothes, & ran in amōg the people, crying & sayinge: syrs why do ye thys? We are mortal mē lyke vnto you, & preache vnto you, y ye should turne fro these vanities vnto y lyuinge God, which made heue & erth & the see & al y in the is: the which in times past suffered al nations to walcke in their owne wayes. Neuerthcles he left not hym self without witnes, in y he shewed his benefites, in geuing vs rayne fro heaue and fruteful seasons, fylling oure hertes wt fode, & gladnes. And with these sayings scarse restrayned they the people, that they had not done sacryfyce vnto them.

Thyther came certayn Jewes fro Antiochie & Iconium, & obtayned ye peoples cōsent, & stoned Paul, & drue him out of the citie, supposing he hadde bene dead.

D

Howbeit as the disciples stode round about him he arose vp & came into ye cytie And ye next day he departed with Barnabas to Derba. After they had preached to ye cytie, & had taught many they returned agayne to Lystra, & to Iconium & Antiochie, & strengthed the disciples soules, exhorting the to cōtinue in the fayth, affirming y we must thorow moch tribulatiō, entre into the kingdō of God. And they ordened the elders by electiō in euery cōgregation, & prayde & fasted, & commended them to God on whō they beleued. And they went thorow out Pisidia and came to Pamphilia, & whe they had preached the word of god in Perga, they descended into Attalia, & thence departed by shyppe to Antiochie, fro whence they were delyuered vnto the grace of God, to the worcke whych they had fulfylled Whey they were come & had gathered ye congregation together, they rehersed all that God had done by them, and how he hadde opened the doze of fayth vnto the Gentyles. And there they abode lōge tyme wyth the disciples.

¶ Mariaunce about circūcision. The apostles pacifye the matter at Jerusalē. Paules Barnabas preache at Antiochie.

The.xv. Chapter.

A

Galat.v.a.

Then came certayn fro Jewrye, & taught the brethren except ye be circūcysed after y maner of Moses, ye cannot be saued. And when there was rysen dissension & disputinge not a lytle vnto paul & Barnabas, against the They determined y Paul & Barnabas, & certayn other of them should ascende to Jerusalē vnto the Apostels & elders about this question. And after they were brought on their way by ye cōgregation, they passed ouer Phenices & Samaria, declaring the cōuersion of the Gentyls, and they brought great ioye vnto al the brethre. And when they were come to Jerusalē, they were receaued of the congregatiō & of the Apostles and elders. And they declared what thinges god had done

B

by thē. Then rose vp certayn of the secte of the Phariſes, which dyd beleue, ſayig that it was nedeful to circumcise them & to cmoyne them to kepe the law of Moſes. And the Apoſtles & elders came together to reaſon of thys matter.

And when ther was moch diſputinge, Peter rose vp & ſayd vnto thē: Ye mē & bzethzē, ye knowe howe y a good whyle ago, God chose amōg vs y the gentils by my mouth ſhulde heare the wozde of the goſpel & beleue. And god which knoweth the hert, bare thē witnes, & gaue vnto thē the holy ghoſt, euen as he dyd vnto vs & he put no difference betwene theim & vs, but with fayth ** puryfied theyr hertes. Now therfoze why tempt ye god, that ye wold put a yocke on the diſciples neckes which nether our fathers noz we were able to beare. But we beleue y thozow the grace of the Lozd Jeſu Chriſt, we ſhalbe ſaued, as they do. Then all the multitude was pleaſed and gaue audience to Barnabas and Paul, which tolde what ſygnes & wonders God had ſhewed amonge the Gentyls by them.

And whē they helde theyr peace James anſwered ſayng: Men & bzethzen herke vnto me. Simeō tolde how God at y be gynning dyd viſyt y Gentils, & receaued of thē, people vnto his name. And to this agreeth y wozdes of the prophetes, as it is writtē. After this I wyl returne, & wil bylde agayne the tabernacle of Dauid which is fallē downe, & y whych is fallē in dekey of it, wyl I bylde agayne, and I wyl ſet it vp, y the reſydue of men might ſeke after the Lozd, & alſo y gētils ** vpō whō my name is named ſayth y lozd, which doth al theſe thinges: knowē vnto god ar all his wozkes frō the beginning of the wozlde. Wherfoze my ſentence is that we trouble not them which frō amōge the Gentyls, ar turned to God: but y we wryte vnto them, that they abſteyne thē ſelues frō fylthynes of ymages, frō foznicatiō, frō ** ſtrangled & frō bloud. For Moſes of old tyme hath in euery cyte that preache hym, & he is rede in y ſynagoges euery Saboth daye.

Then pleaſed it the Apoſtles & elders with the whole cōgregation, to ſend choſen men of theyr owne company to Antioche wyth Paul and Barnabas. They ſent Judas called alſo Barſabas, & Sylas whych were cheſe men among y bzethzen, and gaue them letters in theyr hādes after thys maner.

The apoſtels, elders & bzethzē ſend gretinges vnto y bzethzē which ar of y Gentils in Antioche, Syria & Cilicia. Foz as moch as we haue heard y certayn which departed frō vs, haue troubled you wt wozdes, & tōbzed youre myndes ſaying: Ye muſt be circumciſed & kepe the lawe, to whō we gaue no ſoch cōmaundement It ſemed therfoze to vs a good thinge, whē we were come together with one accozde, to ſend choſen men vnto you, with our beloued Barnabas & Paule, men y haue leoparded theyr lyues foz the name of our Lozd Jeſu Chriſt. We haue ſente therfoze Judas & Silas, which ſhall alſo tel you y ſame thinges by mouth. Foz it ſemed good to the holy ghoſt & to vs, to putno greuous thing to you, moze thē theſe neceſſary thinges: y is to ſaye, that ye abſteyne from thinges offred to ymages, frō bloud, from ſtrangled & foznication. Frō whych yf ye kepe your ſelues, ye ſhal do wel. So fare ye well.

Whē they were departed, they cam to Antioche & gathered the multitude toge ther, & deliuered the Pyſtle. When they had rede it, they reioyſed of y cōſolation And Judas & Silas being & pzophetes exhozted the bzethzē with moch preachinge, & ſtrengthed thē. And after they had taried ther a ſpace, thet were let go in peace of the bzethzen vnto the apoſtles. Not withſtāding it pleaſed Sylas to abyde ther ſtyl. Paul & Barnabas cōtinued in Antioche teaching & preaching the wozd of the Lozd wyth other many.

But after a certayn ſpace, Paul ſayd vnto Barnabas: Let vs go agayn & viſyte our bzethzen in euery citie where we haue ſhewed y wozd of y Lozd, & ſe how they do. And Barnabas gaue cōſell to take with them John, called alſo Mark But Paule thoughte it not mete to take hym vnto theyr cōpany which departed frō thē at Pāphilia, & went not wt thēto the wozke. And y diſſentiō was ſo ſharp betwene them, y they departed aſunder one from thee other: ſo that Barnabas toke

pzophets are here taken for the writers of the newe Teſtament for expoſitoures of the Scripture

toke Marcke and ſayled vnto Cypers. And paul chose Sylas & departed, delyuered of the bzethzē vnto y gracē of god And he went thozow al Syria & Cilicia, ſtabliſhing the congregations.

The Notes

a** Fayth puryfied their hertes &c theyr hertes were puryfied wt fayth, becauſe they receaued by faythe, that theyr ſynnes were not imputed vnto them, but fozgeuen foz Chriſtes bloudes ſake.

b** Upō whō my name is named &c, that is, Thoſe that ſhalbe named wt my name: as ar thoſe y ar called y people of god & y congregaciōs of the Lozde, & the congregation of Chriſt, or the Chriſten companye.

c** Strangled is that whych dyeth and hath not hys bloud ſhedde.

¶ Timothy is circūcyſed. Paul pzacheth at Philippos and ther is he put in pzeſon.

The. xvi. Chapter.

Then came he to Derba & to Lyſtra. And beholde a certayne diſciple was ther named Timotheus, a womās ſonne which was a Jewiſſe & beleued: but hys father was a Greke. Of whō repozted wel, the bzethzē of Lyſtra & of Iconiū. The ſame Paul wold y he ſhuld go forth wt hī, & toke & circumciſed hym because of the Jewes whyche were in thoſe quarters: foz they knew al y hys father was a greke As they went thozowe the cyties, they deliuered thē the decrees foz to kepe, ozdeyned of the Apoſtles and elders, whych were at Jeruſalem. And ſo were the congregations ſtabliſhed in the fayth, and encreaſed in nōber daylye.

Whē they had gone thozow out Phrigia & the region of Galacia, & were fozbidden of the holye ghoſte to preach the wozde in Aſia, they came to Myſia, and ſought to go into Bethynia. But y ſpyzet ſuffred thē not. Then they wēt ouer Myſia, & came downe to Troada. And a viſyon appered to Paul in y nyght. Ther ſtode a mā of Macedon & prayed him ſaying: come into Macedonia & help vs After he had ſene the viſyon, immediatly we prepared to goo into Macedonia, certified that the Lozd had called vs, foz to preache the goſpell vnto them. Then lowſed we forth from Troada, & wyth a ſtraight courſe came to Samothracia & the next day to Neapolim, & frō thēce to Philippos, which is the cheſe cytie in the partes of Macedonia, and a free cytie.

We were in y cytie abyding a certayn dayes. And on y Saboth dayes we wēt out of y cytie beſydes a ryuer where men were wont to pray. And we ſate downe & ſpake vnto the wemē which reſozted ther. And a certayn womā named Lidia a ſeller of purple, of the cytie of Thyatira, whych worſhipped God, gaue vs audience. Whoſe hert the lozd opened y ſhe attēded vnto y thiges, which paul ſpake Whē ſhe was baptiſed & her houſhold, ſhe beſought vs ſaying: Yf ye thincke y I beleue on y Lozd, come into my houſe and abyde ther. And ſhe cōſtrayned vs.

Leuit. xxiij. den. xxiiij. 1. Cor. xxviij

And it fortuned as we wēte to prayer a certayn damſel poſſeſſed wyth a ſpyrite that pzophelyed, met vs, which brought her maſter & maſtres moch vauntage wt pzophelying. The ſame folowed Paul and vs & cryed ſaying: theſe men are the ſeruauntes of the moſt hye God, whych ſhewe vnto vs the way of ſaluatiō. And thys dyd ſhe many dayes. But paul not content, turned about & ſayd to the ſpyrit I commaunde the in the name of Jeſu Chriſt, that thou come out of her. And he came out the ſame houre.

And when her maſter & maſtres ſawe that the hope of their gaynes was gone, they caught Paul & Silas, & dzue them into the market place vnto the rulars, & bzought thē to the officers ſaying: Theſe men trouble our cytie, whyche are Jewes & preach ordinaunces, which ar not lawful foz vs to receaue, nether to obſerue, ſeyng we are Romayns. And the people ran on thē, & y officers rent theyr clothes, & cōmaūded thē to be beaten wt rodes. And when they had beatē them ſoze they caſt them into preſon, cōmaūding y tayler to kepe them ſurely. Which tayler when he had receiued ſoch cōmaūdment thzuſt them into the vnner preſō, & made theyr fete faſt in the ſtockes.

At mīdnight Paul & Silas prayed, & lauded God. And the preſouers heardē thē. And ſodenly ther was a greate erthquake, ſo y thee foundatiō of the preſon was ſhakē, & by & by al y dozes opened, & euery mās bādes were lowſed. When the keper of the preſon waked out of his

slepe & saw the preson doꝛes opē he dꝛue out hys sweard & wold haue kylled hym selfe, supposinge the presoners had bene fledde. But Paul cried wᵗ a lowde voyce sayinge: do thy selfe no harme, foꝛ we ar al here. Then he called foꝛ a light & sprang in & came trembling, & fell downe befoꝛe Paul & Silas, & bꝛought thē out & said Syꝛs what must I do to be saued? And they sayd: beleue on the Lord Jesus and thou shalt be saued & thy housholde. And they preached vnto him the woꝛde of the Lord, & to al that were in hys house. And he toke thē the same houre of the night & washed theyr woundes, & was baptysed wyth al that belōged vnto him straycht waye. When he had bꝛoughte them into hys house, he sett meate befoꝛe them, and ioyed that he wyth all hys housholde, beleued on God.

And when it was day, ꝑ officers sent ꝑ ministers sayinge: let those men go. The kepet of the preson tolde thys saying to Paul, the officers haue sent woꝛd to lowse you. Now therfoꝛe get you hence and go in peace. Then sayd Paul vnto them they haue beatē vs opēly vncondēpned, foꝛ al ꝑ we are Romayns, & haue cast vs into preson: & now wold they send vs away pꝛeuely? May not so, but lett thē come thē selues & fet vs oute. When ꝑ ministers told these woꝛdes vnto ꝑ officers they feared when they heard ꝑ they were Romayns, & came & besought them, and bꝛought thē out, & desyꝛed thē to departe out of the citie. And thei went out of the preson and entred in the house of Lydia and when they had sene the bꝛethrē, they comfoꝛted them & departed.

¶ Paul commeth to Thessalonica, wher the Jewes set the cytie on a roꝛe. Paul ꝛeasoneth, & commeth to Athens, where he preacheth the true and vnknowen God.

The .xvii. Chapter.

NOw they made theyr iourneye thoꝛow Amphipolis, & Apolonia, they cam to Thessalonica where was a Synagoge of ꝑ Jewes. And paul as his maner was went in vnto thē, & .iii. saboth dayes declared out of ꝑ scripture vnto thē, openīg & alleging ꝑ Christe must nedes haue suffeꝛed & ꝛysen agayn frō death, & that this Jesus was Chꝛist whō (sayd he) I preache to you. And some of thē beleued & came & cōpanyed wᵗ Paul & Silas: also of thee honourable Grekes a great multitude & of the chefe wemen, not a fewe.

But the Jewes which beleued not hauing indignatiō, toke vnto thē cupl men whiche were vagabondes, & geathered a cōpany, & set al the citie on a roꝛe, & made assaut vnto ꝑ house of Jason, & sought to bꝛing thē out to the people. But when they foūd them not, they dꝛue Jason and certayne bꝛethren vnto the heades of the citie cryinge: these, ꝑ trouble the woꝛld are come hyddet also whych Jason hath receaued pꝛeuely. & And these al do cōtrary to the decrees of Cesar, affirminge another kyng, one Jesus. And they troubled the people & the officers of the citie, when they heard these thinges. And when they were sufficientlye answered of Jason & of the other, they let them go.

And ꝑ bꝛethren immediatly sent away Paule & Sylas by night vnto Berrea. Which whē they were come thither, they entred into ꝑ Synagoge of the Jewes. These were ꝑ noblest of byrth amōg thē of Thessalonia, which receaued ꝑ woꝛde wᵗ al diligence of minde, & searched ‡ the scriptures dayely whether those thinges were euē so. And many of thē beleued: also of woꝛshipful wemen which were grekes, & of men not a fewe. When ꝑ Jewes of Thessalonia had knowledge that the woꝛd of god was preached of Paule at Berrea, they cam & moued ꝑ people ther And then by & by the bꝛethren sent away Paul to go as it were to the see: but Sylas & Timotheus abode there styll. And they that gyded Paul, bꝛought him vnto Athens, & receaued a cōmaūdemēt vnto Sylas & Timotheus foꝛ to come too him atōce & came their way. Whilepaul wayted foꝛ thē at Athens, his spꝛete was moued in him, to se ꝑ citie geuen to woꝛshipping of ymages. Thē he disputedin ꝑ synagoge wᵗ the Jewes, & wᵗ ꝑ deuout persons, & in the market dayly withthem ꝑ came vnto him. Certain philosophers of the Epicures & of the Stoyckz, disputed with him. And some ther were which sayd: what wyl thys babler saye? Other sayd: he semeth to be a tydinges bringer of new

‡ Searche the scriptures, foꝛ by them may ye trie all doctrine

of new deuyls, because he preached vnto thē Jesus & the resurrection. And they toke hym, and bꝛought hym vnto Marce strete sayinge: maye we not knowe what thys new doctrine wherof thou speakest is? foꝛ thou bꝛingest straunge tydinges to our eares. We wolde knowe therfoꝛe what these thinges meane. Foꝛ al the Athenians & straungers which were there gaue thē selues to nothing els, but ether to tell oꝛ to heare new tydinges.

Paule stode in the middes of Marce strete & sayd: ye men of Athens I perceaue ꝑ in al thinges ye are to superstitious. Foꝛ as I passed by & behelde the maner how ye woꝛship your goddes, I foūdan aulter wherein was writtē: vnto the vnknowē God. Whom ye then ignoꝛantly woꝛship, him shewe I vnto you: ‡ God ꝑ made the woꝛld & al that ar in it, seinge ꝑ he is Lorde of heauen & erth, he dwelleth not in temples made wᵗh hādes, nether is woꝛshypped wᵗh mennes handes, as though he neded of any thinge, seinge he him selfe geueth lyfe & breeth to all men euery where & hath made of one bloud al natiōs of men, foꝛ to dwell on al the face of the erth, & hathe assigned befoꝛe, howe longe tyme, & also the endes of theyr inhabitatiō, ꝑ they shuld seke God, yf they might fele & fynd him thoughe he be not farre frō euery one of vs. Foꝛ in him we lyue, moue & haue your being, as certain of your owne Poetes sayde. Foꝛ we are also hys generation. Foꝛ as moche then as a* we are the generation of God, we ought not to thinke that the Godhead is lyke vnto golde, syluer oꝛ stone, grauen by craft & ymagynation of man.

And the tyme of this ignoꝛaūce god regarded not. But now he biddeth al men euery where repente, because he hath appoynted a day, in the which he wyl iudge the woꝛld accoꝛding to righteousnes, by that man whō he hath apoynted, & hathe offered fayth b* to all men, after that he had rayſed hym frō death.

When they heard of ꝑ resurrectiō frō death, some mocked, & other sayd: we wil heare the agayne of thys matter. So Paul departed frō among them. Howbeit certayne men claue vnto Paul & beleued, amōg the whych was Dionisyus a senatour, and a woman named Damaris, and other wyth them.

The Notes

a* We ar hys generatiō &c. ꝑ is, we are come of him as of our father and maker.

b* Fayth is here taken foꝛ ꝑ promyses of mercy, which thoꝛow fayth saue vs: which promises after ꝑ resurrection of christ, god commaunded to be preached vnto al naciōs and not to the Jewes onely, as befoꝛe.

¶ Paul preacheth at Corinthū, continuing there a yere & a halfe, goeth agayne into Syria, cōmeth to Ephesus, Cesarea & Antioche. Of Apollos, Aquila and Priscilla.

The .xviii. Chapter.

AFter ꝑ Paule departed frō Athens & came to Corinthū & foūde a certayne Jewe named Aquila borne in Pontus, lately come frō Italie wᵗ his wife Priscilla (because ꝑ the Emperour Claudius had cōmaūded al Jewes to depart frō Rome) & he dꝛew vnto thē. And because he was of ꝑ same craft he abode wᵗ them & wꝛought: their craft was to make tentes. And he preached in the synagoge euery Saboth daye, & exhoꝛted the Jewes & the Gentyls.

When Silas & Timotheus were come frō Macedonia, Paul was cōstrayned by the spꝛet to testyfye to ꝑ Jewes ꝑ Jesus was very Christ. And when they sayd cōtrary & blaspheмed, he shoke his rayment & sayd vnto thē: your bloud vpō your owne heades, & frō hencefoꝛth I go blameleſſe vnto the gentyles. And he departed thence, & entred into a certayne mās house named Justus a woꝛshipper of God, whose house ioyned hard to thee synagoge. Howbett one Crispus ꝑ chefe ruler of the synagoge beleued on the Loꝛde wyth all hys housholde, and many of the Corinthians gaue audiēce, & beleued and were baptysed.

Then spake the Lord to Paule in the nighte by a vysyon: be not afrayed, but speake, & holde not thy peace: foꝛ I am wyth the, & noman shal inuade the ꝑ shall hurt the. Foꝛ I haue moch people in this cytye. And he contynued there a yeare & syx monethes, and taught thē the woꝛd of God.

Whē Gallio was ruler of ꝑ coūtre of Acaia the Jewes made insurrectiō with one accoꝛd against Paul, & bꝛought him to the iudgemēt seate, saying: this felow

counteleth men to worshyp god contrary to the law. And as Paul was about to open hys mouth, Gallio sayd vnto the Jewes yf it were a matter of wronge, or an euyl dede (O ye Jewes) reason wold that I shuld be heare you: but yf it be a Questyon of wordes, or of names, or of your law, loke ye to it your selues. For I wyl be no iudge in soch matters, & he draue them frō the seate. Then toke all the Grekes Sosthenes the cheefe ruler of the Synagoge, & smote him before the iudges seate. And Gallio cared for none of those thinges.

Paul after this, taried ther yet a good whyle, & then toke his leaue of the brethren and sayled thence into Cirria, Priscilla & Aquila accompanying him. And **he shore hys head in Cenchrea, for he hadde a vowe. And he came to Ephesus & left them ther: but he hym selfe entred into the Synagoge and reasoned wyth the Jewes. When they desyred hym to tarye longer tyme with them, he consented not, but bad them fare wel sayinge. I muste nedes at thys feast that cometh, be in Jerusalem: but I wyll returne agayne vnto you, yf God wyl. And he departed frō Ephesus and came vnto Cesarea: & ascended & saluted the congregation, & departed vnto Antioche, & whē he had taried ther a whyle he departed. And went ouer al the countre of Galacia & Phrigia by order, strēgthning all the disciples.

And a certayne Jewe named Apollos, borne at Alexandria, came to Ephesus, an eloquent mā, & myghty in the scriptures. The same was instructed in the way of the Lord, & he spake feruently in the spyrite, & taught diligently the thinges of the Lord, & knew but the ** baptyme of Johan only. And the same began to speake boldely in the Synagoge. And when Aquila & Priscilla had heard him they toke him vnto thē & expounded vnto hym the way of God more perfectly.

And when he was disposed to go into Acaia, the brethren wrote exhorting the disciples to receaue him. After he was come thyther, he holpe them moche whyche had beleued throw grace. And myghtely he ouercame the Jewes, and that openly, shewynge by the scriptures that Jesus was Christ.

The Notes

** He share his heade & kepte his vowe after the law of abstinence, as ye may reade Nume. vi.a

** Baptyme of John, loke in the begynnynge of the next chapter.

¶ Of the xii. mē who Paul baptysed at Ephesus & what miracles were done by him. Demetrius mouerth sedicion in the cyte.

The.xix.Chapter.

IT fortuned whyle Apollos was at Corinthū, that paul passed thorow the vpper coastes & came too Ephesus, & found certayne disciples, & sayd vnto thē: haue ye receaued the holy ghost sence ye beleued? And they said vnto him: nay we haue not heard whether ther be any holy ghost or no. And he said vnto thē: wherewith were ye then baptysed? And they sayd: * wyth Johns baptyme. Then sayd Paul: John verely baptysed with the baptyme of repentaunce, saying vnto the people that they shuld beleue on him, whych should come after hym: that is on Christ Jesus. Whē they heard that they were baptysed in the name of the Lorde Jesu. And Paul layd his hādes vpō thē, & the holy ghoste came on thē, & they spake with tonges, & prophesied, and all the men were about.xii.

And he wēt into the synagoge, & behaued him self boldely for the space of thre monethes, disputing & geuing thē exhortacions of the kingdō of God. But when diuers were hard herted & beleued not but spake euyl of the waye, & that before the multitude: he departed from thē, and separated the disciples. And he disputed daply in the scole of one called Tyrānus And this continued by the space of two yeres: so that all they which dwelt in Asya, heard the word of the Lorde Jesu, both Jewes & Grekes. And god wrought no smal myracles by the handes of paul: so that frō hys body, were brought vnto the sycke, napkins or partelettes, and the diseases departed from them, and the euyl spyrites went out of them.

Thē certayn of the vagabond Jewes exorcistes, toke vpō thē to cal ouer them which had euyl spyrites, the name of the Lord Jesus saying: We adiure you by Jesu whō paul preacheth. And ther were vii. sōnes of one Sceua a Jewe & cheefe of the

of the prestes which dyd so. And the euyl spyrite answered & said: Jesus I know & Paul I know: but who are ye? And that mā in whō the euyl spyrite was, ran on thē, & ouercame thē, & preuayled agaynst them so that they fled out of that house naked and wounded. And this was knowen to all the Jewes and Grekes also, whyche dwelt at Ephesus and feare came on thē all, and they magnyfyed the name of the Lorde Jesus.

And many that beleued, came & confessed and shewed theyr workes. Many of thē which vsed curious craftes, brought their bokes & burned thē before al men, & they counted the pryce of them, & found it fifty thousand * syluerlinges. So mightely grewe the word of God, & preuayled. After these thinges were ended, Paule purposed in the spyrit, to passe ouer Macedonia & Achaia, & to go to Jerusalem saynge: After I haue bene ther, I must also se Rome. So sente he into Macedonia two of thē that ministred vnto him Timotheus and Erastus: but he him self remayned in Asia for a season.

The same tyme ther arose no little a do about that way. For a certayn man named Demetrius, a syluersmith, whiche made syluer schrynes for Diana, was not a little beneficiall vnto the craftes mē. Whych he called together with the workmen of lyke occupatiō & sayd: Syrs, ye knowe that by thys crafte we haue vauntage. Moreouer ye se & heare that not alone at Ephesus, but al most thorowe out al Asia, this Paul hath persuaded & turned away moch people saying that they be not godes which are made with hādes. So that not only this our craft cometh into perell to be set at naught: but also that the temple of the greate Goddas Diana shuld be despysed, & her magnificence shulde be destroyed, whyche all Asya and the worlde worshyppeth.

Whē they hearde these sayinges, they were ful of wrathe, & cryed out sayinge: Great is Diana of the Ephesians. And al the citie was on a roze, & they rushed into the comē hal with one assent, & caught Gayus & Aristarcus, men of Macedonia Paules cōpanyōs. When paul wolde haue entred in vnto the people, the disciples suffered hym not. Certayne also of

the chefe of Asia which were his frēdes, sent vnto hym, desyryng hym that he wold not preache into the common hal. Some cryed one thyng and some another, & the cōgregation was al out of quiet, and the more part knewe not wherfore they were come together.

Some of the cōpany drue forth Alexander, the Jewes thrusting hym forth. Alexander beckened with the hande, & wold haue geuē the people an answere When they knewe that he was a Jewe, ther arose a shoute almoste for the space of two houres, of all men crying: greate is Diana of the Ephesians.

Whē the towne clarke had ceased the people, he said: ye men of Ephesus, what mā is it that knoweth not how that the cyte of the Ephesiās is a worshipper of the great goddes Diana, & * of the ymage which came frō heauē. Seing then that nomā sayth here against, ye ought to be content & to do nothing rashly: for ye haue brought hether these mē which are nether robbers of Churches, nor yet despysers of your goddes. Wherfore yf Demetrius & the craftes men which are with him, haue any saying to any mā, the lawes open, & ther are rulers, let thē accuse one another Yf ye go about any other thing, it maye be determyned in a lawful cōgregation. For we are in ieopardye to be accused of this dayes busynes: for as moch as ther is no cause wherby we may geue a rekenynge of this concourse of people. And when he had thus spoken he let the congregation departe.

The Notes

** wyth Johns baptime &c. The difference betwene the baptyme of John & the apostles was only this, that John baptysed thē to beleue in christ that was for to come, & the apostles baptysed thē to beleue in christ whych was come already & had suffred for the remission of the synnes of as many as beleued in hym.

** Of the ymage which came frō heauē They that made Images amōg the grekes, thinkēt to wynne more aduauntage ther by, fayned that they were sende from Jupiter forth of heuen, and that they were not mortall or subiect to death.

¶ Paul goeth into Macedonia & into Grece. He stode be craftely vp a dead bodye. At Ephesus he calleth the elders of the cōgregation together, admonisheth the keping of Gods flocke vnto them, warneth thē of false teachers, maketh his prayer with them, and departeth to Surye.

The.xx. Chapter.

A Fter thee rage was ceased. Paul called ỹ disciples vnto hym, & toke hys leaue of thē, & departed for to go into Macedonia. And when he had gone ouer those parties & geuen thē large exhortations, he came into Grece, & ther abode. iii. monethes. And whē ỹ Jewes layd wayt for him as he was about to sayle into Sirria, he purposed to retur ne thorow Macedonia. Ther accōpanied hym into Asia, Sopater of Berrea, & of Thessalonia Aristarcus & Secundus B and Gayus of Derbe, & Timotheus: & out of Asia Tychicus and Trophimus These went before, & tarryed vs at Troas. And we sayled away frō Philippos after the Eester holy dayes, & came vnto thē to Troas in fyue dayes, where we abode seuen dayes.

And on ỹ morow after ỹ Saboth day the disciples came together for to breake bread & Paul preached vnto thē (redy to depart on the morow) & cōtinued ỹ preaching vnto midnight. And ther were many lightes in the chāber where they were gathered together, & ther sate in a windo we a certayn ponge mā named Eutichus fallē into a depe slepe. And as Paul declared, he was the more ouercome wyth the slepe, & fel downe frō the vpper loft, and was take vp dead. *Paul wēt downe & fel on him, & embraced him, & sayd: make C nothing a do for his syle is in him. Whē he was come vp agayne, he brake bread and talked, & comened a longe whyle cuē tyl the morning, & so departed. And they brought the ponge man a lyue, and were not a lyttle conforted.

And we wente afore to shyp, & lowsed vnto Asson ther to receaue Paul. For so had he appointed, & wold him self go a fote. Whē he was come vnto vs to Asson, we toke him in, & cam to Mitilenes. And we sayled thēce, & cam the next daye ouer agaynst Chios. And the next day we arryued at Samos, & tarryed at Trogilion. The next day we came to Myleton: for Paul had determined to leaue Ephesus as they sayled, because he wold not spēd ỹ tyme in Asia. For he hasted to be (yf he could possible) at Jerusalē at the day of Pentecoste. Wherfore frō Myleton he sent to Ephesus, & called thee elders of ỹ D congregatiō. And when they were come to him, he sayd vnto thē: Ye knowe from the fyrst daye that I cam into Asia, after what maner I haue bene wyth you at al ceasons, seruing the Lord with al hūblenes of mynde, & with many teares, & tēptations which happened vnto me by the layinges awayt of the Jewes, & howe I kept backe nothing that was profytable but that I haue shewed you and taught you openly and at home in youre houses, witnesinge both to the Jewes & also to the Grekes, the repentaūce toward God and fayth toward our Lorde Jesus.

And now behold I go bounde in ỹ spyrit vnto Jerusalē, & know not what shal come on me ther, but ỹ the holy goost wytnesseth in euery cytie saying: ỹ bandes & trouble abyde me. But none of those thīges moue me: nether is my lyfe dere vnto my selfe, ỹ I myght fulfyl my course with ioye, & the ministration which I haue receaued of the Lord Jesu, to testifie the Gospel of the grace of God.

And now behold, I am sure ỹ hēceforth ye al (thorow whō I haue gone preachīng the kingdō of god) shal se my face no more. & Wherfore I take you to recorde f 11. Esay. iii. Dan. this. thys same day, ỹ I am pure frō ỹ bloud of al men. For I haue kept nothing backe: but haue shewed you al ỹ counsell of God. Take hede therfore vnto your selues & to al the flock, wher of ỹ holy ghost hath made you ouerseers, to rule the congregatiō of god, which he hath purchased wt his bloud. ‡ For I am sure of this ‡ Actum. xiii. c. ii. Corinth. xi. Gene. xlix. Jude. viii. ỹ after my departing shal greuous wolues entre i amōg you, which wil not spare the flock. Moreouer of your owne selues shal mē arise speaking peruerse thīges to drawe disciples after thē. Therfore awake & remēber, ỹ by the space of. iii. yeares I ceased not to warne euerye one of you both nyght & daye wyth teares.

And now brethē I cōmēd you to god & to ỹ word of his grace, which is able to G bilde further & to geue you an inheritaūce amōg al thē which ar sanctified. I haue desyred no mās syluer, gold, or vesture. Ye know wel that these handes haue ministred vnto my necessities, & to thē ỹ were

were with me. I haue shewed you al thīges, how that so labouring ye ought to receaue the weake & to remēber the wordes of the lord Jesu, how that he sayd: It is more blessed to geue then to receaue.

Whē he had thus spoke, he kneled downe & prayed with them al. And they wept al aboundātly & fel on pauls neck, & kissed hym, sorowynge most of al for thee wordes which he spake, that they shulde se his face no more. And they accōpanyed him vnto the shyppe.

C Pauls iorney by shippe. Of philippe the Euāgelist. & Agabus the prophet, which warned paul not to go to Jerusalem. He remoyned stedfast in his purpose, and is taken in the temple.

The.xxi. Chapter.

A And it chaūced that assone as we had lauched forthe, & were departed from thē, we came with a straight course vnto Choon & the daye folowing vnto the Rhodi, & frō thence vnto Patara. And we founde a shyppe redy to sayle vnto Phenices, & wēt a borde & set forth. Then apered vnto vs Ciprus, & we left it on the left hande, & sayled vnto Syria & came vnto Tire. For there thee shyp vnladed her burthen. And whē we had founde brethren we tarryed there. vii dayes. And they told paul thorow ỹ spyrite, that he shuld not go vp to Jerusalem And when the dayes were ended, we departed & wēt our waies, and thei al brought vs on our waye, wyth their wiues & chyldren, tyll we were come out of the cytie. And we kneled downe in the shore & B prayde. And when we had take our leaue one of another, we toke shyppe, and they returned home agayne.

When we had ful ended the course frō Tyre we arryued at Ptolomaida, & saluted the brethrē, & abode wythe them one day. The next day, we that were of paul company departed & came vnto Cesarea And we entred into the house of Philip the Euangelist, which was one of the seuē deacones & abode wt him. Thee same mā had. iiii. daughters virgins, whyche C did prophesi. ‡ And as we taried there a Actum. xxi. d good many of dayes, ther came a certaine prophete frō Jurie, named Agabus. Whē he was com vnto vs, he toke pauls girdel, & bound his hādes a nd fete, & sayde. Thus sayth the holy goost: so shal the Jewes at Jerusalem bynd the man that owneth this girdel, and shal delyuer hym into the handes of the Gentyls.

When we herd this, both we & other of the same place, besought hi that he wold not go vp to Jerusalem. Thē paul āswered & sayd: what do ye weping and breaking mine hert? I am redy not to be bōde only, but also to die at Jerusalem for the name of ỹ lord Jesu. When we could D not turne hys mynde, we ceased, saying: the wyl of the lord be fulfilled. After those dates we made our selues redy, & wēt vp to Jerusalem. Ther went wt vs also certaine of the disciples of Cesarea, & brought wt them one Mnasō of Cipzus an old disciple wt whom we shuld lodg. And when we were come to Jerusalem, the brethren receaued vs gladlye. And on the morow paul went in wt vs vnto Jame. And al the elders cam together. And when he had saluted them, he told by order al thīnges, ỹ god had wrought amōg ge the gentyls by his ministracion. And whē they herd it, they glorifyed ỹ Lord, & sayd vnto him: Thou sest brother, how many thousād Jewes ther ar whyche beleue, and thei ar al *zelous ouer the law. *zelouste for gloriose, as a mā is ouer hys wyfe And they are informed of the, that ỹ teachest all thee Jewes whyche are among the gentylles, to forsake Moses, & sayst that they oughte not to circumcise their chyldren nether to lyue after the custumz. what is it therfore? The multitude must nedes come to geather. For they shall heare that thou arte come. Do therefore this that we say to the.

E * We haue. iiii. men, which haue a vow on them. Them take & purifie thy selfe Numerobi. wt them, and do cost on them, ỹ thei may shaue their heddes and al shal knowe ỹ those thinges whyche they haue herd cōcernynge the, are nothyng: but that thou thy selfe also walkest & kepest the lawe. For as touchynge thee gentyls which beleue we haue wrytten & concluded. that they obserue no soche thynges: but that they kepe thē selues from thīges offered to idoles, frō bloud, frō strāgled, & from fornicatiō. Then the next day paul toke the men, and purified hi self wythe them and entred into the temple: declarynge ỹ

he

he obserued the dates of the purificatiō, vntil ꝑ an offering shuld be offered for euery one of them.

And as the seuē dates shuld haue bene ended, ꝑ Jewes which were of Asia whē they sawe him in the temple, they moued al the people, & layd hādes on hym crying: men of Jsrael, helpe. This is the mā ꝑ teacheth al men euery wher against the people and the law, & this place. Mo reouer also he hath brought grekes into the tēple, & hath polluted this holy place. For they saw one Trophimus an Ephesian wt him in the cytie. Hym they supposed paul had brought into the tēple. And al the citie was moued, & ꝑ people swarmed together. And thei toke paul & drue hym out of the temple, and forthe wyth the dores were shut to.

As they wēt about to kil him, tidinges came vnto the hie captayne of the soudiers, that al Jerusalē was moued. Wyth ch immediatly toke soudiers & vndercaptaines, & ran do wne vnto thē. When they saw the vpper captaine & the soudyers they left smiting of paul. Thē ꝑ captaine came neare & toke him, & cōmaunded him to be bound with .ii. chaines, & demaūded what he was, & what he had done. And one cried this, another ꝑ amōge ꝑ people. And when he could not knowe ꝑ certaintie for the rage, he cōmaunded hi to be caried into ꝑ castle. And when he came vnto a Greece, it fortuned that he was borne of the soudiers for the violēce of ꝑ people. For the multytude of the people folowed after cryinge: away wyth him.

And as paul shuld haue bene caried into the castle, he sayd vnto the hye captayne: may I speake vnto the? Which sayde: Cāst thou speake Greke? Arte not ꝑ that Egyptian which before these dates made an vproure, and ledde out into the wyldernes .iiii. thousand men that were moūtheters? But paul sayd: I am a mā which am a Jewe of Tharsus a citie in Cicil a Citesin of no vyle citie, I beseech the suffre me to speake vnto the people. When he had geuen him licence, Paule stode on the steppes, & beckened wt thee hand vnto the people, & there was made a great silence. And he spake vnto them in the hebrue tonge sayinge.

¶ Paul answereth the Jewes, is scourged, and layd in prison agayne.

The .xxii. Chapter.

Men, brethren & fathers, heare mine āswere which I make vnto you. Whē they herd that he spake in the Ebrue tong to them, they kept the more silence. And he said: I am verely a mā which am a Jew borne in Tharsus, a cytie in Cicil: neuertheles yet brought vp in this citie, at the fete of Gamaliel, & informed diligently in the lawe of the fathers, & was feruent minded to godwarde, as ye al are this same day, and * I persecuted thys waye vnto the deethe byndīg & delyuerīg into prison both men & wemē, as the cheefe preest doth beare me witnes, & al the elders of whom also I receued letters vnto the brethren, & went to Damasco to bringe them which were there bounde vnto Jerusalem for to be punished.

And it fortuned, as I made my iorney & was come nie vnto Damasco about none that sodenly ther shone frō heauen a great lyght rounde about me, & I fel vnto the erth, & herd a voyce sayinge vnto me. * Saul Saull, why persecutest ꝑ me? And I answered: what art ꝑ Lord? And he said to me: I am Jesus of Nazareth whom ꝑ persecutest. And they that were wt me, saw verely a light and were afraid: but they herd not the voyce of hi that spake wt me. And I said: what shal I do lord? And the Lord sayd vnto me: Arise & go into Damasco & ther it shalbe told the of al thynges which ar apointed for the to do. And when I saw not hige for the brightnes of the lyght, I was ledde by the hand of them that were wt me, and came into Damasco.

And one Ananias a perfect man, & as pertaynyng to the lawe hauing good report of al the Jewes which there dwelt, came vnto me, & stode and said vnto me: Brother Saul, loke vp. And that same houre I receued my sight & saw hi. And he said, the god of our fathers hath ordeined ꝑ before, that ꝑ shuldest know his wil, & shuldest se that which is rightful, & shuldest heare the voyce of hys mouth for ꝑ shalt be hys witnes vnto all men of

of those thynges, which thou hast sene & heard. And now: why tariest thou? Aryse and be baptised, and washe awaye thy synnes, in callynge on thee name of thee Lord. And it fortuned, when I was come agayne to Jerusalem & prayde in the tēple, that I was in a traunce, & saw him saying vnto me. Make haste, & gett thee quyckly out of Jerusalem: for they wyl not receaue thy witnes that thou beares of me. And I said: Lord they know that I presoned, & bet in euery synagoge thē that beleued on the. And whē the bloude of thy witnes Steuē was sheed, I also stode by, & cōsēted vnto his deeth & kept the raymēt of them ꝑ slew hym. And he sayd vnto me: depart, for I wil sende the afarre hence vnto the Gentyls.

They gaue hi audyēce vnto this worde, & then lyft vp their voyces & sayd: away wyth soch a felow from the erthe: it is pytie that he shuld lyue. And as they cried & cast of their clothes, & threw duste into the ayer, the captaine bad him to be brought into the castle, & cōmaūded him to be scourged, & to be examined, that he might know wherfore they cried on him And as they bound him wt thōges, paul said vnto ꝑ Centurion that stode by: Is it lauful for you to scourge a mā that is a Romayn & vncōdemned? When the Centurion herd that, he went and told ꝑ vpper Captayn saying. What intendest ꝑ to do? This mā is a Romayne.

Then the vpper captayne came, & said to him: tell me, arte thou a Romayne: he sayd: Ye. And the captayne āswered: with a great some obtayned I this fredō. And paul said: I was freborne. Thē straight way departed from hym, they which shuld haue examined hym. And ꝑ hye captayne also was afrayde, after he knewe that he was a Romayne: because he had bounde hym.

On the morowe because he wolde haue knowen thee certaintye wherefore he was accused of the Jewes, he lowsed hi from hys bondes, and commaunded the hye Prestes & al the councell to come together, & brought paul and sett hym before them.

¶ Paul cometh before the councel. Debate ariseth amōg the people, the Captayne deliuereth him, God comforteth hym.

The .xxiii. Chapter.

Paul behold the cōcel & say de: men and brethren, I haue liued in al good cōscience before God * vntyll thys day. The hye preest Ananyas cōmaūded thē that stode by, to smyte him on the mouth. Then said paul to hi: God smite the thou painted wal. Sittest thou and iudgest me after the lawe: and cōmaundest me to be smitten contrary to the lawe? And they that stode by sayd: reuylest thou Goddes hye preest? Thē said paul: I wist not brethren ꝑ he was the hye preest. For it is wrytten: ꝑ shalte not curse the ruler of thy people.

Whē paul perceued that the one parte were Saduces, & the other pharises: he cried out in the councel. Men & brethre, * I am a phariſay, the sonne of a phariſay. Of the hope & resurrection frō deeth I am Iudged. And when he had so said, ther arose a debate betwene the Pharisayes & the Saduces, and the multitude was deuided. For the Saduces say that ther is no resurrectiō, nether angell, nor spirite. But ꝑ pharisaies graūt both. And ther arose a great crye, and the scribes which were of ꝑ Pharisayes part, arose and stroue sayinge: we fynde none euyl in this man. Though a spirite or an angell hath appered to hym, lette vs not stryue agaynst God.

And whē ther arose greate debate, the captaine fearig lest paul shuld haue ben pluckt a sondre of them, cōmaunded the soudiers to go doune, & to take hi frō amōg them & to bring him into ꝑ castell. The nyght folowyng, god stode by him & sayd: be of good cheare paul: for as ꝑ hast testified of me i Jerusalē, so must ꝑ beare wytnes at Rome. Whē day was come, certaine of the Jewes gathered them selues to gether, and made a vow, sayinge, that they wold nether eat nor drynck tyl they had kylled paul. They were about .xl. which had made this cōspiratiō And they came to ꝑ cheefe preste & elders, and sayd: we haue bound our selues wt a bowe, that we wyll eate nothynge vntyl we haue slayne paul. Now therefore geue ye knowledg to the vpper captaine & to the councel, that he bryng him forth vnto

vnto vs to morow, as though we wolde know some thyng more perfectly of him But we (or euer he come neare) are redy in the meane season to kyl hym.

When Pauls systers sonne heard of their layng a wayte, he went and entred into the castle, and tolde paul. And paul called one of the vnder captaynes vnto him, and said: bryng thys younge man vnto the hye captayne: for he hath a certayne thyng to shew him. And he toke hi & sayd: Paul the presoner called me vnto him, & prayed me to bryng this yonge man vnto the, whych had a certaine matter to shewe the.

The hye captayne toke him by the hād & went a part wyth him out of ȳ waye: & asked him: what hast thou to saye vnto me? And he said: the Jewes are determined to desire the that thou woldest bring forth paul to morow into the councel, as though they wold enquyre somwhat of him more perfectly. But folow not their myndes: for there lye in wayte for hym of them, mo then .xl. men, whyche haue bound them selues vnder a vowe, that they wyll neither eate nor drynke tyll they haue killed hym. And nowe are they redy, and loke for thy promes.

The vpper captayne let the yonge mā depart & charged hym: se thou tell it out to no man that thou haste shewed these thynges to me. And he called vnto hym two vnder captaines saying: make redy two hūdred soudiers to go to Cesarea & horsmen thre score & ten, & speare mē. ii. hundred, at the thirde houre of the night And deliuer them beastes that they may put Paul on, and bryng hym safe vnto Felix the hye debyte, and wrote a letter in this maner.

Claudius Lisias vnto the most mighty ruler Felix, sendeth greetynges. Thys mā was take of the Jewes, & shuld haue bene kylled of thē. Then came I wt̄ soudiers, & rescued him, & perceaued that he was a Romaine. And whē I wold haue knowē the cause, wherfore they accused hi, I brought hym forth into their coūcel. There perceaued I that he was accused of questyons of their lawe but was not gilty of any thyng worthy of death or of bondes. Afterward whē it was shewed me how that ȳ Jewes laid wait for the mā, I sent him straight way to the, & gaue comaundement to his accusers, yt they had oughte against him, to tel it vnto ȳ: fare wel. Thē ȳ soudiers as it was comaunded them, toke paul, & brought him by night to Antipatras. On ȳ morow they lefte the horsmen to go wt̄ him, & returned vnto ȳ castle. Which whē they came to Cesarea, they deliuered ȳ epistle to the debite, & presented Paul before hi. Whē the debite had redde the letter, he asked of what cōtre he was. And when he vnderstode ȳ he was of Cicil, I will heare the (saide he) when thyne accusars ar come also: & cōmaunded hi to be kept in Herodes pallys.

¶ Paul is accused before Felix, he answereth for hym selfe.

The .xxiiii. Chapter.

After fyue dayes, Ananyas ȳ hye prest descended, wyth elders & wt̄ a certaine Oratour named Tartullus, and enformed ȳ ruler of Paul. Whē paul was called forth, Tartullus begā to accuse him saying: Seing ȳ we liue in great quietnes by ȳ meanes of ȳ, & that many good thinges are done vnto this nacīō thorow thy prouidēce: that alow we euer & in al places most might Felix wt̄ al thanckes. Notwythstādyng, that I be not tedcous vnto the, I pray the, that ȳ woldest heare vs of thy curtesy a fewe wordes.

We haue foūd this mā a *pestilent fe- *Psal. 58. b and. 119. b.
low, & a mouer of debate vnto al the Jewes thorow out the world, & a maintainer of the sect of the Nazarites, & hathe also enforced to pollute the tēple. Whō we toke & wold haue iudged accordyng to our law: but the hye captayne Lisias came bpō vs, & with great violēce toke hym away oute of our handes cōmaundyng hys accusers to come to the. Of whom ȳ mayst (yf thou wylte enquyre) knowe ȳ certaine of al these thiges whereof we accuse him. The Jewes likewyse affyrmed, saying that it was euen so.

Thē paul (after that the ruler him selfe had beckened vnto hi that he shuld speake) āswered: I shal with a more quyete minde āswere for my selfe, for as moche as I vnderstād ȳ thou hast bene of many yeres a iudge vnto this people, because that thou maist knowe that ther ar yet but .xii. dayes sence I went vp to Jerusalem for to pray, & they nether foūd me in the temple dysputyng wyth any mā, ether raysyng vp the people nether in ȳ Synagoges, nor in the cytye: Nether cā they reproue thee thynges whereof they accuse me.

But this I cōfesse vnto the, that after the way (which they cal heresye) so worship I the god of my fathers, beleuing al thinges which ar writen in the lawe & ȳ prophetes, & haue hope towardes god, that the same resurrectiō of ȳ dead (which they them selues loke for also) shalbe, both of iust & vniust. And therfore studi I to haue a cleare conscyence towarde god, and toward mā also.

But after many yeres I came & brought almes to my people & offerynges in the which they foūd me purified in ȳ tēple, nether with multitude, nor yet wt̄ vnquietnes, howbeit ther were certaine Jewes out of Asia, whych ought to be here presēt before the, & accuse me, yf they had ought against me, or els lett these same here say, yf they haue founde anye cuyll doyng in me, whyl I stāde here in ȳ coūcell: except it be for thys one voyce, that I cryed standinge amonge them, of thee resurrectiō from deeth am I iudged of you thys daye.

Whē Felix herd these thinges, he defer de them, for he knew very well of ȳ way, & sayde: when Lysias the captayne is come, I wyll knowe the vtmoste of youre matters. And he commaūded an vnder captaine to kepe Paul and that he shuld haue rest, & that he shuld forbid none of his acquayntaunce to mynister vnto hi, or to come vnto him.

And after a certaine dates, came Felix & his wife Drusilla which was a Jewe, & called forth paul, and heard him of the fayth which is toward chryst. And as he preached of righteousnes, temperaūce, & iudgmēt to come, Felix trembled & āswered: thou hast done ynough at thys time, depart, when I haue cōuenient tyme, I will send for the. He hoped also ȳ money shuld haue bene geue him of paul, that he might louse him: wherfore he called hi the oftener and comened with him. But after two yere. Festus Porcius came into Felix roume. And Felix wilig to shewe the Jewes a pleasure, lefte Paul in prison bounde.

¶ The Jewes accuse paul before Festus, he appeale the vnto the Emperour, and is sente vnto Rome.

The .xxv. Chapter.

When Festus was come into ȳ prouince, after .iii. dayes, he ascended frō Cesarea vnto Jerusalē. Then enformed him the hye prestes and the chefe of the Jewes of paul. And thei besought hym and desyred fauoure against hym, that he wolde sende for hym to Jerusalē: & layde awayt for hym in ȳ way, to kyll hym. Festus answered that paul shuld be kept at Cesarea: but that he hym self wold shortly depart thither. Let them therfore (sayde he) which amōge you ar able to do it, come downe with vs and accuse him, yf ther be anye faute in the man.

When he had taryed ther more thē ten dayes, he departed vnto Cesarea, & thee next day sate downe in the iudgmēt seate, & cōmaunded Paule to be brought. When he was come, the Jewes whyche were come frō Jerusalem, came aboute hym & layd many and greuous cōplaintes against paul, whych they coulde not proue as longe as he answered for hym self, that he had nether agaynste the law of the Jewes, nether agaynste thee temple, nor yet against Cesar offended any thynge at al.

Festus willing to do the Jewes a pleasure āswered paul & saide: wylt thou go to Jerusalem and there be iudged of these thinges before me? Then sayd paul: I stand at Cesars iudgment seat, wher I ought to be iudged. To the Jewes haue I no harme done, as thou beryest wel knowest. If I haue hurte thē: or cōmitted any thyng worthy of deeth I refuse not to dye. If none of those thinges ar, wher of they accuse me, no mā ought to deliuer me to thē. I appeale vnto Cesar Then spake festus with delyberation: & answered. Thou hast apealed vnto Cesar: vnto Cesar shalt thou go.

After

After a certayne dayes, kynge Agrippa & Bernice came vnto Cesarea to salute Festus. And whē they had bene ther a good seasō, Festus rehersed paulscause vnto ꝯ kīng saying: ther is a certaine mā left in prison of Felix, about whom whē I came to Jerusalem ꝯ hye prestes & elders of the Jewes enformed me, & desired to haue iudgmēt against him. To whō I ānswered: It is not the maner of ꝯ Romains to delyuer eny mā, ꝯ he shulde perish, before that he which is accused haue the accusers before hym, & haue lycence to answere for him selfe cōcernynge ꝯ cryme layd against him: when they were come hider wout delaye on the morowe I sate to geue iudgmēt, & cōmaunded the man to be brought forth. Against whō whē ꝯ accusers stode vp, they brought none accusatiō of soch thinges as I supposed: but had certaine questions against hym of their owne superstition, & of one Jesus whych was deed whom Paul affirmed to be aliue. And because I douted of soche maner questiōs, I asked hym whether he wolde go to Jerusalem, & ther be iudged of these matters. Then when Paull had appealed to be kept vnto the knowledg of Cesar, I cōmaūded him to be kept, til I might send hym to Cesar. Agrippa sayde vnto Festus: I wold also heare the mā my selfe. To morow (said he) thou shalt heare hi. And on the morow when Agrippa was come and Bernice wythe greate pompe, & were entred into the coūtel house wyth the captaynes & chefe men of the citie, at Festus cōmaundement paul was brought forth. And Festus said: king Agrippa, & al men whiche are here presente wt vs: ye se this man about whom al ꝯ multytude of thee Jewes haue bene wt me, both at Jerusalem, and also here, crying that he ought not to lyue any leger. Yet founde I nothyng worthy of deeth that he had committed. Neuertheless seinge that he hath appealed to Cesar, I haue determined to send him. Of whō I haue no certaine thynge to wryte vnto my Lord. Wherfore I haue brought hi vnto you, & specially vnto the, king Agrippa, ꝯ after exampnacyon had, I myghte haue sumwhat to wryte. For me thinketh it vnreasonable, for to send a presoner, & not to shewe the causes whych are layde agaynst hym.

¶ King Agrippa heareth Paul, which telleth his his callynge from the begynnynge.

The. xxvi. Chapter.

Agrippa sayd vnto paul: ꝯ art permitted to speake for thy selfe. Then Paul stretched forth ꝯ hād, & ānswered for hym selfe. I thynke my selfe happy kynge Agrippa, because I shal answere this day before the, of al ꝯ thynges wherof I am accused of the Jewes namely because ꝯ art experte in all customes & questions, whych at amōge the Jewes. Wherfore I beseche thee to heare me patyently.

My lyuyng of a chyld, whych was at the fyrst amōg myne owne nacyō at Jerusalē know al the Jewes which knewe me from the begynnynge, yf they wolde testify it. For after the most straitest sect of our lay, lyued I a pharyse. And now I stād & am iudged for the hope of the promes made of god vnto our fathers: vnto whych promes our xii. tribes instātly seruing god daye and nyghte hope to come. For whych hopes sake, kynge Agrippa, am I accused of ꝯ Jewes. Why shuld it be thoughte a thynge incredible vnto you, that God shuld rayse agayne ꝯ ded. I also verely thought in my self, that I ought to do many contrary thynges, clene agaynst the name of Jesus of Nazareth: which thyng I also did in Jerusalē. Wher many of the saites I shut vp in prison, & had receaued auctorytye of the hye prestes. And when they were put to deeth, I gaue the sentence. And I punished them oft in euery synagoge, & compelled them to blaspheme: & was yet more mad vpō thē, & persecuted thē, euē vnto straunge cytyes. About which thinges as I wēt to Damasco wt auctorytye & lycence of the hye prestes, euē at myddaye (o kyng) I saw in the way a lyght from heuen, aboue the brightnes of the sūne, shyne, roūd about me & thē which iorneyed wyth me.

When we were al fallen to the erthe, I heard a voyce speakyng vnto me, & saying in the Hebrew tong: * Saul, Saul, why

* Acts. 9. 4. and. 22. 7.

why persecutest thou me? It is hard for the to kyck agaynst the prycke. And I said: Who art thou lorde? And he sayde I am Jesus whō thou persecutest, but ryse & stād vp on thy fete. For I haue apered vnto the for this purpose, to make ꝯ a minister & a witnes both of those thīges which ꝯ hast sene, & of those thinges in the which I wil apere vnto the, delyuering the frō the people, & frō ꝯ gētyls, vnto which now I send the, to opē their eyes, ꝯ they might turne frō darknes to lyghte, & from the power of Satā vnto god, that they may receaue forgeuenesse of sinnes & inheritaūce among thē whiche are sāctyfyed by fayth in me.

Wherfore kīng Agrippa, I was not disobedient vnto thheuenly vision: but shewed first vnto them of Damasco, & at Jerusalem, & thorow out al the costes of Jewry, & to the gentils, ꝯ they shulde repent, & tourne to god, & do ꝯ right workes of repentaūce. For this cause the Jewes caught me in the tēple & wēt aboute to kil me. Neuertheles I obtained helpe of god & cōtinew vnto thys day witnessing both to smal & to greate saying none other thinges, then those whyche thee prophetes & Moses did say shuld come, that chryst shulde suffre, & that he shulde be the first that shuld ryse from deeth, & shuld shew lyght vnto the people, & to the gentils. And he thus ānswered for hi self: Festus sayd wt a lowd voice. Paul, thou arte besydes thy selfe. Moch learnyng hath made the mad. And paul sayde: I am not mad, most dere Festus: but speake the wordes of trueth and soberues. The king knoweth of these thiges, before whome I speake frely: nether thinke I that any of these thynges ar hiden frō him. For this thing was not done in a corner. Kyng Agrippa beleuest ꝯ thee Prophetes: I wote wel thou beleuest. Agrippa sayde vnto Paul: Sumwhat thou bringest me in mynd for to become a chrystē. And Paul sayde: I wold to god that not only ꝯ: but also al that heare me to daye, were, not sumwhat onelye but altogether soch as I am, except these bonds. And when he had thus spokē, the kyng rose vp, & the debyte, & Bernice, and they that sate wyth thē. And whē they were gone aparte, they talked betwene them selues saying: This mā doeth nothing worthy of deeth, nor of bondes. Then saide Agrippa vnto Festus: This mā might haue bene lowsed, yf he had not appealed vnto Cesar.

¶ Paul shippyng toward Rome. Julius the captayne intreateth hym curteously, at the last they suffre shypwrake.

The. xxvii. Chapter.

When it was cōcluded that we shuld sayle into Italye, they deliuered paul & certaine other prisoners vnto one named Julyus, an vnder captaine of Cesars soudiers. And we entred into a ship of Adramicii, & lowsed frō lādc: apointed to saile by the costes of Asia, one Aristarcus out of Macedonia of the contre of Thessalia: being wt vs. And ꝯ next day we came to Sidon. And Julius courteously entreted paul, & gaue him liberte to go vnto his frendes, & to refresh him self. And from thēce launched we, & sayled hard by Cipers, because the windes were contrary. Then sayled we ouer the see of Cylicia, & Pāphylia, & came to Myra a citie in Lycia.

And ther ꝯ vnder captaine foūd a ship of Alexāder, redy to sayle into Italye, & put vs therin. And when we had sayled slowly many daies, & scace were come ouer against Gnidon (because ꝯ wind wt stode vs) we sailed hard by the costes of Candy, ouer against Salmo, & wythe moch worke sailed beyōd it, & came vnto a place called goodporte. Nie wher vnto was a citie called Lasea. When moch tyme was spēt & sayling was now leoperdeous, because also ꝯ we had ouerlonge fasted, Paul put them in remembraūce, & said vnto them. Syrs, I perceue that thys viage wilbe with hurt & moch domage, not of ꝯ lading & ship only: but also of our liues. Neuertheles the vnder captaine beleued ꝯ gouerner & thee master, better thē the thinges which were spokē of paul. And because the hauen was not cōmodius to witer in, many tooke counsel to depart thēce, yf by any meanes they might attaine to phenices & ther to witer which is an hauen of Cāpy, and serueth to the southwest and northwest wynde. When the south wind blew, they supposynge

sing to obtayne their purpose lowsed vn
to Asson, and sayled past al Candy.

But anone after, ther arose agaynst
their purpose, a flaw of wynd out of the
northeeste. And whē ꝑ ship was caught
& could not resist the wind, we let her go
& drawe vñ ꝑ wether. And we came vnto
an yle named Clauda, & had moch work
to come by a bote, whiche they toke vp &
vsed help, vndergirding the ship, fearig
lest we shuld haue fallē into Sirtes, & we
let downe a vessel & so were caried. The
next day whē we were tossed vñ an exce-
ding tēpest, they lyghtened ꝑ ship, & the
third day we cast out vñ our owne hāndes
ꝑ tackling of ꝑ shippe. Whē at ꝑ last ne-
ther sūne nor starre in many dayes ap-
ered & no smal tēpest lay vpō vs, al hope
that we shuld be saued, was thē taken a-
way. Then after long abstynence, Paul
stode forth in the middes of thē & sayde:
Syrs ye shuld haue harkened to me, &
not haue lowsed from Candy, nether to
haue brought vnto vs this harme & los.
And now I exhort you to be of good cha-
re. For ther shalbe no los of ani mās life
amōg you, saue of ꝑ ship only. For ther
stode by me this night ꝑ angell of God,
whose I am, & whō I serue, sayig: feare
not Paul for ꝑ must be brought before
Cesar. And lo, God hath geuen vnto the
al ꝑ sayle with the. Wherfore syrs be of
good chere: for I beleue god, ꝑ it shalbe
euē as it was told me. Howbeit we must
be cast into a certayne ylonde.

But when ꝑ fourteth nyght was co-
me as we were caried i Adria about mid
nyght, the shypmen demed that ther ape
red some countre vnto them: & sounded,
& found it. xx. feddoms. And when they
had gone a litell further, they soūded a-
gaine, & found. xv. feddōs. Then fearig
lest they shuld haue fallē on some rocke,
they cast. iiii. ancres out of the sterne, &
wyshed for the day. As the shipmen we-
re about to fle out of the ship, & had lett
doune ꝑ bote into ꝑ see, vnder a coulour
as though they wold haue caste ancres
out of the for shyp: Paul sayd vnto the
vnder captaine & the Soudiers: except
these abyde in the shyp, ye cānot be safe.
Thē the Soudiers cut of the rope of ꝑ
bote, and let it fall awaye.

And in the meane time betwyxt that ꝑ
day, Paul besought thē al to take meate,
sayig: this is ꝑ fourteth day ꝑ ye hau
tarryed and cōtinued fastyng, receaui
ge nothing at al. Wherfore I pray you
to take meat: for this no dout is for your
helth: for ther shal not an here fall from
the heed of anye of you. And whē he had
thus spokē, he toke breed & gaue thākes
to god in presence of thē al, & brake it, &
began to eate. Thē were they al of good
cheare, and they also toke meat. We we-
re altogether in the shyp, two hūdred. lxx.
sixe & sixtene soules. And whē they had
eaten ynough, they lyghtened the ship, &
cast out the wheate into the see.

When it was day, they knew not ꝑ lā-
de but thei spied a certaine hauē wt abāc
ke into ꝑ which they were mynded (yf it
were possible) to thruste in the shyp. And
whē they had takē vp ꝑ ancres, they cō-
mitted thē selues vnto ꝑ se, & lowsed ꝑ rud
der bōdes & hoysed vp ꝑ maine sayle to
the wind & drue to lād. But thei chaūced
on a place, which had ꝑ see on both ꝑ sy-
des, & thruste in ꝑ ship. And the fooze par
te stuck fast & moued not but the hynder
brake with the violence of the wawes.

The soudiers councel was to kil the
presoners, lest anye of them, whē he had
swome out shuld fle away. But ꝑ vnder
captayne wyllyng to saue Paull kepte
thē frō their purpose, & cōmaunded ꝑ
they ꝑ could swime shuld cast thē selues
fyrste into thee see, and scape to lād. And
the other he commaunded to go, someon
bordes, and some on broke peces of the
shyp. And so it came to passe, ꝑ they cam
all safe to lande.

The Notes.

a* Lest we shuld haue fallen into Sirtes
Sirtes or perloure candy places in the see
about the costes of Aphrica of thee nature
of whirpooles.

The vyper hurteth not Paules hande, he
healeth Publius father, and preacheth Christ
at Rome.

The. xxviii. Chapter.

AND when thei were scaped,
thē they knew that thee yle
was called Milete. And the
people of ꝑ countre shewed
vs no lytel kindnes: for they
kyndled a fyre & receaued vs euery one,
because of the present rayne & because of the
cold. And when paul had gathered a
bōdel of stycks, and put them into thee
fire, ther cam a viper out of ꝑ heet & lept
on his hād. When the men of the coūtre
saw the wozme hang on his hād, they sai
de among them selues: this mā must ne-
des be a moztherer: whō (though he ha
ue escaped the see) yet vengaūce suffreth
not to liue. But he shouke of the vermē
into ꝑ fire & felt no harme. Howbeit they
watted whē he shuld haue swolne, or fal
len downe deed sodenly. But after they
had loked a great while, & saw no harme
come to hym, they chaunged theyr mynd
des, and sayd that he was a god.

In the same quarters the cheke mā of ꝑ
yle whose name was publius, had a lord
ship: the same receued vs, and lodged vs
iii. dayes courteously. And it fortuned ꝑ
the father of publius lay sick of a feuer
and of a bloudy flixe. To whom paul en
tred in & prayde, and layd his handes on
hym and healed him. When this was
done, other also which had dyseses in the
yle, came and were healed. And they did
vs great honour. And whē we departed,
they laded vs wt thynges necessarye.

After thze monethes we departed in a
ship of Alexādry, which had wintred in ꝑ
yle, whose badge was Castor & Pollux.
And when we came to Ctracusa, we tar
ed ther. iii. daies. And frō thence we fet a
cōpass & came to Regiō. And after one
day ꝑ south wīd blew, & we came ꝑ next
daye to Puteolus: wher we founde bre-
thren, & were desyred to tary withe them
seuen dayes, & so came to rome. And frō
thence, when the brethren herd of vs, thei
came against vs to Iptyphorā, & to the. iii
tauernes. When paul saw them, he thāc
ked god, & wered bold. And whēne came
to rome, the vnder captayne deliuered ꝑ
presoners to ꝑ cheke captaine of the host
but paul was suffred to dwel by hi selfe
wyth one Soudyer that kept hym.

And it fortuned after thze daies, ꝑ paul
called the cheke of the Iewes togeather.
And when they were come, he sayd vnto
them. Men and brethrē though I haue
cōmitted nothing against ꝑ people or la
wes of our fathers: yet was I deliuered
presoner frō Jerusalem into the hādes
of the Romains. Which when they had ex
amined me wold haue let me go, because
they fownd no cause of deethe in me. But
when the Iewes cried cōtrary, I was cō
strayned to appeale vnto Cesar: not be-
cause I had ought to accuse my people
of. For this cause haue I called for you,
euen to se you, & to speake wyth you: be-
cause that for the hope of Israel, I am
bound wyth thys chayne.

And they sayde vnto hym: We nether
receaued letters out of Jewry pertaining
vnto the, nether came any of ꝑ brethren
that shewed or spake eny harme of thee.
But we wil heare of ꝑ what ꝑ thicke ste.
For we haue herd of this sect, that euery
where it is spoken agaynst. And when
they had apointed him a day, there came
many vnto hi into his lodging. To whō
he expouded & testified the kingdome of
god, & preached vnto them of Jesu: both
out of the law of Moses & also out of ꝑ
prophetes, euē from morning to nyght.
And some beleued the thinges which we
re spoken, & some beleued not.

When they agreed not amōg them sel
ues they departed, after that Paull had
spoken one word. Well spake the holye
gost by Esay the prophet vnto oure fa-
thers, sayinge: Go vnto thys people & Esaye. vi. c
say: wt your eares shal ye here, & shal not Mat. xiii. b
vnderstand: and wt your eyes shal ye se Mar. iiii. b
and not perceaue. Luk. viii. b
Joha. xii. b

For the hert of this people is wexed
gros & their earz were thick of hearing, &
thir eyes haue they closed: lest they shul
de se wt their eyes. and heare wyth theyr
eares, & vnderstād with their hertes, and
shuld be cōuerted, & I shuld heale them.
Be it knowen therfore vnto you, ꝑ thys
saluacyō of god is sent to the gentyles,
and they shall heare it. And when he had
sayd that, the Jewes departed, and had
great desputions among them selues.

And paul dwelt. ii. yeres ful in his lod-
ging, & receued al that came to him, preā
chynge the kyngdome of God, and
teachynge those thinges whyche
concerned thee Lorde Jesus
wyth all confydence,
vnforboden.

Here endeth the Actes of ꝑ
Apostles.

¶ The Prologe of the Epistle of Saint Paul to the Romaynes.

FOr as moch as this Epistle is the principall and most excellent part of the newe Testamente and most pure Euangelion, that is to saye, Glad tidinges, and that we cal Gospel, and also alighteand alwaye in, vnto the whole scripture. I thinke it mete & euery Christen man not only knowe it by rote & without the boke: but also exercise hi selfe therin euermore continually as with the daylye breade of the soule. No man verely can rede it to ofte or studye it to wel: for the more it is studyed the easier it is, the more it is chewed, the pleasanter it is, & the more groundelye it is serched, the preciouser thinges are found in it, so great treasure of spiritual things lieth hid therin.

I will therfore bestowe my labour & diligence, thorowe this lytell preface or prologe, to prepare a way in ther vnto, so farforth as God shal geue me grace, that it may be the better vnderstanded of euerye man. For it hath bene hether to cuel darckened & glosed and wonderfull dreames of Sophisters that no mā could loke out the entent and meaning of it. Which neuertheless yet of yt selfe, is a bryght lyght, & sufficiēt to geue lighte vnto all the scripture.

Howe Paul desireth his wordes must be diligently vnderstāde

Fyrst we must marke diligently the maner of speakinge of the Apostel, and aboue all thinge knowe what Paule meaneth by these wordes, the Lawe, Synne, Grace, Fayth, Rightcousnes, Flesh, Spirite & lorde ryse, or els rede thou it neuer so ofte, thou shalt but lose thy labour. This worde lawe maye not be vnderstand here after the commune maner and so vse Paules terme, after the maner of men or after mans wayes, that thou woldest saye the lawe here in this place where nothig but lerninge which teacheth what ought to be done and what ought not to be done, as it goeth wyth mannes law, where the law ys fulfilled with outwarde workes only, though the hert be neuer so farre of. But God iudgeth the ground of the herte & pe thoughtes and the secret mouinges of the minde, and therfore his lawe requireth the grounde of ye herte and lowe from the botome: there of and is not content with the outwarde worke only: but rebuketh those workes most of al which spynge not of loue from the ground & lowe botome of ye herte, though they appeare outwarde neuer so honest and good. As Christ in the Gospel rebuketh ye Pharises aboue all other that were open synners, and calleth them hypocrites, that is to saye dyssembelers & paited sepulcres which pharises yet liued no man so pure as pertayneth to the outwarde dedes & workes of the lawe: ye Paull in the thirde Chapter of his Epistell vnto the Philippians confesseth of hi self, that as touchyng the lawe he was soch a one as no man could cōplayne on & not withstādig was yet a murderar of ye Christen persecuted them and tormented them so sore that he compelled them to blaspheme Christ, & was al together merciles, as many which now fayne outward good workes are.

The lawe of God requireth loue,

For this cause the .xxv. Psalme calleth al men lyars, because that no man kepeth ye lawe frō ye ground of the herte nether can kepe it though he appeare outwarde full of good workes.

For al men are naturally enclyned vnto euel and hate the lawe: we finde in our selues vnlust & tedi- ousnes to do good, but lust & delectation to do euel: Now wher no frelust is to do good, there the botome of the hert fulfylleth not the lawe: ther no doubt is a fo sinne, & wrath is deserued before God, though ther be neuer so great outward shewe and apperaunce of honest liuynge. For this cause concludeth saint Paul in the seconde Chapter, ye the Iewes are al sinners and trauesgressors of the law, though they make men beleue, thorowe ypocrisy of outwarde workes, how that they fulfil the lawe, & sayeth that he only which dothe the lawe is righteous before God, meanynge therby that no man wyth outwarde workes/fulfyllethe the lawe.

Thou sayth he, to the Iewe teachest a man shulde not breake wedlocke and yet breakest wedlock thy selfe, where in thou iudgest another man, there in condemnest thou thy self, for thou thy selfe doest euen the very same thinges whiche thou iudgest. As though he wolde saye, thou lyuest outwardly wel in the workes of the lawe, and iudgest them that liue not so. Thou teachest other men, and seest not in ā other mans eye, but art not ware of the beame that is in thyne awne eye. For though ye kepe the law outwardly with workes, for feare of rebuke, shame & punishement, other for loue of reward vauntage & vayne glory, yet doest thou al without, lust and loue towarde the lawe: and haddest leuer a greate deale otherwise do if ye deddest not feare the lawe: ye inwardly in thyne herte, thou woldest ye there were no lawe, no nor yet God, the auctor and vengear of the lawe, yf it were possible: so payneful it is vnto the: to haue thyne appetites refrayned, & to be kepte doune. Wherfore then it is a playne conclusion that thou from the grounde ād bo- tome of thine hert, arte an enemy to the lawe, what pretayleth it now, that thou teachest an other man not to steale, when thou thyne owne selfe arte a theefe in thyne herte, and outwardlye woldeste fayne steale yf thou durst, thoug he that the outwarde dedes abyde not awaye behinde with soche ypocrytes and dyssimulars, but breake forth, amonge euen as an euell scabbe or a pocke cannot alwayes be kept in wyth oute of medicyne.

The lawe en creaseth so many thinges clene contrarie to his nature, whereof he is not able to fulfyll one poynte or tytle, as creaseth sinne

Thou teachest another man, but teachest not thi selfe. ye thou wotest not what thou teachest. for ye vnderstandest not the lawe aright, how that it cannot be fulfilled and satisfied, but with vnfeyned loue & affyccion, so greatly it cannot be fulfilled with outwarde dedes and workes only. Moreouer ye lawe en- creaseth synne as he sayth in the fifte Chapter, because that man is an enemy to the lawe for as moches it requi- reth the lawe requireth it. And therefore are we moare ypoughed, and haue greater lust to breake it. For which cause sake as he sayth in the seuenth Chapter, that the law is spirituall though he wold saye, yf the lawe were fleshly and but mans doctrine, it might be fulfilled, satisfied and stilled wyth outwarde dedes.

But nowe is the lawe goostly, and no man fulfilleth it excepte that al that he doth, springe of loue frō ye botom of the hert. Such a new hert & lusty corage vnto the law ward, canst ye neuer com by of thine owne strenght and enforcement, but by the operation and working of the spirite. For the spirite of God only ma- keth a man spirituall and lyke vnto the lawe, so that now hencefoorth he doeth nothing of fear or for lucre or vaun tages sake or vayne glory, but of a fre herte and of inwarde lust. The lawe is spiritual and wil be the law. bothe loued and fulfilled of a spiritual hert, and therfore of necessite requireth it the spirite that maketh a mannes hert fre, and geueth him lust and courage vnto the lawwarde. Where soch a spirit is not, there re- mayneth sinne, grudging and hatered agaynst the lawe, which lawe neuertheless is good righteows and holy.

The spyrit is required yet

Iequaynte thy selfe therfore with the manner of speakinge of the Apostel, and let this new sphe- fall in thine herte. that it is not both one to do dedes and workes ot the lawe and to fulfil the lawe. The worcke of the lawe is what soeuer a man doth or can do of his owne free wyl, of his own proper sighte & enforsing. Notwithstanding thought there be neuer so greate worckinge yet as long as there remay- neth in the herte vnlust, tediousnes, grudginge, grief, payne to the lummes and compulsion towarde the law & to fulfyll ye so long are al the workes vnprofitable, lost, ye & damnable in the syght of God. This meaneth Paul in the thirde Chapter where he sayeth, by the dedes of the law shal no fleshly be iustified in the sight of god. Herethynges.

To do ye dedes of ye lawe

Yf perchaunce thou that those sophisters are but dyssemblers with teache that a man may and must prepare

him self to grace and to the fauoze of God with good wozkes before he hath the spyzete and true fayth of Chist. How can they prepare them selues vnto the fauour of God, ꝛ to ꝓ which is good, when they the selues can do no good, nor cannot once thinke a good thought or consent to do good the deuel so stirring their hertes, mindes and thoughtes captiue at his pleasure? Can thole wozkes please god thinkest thou, which are done wt greke payne and tediousnes, wt an euell will, with a contrary grudgynge minde? O holy saynte Pzosperus how mightyly, wt ꝓ scripture of Paul diddest thou confounde this heresye, about (I trowe) a twelue hundred yeres ago or ther vpon.

Pzosperus.

To fulfil the lawe what it is.

To fulfil the lawe, to do the wozkes therofand what soeuer the lawe commaundeth wt loue, iust ꝛ inwarde affection and delectation: and to liue godly and wel, freely, willingly, ꝛ without compulsion of ꝓ lawe euen as though there were no lawe at al. Suche lust and feelyberte to the lawe, commeth only by the wozking of the spzite in the herte, as he sayth in the, i. Chapter. Now is the spzite none other wyse geuen then by fayth only, in that we beleue the pzomises of God, with out wauering, how that God is true, ꝛ wil fulfil al his good pzomises toward vs, for Chzistes bloudes sake, as it is playne in ꝓ first Chap. I am not ashamed sayth Paul, of Christs gladde tidinges, for it is the power of God vnto saluation to as many as beleue. For attonce and to gether euen as we beleue the glad tydinges pzeached to vs the holy gost entreth into oure hertes, ꝛ loweseth the bondes of ꝓ deuel which before possessed our hertes in captiuite ꝛ held them ꝓ we colde haue no lust to the wyl of God in the lawe. And as the spzite commeth by fayth only, euen so fayth cometh by hearing the wozde or glad tidinges of God when Chzist is pzeached, how ꝓ he is Godes sone ꝛ man, &c. deed and rise agayn for our sakes as he sayd in ꝓ iii, iiii, ꝛ v, Chapters. All our iustifiyng the cometh of fayth, and fayth ꝛ the spzite come of God ꝛ not of vs.

The spirit cometh by fayth.

Faith cometh by hearing ꝓ glad tidinges.

When we saye fayth bringeth the spzite, it is not to be vnderstande that fayth deserueth ꝓ spirit, or that the spzite is not pzesent in vs before fayth. For the spzite is euer in vs, and fayth is ꝓ gifte ꝛ working of the spzite. But thozow pzeaching, ꝓ spzite beginneth to wozke in vs. Judas by pzeaching ꝓ lawe, he wozketh ꝓ feare of god, so he pzeaching ꝛ the glad tydynges he wozketh fayth. And now when we beleue and are come vnder the couenaunt of God, then are we sure of ꝓ spzite by the pzomys of God ꝛ then the spzite accompanieth fayth inseparably, and we beginne to fele hys wozckinge. And so faithe certifyeth vs of the spirite, and also bringeth the spzite wyth her vnto the wozkinge of all other gyftes of grace, and to the wozching out of the rest of oure saluation, vntyll we haue altogether ouercome sinne, death, hell and Satan, and are come vnto the euerlastinge lyfe of glozy. And for this cause say we, fayth bringeth the spzyte. Here of commeth it, that fayth onely iustifieth, maketh rightuous, and fulfylleth the lawe, for it bringeth the spirite thozow Chzistes deseruinges, the spzete bringeth iust, loseth the herte, maketh hym fre, setteth hym at liberte, and geueth hym strength to wozcke the dedes of the lawe wyth loue, euen as the lawe requireth. That at the last out of the same fayth so wozckinge in the herte, spzinge all good wozckes by the wozkinge of the holy gost, as shall be declared in the .v. Chapter. Fayth onely iustifieth

Faith onely iustifieth.

Wozkes spzinge of fayth.

That meaneth he in the thyrde Chapter, for after he hath cast away the wozckes of the law, so that he couldeth as though he wolde breake and disanull the lawe thozow fayth, he answereth, to that myght be layde against, saying, we destroye not the lawe thozow fayth but maynteyne rather ye stablysh the lawe thozow fayth. That is to saye, we fulfill the lawe thozow fayth.

Sinne.

Sinne in the scripture is not called that outward wozke onely committed by the body, but all the whole busines and whatsoeuer accompanieth, moueth or spzreth vnto the dede in the outward dede, ꝛ that whence the wozkes spzinge, as vnbeleefe, pzonenes and redines vnto the dede in the grounde of the herte: with all the power, affections and appetites, wherewith we can but synne. So that we say, that a man then sinneth, when he is carried awaye he delonge into synne altogether as much as he is, of that pozsion inclynation and corrupte nature wherein he was conceyued and borne. For ther is none outward synne committed, excepte a man be carryed awaye altogether, with lyfe: soule, herte, body, lust and mynde ther vnto, the scripture loketh singularly vnto the herte, ꝛ vnto ꝓ rote and ozygynal fountayne of al synne, whyche is

Fayth is the mother of al good wozkes & vnbeleefe of al euell.

vnbeleefe in ꝓ botome of ꝓ hertes. For as fayth onely iustifieth and bringeth the spirite and iust vnto the outward good wozkes, euen so vnbeleefe onely damneth and keepeth out the spzete, pzouoketh the flesche and stereth vp luste vnto the euel outward wozkes, as happened to Adam and Eua in paradise. Genesis, iii.

For ꝓ thys cause Chzyst calleth sinne vnbeleefe, and that notably in the .xvi. Chapter of saint Johns. The spzete saye th he shall rebuke the wozlde of synne, because they beleue not in me. And Johan. viii. here sayeth. I am the lyght of the wozlde. And therfore in the, xii, of Johon, he bydde eth them, whyle they haue lyght to beleue in the lyght, that ye maye be the chylderen of lyght, for he that walcketh in darckenes wote eth not whether he goeth. Now as Chzist is the lyght, so is the ignozaunce of Chzist, that darknes wher of the speaketh, in which he that walketh, woteth not whether he goeth, that is, he knowethe not how to worke a good wozcke in the sight of god, or what a good wozcke is, and therfore in the .ix. he sayth, as long as I am in the wozlde, I am the lyght of the wozlde, but there commeth night when no man can wozche, which night is but ignozaunce of Chzist, in which no man can se to do any wozcke that pleaseth God: And Paul exhozteth, Ephe, iiii: that they walke not as other heathen whych are straungers from the lyfe of God, thzow the ignozaunce, that is in them. And again in the same chap. Put of (sayth he) the old man Which is corrupte thozow the lustes of errour: that is to saye ignozaunce. And Roman. xiii. Let vs caste away the dedes of darckenes, ꝓ is to saye of ignozaunce ꝛ vnbeleefe. And. i Pet. i. Fashion not your selues vnto your olde lustes of ignozaunce, ꝛ, i. John. ii: He that loueth his brother dwelleth in lyght, ꝛ he that hateth hys brother walcketh in darckenes, and woteth not whether he goeth for darkenes that blynded hys eyes. By lyghe he meaneth the knowledge of Chzist and by darknes, the ignozaunce of Chzist, for it is impossible that he that knoweth Chzyst truly, should hate his brother.

Further more, to perceaue this thing more clearly thou shalt vnderstād, ꝓ it is impossible to sine and se neat al, except a man breake the fyrst commaundement before. Now is the fyrst commaundement deuyded into two verses. Thy Lozd god is one god, and thou shalt loue the lozd god wt all thine hert, wt all thy soul, wt all thy power and wt all thy myght. And the whole cause why I synne against any inferyour precept, is that thys loue is not in myne hert, for were thys loue wzytten in my hert, and were ful and perfect in my soule, it wolde kepe myne hert from consenting to any synne. And the whole and onely cause why thys loue is not wzytten in our hertes, is that we beleue not the fyrst parte, that our lozd god is one god. For wyst I what these wozdes, one Lozde and one god meaneth, that is to saye, ꝓ I vnderstode that he made al, ꝛ ruleth al, and that what soeuer is done to me, whether it be good or bad, is yet hys wyl, ꝛ ꝓ only is the lozde that ruleth, and doth it, and wyst therto what thys wozde, myne, meaneth, ꝓ is to saye, ꝓ myne hert beleued and felt the infygnte benefytes and kyndnes of God to my warde, and vnderstod ād earnestly beleued the manyfolde couenauntes of mercy wher wt God hath bounde him self to be myne whole God altogether, wt al hys power, loue, mercy, ꝛ myght, then shoulde I loue hym wt al myne hert, soule, power, ꝛ myght, and of that loue euer kepe hys commaundements. So seye now that as fayth is the mother of al goodnes, ꝛ of al good wozkes, so is vnbeleefe ꝓ grounde rote of al euels ꝛ al euel wozkes. Fynaly, yf any man hath forsaken synnes is conuerted to put hys trust in Chzist, and to kepe the laws of God both fast ꝛ

synne

synne, the cause is, that the flesh thozow negligence hath choked the spirite, and oppressed her and taken fro her ꝓ fode of her strenght with the fode of her meditacion in God and in hys wonderful deades, and in the manyfolde couenauntes of hys mercye.

Wherfore then before all the good wozkes as good frutes, there must nedes be fayth in the herte where ye they spzinge. And before all bad dedes as bad frutes, there must be vnbeleefe in the herte, as in the roote, fountayn, pyth and strenght of all synne. Whych vnbeleefe, and ignozaunce is called the heade of the serpent, and of the olde dzagon, which the womans sede Chzyst must treade vnder foote, as it was pzomised vnto Adam. Grace and gifte haue thys difference. Grace pzoperly is Goddes fauoure, benevolence or kind mynde, which of hys owne selfe, without deseruinge of vs, he beareth to vs, wherby he was moued and ordeyned to geue Chzyst vnto vs, wyth all hys other gyftes of grace. Gift is the holy ghost and hys wozcking. Gifte whome he powreth into the hertes of them, on whome he hath mercye, and whome he fauoureth. Though the gyft of the spirite, encrease in vs daply, and haue not yet theyr full perfectionnyes and though there remayne in vs yet euell lustes and synne, which fyght against the spirite, as he sayth here in the, vii, chapt. and in the, v, to the, Galathyans, and as it was spoken before in the, iii, Chapter of Genes, of the debate betwene the womans sede, and the sede of the serpent: yet neuerthelesse Goddes fauoure is so greate and so strong ouer vs for Chzystes sake that we are counted for full, hole and perfecte before God. For Godes fauoure towarde vs, which doth not her selfe, encreasing a lytle, ꝛ a lytle, as wt the gyftes, but reacheth vs hole and altogether in full loue for Chzystes sake oure intercessour and mediator, and because that the gyftes of the spirite and battayle betwene the spirite and euell lustes, are begonne in vs already.

Of thys now vnderstandest thou the, vii. Chapter, where Paull accuseth hym selfe as a synner, and yet in the, viii: chapt, sayeth, there is no dampnation to them that are in Chzyste, and that because of the spirite, ꝛ because the gyftes of the spirite are begon in vs. Sinners we are because the flesshe is not full hylye spirite, ꝛ because the gyftes of the spirite are begon in vs. Sinners we are and wozkefled. Nat withstandynge in as much as we beleue in Chzyst, and haue the earnest and beginninge of the spzete, and wold fayne be perfecte. God is so louinge and fauozable vnto vs, that he wyll not loke on suche synne, neyther wyll counte it for synne, but wyl deale wyth vs accozdynge to oure belefe in Chzyste, and accozdinge to hys pzomyses, which he hath bowne to vs, vntyll the synne be clayne and mozteyned by death.

Faythe is not mans opynion and dzeame, as some ymagyne and fayne, when they heare the stozye of the Gospell, wherby when they se that there is lowe no good wozkes nor mendement of lyuinge, though they heare, and yet can bable many thynges of fayth, then they fall from the right waye and say, faythe onelye iustifiethnot, a man must haue good wozkes also, if he wylde righteous and safe. The cause is when they heare the gospell or glad tydinges, they fayne of their owne strenght certayn imaginations, ꝛ thoughtes in their hertes, saiyng: I haue herd the gospell, I remēbze ꝓ storye, so I beleue. And ꝓ they counte right fayth, wich neuertheles as it is but mās imaginatiō ꝛ fayning, euen so pzofiteth it not, neither folowe ther any good werkes or mendement of lyfe. Fayth is a thing wrought by the holy gost in vs, which changeth vs, and maketh vs the sonnes of god, as thou redest in the .i. of Johan, and lyfteth ꝓ olde Adam, and maketh vs altogether newe in the herte, minde, will, lust, and in all oure affections and powers of the soule, the holy goste euen accompanyinge her and rulinge the herte. Faith is a lyuely thinge mighte in wozkinge, valeaunt and stronge, euer doinge, euer frutefull so that it is impossible that he which is endued therwith (vnlde not wozke alwayes good wozkes without ceasinge. He ax eth not whether good wozckes are to be done or not, but hath done them already, yer mes sion be made of them, and is alwaye doinge, for such is hys nature, now quicke fayth in hys herte, and lyfe ꝓ stelye mouinge of the spirite, dzyue hym, and stirre hym ther vnto. Who soeuer doth not good wozkes, is an vnbeleuing person and fayth lesse, and loketh rounde about, gropinge after fayth and good wozkes, and erre of god. Noteth not what fayth and good worckes meane, though he bable neuer so manye thynges of fayth and good wozkes.

Fayth is the mother of al good wozkes.

Right fayth is ꝓ wozkinge.

Fayth is then a lyuelye and stedfaste trust in the fauoz of god, wherwith we commit our selues al together vnto god, ꝛ that trust, is so surely grounded and sticketh so fast in our hertes, that a man wold not ones doute of it, thoughe he should dye, a thousand tymes therfore. And suche trust wrought by the holy goste thozow fayth, maketh a man glad, lusti, therefull and true herted vnto god and to all creatures. By it is the meanes whereof willingly without compulsion he is glad and redy to do good to euery mā, to do seruice vnto euerye man, to suffre all thinges, that god maye be loued and pzayed, which hath geuen hym such grace: so that it is impossible to separate good wozckes from fayth, euen as it is impossible to separate heate and burninge from fyre. Therfore take hede to thy selfe, and beware of thyne owne fantasies, and ymaginations, whyche to iudge of fayth and good wozckes wyll seme wyse, when indede they are stark blind ꝛ of al thinges most folysh. Saye god that he wyll wite fafe to wozke fayth e in thyne herte, or els shalte thou remayne euer moze faythlesse, fayne thou, ymagine thou, enfozce thou, wrastell thou wt thy selfe, and do what thou wylt or canst.

Faith is ye right gyfte of god.

Rightuousnes is euen fayth, and is called Goddes rightuousnes, or rightuousnes that is of value before god. For it is goddes gyfte, and it altereth a man, and chaungeth hym to a newe spiritual nature, and maketh him fre and lybeeall to paye euery mans dutie. For thozowe fayth is a man purged of his synnes, and obtaineth lust vnto the lawe of god, wherby he geueth god hys honoure, and payeth hym that he oweth hym, and vnto men he doth seruice wyllingly wherwith he coueteth can: and payeth euery man his dutie. Suche rightuousnes can nature, fre wyll and oure owne strenght neuer bringe to passe. For as no man can geue hym selfe fayth, so can he not take awaye vnbeleefe, how then can he take away any thig at all. Wherforce all is false ypocrysy and sinne, what soeuer is done without faithe, or in vnbelefe, as it is evident in the xiiii. Chapter vnto the Romaines, thoughe it appeare neuer so glozious of beautyfull outwardes.

Faith is ye ryghteousnes.

Flesche and spzite mayest thou not here vnderstande, as thought flesche were only ꝓ which pertayneth vnto vnchastite, ꝛ the spzite, which inwardly pertayneth to the herte: but Paul calleth flesh here, ꝓ as Chzist doth John iii. All ꝓ is borne of flesshe ꝓ is to wete the whole mā with lyfe, soule, body, witte, wil, reason & whatsoeuer he is, or doth. Wine ꝛ Wout: because that those al ꝛ al that is in man study after the wozlde ꝛ the flesshe. Cal flesche therfore what soeuer (as longe as we are without the spzitte of god) we thin he or speake of god, of fayth of good wozckes and of spiritual matters, Call flesh also all wozckes whyche are done without grace and without the wozking of the spzyte, how soeuer good holy and spzituall they seme to be, as thou mayest pzoue by the, v Chapter vnto the Galathians, where Paul numbzeth worshipping of Idoles, witchcraft, envy and hate, among the deds of the flesshe, and by the .viii. vnto the Romaynes, wher e he sayeth that the lawe by the reason of the flesh is weake. Whych is not vnderstande of vnchastite expressely, But of al synnes, and moost specially of vnbelefe, whych is a vyce most spirituall, and ground of all synnes.

And as thou callest hym which is not renewed with the spirite and borne agayne in Christ, fleshe: and
all his dedes, euen the very mocions of his hert and mynde, hys lernyng, doctrine and contemplacion of hye
thinges, hys preachinge, teaching and study in the scripture, bylding of churches, foundinge of Abbeyes,
geuinge of almes, masse, mattence and what soeuer he doth, though it seme spirituall and after the lawes
of god: So contrary wyse call hym spirituall, which is renewed in Christ and all hys dedes, which springs
of fayth seme they neuer so grosse, as the washinge of the disciples fete, done by Christ and Peters fysshing
after the resurrection, yea and al the dedes of matrimonye are pure spirituall, yf they proceade of faythe
and what soeuer is done wythin the lawes of God, though it be wrought by the body, as the very wypping
of shewes, and suche lyke, how soeuer grosse they appeare outwarde. Without suche vnderstandinge of
these wordes canst thou neuer vnderstand thys epistle of Paul, nether any other place in the holy scriptu-
re. Take hede therfore, for who soeuer vnderstandethe these wordes otherwyse, the same vnderstandethe
not Paull what soeuer he be. Nowe wyll we prepare our selues vnto the Epistle.

The.i.Chap. For as much as it becommeth the preacher of Christes glad tydinges, fyrst thorow openinge of the la-
we, to rebuke all thinges, and to proue all thinges synne, that proceade not of the spirite and of fayeth in
Christ, & to proue all men sinners and chylderen of wrath by enheritaunce, and how that to synne is their
nature, and that by nature they can none other wyse do then synne, and therwith to abate the pryde of ma[n]
and to bringe hym vnto knowledge of hym selfe, and to mysery and wretchednes, that he myght desyre hel-
pe. Euen so doth sainct Paull, and beginneth in the fyrst Chapter to rebuke vnbelefe and grosse sinnes
whych all men se, as ydolatry, and as the grosse synnes of the heathen were, and as the synnes nowe are
of all them which lyue in ignoraunce withoute fayth, and without the fauoure of God, and say the. The
wrath of the God of heauen appeareth thorow the gospell vpon all men for theyr vngodlynes and vnho-
ly lyuing. For though it be knowen and daylye vnderstande by the Creatures, that there is but one God,
yet is nature of her self without the sprete and grace, so corrupt and so poysoned that, men neither can tha[n]-
ke him, nor worshyp him, neither geue hym his due honoure, but blynde them selues and fall wythout cea-
sing into worse case, euen vntyll they come vnto worshipping of ymages and working of shameful syn-
nes, which are abhominable and agaynst nature. and moreouer suffre the same vnrebuked in other, hauin-
The.ii.cha. ge delectation and pleasure therin: In the.ii.Chapter, he proceadeth further, and rebuketh al those holye
people also which without lust and loue to the lawe, lyue well outwardly in the face of the worlde and con-
demne other gladly, as the nature of all ypocrites is, to thinke them selues pure in respect of open sinners
and yet hate the lawe inwardly, and are ful of couetousnes and enuy and of al vncleanes, Math.xxiii. the-
se are they whych despise the goodnes of god, and accordinge to the charges of theyr hertes, heape toge-
ther for them selues the wrath of god. Furthemore saynt Paul as a true expounder of the lawe, suffreth
no man to be withoute synne, but declareth that all they are vnder synne whych of frewyll and of nature
will liue well and suffreth them not to be better then the open sinners. yea he calleth the[m] hard harted & such
as cannot repente. In the.iii. Chapter he mingleth together bothe the Jewes and the Gentyles, &
Third cha. saieth that the one is as the other both sinners, and no difference betwene them, saue in this onely, that y[e]
Jewes had the worde of God committed vnto them. And though many of thym beleued not theron, yet is
Goddes truthe and promyse therby, nether hurt nor minished, and he taketh in his way & allegeth the sai-
ing of the.l.Psal. y[t] God which might abyde true in hys wordes and ouercome whe[n] he is Judged: After y[t]
he returneth to his purpose agayn & proueth by y[e] scriptur, y[t] al men w[ith]out difference or exceptio[n] are siners
The law iustifieth not: but vttereth the synne onely and condemneth. and that by the workes of the lawe no man is iustifyed: but that the lawe was geuen to vtter and declare
synne only. Then he begynneth and sheweth the right waie vnto rightwesnes, by what meanes me[n] must
be made righteous and safe, & sayeth They are al sinners & without praise before God, and must without
their owne deseruing be made righteous thorow fayth in Christ, whych hath deserued such ryghtwesnes
for vs and is become vnto goddes mercy stole for the remission of sinnes that are past, therby prouinge y[t]
Christes righteousnes which commeth on vs thorow faith, helpeth vs only. Which righteousnes, saith he
is now declared thorow the gospel, and was testyfied of before by the lawe of the Prophets. Further mor
(sayth he) the lawe is holpe and forthred thorow fayth, though y[t] the workes therof w[ith] al their boste are bro-
ught to naught and proued not to iustyfye.

iiii.Chap In the.iiii.Chaptre (after that now by the.iii.fyrste Chapters, the synnes are opened, and the
waie of fayth vnto ryghtwesnes layd) he begynneth to answere vnto certayne obiections & cauillacions.
And fyrst he putteth forth those blynde reasons, whych commenly they that wyl be iustified by their owne
workes, are wonte to make when they here that faith only with out workes, iustifieth, sayinge: shall men
do no good workes, ye and yf fayth only iustifie, what nedeth a man to study for to do good workes. He
putteth forth therfore Abraham for an ensample, saying, what dyd Abraham w[ith] his workes? was all in
vayne, came his workes to no profite? and so concludeth y[t] Abraha[m] w[ith]out and before al workes was iusty-
fyed and made righteous. In so muche that before the workes of circumcysion he was praysed of the scrip-
ture and called rightuous by his fayth onely, Gene.xv. So that he dyd not the worke of circumsysion for
to helpe therby vnto righteousnes, which yet god commaunded him to do, & was a good worke of obe-
dyence. So in like wyse no doute none other workes helpe any thyng at al vnto a mans iustifyeng, but as
Abrahams circumcysion was an outwarde sygne wherby he declared his righteousnes whyche he had by
faith, and hys obedyence and readynes vnto the wyl of God, euen so are other good workes outwarde sy-
gnes and outward frutes of fayth and of the sprite, which iustify not a man, but that a man is iustyfied al-
ready before God inwardly in the hert, thorow faith and thorow the sprete purchased by Christes bloud.
Here w[ith] now stablisheth saincte Paul hys doctrine of faith afore rehersed in the.iii.Chaptre, and bringeth
also testimony of Dauid in the.xxxii.Psal, which calleth a man blessed, not of workes, but in that his sinne
is not rekened and in that fayth is imputed for righteousnes, though he abyde not afterwarde w[ith]out good
workes, when he is once iustified. For we are iustified and receaue the sprite for to do good workes, ether
were it otherwyse possible to do good workes, except we had fyrst the sprete.

For howe is it possible to do any thynge well in the sighte of God, while we are yet in the cap-
tiuite & bondage vnder y[e] deuel, & the deuel possesseth vs altogether & holdeth our hertes, so that we ca[n]not
once consent vnto y[e] wyl of god. No man therfore can preuent the sprite in doing good, but the sprite must
fyrst come and wake hym out of his slepe, & wyth the thunder of the lawe feare hym, and shew him his my-
serable estate & wretchednes, & maketh him abhorre & hate hym selfe & to desyre helpe, & then comforte him
agayne with y[e] plesant rayne of the Gospell that is to saye w[ith] the swete promises of God in Christ, & stere
vp faith in hym to beleue the promises. Then when he beleueth the promises, as god was merciful to pro-
myse/so is he true to fulfyl them, & wyl geue him the sprite and strength, both to loue the wyll of God and
to worke there after. So se we that god onely which acording to the scrypture worketh al in all thin-
ges

ges worketh a mans iustifieng, saluacion and health, yea and powreth faith and beleife, lust, to loue God-
des wyl, and strength to fulfyl the same, into vs, euen as water is poured into a vessel, & that of hys good
wyl and purpose and not of our deseruynges and merites. Goddes mercy in promisynge, and truethe in
fulfyllynge his promyses saueth vs and not we our selues. And therfore is al laude, prayse, and glorye, to
be geuen vnto god for hys mercy and trueth, and not vnto vs for our merites and deseruinges. After that
he stretcheth his ensample out agaist al other good workes of the lawe, & concludeth that the Jewes can
not be Abrahams heyres because of bloud and kynred only, and much lesse by the workes of the law, but
must inheret Abrahams faith, yf they wyl be the ryght heyrs of Abraham, for as much as Abraham before
the lawe, both of Moses and also of cyrcumsysion, was thorow fayth made ryghtwes, a[n]d called y[e] father
of al them that beleue, and not of them that worke. Moreouer the lawe causeth wrath, in as much as no
man can fulfyl it wyth loue and lust. And as longe as suche grudgyng, hate, and indignacion againste the
lawe remayneth in the herte, and is not taken awaye by the sprete, that cometh by fayth, so long, no dout,
the workes of the lawe, declare euydently that the wrath of God is vpon vs and not fauoure. Wherfor
faith onely receaueth the grace promysed vnto Abraham. And these ensamples were not wrytte[n] for Abra-
hams sake only, sayth he, but for oure also to whom if we beleue, fayth shalbe rekened lykewyse for right-
teousnes, as he sayth in the ende of the Chapter.

In the.v. Chapter he commendeth the frutes or workes of faith, as are peace, reioysing in the co[n]- The.v.chap
science, inward loue to God, and man, more ouer boldnes, trust, confidence and a strong and lusty mind a[n]d
stedfaste hope in tribulacyon and sufferinge. For al soch folow, where the right fayth is for the abundan-
te graces sake and geftes of the sprete, which God hath geuen vs in Jesu Christe, in that he gaue him to
dye for vs yet his enemises. Now haue we then that faith only before al workes iustifieth. and that it fo-
loweth not yet therfor that a man shuld do no good workes, but that the right shapen workes abyde not
behinde, but accompany faith, euen as brightnes doth the sonne, and are called of Paul the frutes of the
sprete. Where the sprete is, there it is al waies Somer and there are alwayes good frutes, that is to saye:
good workes. Paules order is that good workes spryng of the spryte, the sprite commeth by fayth Good workes are the frutes of the spryte.
and fayth commeth by hearyng the worde of God, when the glad tydynges and promyses which God ha-
th made to vs in Chryste, are preached truely. and receaued in the grounde of the hert with out waueringe
or doutyng, after that the lawe hath passed vpon vs and hath damned our consceynces. Where y[e] worde
of God is preached purely and receaued in the herte, there is fayth and the spryte of god, and there are al-
so good workes, of necessiyte whensoeuer occasyon is geuen: where goddes word is not purely preached
but mens dreames, tradycyons/ymagynacyons, instrucyons, ceremonyes & superstycon, there is no fayth:
and consequently no spryte that commeth of god. And where Goddes spryte is not, there can be no good
workes, eue[n] as where a appel tre is not, there can growe no appel, but there is vnbelefe, the deuels spryte &
euel workes. Of thys goddes spryte & his frutes, haue oure holy ypocrytes once knowen, nether yet tasted
how swete they are, though they fayne many good workes of their owne ymagynacyons, to be iustyfyed
with al, in which is not one crome of true fayth of spyrytual loue, or of inwarde ioye, peace & quietnes of
conscyence, for as moch as they haue not the word of god for them, that soch workes please god, but they
are euen the roten frutes of a roten tre.

After that he breaketh forth, and runneth at large and sheweth whence both synne and ryghteousnes
death and lyfe come. And he co[m]pareth Adam and Chryst to gether, thus wyse reasonynge and dysputynge
that Chryst most neades come as a second Adam to make vs heyres of his ryghtewesnes thorow a newe
spyrytuall byrth wythout oure deseruynges euen as the fyrst Adam made vs heyres of synne thorowe the
bodely generacyon wythout our deseruinge. Where by it is euydently knowen & proued to the vttermost
that no man can brynge hym selfe oute of synne vnto ryghtwesnes, no more then he could haue withstand
that he was borne bodely. And that is proued herewyth, for as moche as the verye lawe of God whi-
che of ryghte shoulde haue holpe, if any thynge coulde haue holpen, not only came and broughte no helpe
wyth hyr, but also increased synne, because that the euel and poysoned nature is offended and vtterly dys-
pleased with the lawe & the more she is forbyd by the lawe, the more is she prouoked and set on fyre to ful-
fyl & satysfy hyr lustes. By the lawe then we se clearly that we must nedes haue Chryst to iustify vs wyth
his grace, and to helpe nature.

In the.vi. he setteth forth the chefe and pryncypal worke of fayth/the batayll of the spryte aga- The.vi.chapiter.
ynste the flesh, how the spryte laboureth & enforceth to kyll the remnaunt of synne and lust which remaine
in the fleshe, after our iustifyenge. And this Chapter teacheth vs, that we are not so fre from sinne thorow
faith, that we shoulde hence forth go vp & down ydle, carles & sure of our selues, as though ther were now
no more synne in vs: yes there is synne remaynynge in vs, but it is not rekened, because of fayth and of
the sprite, which fyghte agaynste it. Wherfore we haue ynough to do all oure lyues longe, to tame oure
bodyes, and to compell the membres to obeye the spryte and not the appetites, y[t] therby we myght be like Baptim is a witnes betwene God & vs that we haue promysed to mortyfye the lustes and synne y[t] remaineth i[n] the flesh.
vnto Christes death & resurrection, & might fulfyl our baptyme, which signyfieth the mortifieng of sines,
and the new lyfe of grace. For this batayl ceaseth not in vs vntil the last breth, & vntyl that sinne be vtter-
ly slayne by the death of the bodye.

This thinge (I meane to tame the body and so forth) we are able to do (sayeth hee) seinge we are vn-
der grace, and not vnder the lawe, what it is, not to be vnder the lawe, he hym selfe expoundeth. For not
to be vnder the lawe, is not so to be vnderstande that euery man maye do what hym lusteth, But not to be
vnder the lawe, is to haue a free herte renewed with the spirite: so that thou hast luste inwardlye of thyne
owne accorde, to do that which the lawe commaundeth without compulsion as though there were no la-
we. For grace that is to saye Goddes fauoure bringeth vs the spirite, and maketh vs loue the lawe: so is
there now no more synne, nether is the lawe now any more against vs, but at one, and agreed with vs, and
we with it. But to be vnder the lawe, is to deale with the workes of the lawe: and to worke with oute Not to be vnder the lawe what it meaneth
the spirite and grace, for so longe no doubte, synne raygneth in vs thorowe the lawe, that is to saye, the
lawe declareth that we are vnder sinne, and that synne hath power and dominion ouer vs, seinge we can
not fulfyll the lawe namely with in the herte, for as muche as no man of nature fauoureth the lawe, con-
senteth there vnto and delyteth therin. Which thynge is exceadinge greate synne, that we cannot consent
to the lawe, which lawe is nothinge else saue the wyll of God.

This is the right fredome and lybertie from synne, and from the lawe wher of he wryteth vnto the
ende of thys chapter, that it is a fredome to do good onely with luste, and to lyue wel without compulsi- To be vnder y[e] law what it is.
on of the lawe, wherfore thys fredome is spirituall fredome which destroyeth not the law but ministreth
that which the lawe requireth, and wherewith the lawe is fulfilled, that is to vnderstande luste and loue,
wherwith the lawe is stylled, and accuseth vs no more, compelleth vs no more nether hath ought to craue
of vs any more. Euen as though thou were in dette to an other man, & were not able to paye, two maner
wayes myghtest thou be losed. One waye, yf he wolde requyre nothynge of the, and breke thyne oblygaci-

an. Another wate, yͤ some other good man wold pate foꝛ ẏ, ⁊ geue ẏ as moch as ẏ myghtest satisfy thine obligation w al. Of this wise hath christ made ẏ free from ẏ lawe, ⁊ therfoꝛe is this no wyld flesshely lyber tie, that thulde do nought, but that doth al thinges, and is free from ẏ crauinge ⁊ dette of the lawe.

The. vii. chapiter.

In the. vii. confirmeth he the same with a similitude of the state of matrimony. Fo when the husbande dyeth, the wyfe is at lyberte, ⁊ the one lowsed and departed from the other, not that ẏ woman thulde not haue power to marye vnto an other man but rather now fyzste of all is she fre, and hath power to marye vnto an other man wlych she coulde not do before, tyll she was lowsed from hyꝛ fyzst husband. Euen so are oure consciences bound and in daunger to the lawe vnder olde Adams the flesh, as long as he lyueth in vs. Foꝛ the lawe declareth that oure hertes are bound and that we can not disconsent from him. But when he is moztified and kylled by the spyzte, then is the conscience fre and at lyberte not so that ẏ conscience thal nowe nought do, but now fyzst of al cleuyth vnto another, that is to wete Chyzst, and bringeth foꝛthe the frutes of lyfe. So nowe to be vnder the lawe, is, not to be able to fulfyll the lawe, but to be detter to it, and not able to paye that wlych the lawe requyzeth. And to be lowse from the lawe, is to fulfyll it and to paye that wlych the lawe demaundeth, so that it can now hence foꝛth axe the nought.

To be vnder the lawe

To be louse from the lawe

Consequently Paul declareth moze largely the nature of synne and of the law, how that thozowe the lawe synne reuyueth, moueth hyꝛ self, and gatheroth strength. Foꝛ the olde man and coꝛrupte nature, the moare he is foꝛboden and kepte vnder the lawe, is the moare offended and displeased there wyth, foꝛ as moche as he cannot paye that wlych is requyzed of the lawe. Foꝛ synne is his nature and of hym self, he cannot but synne. Therfoꝛe is the lawe death to hym, foꝛmente and marterdome. Not that the lawe is euyl but because that the euyll nature cannot suffre that wlych is good, cannot abyde that the lawe thulde requyze of hym any good thynge, lyke as a syche man cannot suffre that a man thulde desyze of hym to runne, to lepe and to do other dedes of an whole man. Foꝛ wlych cause Sayncte Paul concludeth, that where the lawe is vnderstande and perceaued of the beste wyse, there it doeth no moare but vtter synne, and bryngeth vnto the knowledge of oure selues, and therby kylleth vs and make vs bonde vnto eternall damnacyon and detters of the euerlastyng wzath of God, euen as he wel seleth and vnderstandeth whose conscyence is truely touched of the lawe. In suche daunger were we yer the lawe came, that we knewe not what sinne ment, neyther yet knowe we the wzath of God vppon sinners, tyll the lawe hath vttered it. So seest thou that a mã must haue some other thinge, ye and a greter and a moze mighty thinge then the lawe, to make hym righteous and safe. They that vnderstande not the lawe on this wyse, are blinde and go to wozke pzesumptuously, supposyng to satisfye the lawe with wozkes. Foꝛ they knowe not that the lawe requyzeth a fre, a willinge, a lusty and a loupnge herte. Therfoꝛe they lenot Goddes ryght in the face, the bayle hangeth betwene and bydeth bys face, so that they cannot beholde the glozye of hys countenaunce, how that ẏ law is spiritual and requireth the hert. I maye of myne awne strength refrayne that I do myne enemye no hurte, but to loue him with all myne herte, and to put awaye wzathe clene oute of my mynd, can I not of myne awne strength I maye refuse money of myne awne strenght, but to put away loue vnto eyches out of myne herte, can I not do of myne awne strenght. To abstayne from adultery as concernynge the vttewarde dede, can I do of myne awne strenght, but not to despze in myne hert is as vnpossyble vnto me as is to chose. Whether I will longpz oꝛ thyrst, and yet foꝛ the lawe requireth. Wherfoꝛe of manes awne strength is the lawe neuer fulfylled, we must haue therunto goddes fauoure, and his spzite, purchased by Chzistes blode. Neuertheless when I espe a man maye do many thinges outewardlye clene agaynst his herte, we must vnderstande that man is but bziuen of dyuers appetites, and the greatest appetite ouer commeth the lesse, carpeth the man awaye violently with lyst. As when I despze vengeaunce, and feare also the inconueniẽce that is lyke to folow, if I feare be greater I abstayne, yf the appetite that desireth vengeaunce be greater, I cã not but pzosecute the dede, as wese by experience in many murtherars and theues, which though they be bzought into neuer so great perel of death, yet after they haue escaped, do euen the same agayne. And commen wemen pzosecut their lustes because feare ⁊ shame are away, wher other wlych haue the same apetites i their hertes, abstaine at the least way outwardly oꝛ wozke secretly being ouercome of feare and of shame, & so lyke wyse is it of al other appetites.

Fleshe spirit figh togeder

Further more he declareth, how the spzite and the flesche fyghte to gether in one man, and maketh ẽ ensample of him self, that we myght lerne to knowe how to wozke a right. I meane to kyl sinne in our lustes. He calleth both the spzete and also the flesche a lawe, because that lyke as the nature of Goddys lawe is to driue, to compell and to trauce, euen so the flesche driueth, compelleth, craueth and rageth agaynst the spzite, and will haue her lustes satisfyed. On the other syde dyeth the spzite, ergeth and fyghteth agaynst the flesche, and will haue his lust satisfied. And this stryfe dureth in vs, as longe as we lyue, in some moare and in some lesse, as the spzite oꝛ the flesche is stronger, and the yer man his owne selfe is bothe the spzite and the flesche, which fyghteth with his awne selfe vntyll sinne be vtterlye slayne, and we all together spirituall. In the. viii. Cha. he confozteth such fyghters that they despere not because of suche flesche, The. viii. ch. oꝛ lyse, thinke that they are lesse in fauoure of God. And he sheweth how ẏ the synne remaining in vs, hurteth not, foꝛ there is no daunger to them ẏ are in Chzist which walke not after the flesche, but fight agaynst it. And he expoundeth moze largely what the nature of the flesche and the spzite is, show the spzite cometh by Chzist, which spzite maketh vs spirituall, raseth, sucdureth and moztifieth the flesh, and certifieth vs ẏ we are neuertheles the sonnes of God, and also beloued though that sinne rage neuer so muche in vs, so longe as we folow the spzite and fight against sinne to kyl and moztifie it. And because nothig is so good to the moztifienge of the flesh, as ẏ crosse and tribulacion, he comfozteth vs in our passions ⁊ afflictions by the affistence of the spzite which maketh intercession to god foꝛ vs mightely with groninges ẏ passe mans vtterance, so that mãs speache can not comprehende them ⁊ with the mourning also of the creatures with vs, of greate desire that they haue, that we were lowsed from sinne ⁊ coꝛruption of ẏ flesh. So se we that these three Chapters. vi, vii, viii, do none other thinge so moche as to dzyue vs vnto the ryghte wozkes of faith, which is to kil the old man ⁊ moztifie the flesche. The. vi. vii. viii. chapters.

In the. ix. x. xi. Chapters, he treateth of Gods pzedestinacion, whence it spzyngeth altogether, whether we that beleue oꝛ not beleue, be lowsed from synne oꝛ not be lowsed. By whiche pzedestinacion oure iustifying and saluacion are cleane taken out of oure handes, and put in the handes of god onely which thinges is moost necessary of al. Foꝛ we are so weake and so vncertayne, that if it stode in vs there shoulde of a trueth no man be saued, the deuell no doubte would deceaue vs. But now is god sure that his pzedestinacion can not disceaue hym, nether any man withstande oꝛ let hym: and therfoꝛe haue we hope ẽ trust agaynst synne. But here must a marke be set vnto those vnquiet, busye and hye spzyminge spirites, how farre they shall go which fyzste of all bzinge hether their hye reasons and ẏ pignant wittes, and begi, first from an hye to seache botomles secretes of goddes pzedestinacion, whether they be pzedestinat oꝛ not. This do if ẏ wilt vnder stand These must nedes ether cast them selues doune headlonge into desperacion, oꝛ els cõmit the selues to fre chaunce careles, but folowe thou the oꝛdze of thys Epistle, and nosel thy self w Chzist ⁊ learne to vnderstand what the lawe ⁊ the gospel meane, ⁊ the office of both two ẏ thou mayest in the one know wel thy selfe, ⁊ how that thou hast of thy selfe no strenght, but to synne, ⁊ vd in the other the grace of Chzistes. And then se thou fyght against synne, and the flesche as the. viii. fyzst. Chapiters teache the. After that when thou

facte come, to the. vii. Chapters and art vnder the crosse and sufferinge of tribulacyon, the necessyte of predestinacion wyl waxe swete, and thou shalt wel sele how pzecyous a thynge it is. Foꝛ except thou hadde borne the crosse of aduersyte and temptacyon, ẏ hast felte thy selfe bzought vnto the very bzimme of desperacyon, yea and vnto hel gates thou canst neuer medle with the sentence of pzedestynacion wyth oute thyne own harme, and with out secret wzath and grudgyng in wardly agaynst God, foꝛ other wyse it shal not be possyble foꝛ the to thynke that God is ryghteous and iuste. Therfoꝛe must Adam be wel moztyfied and the flesshely wyse bzought vtterly to nought, yer that thou mayst away with this thing, and drinke of stronge wyne. Take hede therfoꝛe vnto thy selfe, that thou dzynke not wyne, wyple thou art yet but a sucklyng. Foꝛ euery learninge hath hys tyme, measure and age, and in Chzyst is there a certayne chyldhod in which a man must be content wyth myldе foꝛ a season, vntyl he waxe stronge and growe vp a perfecte man in Chzist, and be able to eate of moze steonge meate. In the xii. Chapter he geueth exhoztations. Foꝛ this maner obserueth Paul in al his Epistles, fyzst he teacheth Chzyst and the fayth, then exhoztith he to good wozkes, and vnto continual moztyfieng of the flesche. So here teacheth he good wozkes in deade, ⁊ the true seruynge of God, and maketh al men Pzestes, to offer vp not moneye beastes as the maner was in the tyme of the lawe, but their owne bodyes with kyllyng and moztyfieng of the lustes of the flesche. After that he declareth the outwarde conuersacyon of christen men how they ought to behaue them selues in spiritual thynges, how to teache, preache and rule in the congregacyon of Chzyst, to serue one to another, to suffer al thinges pacyently, and to conuyct the wyche and vengaunce to god, in conclusyon how a Chzistẽ man ought to behaue hym selfe vnto al men, to frend, foe, oꝛ what soeuer he be. These are the right wozkes of a Chzysten man wlych fyzste out of fayth. Foꝛ faith kepeth not hol pdape, nether fulfilleth any man to be pyle, wher so euer he dwelleth. In the. xiii. he teacheth to honoure the wozde and temporal sword. Foꝛ though a mans lawe ordinaunce make not a man good before God, nether inclyne him in the herte, yet are they ozdened foꝛ the furderaunce of the comen welth, to maintain peace, to punish the euel and to defende the good. Therfoꝛe ought the good to honoure the temporal swerd and to haue it in reuerence, though as concernyng them selues, they nede it not, but wolde abstayne from euel of their owne accoꝛde, ye and do good with out mans law, but by the lawe of the spzite which gouerneth the herte, and gydeth it vnto al that is the wyl of god. The. xiii. cha. Loue is the fulfylling of the lawe.

Finally he comprehendeth and knitteth vp all in loue. Loue of her own nature bestoweth al that she hath and euer seweth her selfe on that which is loued. Thou nedest not to byd a kind mother to be louinge vnto the lawe, her onely sonne. Much lesse spiritual loue which hath eyes geuen her of God, nedeth mans lawe to teach her to do her dutie. And as in ẏ beginning he dyd put foꝛth Chzist as the cause and auctoure of our right wesses and saluacion, euen so here secretly he him foꝛth as an ensample to conteresayte. that as he hathe doneto vs, euen so thoulde we do one to another.

In the xiii. Chapter he teacheth to deale soberly with the conscience of the weake in the fayth which vnderstand not yet the lyberte of Chzist perfectly inough, ⁊ to fauour the of Chzisten loue, ⁊ not to vse the lyberty of the fayth vnto hynderaunce, but vnto the furtheraunce and edifienge of the weake. Foꝛ where such cõsideracion is not, there folowith debate and despzisenge of the Gospell. It is better therfoꝛe, to foꝛbeare the weake a wyle vntyll they waxe stronge, then that the learning of the Gospell should come altogether vnder fote. And such wozke, is the singular wozcke of loue, and where loue is perfect there must nedes be suche a respecte vnto the weake, a thinge that christ commanded and charged to be had aboue al thinges.

In the. xv. Chapter, he setteth foꝛth Chzist agayne to be folowed, if we also by hys ensample thoulde suffre other that are yet weake, as them that are fraple, open synners, vnlerned and vnexpert, and of loth some maners, and not to caste them awaye foꝛth with the, but to suffre them tyll they waxe better, and exhoꝛte them in the meane tyme. Foꝛ so deale Chzist in the Gospell, ⁊ now dealeth with vs dayly, suffering our imperfectnes, weaknes, conuersacion, and maners not yet fashioned after the doctryne of the Gospell, but smell of the flesche, ye and sometime breake out in outwarde dedes. After that to conclude with all he wisheth them encreasse of fayth, peace and hope of conscience, pzayseth them, and committeth them vnto God and magnifieth hys office and admistration in the Gospell, and soberlye, and with greate discretion desyzeth succoure aod ayde of them foꝛ the poore saynctes at Ierusalem, and it is all pure loue that he speaketh of dealeth with all. So finde we in thys pystle plentyously, vnto the vttermoost, what soeuer a chzi to ẏ Romayn man oꝛ woman ought to knowe, that is to wete, what the lawe, the Gospell, spirite, grace, fayth, righ nes is thodo sten man oꝛ woman ought to knowe, that is to wete, what the lawe, the Gospell, spirite, grace, fayth, righ nes is thodo euousnes, Chzyst, God, good wozkes, loue, hope, and the crosse are, and euen wherin the pythe of all that ze into al thy pertayneth to the Chzisten fayth consysteth, and how a Chzysten man ought to behaue him self vnto scripture, ye euery man, be he perfecte oꝛ a synner, good oꝛ bad, stronge oꝛ weake, frend oꝛ foe: and in conclusyon howe and the keye to behaue our selues both toward God, and towarde our selues also. And al thinges are pzofoundly grosshed ⁊ openeth ded in the scriptures, and declared with ensamples of hym selfe, of the fathers and of the pzophetes, that it, and dzinke a man can here desyze no moze. Wherfoꝛe it appeareth euidentlye, that Paules minde was to compzehẽ geth men de thefely in thys pystle all the whole learninge of Chzistes Gospell, and to pzepare an introduction vnto to the true all the olde testament. Foꝛ without doubte, who soeuer hathe thys pystle perfectly in hys herte, the same vnderstandeth the lyght and the effect of the old testament, wherfoꝛe let euery man w our exception exercise shi dinge of it, felfe there in diligently, and recozde it nyght and daye contynually vntyll he be fully acqaynted therwith. The last chapter is a Chapter of recommendacion, wherin he yet mingleth a good monycion that we The last cha

shoulde beware of the tradicions and doctryne of men, which begyle the symple with sophistrye and leaning that is not after the Gospel and drawe them from Chzyste, and nosel them in weake ⁊ feble, ⁊ as Paul calleth them in the Epistell to the Galathians) in beggerly ceremonies foꝛ thentent that they would lyu ein fatre pastures and be in auctozitye and be taken as Chzist, yea and aboue Chzyste, and syt in the tẽple of God, that is to wite in the consciences of men where god onely, hys woozde, and hys Chzist oughte to syt. Cõpare therfoꝛe al maner doctryne of men vnto the scripture ⁊ se whether they agree oꝛ not. And cõmit thy self whole ⁊ al together vnto Chzist ⁊ so shal he w his holy spirit ⁊ wal his fulnes dwel in thy soul.

The somme and hole cause of the writing of this Epistle, is, to pzoue that a man is iustified by fayth onely: which pzoposytion who so denyeth, to him is not only this Epistle and al that Paul wzyteth, but also the holy scripture so lokked vp, that he shal neuer vnderstand it to his soules healthe. And to bzynge a man to the vnderstanding ⁊ healing that fayth only iustifieth: Paul pzouyth that the holy nature of mã is so poisoned and so coꝛrupte, yea so dead conserning godly liuing oꝛ godly thinking, ẏ it is impossyble foꝛ her to kepe ẏ lawe in ẏ sight of God, ẏ is to say, to loue it, ⁊ of loue ⁊ lust to do it as naturally as a mã eateth oꝛ dzinketh, vntil she be quickened againe ⁊ healed therow faith. And by iustifienge vnderstande none other thinge then to be reconciled to God ⁊ to be restored vnto his fauour, and to haue the synnes foꝛgeuen thee. As when I saye God iustifieth vs, vnderstand therby, that God foꝛ Chzistes sake, merites and deseruinges onely receaueth vs vnto his mercy, fauoure and grace, and foꝛgeueth vs our sinnes. And when I saie Chzist iustifieth vs, vnderstad therby that Chzist hath onely redemed vs, bought ẽ Iustifienge. delyuered vs out of the wzath of god and dampnation, and hath with his woozdes onley, purchased vs ẏ mercy, fauor, ⁊ grace of God: ẏ foꝛgeuenes of our sinnes. And when I saie that faith only iustifieth, vnderstand therby ẏ faith ⁊ trust in ẏ trueth of god ⁊ in ẏ mercy pzomised vs foꝛ Chzistes sake, ⁊ foꝛ his deseruings ⁊ wozkes only, doth quiet ẏ conscience ⁊ certifi her ẏ our sinnes be foꝛgeuen ⁊ we in the fauor of god

The prologe

Furthermoze sett before thyne eyes Christes wozdes and thyne owne wozkes. Christes wozdes comfyte iustifye thee, and make satisfaction for thy synne, and thine owne woozkes not: that is to saye, quieteth thy conscience, and make thee sure that thy synnes are forgeuen thee, and not thyne owne wozkes. For the promise of mercye is made thee, for Christes wozkes sake, and not for thyne owne wozkes sake. Wherefore seing god hath not promysed that thyne owne wozkes shal saue thee, therefore fayth in thyne owne wozkes can neuer quiet thy conscience nor certifye thee before God (when god commeth to iudge or to take a recoueryng) that thy synnes are forgeuen thee. Beyonde al thys, myne owne wozkes can neuer satisfye the lawe or paye her that I owe her. For I owe the lawe to loue her with al myne herte, soule power and might. Which thinge to paye I am neuer able whyle I am compassed with flesche. No, I can not ones beginne to loue the lawe, except I be fyrst sure, by fayth that god loueth me, and forgeueth me. Finally, that we saye fayth onelye iustifieth ought to offende no man. For if thys be true, that Christ onely redemed vs, Christ onely bare oure synnes, made satisfaction for them, and purchased vs the fauoure of God, then must it nedes be true, that the truste only in Christes deseruing and in the promises of god the father made vs for Christes sake, doth onelye quyet the conscience, and certifyeth that the synnes are forgeuen. And when they saye, a man must repent, forsake synne, and haue a purpose to synne no more, as wyse as he can and loue the lawe of God. Ergo fayth onely iustifieth not, I answere, that and all lyke argumentes are nought, and lyke to this. I must repente and be sory, the Gospell must be preached me and I must beleue it or else I cannot be partaker of mercye which Christ hath deserued for me, Ergo Christ only iustifieth me not, or Christ only hath not made satisfaction for my sinnes. Be this is a naughtie argument, so is the other.

Now go to reader, and accordinge to the order of Paules writing, euen so do thou. First beholde thi false diligentlye in the lawe of God, and se there thy iust dampnation. Secondarelye turne thine eyes to Christ, and see there the exceadinge mercye of the moost kinde and louinge father. Thyrdly remembre that Christ made not this attonemēt that thou shouldest angre god again, neyther died he for thy synnes, that thou sholdest liue still in them, neither cleansed he ther, that thou shouldeste returne, as a swine, vnto thyne olde podell agayne. but that thou shouldeste bee a newe creature and lyue a newe lyfe after the wyll of God, and not of the flesche.

And be dylygent least thorow thyne owne negligence and vnthankfulnes, thou lose this fauoure and mercye

agayne.

Fare well.

The ende of the prologe to the Romaynes.

To the Romayns

The Epistel of the Apostle Sayncte Paull to the Romayns.

Paul declareth his loue towarde the Romaines, sheweth what the Gospell is with the frute therof, & rebuketh the beestlynes of the flesche.

The fyrst Chapter.

PAull the seruaūte of Jesus Christ called to be an Apostle, put a parte to preache the Gospell of God, which he promysed afore by his Prophetes in the holy scriptures the make mencion of his sonne, the which was begotten of the seed of Dauid, as pertayninge to the flesche: and declared to bee the sonne of God, with power of the Holy goost the sanctifyeth, sence the time that Jesus Christ our Lorde rose agayne from deathe, by whome wee haue receaued grace & Apostleshyp to bring all maner Heathen people vnto the obedyence of fayth, that is in his name: of the which Heathen are ye a part also, which are Jesus Christes by vocacion.

To all you of Rome beloued of God & *sayncte by callynge. b* Grace be with you and peace from God oure father, & from the Lorde Jesus Christ.

First verely I thanke my God thorow Jesus Christ, for you all, because youre fayth is published throughout all the worlde. For God is my witnes, whom I serue with my spirite in the Gospell of his sonne, that without ceasynge I make mencion of you al wayes in my prayers, besechinge that at one tyme or other, a prosperous iorney (by the will of God) myght fortune me, to come vnto you. For I longe to see you, that I myghte bestowe among you some spyritual gyfte, to strenghte you with all: that is, that I might haue consolacion to gether with you, through the commen fayth, which both ye and I haue.

I wolde that ye shulde knowe brethren, howe that I haue often tymes purposed to com vnto you (but haue bē let hytherto) to haue som frute amonge you, as I haue amounge other of the Gentyles.

For I am detter both to the Grekes & to them which are no Grekes, vnto the learned and also vnto the vnlearned. Lyke wyse, as moche as in me is I am redy to preach the Gospel to you of Rome also. For I am not ashamed of the gospel of Christ because it is the power of God vnto saluacyō to al that beleue, namely to the Jew, and also to the Gentyle. c* For by it the ryghtwesnes which commeth of God, is opened, from fayth to d* fayth. As it is written: the Iuste shall lyue by fayth.

For the wrath of God apereth from heauen agaynst al vngodlynes, & vnrighteousnes of men which withholde the trueth in vnrighteousnes: seyng, what maye bee knowen of God, that same is manifeste among them. For God did shewit vnto them. So that hys inuisible thynges: that is to say, hys eternall power and godhead, are vnderstande and seue, by the wozkes from the creacion of the woold. So that they are wyth oute excuse, in as moche, as when they knewe God, they glorified him not as God, nether were thankfull but were full of vanities in their imaginacions, and their foolisshe hertes were blynded. When they counted themselues wyse, they became foles and turned the glory of the immortall God, vnto the similitude of the ymage of mortal man, and of bydes, and foure foted beastes, and of serpentes. Wherfore God lyke wyse gaue them vp vnto their hertes lustes, vnto vnclennes, to defyle their awne bodyes betwene them selues: which tourned hys truthe vnto a lye, and worshypped and serued the creatures more then the maker, which is blessed for euer. Amen. For this cause God gaue them vp vnto shamfull lustes. For eue their wemen dyd chaunge the naturall vse vnto the vnnatural. And lyke wyse also the men lefte the natural vse of the woman, and brent in their lustes one to another. And mā with mā wrought filthines, and receued in them selues the rewarde of their errour, as it was accordynge.

And as it semed not good vnto them to be a knowen of god, euen so god deliuered them vp vnto a leawd mynde, that they shuld do those thinges which were not comely, beinge full of all vnrighteous doynge, of Fornicacion, wickednes

nes, couetousnes, malycyousnes, full of enuie, mozther, debate, disseyte, euell condycyoned, whisperers, backbyters, haters of god, doers of wzong, pzoude bosters, bzingers vp of euell thynges, disobedient to father ād mother, wout vnderstādig, couenaūt bzekears, vnlouig trucebzekers, mercyles. Which mē thogh they knew ỹ rightwesnes of god how ỹ they which comit such thiges are wozthy of death, yet not onely do the same, but also haue *pleasure i them that do them.

The Notes

a *Sainctes by callyng is as much to saye, as called to be sayntes, called to holines and holy liuige: for the scripture is accustomed to cal them that be a liue saintes, & it ought to be al one, to saye, a sayncte and a Chzysten man oz a Chzistian.

b *Geace be with you and peace. By grace, here vnderstand the fauour of god wherby he freely forgeueth synnes. By peace, the tranquylite of conscience pzoceadyng therof.

c *For by it the ryghtwesnes which cometh of god, is opened, that is by the pzechyng of the gospel, the imputacyon of ryghtwesnes wherwith God reputeth and pzonounceth vs rightwes freely thozow mercy, is euydently declared.

d *From fayth to fayth, that is from an vnperfect fayth to a perfect, from a weake fayth to astrōger, & from one bataple of fayeth to another, for as we haue escaped one ieopardy thozow fayth, another inuadeth vs, thozow whych we muste wade by the helpe of fayth also.

*To haue pleasure, in another mans synes is greater wickednes then to synne thy selfe.

¶ He rebuketh the Jewes, which as touching sinne are lyke the heathen/yea wozse then they.

¶ The.ii. Chapter.

Perfoze arte thou inexcusable O man, whosoeuer thou be that** iudgeste. For in ỹ same wherin thou iudgeste another, thou condempnest thy selfe. For thou that iudgest doest euen the same selfe thynges. But we are sure that the iudgment of god is accozdyng to truth, against them which cōmyt such thinges.

Thinckest thou thys O thou man ỹ iudgest them which do such thynges, & yet doest euen the very same, that thou shal escape ỹ iudgmēt of God? Eyther dyspisest thou ỹ ritches of his goodnes patience and longe sufferaunce, and remembrest not how ỹ the kyndnes of god ledeth the to repentaunce?

But thou after thyne herde herte that cannot repent, heapest ỹ to gether the treasur of wrath against the dai of vengeaūce, whē shalbe opened ỹ ryghtwes iudgement, of god b**which will reward euery man accozdynge to hys dedes: that is to saye, Glapse, Honoure and immoztalite, to them whych continue i good doynge, & seke eternall lyfe. But vnto them that are rebellious ād disobey the trueth, ād folowe iniquytie, shal come indignacion and wzath, tribulacion and angupsshe vpon the soule of euery man that doth euyll: of ỹ Jewe fyrst, and also of the Gentyl. To euery man that doth good, shall come pzayse, honoure, and peace, to the Jewe fyrst, and also to the Gentyll. For ther is no parcialite vnto God. But whosoeuer hath synned with out lawe/ shall perisshe wout law: And as many as haue sined vnder the law, shalbe iudged bi ỹ lawe: c*For before God they are not ryghteous which heare the lawe: but the doers of the law shalbe iustified. For yf ỹ Gentyles which haue no law, do of nature the thynges contayned in the law: then they hauynge no lawe, are a lawe vnto them selues, which shew ỹ dedes of the law writen in their hertes: while their conscience bearethe witnesse vnto them and also their thoughtes, accusynge on another oz excusynge, at the dai whē god shal iudge ỹ secretes of mē by Jesus chzist, accozdīg to my gospel.

Beholde, thou arte called a Jewe, and trustest in the lawe and reioycest in god, and knowest his will, and hast experience of good, and bad, in that ỹ are informed by the lawe: and beleuest ỹ ỹ thy selfe arte a gyde vnto the blynde, a lyght to them whych are in darcknes, an informer of them whych lack discrecion, a teacher of vnlearned, which haste the ēsample of that which ought to be knowen, and of the treuth, in the lawe. But thou whych teachest another, teachest not thy self: Thou preachest a man shuld not steale: and yet thou stealest: thou sayst, am i shuld not cōmyt aduoutery? thou breakest wedlok. Thou abhorrest ymages, and robbest god of his honoure.

Thou reioycest in the law, and thozowe breaking the lawe, dishonourest the God. For the name of god is euell spoken of amonge the Gentiles thozowe you, as it is wzyten.

circum

circumcision verely auayleth, yf thou kepe the lawe. But yf thou breake the lawe, thy circūcision is made vncircūcision. Therefoze yf the vncircūcised kepe the ryght thinges contayned in ỹ lawe: shal not his vncircūcisiō be counted for circumcision? And shall not vncircūcision which is by nature (yf it kepe ỹ lawe) iudge the, whiche beynge vnder ỹ letter and circūcisiō, dost trāgresse the lawe? For hee is not a Jewe, which is a Jewe outwarde. Nether is that thinge circumcision which is outwarde in the flesshe. But hee is a Jewe which is hid within, & the circūcision of the herte is ỹ true circūcisiō, which is ỹ spirite & not ỹ letter, whose pzaise is not of men, but of God.

The Notes

a *To iudge, here (as in many other places) signyeth to condemne other and esteame thy selfe rightwes.

b *Which wyl reward euery man accozdynge to his deades. This saieng may no man so vndersta̅d, as though wozkes dyd iustify before God: for the maketh he this whole Epistle saisse, which only beseeceth to pzoue that our sinnes are forgeuen freely through mercy, for Chzistes sake, and not for our deseruinges oz wozkes. Know ye therfore that. S. Paul dothhere ascribe iustifycatyō to wozkes, but describeth them haue rightwes, by the thing ỹ folloeth, that is by their feutes what they be. He wyl reward euery man &c, ỹ is to the rightwes wyll be geneyfe, and to the vnrighteowes payne.

c *For before God they are not righwes, &c, but the doares of the lawe shalbe iustified, that is, shal be pronounced iust and rightwes. This sentence is onely spoken to the reproue of the Jewes, settynge wolmal doare by them selues in the behaife of the law, which yet they kept not.

This thing saieth Paul to their charges, on thys wyse. It is not ynough for ỹ O thou Jewe to here the lawe only and to be a pzofessour therof, & a learner to it, but if thou wilt nedes be iustified & made rightwes in the syght of God by the lawe, as thou so greately crakest, then must thou kepe the lawe, not onely here it, now that doste thou not, but are spitte of the breaking of it, and therfore must thou haue another waye to be com rightwes in ỹ syght of god, then by the keping of the lawe, which is, as this whole Epistle both after and before playnely proueth fayth, that fastly beleueth sinnes to be forgeuen freely by Chzist, not for our wozkes oz deseruynges, no not when we haue done the best that we can. Luke. xvii.

And to this purpose doth. S. Ambrose wryting on this selfe same text expound Paul, sayeng, not they are rightwes which heare the lawe, but which beleue in Chzyste whoome the lawe pzomysed afterwarde playnelye, that to beleue in hym, is to do the lawe.

¶ She theweth what preferment the Jewes haue, & that both ỹ Jewes and Gentyls are vnder sinne, & are iustifyed only by the grace of God in Chzist.

¶ The.iii. Chapter.

What preferment then hath the Jewe other what auauntageth circumcision? Surely very moche. First vnto them was committed the wozde of God. What then though some of them dyd not beleue, shal their vnbeleue make the promes of God wyth out effecte? god fozbid: Let god be true, ād a ll men lyars, as it is wzitten: that ỹ myghtest be iustifyed in thy sayinge, and shuldest ouercome, when ỹ arte iudged.

Yf oure vnrighteowesnes make the rightwesnes of God moze excellēt: what shall we saye? Is God vnrighteous wbych tāketh vengeaunce? I speake after ỹ maner of mē. God fozbid. For how then shall God iudge the wozlde? If the veritie of God appeare moare excellent thozow my lye, vnto his prayse, why ā I hence fozth iudged as a synner? and say not rather (as men cuyll speake of vs, and as some affyrme that we saie) let vs do euil ỹ good maye coine therof. Whose damnacyon is iuste.

What say we then? Are we better the they? No, i no wyse. For we haue alredy proued how ỹ both Jewes & Grekis are al vnder sine, as it is wzeite there is non righteous no not one: ther is none ỹ vnderstandeth, there is none ỹ seke th after god they are al gone out of ỹ waye, they are al vnprofitable/ther is none ỹ doeth good, no not one. Their throte is an ope sepulchre/ wyth their tonges they haue disceaued: the poyson of aspes is vnder their lyppes. Whose mouthes are full of curssynge and bytternes. Their fete are swyfte to sheed bloud. Destruccyon and wretchednes are in their wayes. And the way of peace they haue not knowen. There is no feare of God before their eyes.

*Ye and we knowe that whatsoeuer the lawe sayth, he saith it to them which are vnder ỹ lawe. That al mouthes maiebe stopped, and all the wozlde be subdued to God: because that by ỹ dedes of the lawe, shall no flesshe be iustifyed in ỹ sight of God. For by the law cōmeth the knowledge of synne.

Now verely is the ryghteowesnes that cometh of God declared with out fulfyllinge of the lawe/ hauynge witnes yt of the lawe and of the Pzophetes.

Tho

The ryghteweſnes no doute which: is good befoze God, cómeth by the fayth of Jeſus Chriſt, vnto all and vpon all that beleue.

Ther is no dyfference: foz all haue ſynned and lacke the prayſe that is of valoure befoze God: but * are iuſtified freely by his grace, through the redemption that is in Chriſt Jeſus, whom God hath made a ſeate of mercy throw faith in his bloude to ſhewe ꝑ ryghteweſnes which befoze him is of valoure. in ꝑ he forgiueth the ſines that are paſſed, which God dyd ſuffre to ſhewe at this tyme, the ryghteweſnes that is alowed of hi, that hee myght bee counted iuſt, and a iuſtifiar of hi which beleueth ō Jeſus. Where is the thi reioyſinge? It is excluded. Bi what lawe? bi the law: of woꝛkes? Naye: but by ꝑ lawe of fayth.

Therfoze wee holde ꝑ a man is iuſtifyed by fayth wout the dedes of ꝑ lawe. Is hee the God of the Jewes on'ly? Is hee not alſo ꝑ God of ꝑ Gentiles? Yes, euen of the Gentiles alſo. Foz it is God only which iuſtifieth circūciſion whiche is of fayth, and vncircūciſiō throw fayth. Do wee thē deſtroie ꝑ lawe throw fayth? God forbid. But wee rather maynitayne the lawe.

The Notes.

a * Are iuſtifyed freely by his grace. This ſayenge doeth. S. Ambroſe expounde on this wiſe: they woꝛcking nothing noz acquyting him any whit, are iuſtyfied by fauth alone, by the gyft of god. Thys woꝛd, alone, (although many be therwith vnruly offended) is alſo eupdently expreſſed by. S. Paul hym ſelfe, in theſe woꝛdes, freely wout the lawe, wout woꝛkes, it is a gyft and ſuch lyke, which ꝑ muſt marke, foz they are alone wh this foꝛeſaide exception of. S. Ambroſe, by fauth alone we are iuſtyfyed which ſayenge ſignyfieth this much. Onely by the beleefe wherw we beleue that the mercy of god graūted in Chriſtes bloude dothe ſaue vs, are wee pꝛonounced righteweſ. This woꝛd alone excludeth woꝛkes, not that thou ſhouldeſt not do theꝛfoz vnto al good woꝛkes commaunded in the ſcripture art thou bounde and called to walke in them, and muſt earneſtly ſtudie and endeuoure thy ſelf to leue none of them vndone: but that thou ſhuldeſt in no condycion thincke, that thou art therby iuſtyfyed oz made righteweſ befoze God.

The declareth by the exaꝛmple of Abrahaſm, ꝑ fayth iuſtyfyeth, and not the lawe, noz the woꝛkes

The.iiii. Chapter.

What ſhal we ſaye then, ꝑ Abrahā our father as pertayneynge to the fleſhe dyd finde? If Abraham were iuſtified by *dedes/ then hathe he wherin to reioyce: but not wyth God. Foz what ſayth ꝑ ſcripture? Abraham beleued God, and it was counted vnto him foz ryghteweſnes. To him ꝑ woꝛketh, is the reward not reckened of fauoure, but of duty. To him ꝑ woꝛketh not but beleueth on him that iuſtifieth the vngodly, is his fayth coūted foz ryghteweſnes. Euen as Dauid deſcribeth the bleſſednes of the man vnto whom God aſcribeth ryghteweſnes wythout dedes: * Bleſſed are they, whoſe vnrighteweſnes are foꝛgeuen and whoſe ſynnes are couered. Bleſſed is that man to whom the Lord inputeth not ſynne.

Came this bleſſednes then vpon ꝑ circūciſed oz vpon the vncircumciſed? We ſaye verely how that fayth was reckened to Abraham foz righteweſnes. How was it rekened? in the time of circumciſyon? oz in the tyme befoze he was circumciſed? Not in the tyme of circumciſion: but when he was yet vncircumciſed. And he receaued the ſigne of circumciſyon, as a ſeale of the ryghteweſnes which is by faith, which fayth he had yet beynge vncircumciſed: that he ſhulde be the father of all them that beleue, though they be not circumciſed, ꝑ righteweſnes myght be imputed to them alſo: and that he myght be the father of ꝑ circumciſed, not because they are circumciſed only: but because they walke alſo in the ſteppes of that fayth that was in oure father Abraham befoze the tyme of circumciſyon.

Foz the pꝛomes that he ſhuld be the heyꝛe of the woꝛlde, was not geuen to Abraham oz to hys ſeed throw the lawe: but throw the ryghteweſnes which cometh of fayth. Foz yf they which are of the lawe, be heyꝛes, then is fayth but vaine, and the pꝛomes of none effecte. Because the lawe cauſeth wrath. Foz where no lawe is, there is no tranſgreſſyon. a * Therfoze by fayth is ꝑ inheritaunce geuen ꝑ it might com of fauoure: ꝑ pꝛomes myght be ſure to all ſeed. Not to thē only which are of ꝑ law: but alſo to them which are of the faith of Abrahā, which is ꝑ father of vs all. As it is wꝛitten: I haue made the a father to many nations, euen befoze God

whome thou haſte beleued, which quyckeneth the dead, and calleth thoſe thinges which be not, as though they were.

Which Abraham contray to hope, beleued in hope, that he ſhuld be the father of many nacyons, accoꝛdynge to ꝑ which was ſpoken: So ſhal thi ſede be. And he fayntred not i ꝑ fayth, noz yet cōſydered his owne body which was now dead, euen when he was almoſt an hūdreth yeare old: neither yet ꝑ Sara was paſt chylde berynge. He ſtakered not at the pꝛomes of God throwe vnbeleefe: but was made ſtronge in the faythe, and gaue honoure to GOD full certeyned, that what he had pꝛomyſed, that he was able to make good. And therfoze was it rekened to hym foz ryghteweſnes.

It is not wꝛytten foz hym onelye, ꝑ it was rekened to him foz righteweſnes but alſo foz vs, to whom it ſhalbe coūted foz ryghteweſnes, ſo we beleue on hym that rayſed vp Jeſus oure Lorde from death: Which was delyuered foz oure ſynnes, & roſe agayne foz to iuſtyfye vs.

The Notes.

a * Therfoze by fayth, &c. that ꝑ pꝛomes myght be ſure, that is therfoze are ye pꝛonounced righteweſ by fayethe (by whiche vnderſtande euen the Mercye of God, receaued by faith, that thy conſcience might be ſurely certified of the wil of God, and of the pꝛomiſes of the gospel that is of remiſſion of ſynnes, of reconciliation oz reputacion of righteweſnes, ād of the gyft of euerlaſting life, that these thinges ſhall ſurely be pꝛefoꝛmed, which were not poſſyble if the pꝛomes ſhulde depende oz hange on oure woꝛkes. Foz then ſhulde the conſcience be vnſure doutinge whether we had woꝛkes ynoughe, whether God would be merciful, whether the law which we knowe we haue tranſgreſſed, woulde condemne vs &c.

Now when doute fulnes remayneth in vs there remayneth alſo fearefulnes, by which cometh deſperacion and deeth: foz ſo longe as the lawe ſheweth vs ꝑ anger of God, feare deeth cā not be ouer cōe. Therfore muſt we nedes ſticke onely to fayth in the merciful pꝛomiſes of God ſurely certifieth ꝑ they ſhalbe fulfilled al thoughe our woꝛkes haue not deſerued ꝑ fulfillinges of them.

The power of fayth, hope & loue: how death raigned from Ada vnto Chriſt, by whome onely we haue foꝛgeuenneſſe of ſinnes.

The.v. Chapter.

Becauſe therfoze that we are iuſtifyed by faith, a * we are at peace with God throw our Lord Jeſus Chriſt: by whome we haue a wape in throwe fayth, vnto thys grace wherin we ſtand and reioyce in hope of ꝑ prayſe that ſhalbe geuen of god. Nether do we ſo onely: but alſo we reioyce in the trybulacyon. Foz we know that trybulacyon bꝛingeth patience/ pacyēce bꝛyngeth experyence, experyence bꝛyngeth hope. And b * hope maketh not aſhamed foz ꝑ loue of God is ſhed abꝛode in oure hertes by the holy gooſt, whyche is geuen vnto vs.

Foz when we were yet weake, accoꝛdynge to the tyme: Chriſte dyed foz vs whych were vngodly. Yet ſcarce wil any man dye foz a ryghtweſ man. Peraduēture foz a good manne durſte ſome dye. * But god ſetteth oute hys loue ꝑ he hath to vs, ſeynge ꝑ while we were yet ſinners, Chriſt died foz vs.

Muche moꝛe then now (ſeynge we are iuſtyfyed in hys bloude) ſhal we be ſaued from wrath throw hym.

Foz yf when we were enemies, we were reconciled to God by ꝑ death of his ſonne: moche moꝛe, ſeynge wee are reconcyled, wee ſhalbe pꝛeſerued by his life.

Not only ſo, bue wee alſo ioye in God by ꝑ meanes of our Lorde Jeſus Chriſte, by whom wee haue receaued reconciliation. Wherefoze as by one man ſinne entred into the woꝛlde, & deeth by ꝑ meanes of ſine. And ſo deeth went ouer all men, in ſo muche ꝑ all men ſinned. Foz euen vnto the tyme of the lawe was ſine in ꝑ woꝛlde, but ſynne was not regarded, as longe as ther was no lawe: neuertheleſſe deeth raygned from Ada to Moyſes, euen ouer them alſo ꝑ ſined not, lyke tranſgreſſion as did Adam: which is the ſimilytude of him that is to come. But the gyfte is not lyke as ꝑ ſine. Foz yf throw the ſine of one, many bee deed: moche moꝛe plenteouſly by on many was ꝑ grace of God and gyfte by grace whiche grace was geuen by one man Jeſus Chriſt.

And ꝑ gyft is not ouer one ſine, as deth cā throw one ſine of one ꝑ ſined. Foz dānacion came of one ſine vnto cōdēnacion: but ꝑ gift came to iuſtify frō many ſynnes. Foz yf by the ſinne of one, deeth raygned by the meanes of one: moche moꝛe ſhall they which receaue abounda-ūce of grace and of the gifte of ryghtweſneſ/ raigne in lyfe by the meanes of one (ꝑ is to ſaie) Jeſus Chriſt.

Lyke wise then as by the synne of one condemnacion came on all men: euē so by the iustifyinge of one commeth the ryghtewesnes that bringeth lyfe vpon all mē. For as by one mannes dysobedience many became synners: so by ỹ obedience of on shal many be made ryghtes. But the *lawe entred in, that synne shoulde encrease. Neuertheles where aboundance of sinne was, there was moze plentcousnesse of grace. That as sin had rayned vnto death, euen so might grace raygne thorow righteousnes, vnto eternall lyfe, by the helpe of Jesu Christ.

The Notes.

a* To be at peace wt god is no nother thing then to haue tranquillite and rest in oure hertes toward god knowing assuredlye that we be accepted of him and do please him, which thing we fynde by fayth onely in that it receaueth forgeuenes of synnes, & geuenes of lyfe euerlastinge by mercy obtayned at Christes bloude. Oure awne workes cā bring no soch tranquilite, because they be vnsure and engender doubt, of which followeth desperacion and of it dampnacion. *b We are not ashamed of our hope for we are sure by the death of Christ that god loueth vs, & will bringe oure hope to passe.

Adās disobedience damned vs al, per we oure selues wrought euel. And Christes obedience saueth vs al per we our selues, worke any good.

The lawe encreaseth synne and maketh vs more naeue more gredy to do euel because ỹ law ministre the no power nor lust to that the biddeth, or to refraine from that the forbiddeth. Gala. iii. d

¶ For so much as we be deliuered thorow christes deth from synne, we must faction our selues to lyue as the seruauntes of god, and not after our owne lustes. The vnlyke rewarde of ryghtewesnes & synne.

¶ The. vi. Chapter.

A Vhat shal we say then? Shal we contynue in sinne, ỹ ther maye be aboūdaūce of grace? God forbid: How shal we that are deade as touchyng synne, lyue any lenger therin? * Remembre ye not that al we which are baptised in ỹ name of Jesu Christe are baptised to die wt him? We are buryed wt him by baptime, for to dye ỹ lyke wise as Christ was raised vp frō deeth by the glory of the father, euen we so also shulde walke in a newe life. For if we be graft in death like vnto him: euē so must we be in the resurrection. That we must remembre that our olde mā is crucified wt him also, that the bodye of synne might vtterly be destroied, ỹ hēce forth we shoulde not be seruauntes of sinne. For he ỹ is dead, is iustifyed frō sinne. Wherfore yf we be ded wt Christ, we beleue that we shal liue wyth hī: remēbring ỹ Christ once raised frō death dyeth no more, deth hath nomore power ouer hī: for as touchig ỹ he died, he died cōcerning sinne, once. And as touchig ỹ he liueth, he liueth vnto god. Lyke wise imagē ye also, that ye are* dead concerning sinne, but are aliue vnto god thorow Jesus Christe oure Lorde. ✠ Let not sinne raigne therfore in your mortal bodies, that ye shuld therunto obey in the lustes of it. Nether geue ye youre membres as instrumentes of vnrighteousnes vnto synne: but geue your selues vnto God as they that are a lyue from deth. And geue your membres as instrumentes of rightewesnes vnto god. Let not sinne haue power ouer you. For ye are not vnder the lawe, but vnder grace. What then? Shall we synne, because we are not vnder ỹ lawe: but vnder grace? God forbyd. ✠ Remember ye not how that to whō soeuer ye commyt your selues as seruauntes to obey: his seruauntes ye are to whō ye obeye: whether it be of synne vnto death, or of obedience vnto rightwesnes? God be thanked, that though ye were once the seruauntes of synne, ye haue yet obeyed wyth herte vnto the forme of doctrine where vnto ye were delyuered. Ye are thē made free from synne, and are become the seruauntes of ryghtewesnes. I

I will speake grosly because of the infirmitie of youre flesche. As ye haue geuen youre membres seruauntes to vnclenes and to iniquitie from iniquitye vnto iniquitye: euen so nowe geue your members seruantes vnto ryghtwesnes, that ye maye be sanctifyed. For when ye were the seruauntes of synne, ye wer not vnder rightwesnes. What frute had ye thē in those thinges, wherof ye are now ashamed? For the ende of those thinges is death. But now are ye deliuered frō synne, & made ỹ seruātes of God, & haue youre frute that ye shuld be sanctified, ād the ende euerlastinge life. For the rewarde of synne is death: but eternall *life is the gifte of God, thorow Jesus Christ our Lord

The notes.

a* To dye vnto synne is, not to obey the desires and concupiscences of synne.

Eternall lyfe is the deserueynge of Christ.

¶ Christ hath delyuered vs from the lawe and deth. Paul sheweth what the flesshe and outwarde man is, and calleth it the lawe of the membres.

The. vii. Chapter.

Remēbre ye not brethren (I speake to thē ỹ know ỹ lawe) how ỹ ỹ law hath power ouer a mā as long as it endureth? For the woman which is in subiection to a man, is bounde by ỹ lawe to the man, as long as he lyueth. If the man be dead, she is loused from the lawe of the man. So then yf while the man lyueth she couple her selfe wt an other man, she shalbe coūted a wedlocke breaker. But if the man be deed, she is free from the lawe: so that she is no wedlock breaker, though she couple her selfe with an other man.

Euen so yee my brethren,* are dead cōcerning the lawe by the body of Christ, that ye shoulde be coupled to an other (I meane to hym that is rysen agayne from death) that we should bring forth frute vnto god. For when we were in ỹ flesshe, the lustes of sinne which were stered vp by ỹ lawe, rained in our membres, to bring forth frute vnto death. But now are we delyuered from the lawe & dead frō ỹ wher vnto we wer i bōdage ỹ we should serue in a new cōuersacion of the spyrete, and not in the old conuersacion of the letter.

What shal we saye then? is the lawe sinne? God forbid: but I knewe not what sinne ment but by ỹ lawe. For I had not knowne what lust had meant, except ỹ lawe had saide, * ỹ shalt not lust. But sinne toke an occasiō by ỹ meanes of ỹ cōmaūdement & wrought in me al maner of concupiscēce. For verely wout ỹ lawe, sinne was dead. I once liued wout law. But whē ỹ cōmaūdemēt came sinne reuiued, & I was deed. And ỹ very same cōmaūdmēt which was ordeyned vnto lyfe, was foūde to be vnto me an occasion of death. For synne toke occasyon by the meanes of ỹ cōmaundemēt, & so disceaued me, & by ỹ selfe cōmaūdment slewe me. Wherfore ỹ lawe is holy, & ỹ cōmaūdement holy, iust ād good. Was ỹ thē which is good, made death vnto me? God forbid. Naye sinne was death vnto me, ỹ it might appere, how ỹ sine by ỹ meanes of ỹ whyche is good, haue wroght death i me: ỹ sinne which is vnder ỹ cōmaūdemēt might be out of measure sinful. For we know ỹ ỹ lawe is spirituall: but I ā carnal solde vnder sin, because I wot not what I do. For what I wolde, that do I not: but what I hate, that do I. If I do nowe that which I wold not, I graunte, to the lawe that it is good. So thē now it is not I that do it, but synne that dwelleth i me. For I know, that in me (that is to saye in my flesh) dwelleth no good thing. To wyl is present withe me, but I fynde no meanes to performe that which is good. For I do not that good thinge, whych I wolde, but that euell do I, which I wolde not. Finally yf I do that I wolde not, then is it not I ỹ do it, but sinne that dwelleth in me doth it. I fynde then by the lawe, that when I wolde do good, euell is present with me. I delyte in the lawe of god, concerning the inner man. But I se an other lawe in my mēbres rebelling agaynste the lawe of mi minde, and subduing me vn to the lawe of Sinne which is in my membres. O wretched man ỹ I am who shal delyuer me from this body of deathe? I thanke god thorow Jesus Christ oure lord. So then I my selfe in my mynde serue the lawe of god, and in my flesshe the lawe of synne.

The Notes.

a* Ire deed concerning the lawe, To be deed concerninge the lawe is to be made free from the lawe and from the burthen therof, and to receaue the spyrite by which we may do for the law. And the same is to be delyuered from the lawe of deth.

To be solde vnder synne, is to be made a bondmāne to the wyll of Sinne onely.

¶ The lawe of the spirite geueth lyfe. The spirit of God maketh vs gods children and heyers wt Christ. The aboundant loue of god cannot be separated.

The viii. Chapter. ✠

There is then no daunpnacion to them which are in Chryste Jesu, whych walke not after the flesh: but after the spirite. For the lawe of the spiryte, ỹ bringeth life thorow Jesus Christ, hath delyuered me from the lawe of synne ād death. For what the lawe coulde not do in as much as it was weake because of the flesh, that performed God and sent his sonne in the sinnefull flesshe and by* synne dampned synne in the flesh: that ỹ righteousnes required of ỹ lawe, myght

be fulfilled in vs, which walke not after the flesh, but after the spirite. For they ỹ are carnall, are carnallye mynded. But they that are spirituall, are goddly mynded. To be carnally mynded, is death, but to be spiritualy minded is life & peace.

*Synne is taken here for a synne offeringe after the vse of the hebrewe tonge.

&Because that the fleshly mynde is enmyte against god: for it is not obedient to ỹ lawe of God/nether can be. So then they ỹ are geuē to the flesh cannot please God. But &*ye are not geuen to the flesshe, but to the *spirete: yf so be that the spirite of God dwell in you. If ther be eny man that hath not ỹ spirite of Christ the same is none of hys. If Christ be in you, the body is dead because of synne: but the spirite is lyfe for ryghtewesnes sake. Wherfore yf ỹ spirite of him ỹ rayled vp Jesus from death, dwell in you: euen he ỹ rayled vp Christ from death, shall quycken your mortal bodyes, because ỹ his spirite dwelleth in you.

*ye are not geuen to the flesshe. To be geuen to the flesh, is to lyue in the worckes of the flesshe which are reherced Galat. v. &. C

+ Therfore brethren we are now detters, not to the flesshe, to liue after ỹ flesh. For yf ye lyue after the flesshe, ye must dye. But yf ye mortifye the dedes of the body by the helpe of the spirite/ye shall lyue. For as many as are led by ỹ spirete of God: they are the sōnes of god. For ye haue not receaued the spirete of bondage to feare eny moare, but ye haue receaued the spirete of *adoption wher by we cry Abba father. The same spirite certifyeth oure spirete that we are ỹ sonnes of God. If we be sonnes, we are also heyres, ỹ heyres I meane of God and heyres annexed wt Christ, yf so be ỹ we suffer to gether, ỹ we may be glorified to gether. +

+ For I suppose ỹ ỹ afflictiōs of this lyfe, are not worthy of the glory which shalbe shewed vpon vs. Also ỹ feruent desyre of ỹ creatures abydeth lokynge when ỹ sonnes of God shal appeare, because the creatures are subdued to vanyte agaynst their wil: but for his will whych subdueth them in hope. For ỹ very creatures shalbe delyuered from ỹ bondage of corruption into ỹ glorye-ous libertie of ỹ sonnes of god. For we know that euery creature groneth with vs also, and trauayleth in payne euen vnto this tyme

D Not they only, but euen we also wych haue the fyrste *frutes of the Spyrite mourne in oure selues and wayte for ỹ (adoption) and loke for ỹ deliuerance of oure bodyes. + For we are sauyd bi hope. But hope that is sene is no hope for how can a mā hope for ỹ which he seeth? But if we hope for that we se not, thē do we with patience abide for it.

Lyke wyse the spirite also helpeth oure infirmities. For we know not what to desyre, as we oughte: but the spirite maketh intercession mightely for vs with groninges, which cā not be expressed with tōg. And he that searcheth the hertes, knoweth the meaninge of ỹ spirite: for he maketh Intercessiō for ỹ saictes, according to ỹ pleasure of god. +

E + For we know that all thinges worke for the best vnto them that loue God whiche also are called *of purpose. For those whych he knew before, he also ordeyned before, that they shoulde be lyke fashioned vnto the shape of his sonne/that he myght be the fyrste begotten sonne among many brethren. Moreouer which he appointed before them also he called, and whiche he called, them also he iustified, which he iustifyed, the he also glorifyed. What shall we then saye to these thinges? yf God be on our syde/who can be against vs? which spared not hys owne sonne, but gaue hi for vs all: how shal he not wt hi geue vs al thigs also? Who shal lay any thing to ỹ charg of gods chosē? it is god ỹ iustifieth who shē shal condēne? it is Christ which F is dead/ye rather rise again, which is also on the right hand of god & maketh intercessiō for vs. Who shal separate vs from the loue *of god? shal tribulacion? or anguish? or persecution? other būger? ether nakednes? ether parel? ether swerd? As it is writen: for thy sake are we killed al day longe, and are counted as shepe apointed to be slayne. Neuertheles in all these thinges we ouercome strongly thorow hys help ỹ loued vs: for I am sure ỹ nether death, nether lyfe, nether Angels, or rule, nether power/ nether thinges presente, nether thinges to come, nether heygh, nether lowth, nether eny other creature shalbe able to depart vs from the loue of God, shewedde in Christ Jesu our Lorde. +

The notes.

(Adopcion) that is the inheritaunce promised by grace.

*We must suffre with Christ yf we shal rayne with him in glory.

*First frutes, a taste, and a certayne portion and not the full gifte of the spirite. *We are saued by hope ỹ is, we hope to be delyuered out of the corruption, of our bodies into the glory that Christ now is in: and therfore faint not in our trybulations.

C Paul cōplaineth vpon the hard hertes of ỹ Jewes that wolde not receaue Christ, and how ỹ Heathen are chosen in their steade

The .ix. Chapter.

I Saye the trueth in Christ, & lye not, in that wherof my conscyence beareth me wytnes in the holy goost, that I haue great heuynes and continual sorowe in my herte. For I haue wysshed mi selfe to be cursed from Chryste, for my brethren ād my kynsmen as pertayninge to the flesshe, which are the Israelites. To whome pertaineth the Adopcion, and the glorye, and the couenauntes and the lawe that was geuen, and ỹ seruice of God and the promyses: whose also are the fathers and they of whome (as concernynge the flesshe) Christe came, which is God ouer al thinges blessed for euer: Amen.

I speake not these thiges as though the wordes of god had take non effect. For they are not al Israelites which came of Israel: nether are they al childrē straynghte waye because they are the seede of Abraham. But in Isaac shall thy seed be called: that is to saye, they which are the childzen of the flesshe, are not ỹ childzen of God. But the childrē of promes are counted ỹ seede. For this is a worde of promes, about this time will I come, and Sara shall haue a sonne.

Nether was it so wt her only: but also when Rebecca was wt childe by one, I meane by our father Isaac, yer the childzen were borne, when they had nether done good nether bad: that the purpose of God which is by election, myghte stande, it was sayde vnto her, not bi ỹ reason of workes, but by grace of the caller: the elder shall serue the ponger. As it is wrytten: Iacob hee loued, but Esau hee hated.

What shall we saye then? is there anye vnrighteousnes wt God? God forbyd. For he saith to Moses: I wil shew mercy to whom I shewe mercy: & I wil haue compassiō on whō I haue compassiō. So lieth it not then in a mās wil or rūnyng, but in the mercy of God. For the scripture sayeth vnto Pharao euen for this same pleture haue I stered the vp, to shewe my power on thee, ād that my name might be declared thorow out all C the world. So hath he mercy on whom he wyll, and whome he wyll, he maketh herde herted.

Thou wilt saie then vnto me: why then blameth he vs yet? For who cā resist his wil? But O man, what art thou which disputest wt *God? Shal ỹ worke saye to the worcke man: why hast ỹ made me on this fashion? Hath not the potter power ouer the claye, euen of the same lompe to make one vessell vnto honoure, and another to dishonoure? Euen so, God willig to shew his wrath and to make his power knowe, suffred with long patience ỹ vesseles of wrath, ordeined to damnacion, that he myghte declare ỹ riches of his glori on ỹ vessels of mercy, whiche he had prepared vnto glory: that is to saie, vs whiche he cauled not of the Jewes only, but also of ỹ gentiles. As he saieth in Osee: I wyll call theym my people: and her beloued.

And it shal come to passe in the place where it was said vnto them, ye are not mi people: that ther shalbe called ỹ childzen of the lyuing god.

But Esaias crieth concernig Israel, thoughe the nombre of the childzen of Israel be as the sonde of ỹ sea, yet shal but a remnaunt be saued. He finysheth D the worlde verely, and maketh it shorte in rightwesnes. For a short word wyll God make on erth. And as Esaias said before: except the lorde of Saboth had lefte vs seede, we had bene made as Sodoma, ād had bene kyndled to Gomorra.

What shal we saye then? We saye ỹ the gentyles which folowed not righte welnes haue ouertake rightewelnes: I meane the rightewelnes which cometh of fayth. But Israel which folowed ỹ lawe of ryghtewelnes couldne not at-

tayne vnto the lawe of ryghtwesnes.
and wherfore? Because the sought it
not by fayth: but as it were by the wor-
kes of the law. For they haue stombled
at the stombling stone. As it is written:
Beholde I put in Sion a stombling
stone, and a rocke which shal make me
saule. And none that beleue on hi shal
be ashamed.

The notes.

*The fleshely and proud mide that wyl be as wise as God must be mortyfyed to learne to feare God & to obeye hym & to leaue dysputyng vñ hym.
¶ The vnfaythfulnes of the Iewes, Two maner of ryghtwousnes.

The .x. Chapter.

BRethren, my hertes desyre & prayer to god for Israel is, they myght be saued. For I beare them recorde ỹ they haue a feruent mid to godwarde but not according to knowledg. For they are ignorant of the ryghtwesnes which is alowed before God, ād go about to stablish their owne ryghtwesnes, and therfore, are not obedyent vnto the ryghtwesnes which is of valewe before god. For * Christe is the ende of the lawe, to iustifie al that beleue.

Moses describeth the ryghtwesnes which cometh of the lawe, how that the man which doth the thynges of ỹ lawe, shal liue therin. But the ryghtwesnes which cometh of faith, speaketh on this wyse. Saye not in thine hert, who shall ascende into heauen (ỹ is nothynge els then to fetche Chryst downe) other who shal ascende into the depe? (ỹ is nothig els but to fetch vp Christe from death) But what saith ỹ scripture? The word is nye thee, euen in thy mouthe and in thyne herte.

Thys word is the worde of * faith which we preache. For if thou shalte knowledge vñ thy mouth ỹ Iesus is ỹ Lorde, and shalte beleue with thine hert that God raysed him vp from death ỹ shalte be saue. For the beleue of ỹ herte iustifieth, and to knowledg vñ ỹ mouth maketh a man safe. For ỹ scripture sayeth: whosoeuer beleueth on him shal not be ashamed.

There is no dyfference betwene the Iewes and the Gentiles: For one is Lord ouer all which is ryche vnto all ỹ call on him. For whosoeuer shall call on the name of the Lorde, shalbe safe. But how shal they call ōhi vpō whō they beleued not? how shal they beleue on him of whō they haue not herde? how shal they heare with out a preacher? And howe shal they preache * except they be sent: As it is written: how beautyfull are ỹ feete of them which bringe glad tydynges of peace, and bringe glade tydynges of good thinges. But they haue not alowed to the Gospel. For Esaias sayth Lorde who shall beleue oure sayinges? So then fayth cometh by the worde of God. But I aske: haue they not herde? No dout, their sounde went out into all lōdes, and their wordes vnto the endes of the worlde. ✣

But I demaunde whether Israell dyd knowe or not? First Moyses sayth: I will prouoke you to enuy, by them that are no people and by a foolishe natiō I will anger you. Esaias after ỹ, is bolde and sayth: I am founde of thē ỹ sought me not: ād haue appered to thē ỹ asked not after me. And against Israel he sayth: al daye long haue I stretched forth my handes vnto a people ỹ beleueth not, but speaketh against mee.

The Notes

*Christ is the ende of the lawe, that is, Christ is ỹ fulfilling of the lawe: so that who so hath him & beleueth ỹ he with shedyng of hys bloud hath washed away synnes and ouer with ouer come death and hell, and obtayned the fauour of hys father for al that thus beleue, is counted ryghtwes although he do not in deade satisfye the lawe.
*Though fayth iustifye from synne and though Christ deserueth the rewarde promysed vnto thē promps made on the condycyō ỹ we embrace Christes doctryne and confesse hym with workes dede So that we are iustifyed to do good workes, ād in them to walke to the saluacion promysed.
b *Except they be sent, ỹ is, except the word be geuen them of God: Except they be sent: ye wil aske of whom? Verely of him which is the owner of ỹ gospell, that is God. Of him be they sent, whyche preache Christ truely without the desire of vaine glorye or gaynes of the same maner doth Christ prouyde ỹ his sent of hys father: because he spake to the glory of hys father not of himselfe. John vii. But such as vnder the pretence of preaching the Gospel preache mens traditions whereby they seke the praise of them selues, are false Apostles, and sent of Antychrist not of Christ.

¶ All the Iewes are not caste away therfore paule warneth the gentyles that be called not to be hyghminded, nor to despise the Iewes, for the iudgementes of god are depe and secrete.

The .xi. Chapter.

I Saye then: hath God caste away his people? God forbyd. For euen I verely am an Israelite, of the seade of Abraham, and of the trybe of Beniamin. God hath not cast away his people whiche he knewe before. Eyther wot ye not what the scripture saith by the mouth of Helias how he maketh intercession to God against Israel, sayeng: * Lorde they haue kylled thy prophetes, and dygged downe thyne aulters: and I am lefte onely and they seke my lyfe. But what saith the answere of God to hym agayne? I haue reserued vnto me vii. thousand mē which haue not bowed the knee to Baall. Euen so is there a remnaunt left thorow ỹ election of grace. If it be of * grace, then is it not of workes. For then were grace no more grace. If it be of workes thē is it no more grace. For then were deseruing no lenger deseruing what thē? Israel hath not obtayned, ỹ he sought. No but yet ỹ electiō hath obteined it. The rēnaunt are blynded, according as it is written. * God hath geuen them the spirite of vnquietnes: eyes that they should not se, and eares that they shoulde not heare vnto thys daye. * And Dauid sayeth: Let their table be made a snare to take them with all, and an occasion to saule, and a rewarde vnto them. Let their eyes be blynded that they se not, & euen * bowe downe their backes.

B I say then: haue they therfore stombled that they shoulde, but saule onely? God forbid, but thorow their saule is saluacion happened vnto the gentiles, for to prouoke them vñ all. Wherfore if the saull of them be the riches of the world & the minishinge of them, the riches of the gentyles: How much more shoulde it be, so if they all beleued. I speake to you gentiles, in as muche as I am the Apostle of the gentyles, I wyll magnifye myne office, that I might prouoke them which are my flesh: & might saue some of them. For if the casting awaye of thē be the reconcilinge of the worlde: what shall the receauinge of them bee, but lyfe again frō death? For yf one peace be holy ỹ whole hepe is holy. And yf ỹ tote be holy, ỹ braunches are holy also

Though some of the braunches be broken of, and thou beynge a wyld olyue tree, art grafte in amonge them, and made partaker of the rote and fatnes of the oliue tree, bolt not thy selfe agaynst the braunches. For yf thou bolt thy selfe, remember that thou bearest not the rote, but the rote thee. Thou wilte saye then: the braūches are broken of, ỹ I myght be grafte in. Thou sayst wel: because of vnbeleue they are broken of, and thou standest stedfast in fayth. ¶ Be not hye mynded, but feare seynge ỹ God spared not the naturall braunches, lest vaply he also spare not the.

Beholde the kindnes and rigorousnes of God: on them which fell, rigorousnes: but towardes thē, kyndnes: yf ỹ continue in his kyndnes: Or els ỹ shalt be hewen of, and they yf they byde not styll in vnbeliefe, shalbe grafted in agayne. For God is of power to graffe them in agayne. For yf thou wast cut out of a naturall wilde olyue tree, & wast grafted contrarye to nature in a true olyue tree: how moche more shall ỹ naturall braunches be grafted in their awne olyue tree agayne.

I wolde not that this secrete shulde be hyd from you my brethren (lest ye shuld be wyse in youre awne conseytes) that partly blyndnes is happened in Israel, vntyll the fulnes of ỹ gentyles be come in: and so all Israel shalbe saued. As it is written: * There shal come out of Sion he that doth deliuer, and shal turne away ỹ vngodlynes of Jacob. And this is my couenaūt vnto thē, when I shall take away their synnes. As cōcerning the gospell they are enemyes for youre sakes: but as touchinge ỹ election they are loued for ỹ fathers sakes.

For verely the gyftes and callinge of God are soche, that it cannot repent him of thē: for loke as ye in tyme passed haue not beleued God, yet haue now obtayned mercy thorow their vnbeleefe: euen so now haue they not beleued ỹ mercy which is happened vnto you, ỹ they also may obtaine mercy. God hath wrappedde all nacyons in vnbeleue, ỹ he myght haue mercye on all.

D O the depnes of the aboundaunt wysdome and knowledge of God: how vnsercheable are his iudgmentes, and his ways past fyndig out: for who hathe knowen the

the mynde of the Lorde? Or who was hys counseller? other who hath geuen vnto him fyrst, that he might be recompenced agayne? For of him, and thorow him, and for him are al thinges. To him be glorye for euer: Amen.

The notes.

* To bowe downe their backes, dothe not onelye signifye that they should be brought vnder of the gentiles and oppressed with al kindes of euel: but that they should not onelye looke vp to call on the lorde vnto sure beleefe of hert.

The seuere conuersation loue, and workes of suche as beleue in Christ.

The xii. Chapter.

A I Beseche you therfore Brethren, by the mercyfulnes of God, that ye make your bodies a quicke Sacrifice, holye and acceptable vnto God: which is youre reasonable seruing of God, and fashion not your selues lyke vnto this worlde: but be ye chaunged in youre shape/by the renuing of youre wittes, that ye maye fele, what thinge is good, that acceptable/ and perfecte will of god is. For I say (thorow the grace that vnto me geuen is) to euery man amonge you, that no man esteme of him selfe more then it becommeth him to esteme, but that he discretly iudge of him selfe, accordinge as God hath dealte to euery man the measure of fayth.

As we haue manye membres in one body, and all membres haue not one office: so we beinge manye, are one bodye in Christe, and euerye man among our selues/ one an others membres. ✠

✠ Seinge that we haue diuers giftes accordynge to the Grace that is geuen vnto vs: if eny man haue the gyfte of * prophesy, let him haue it, that it be agreinge vnto the fayth. Let him that hathe an office wayte on his office. Let hym that teacheth take hede to his doctrine Let hym that exhorteth geue attendaūce to hys exhortacion. If eny man geue, let him do it with singlenes. Let hym that ruleth, do it with dylygence. If any man shewe mercye/ let hym do it w̄ cheerfulnes. Let loue be without dissimulacion. Hate that which is euell, and cleue vnto that whyche is good. Be kinde one to another with brotherly loue. In geuinge honour, go one before another. Let not that busines which ye haue in hāde, be tedious to you. Be feruente in ỹ spyrite. Applie youre selues to the time. Reioyce in hope. Be patient in tribulacion. Continue in prayer. Distribute vnto the necessyte of the saynctes and be readie to harboure. Blesse them which persecute you: blesse but curse not. Be mery with them that are mery. Wepe with C them that weape. Be of lyke affection one to wardes another. Be not hie minded: but make your selues equal to the of the lower sorte. ✠ Be not wise in youre awne opinions. Recōpence to no manne eupl. Prouyde afore hande thinges honest in the sight of al men. If it be possyble, how be it of youre parte/ haue peace with al men. Dearly beloued auēge not youre selues, but geue roume vnto the wrath of God. For it is writtē: vengeaunce is myne, and I will reward sayth the Lorde. Therfore yf thyne enemy honger, fede him, yf he thurst, gyue him drinke. For in so doing, thou shalt heape * coles of fyre on his hed. Be not ouercōe of eupl: but ouercome euil with goodnes. ✠

The notes.

A The obedience of men vnto theyr rulers. Loue fulfylleth ỹ lawe. It is now no tyme to folowe ỹ workes of darcknes.

* Coles that is thou shalt kyndle hym and make him to loue.

* Prophesye is taken here for ỹ expounduynge of scripptures: which in darke places must be expounded, that it agree to the open places, and general artycles of the fayth.

The. xiii. Chapter.

LEt euery soule submit him A selfe vnto that auctorite of the hyer powers. For there is no power but of god. The powers ỹ be, are ordeined of God, Wh̄osoeuer therfore resisteth power/ resisteth the ordinaunce of God. And they that resiste, shal receaue to them selfe dāpnacyon. For rulers are not to be feared for good workes, but for euyll. Wilt thou be without feare of the power? Do wel then: so shalt thou be praysed of the same. For he is the minister of God, for thy welth. But and yf thou do eupll, then feare: for he beareth not a sweard for nought, but is the minister of God, to take vengeaunce on the, that do eupl. Wherfore ye muste needes obey

obeye, not for feare of vengaunce only: but also because of * conscience. And euē for this cause paie ye tribute. For they are Goddes ministers, seruing for the same purpose.

Geue to euery man therfore his dewtie: tribute to whō tribute belōgeth: custōe to whō custome is due: feare to whō feare belōgeth: honoure to whō honour pertayneth. * Owe nothing to any mā: but to loue one another. For he ỹ loueth another, fulfilleth the lawe. For these cōmaūdementes: Thou shalt not cōmit aduoutry: ỹ shalt not kill, ỹ shalt not steale: ỹ shalte not beare false wytnes: ỹ shalt not desire & so forth (if there be any other cōmaūdemēt) they are all coprehended in this saieng: Loue thyne neyghboure as thy selfe. Loue hurteth D not hys neighboure. Therfore is loue the fulfilling of the lawe. ✠

* This also we knowe, I meane the seasō, how ỹ it is tyme ỹ we shuld now awake out of slepe. For now is our saluacīō nerer then when we beleued. The night is passed & the daye is come nye. Let vs therfore caste awaie ỹ dedes of darckenes, & let vs put on the (armour) of lighte. Let vs walke honestlye as it were in ỹ daye lyght: not in eating and drinkynge: nether in chamburyng and wantonnes, nether in strife ād enuieng: but put ye on the Lord Iesus Christ. * And make not prouision for ỹ fleshe, to fulfil the lustes of it.

* Though thou were of power to resist the powers yet were thou dampned in thy conscience if thou dyddest it because it was against godes commaundements.

Loue is the fulfyllyng of the lawe. Christe whiche is our saluacion is now nerer then when we loked for hym in the olde testament. (Armoure) of lyght, fayth, hope, loue, the feare that God, trueth al that the lyght of godes worde teacheth.

C The weake ought not to be despyted. No man shulde offende anothers cōscience. Agayne, for outewarde thynges shulde no man cōdempne another.

The. xiiii. Chapter.

A Hym * that is weake in the faith receaue vnto you, not in disputinge & troublynge his conscience. One beleueth ỹ he maye eate al thinge. Another which is weake eateth herbes Let not him that eteth dispise him that eateth not/ and let not him which eateth not, iudge hym that eateth. For god hath receaued hym.

What arte thou that iudgest another manes seruaunt? Whether he stande or faule/ that pertayneth vnto his master: yee, he shal stande. For God is able to make him stande.

This man putteth dyfference betwene daye & daye. An other mā cōsīteth al dayes alyke. See that no mā wauer i his awne meanynge. Hee ỹ obserueth one daye more thē an other, doeth it for the Lords pleasure. And he that obserueth not one daye moare thē an other, doeth it to please the Lorde also. Hee that eateth, dothe it to please the Lorde, for hee geueth God thankes. And hee that eateth not, eateth not, to please ỹ Lorde vnto all, & geueth God thankes. For B none of vs lyueth his awne seruaunt: ne ther doeth ayye of vs die his awne seruaunt. If wee lyue, wee lyue to bee at ỹ Lordes will. And yf wee dye, wee dye at the Lordes will. Whether wee lyue therefore or dye wee are ỹ Lordes. For Christ therefore dyed, & rose agayne, & reuined that hee myght bee Lorde both of deed and quicke.

But why doest thou thē iudge thy brother? Other whi doest ỹ despise thy brother? We shalbe al broughte before the iudgment seat of Christ. For it is writē as truly as I liue saith ỹ lord, all knees shal bowe to me, and all tōges shal geue a knowlede to god. So shal euery one of vs geue acomptes of hi selfe to god. Let vs not therfor iudge one āother eny C more. But iudge this rather, ỹ no man put a stombling blocke, or an occasiō to faule in his brothers way. For I know & am ful certified in the Lorde Iesus ỹ ther is nothing comen of it selfe: but vnto hym that iudgeth it to be comen. If thy brother be greued wythe thy meate, now walkest thou not charitablye. Destroye not hym with thy meat, for whome Christ dyed. Cause not youre treasure to be euel spoken of. For the kingdom of god, is not meate & drinck, but rightuousnes, peace and ioye in the holy goost For whosoeuer in these thinges serueth Christ pleseth wel god, & is comended of men. Let vs folow those thinges which make for peace, ād thinges wherby one may edifie an other: destroy not ỹ worke of god for a litel meates sake. Al thinges are pure: but it is euil for ỹ mā, wich eateth wt hurt of his conscience. It is

good neyther to eate flesshe neyther to drynke wyne, nether eny thyng, wherby thy brother stombleth, eyther falleth, or is made weake. Hast thou fayth: haue it with thy selfe before God. Happy is he that condempneth not him selfe in ỹ thynge whyche he alloweth. For he that maketh conscience, is dāned if he eate: because he doth it not of faith. For what so euer is not of fayth, ỹ same is synne.

The notes.

a* Him that is weake &c. He is weake that is sone offended and hath lytell profeted in that weyknowledge and liberte of christ, whych he got with hys bloude: And he is stronge that knoweth the libertie of a christen man, that to the cleane all thynges are leane: and which douteth not as. S. Imbrose fayth writing on this chapter that all thinges arets bee eaten, that are ordened for mans vse: which thinge he proueth by this open text of Genes. all thinges are erceding good that God made, and thereof arguyeth that they are not be refused. He addeth moreouer, For nether Enoch sayth he which fyrst pleased god nor Noe which at ỹ floud was only found righteous nor Abraha ỹ frind of God, or Isaac or Jacob those rightwes ỹ Godes frindes, amongest whō was also Loth, or other rightewes men are ready to haue abstained frō these. He meneth meates, whether they be fische or of flesh. b* Our treasure is our knowleg. So do as agaynst conscience is dānable. And all that is not of fayth is synne.

¶ The ensyrmpte and fraylnes of the weake ought to be done with all loue and kyndnesse, after the ensample of Christ.

¶ The.xv. Chapter.

A WE which are strong, ought to beare the fraylnes of the which are weake and not to stonde in oure awne conseites: Let euery mā please his neighboure vnto his welth, and edifikinge. Christ pleased not him selfe: but as it is writte: *The rebukes of the which rebuked thee fell on me. *What soeuer thinges are wrytten afore tyme, are written for oure learning, that we thorow patience and comforte of the scripture, myght haue hope.

B The god of patience and consolacion, geue vnto euery on of you, ỹ ye be lyke mynded one towardes another after the ensample of Christ Jesu: that ye all agree myndege to gether, maye with one mouth prayse god ỹ father of oure Lorde Jesus. Wherfore receaue ye one another as Christ receaued vs, to ỹ prayse of God. And I say that Jesus Christe was a minister of ỹ circumcision for the trueth of God, to confirme the promyses made vnto the fathers. And let the gentyles prayse God for his mercy as it is written: For this cause I wil prayse the amōg the gentyles, & syng i thy name. And agayne he sayth: reioyse ye gentyles, with his people. And agayne, prayse the Lorde al ye gentyles, & laude him all nations. And in another place Esayas sayth: ther shal be the rote of Jesse, and he that shal rise to raygne ouer the gentyles: in him shall the gentyles trust. The god of hope fil you wyth all ioye and peace in beleuing: ỹ ye maye be ryche in hope thorowe the power of the holy goost. *

C I my selfe am full certified of you my brethren, that ye your selues are ful of goodnes and fylled wyth all knowelege, and are able to exhorte one another. Neuertheles brethren I haue som what boldly wrytten vnto you, as one that putteth you in remembraunce, thorow the grace that is geuen me of God, that I shulde bee the mynyster of Jesu Christ among the Gentyles, & shuld minister the glad tydinges of God, that ỹ gentyles myght be an acceptable offering sanctyfyed by the holy goost. I haue therefore where of I maye reioyse in Christ Jesu i those thinges which perteine to god. For I dare not speake of eny of those thynges whych Christ hath not wrought by me, to make the gentyles obedient, with worde and dede, in myghty synges and wonders, by the power of ỹ spyrete of god: so that from Jerusalem and the coostes round about vnto Illyricum. I haue fylled all countres wyth the glad de tydynges of Christ.

D So haue I enforsed my selfe to preache the gospell, not where Christe was named, lest I shuld haue bylt on ā other mannes foundacyon: but as it is wrytten. To whome he was not spoken of, they shall seaud, they that heard not, shall vnderstande. For thys cause I haue bene ofte let to come vnto you: but now seyng I haue no more to do in these coūtres, and also haue bene desyrous E many yeares to come vnto you, when I shal take my iourneye into Spayne, I wyll come to you. I trust to se you in my iorney, and to be brought on my way thytherward e by you, after that I haue somwhat enioyed you.

Now

Eccle.6.b

He is strong that can bear another mans weakenes.

Psal.18.

Now go I vnto Jerusalem, & minister vnto the sayntes. For it hath pleased them of Macedonia and Achaia to make a certayne distribucion vpō ỹ poore *sayntes which are at Jerusalem. It hath pleased them verely, and their debters are they. For yf ỹ Gentiles be made partakers of their spirituall thinges, their durye is to mynyster vnto them in carnall thinges. When I haue performed this, and haue brought them this frute sealed. I wil come backe agayne by you into Spayne. And I am sure when I come, that I shal come wt aboūdaūce of the blessinge of ỹ Gospel of Christe. I beseche you brethrē for our Lord Jesus Christes sake, and for ỹ loue of ỹ spyrete, that yee helpe me in my bulynes wt youre prayers to God for me, that I maye be delyuered from them which beleue not in Jesus, and ỹ this my seruice, which I haue to Jerusalem, maye be accepted of ỹ sayntes, ỹ I maye come vnto you wt ioye, by ỹ will of God, and maye wt you be refreshed. The God of peace be wt you: Amē.

The notes.

a* what sayntes signify in the scripture luke 1c. 1xt ¶ chapter of salutacions. He warneth them to beware of mens doctrine, and commendeth vnto the certayne godly men, that were louers and brethren in the trueth

The.xvi. Chapter

A I Commende vnto you Phebe oure syster (whyche is a minister of the congregatyon of Cenchrea) that ye receaue her in the Lord as it becommeth *sainctes, & that ye assiste her in whatsoeuer busines she maydeth of youre ayde. For she hathe succoured manye, and mine owne selfe. Grete Prisca ād Aquila my helpers in Christ Jesu, which haue for my lyfe layd downe their owne neckes. Unto whiche not I onely geue thanckes, but also the cōgregation of the Gentiles. Like wyse grete ỹ congregation that is i their house. Salute my welbeloued Epenetes, which is the fyrst frute amounge them of Achaia. Grete Mari which bestowed much labour on vs. Salute Andronicꝰ and Junia my consins, which were prisoners with me also, which are well take among ỹ apostles, ād were in Christ before me. Grete Amplias my beloued i ỹ lord. Salute Urbā our helper i Christ, & Stachis my beloued. Salute Apelles approued in Christe. Salute theym which are of Aristobolus housholde. Salute Herodion my kynsman. Grete thē of the houshold of Narcyssus whiche are in the Lord. Salute Tryphena and Tryphosa, whyche women dyd laboure in the lorde. Salute the beloued Persis, which laboured much in ỹ lord. Salute Rufus chosen in the lord, and hys mother and myne. Grete Asyncrytus, Phlegon, Hermā, Patrobas, Hermen & the brethren whiche are wt them. Salute Philologus and Julia, Nereus & his syster, & Olympha, and all the saincte which are wt thē. Salute one another wt an holy kisse. The congregacyons of Christ salute you.

I beseche you brethren, marke thē which cause diuision and geue occasiō of euel, contrary to the doctrine whiche ye haue lerned: & auoide thē. For they ỹ are such serue not ỹ lord Jesus Christ: but their owne bellyes, & wt swete preachynges & flattering wordes deceaue the hertes of the innocentes. For youre obedyence * extendeth to al men. I am glad no doute of you. But yet I wold haue you wise vnto ỹ which is good, & to be innocente as cōcernig euel. The god of peace tread Satā vnder your fete shortely. The grace of our lord Jesu christ be wt you.

Timotheus my worke felow, & Lucius, and Jason, & Sopater my kisme, salute you. I Tertius salut you, which wrote this Epistle in ỹ Lorde. Gapus mine host and the host of all the cōgregacyons, saluteth you. Erastus ỹ chāberlayne of the cytie saluteth you. And Quartus a brother saluteth you. The grace of our Lord Jesu Christ be with you al: Amen.

¶ To him that is of power to stablish you accordyng to my gospel and preachyng of Jesus Christ in wtering of ỹ mistery which was kept secret sence the world began, but now is opened by the scriptures of prophecy, at the commaūdement of the euerlastinge god, to fiere vp obedience to the fayth, publyshed amonge al nacions: To the same God, whiche alone is wise, be prayse thorowe Jesus Christ for euer: Amen.

¶ To

¶ To the Romayns.
¶ Sent frō Cozinthum by Phebe the that was the minister vnto the congregacion at Cenchrea.

The notes.

a* Sayncte is take Act. ix. c.
* First frute: that is the first that was converted to God.
* Paul wolde haue the laye people learned to fadge the prophetes and to obeye theym accordinge to knowledge onlye, for all obedience that is not after true knowledg, is disalowed of God.

The fyrst Epistle of Saynct Paul the Apostle to Cozinthyans.

¶ He commendeth the Cozinthians, exhorteth the to be of one mynde, and rebuketh the diuysion that was among them. Worldly wysdome is folyshnes before God, yee there is no wysdom but in the despysed crosse of God.

¶ The fyrst Chapter.

A PAul by vocacyon an Apostle of Jesus Christ thorowe the wyll of God, & brother Sostenes.

Vnto the congregacion of God which is at Cozinthum. To them that are sanctifyed in Christ Jesu, a* sayncte̅s by callynge, with all that call on the name of oure Lorde Jesus Christ in euery place, both of theirs and of oures.

Grace be with you and peace from God oure father, and from the Lorde Jesus Christ.

* I thanke my God alwayes on youre be halfe, for the grace of God which is geuen you by Jesus Chryst, that in all thinges ye are made ryche by him, in all lerninge and in all knowledge, euen as the testimony of Jesus Christ was confermed in you, so that ye are behynde in no gyft, and wayte for the appearyng of our Lord Jesus Christ which shall strenght you vnto the ende, that ye maye be blameles in the daye of oure Lord Jesus Christ. & For God is fayth full by whoome ye are called vnto the fellowshyp of his sonne Jesus Christ oure Lorde. ¶ I beseche you brethren in the name of our Lord Jesus Christ, that ye all speake one thynge and that there be no dissencion amounge you: but be ye knyt to gether in one mynde & in one meanyng: ¶ It is shewed vnto me (my brethren) of you, by them that are of the house of Cloe, that ther is stryfe amonge you. And this is it that I meane: how that comenlye amonge you, one saith: I holde of Paul, another I holde of Apollo, the thyrd I holde of Cephas: the fourth I holde of Christ. Is Christ deuided? was Paul crucified for you? other were ye baptised in the name of Paul? I thanke God that I christened none of you, but Crispus & Gayus, lest eny shulde saye that I had baptised in myne awne name. I baptised also the house of Stephana. Furthermore knowe I not whether I baptised eny man or no. For Christ sent me not to baptyse, but to preache the Gospell, not wyth wysdom of wordes, lest the crosse of Christ shulde haue bene made of none effecte. For the preaching of the crosse is to them that perish folishenes, but vnto vs which are saued it is the power of god. For it is wrytten: I wyll destroye the wysdome of the wyse, and wyl cast away the vnderstandynge of the prudente. Where is the wyse? where is the scribe? where is the searcher of this worlde? Hath not God made the wysdome of this worlde folishnes?

For when the worlde thorowe wysdome knew not God, in the wysdome of God: it pleased god thorow folishnes of preachynge to saue them that beleue. For the Jewes requyre a sygne, and the Gzekes seke after wysdome. But we preach Christ crucified, vnto the Jewes an occasion, of falling, and vnto the Grekes folyshnes: but vnto them whiche are called bothe of the Jewes, and b* Grekes, we preach Christe the power of God and the wisdome of god. For the folishnes of god is wiser then men: and the weakenes of God is stronger then men. Brethren loke on youre callinge how that not many wyse men after the flesh, not many myghtie, not many of hye degree are called: But god hath chosen the folyshe thynges of the worlde, to confounde the wyse.

And

And God hath chosen the weake thinges of the worlde, to confound thinges which are myghtie. And vyle thinges of the world, and thinges which are despised, hath god chosen, ye and thinges of no reputacion, for to bring to naught thinges of Reputacion, that no Flesshe shoulde reioyce in his presence. And vn to hym pertayne ye, in Chryste Jesus, which of god is made vnto vs wisdom, and also righteousnes, and sanctifying and redemption. That accordinge as it is written: he which c* reioyceth, shuld reioyce in the Lorde.

The Notes.

a* The Grekes signify some tyme theyr owne nacion onelye, as in the Actes, vi. a. Some tyme all the Gentiles, as here, and Roma. i. b.
b* He reioyseth in the lorde whych knoweth certenly that god willeth hym good, and fauoreth hym, so that that thinge whyche he dothe pleaseth god: and that which he doth not as he should do, is forgeuen hym, and not imputed vnto hym. Jeremy. vi. g and Roman. viii. c
¶ It is not eloquence, & glorious paynted wordes of worldly wisdome, that can edyfye & conuert soules vnto Christ, but the playne wordes of the scripture, for they make mencion of hym, and hys crosse.

¶ The. ii. Chapter.

A AND I brethren when I came to you, came not in gloriousnesse of wordes or of wisdom, shewing vnto you the testimony of God. Neyther shewed I my selfe that I knewe any thig among you, saue Jesus Christ, euen the same that was crucified. And I was amonge you in wekenes, and in feare, and in muche tremblinge. And my wordes and my preachinge was not w̄ entisinge wordes of mans wi dom: but in shewinge of the spirite and of power, that your faithe shulde not stand in the wysdomme of men: but in the power of God.

That we speake of, is wysdom amōge them that are perfect: not the wysdō of this world, nether of ẏ rulers of thys world (which go to nought) but we speke the wysdome of God whiche is in secrete and lyeth hyd, whiche God ordeyned before the worlde vnto oure glorye: which wildō none of ẏ rulers of ẏ worlde knewe. For had they knowen it, they wold not haue crucified the lord of glory. But as it is written: The eye hath not sene, and the eare hath not heard, nether haue entred into the herte of manne, the things which god hath prepared for them that loue hym.

But God hath opened them vnto vs by his spirite. For the spirite searcheth all thynges, ye the bottome of Gods des secretes. For what man knoweth ẏ thinges of a man: saue ẏ spirite of a mā which is w̄in him. Euen so the thinges of God knoweth no mā, but ẏ spirite of god: & we haue not receued the spirite of ẏ world: but the spirite which cometh of God, for to knowe the thynges ẏ are geuen to vs of god, which thynges also we speake, not in the compynge wordes of mannes wysdome but with the compynge wordes of the holy goost, makyng spirituall comparysons of spiritu all thynges. For the naturall man perceaueth not the thinges of the spirite of God. For they are but folishnes vnto hi nether can he perceaue them, because he is spiritually examined. But he that is spirituall, discusseth all things: yet he him selfe is iudged of no mā *. For who knoweth the mynde of the Lord, o- ther who shal informe him? But we vnderstande the mynde of Christ.

The Notes

Perfect are they that vnderstande the lawe, kepeth and workes thrulye, and profesſe them.
The spirite vnderstandeth godly thinges. The natural man that is not renued in Christ cā not perceaue the thynges of God.
¶ Paul rebuketh the sectes and authors therof. Christe is the foundacyon of hys church. No man ought to reioyce in men, but in God.

The. iii. Chapter

AND I could not speake vn to you brethren as vnto spyritual: but as vnto carnall, euen as it were vnto babes i Christ. I gaue you mylke to drinke and not meate. For ye then were not strong, no nether yet are. For ye are yet carnall. As longe verely as there is amonge you enuy enge, stryfe and dissencyon: are ye not carnall, and walcke after ẏ maner of men? As lōge as one sayth, I holde of Paull, & another I am of Apollo, are ye not carnal? What is Paul? What thynge is Apollo? Only mynisters are they by whome ye beleued, euen as the Lord gaue euery mā grace. I haue plāted, Apollo watred: but God gaue the encrece. So the, nether is he that planteth enye thinge, nether he that watreth, but god ẏ gaue

the encreace. ℣e that plaunteth and he ꝑ watereth, are nether better thē ꝑ other. ¶ Euery man yet shal receaue his reward accoꝛding to his labours. ℣e are Goddes labourers, ye are goddes husbandry, ye are goddes building. Accoꝛdynge to the grace of god geuen vnto me, as a wyse buylder haue I laid foũdacion. And another buylt theron: But let euery mā take hede how he buildeth vpon. Foꝛ other foundacion can no mā laye, then that which is layd, whych is Jesus Christ. If any mā buyld on this foundacion, golde, silner, pꝛecious stones: timber, haye oꝛ stuble: euery mans woꝛke shal appeare. ** Foꝛ the daie shal declare it, and it shall be shewed in fyre. And the fyre shal trie euery manes woꝛke what it is. If any mans woꝛke that he hath buylt vpon, byde, he shall receaue a reward. If any manes woꝛke burne, he shal suffer losse, but he shalbe sake hi selfe: neuertheles yet as it were thoꝛow fyre.

✠ Are ye not ware that ye are ꝑ temple of God, and how that the spyꝛte of God dwelleth in you? If any mā defile the temple of god him shal god destroy foꝛ ꝑ tẽple of god is holy, which temple ye are. Let no man declare him selfe. If any man seme wyse among you, let him be a fole i this woꝛld, that he maie be wise. Foꝛ the wisdome of this woꝛld is folishnes with god. Foꝛ it is written he compasseth the wise i their craftines. And agaie/ God knoweth the thoughtes of the wyse that they be vaine. Therfoꝛe let no man reioyce in menne. Foꝛ all thynges are youres/ whether it be Paull/ether Apollo, ether Cephas: whether it be the woꝛld, ether lyfe, ether death, whether they be pꝛesente thynges oꝛ thynges to come: all are youres: and ye are Christes, and Christ is goddes. ✠

The notes,

** Foꝛ the daie shal declare it &c. Daie here signifieth the tyme when God bringeth to lyght ꝑ thing that is hyd. By fire vnderstande exquisite perfect true Judgmente, the which, when it hath opened ꝑ fawte and errour, affliction oꝛ fearthinking and repentyng doth folow. S. Paule so teacheth here of pꝛeachers that succeaded him when he was departed from the Coꝛynthians. ℣e had layde a good foundacion, let other take hede, saithe he, what they builde theron. If they builde thinges woꝛthy foꝛ Christ their woꝛke wil remayne and abyde euē whē it is seene in the lyght, which the thinge he signifyeth when he sayth, foꝛ thee daye shall declare it. But ꝑ they bꝛenge in Jewyshe facyons, they shal happely deceaue foꝛ a time but at lenght their death shalbe apenedas soone as it ꝑs begonne to be examyned with trus and syncere Judgement, which is signifyed by this woꝛde fyre. This doth Erasmus expounde this place in hys annotacyon vpon thys woꝛkes. Haye and stoble, pꝛouing also by ꝑ aucthoꝛitie of S. Jmyose, Jerome, and other olde aucthoꝛes, that it maketh nothing but purgatoꝛy, though manye haue wꝛongfully labouꝛed to wꝛest it to that purpose. The pꝛeachers are but ministers. Jugement belongeth onely vnto god.

The iiii. Chapter.

LEt mē thys wyse esteme vs euen as the Ministers of Christ/ and disposers of the secretes of God. Furthermoꝛe it is required of ꝑ disposers, that they be founde faythfull.* With me is it but a veꝛye small thinge that I should be judged of you, eyther of (mans day) No I iudge not myne owne selfe. I know nought by my selfe, yet am I not therby iustified. It is the lord that iudgeth me. Therfoꝛe iudge nothinge befoꝛe the time vntyll the Lozde come, which wyll lyghten thinges that are hyd in darknes, and open the consels of the herts. And then shal euery man haue prayse of God. ✠

The Apostles are ministres.

These thinges bꝛethren I haue described in myne owne Parson, and Appollos, foꝛ your sakes, that ye myghte learne by vs, that no man counte of hi selfe, beyond that which is aboue wꝛite, that one swel not agaīst another foꝛ any mans cause. Foꝛ who pꝛefeꝛreth thee? Oꝛ what haste thou, that thou hast not receaued it? ✠ If thou haue receaued it, why reioycest thou as though thou haddest not receaued it? Nowe ye are full, nowe ye are made rich: ye raygne as Kinges without vs: and I wolde to God ye did raygne, that we might raigne with you.

I se thincke that God hath set foꝛthe vs which are Apostels, Foꝛ the loweste of al, as it were men apointed to death. Foꝛ we are a gasinge stocke vnto the woꝛlde, and to the Angels, and to men. We are foles foꝛ Christes sake, and yea are wyse thoꝛow Christe. We are weake, and ye are strong. Ye are honozable and we are despysed. Euen vnto thys daye we honger and thyrst, and are naked and aze buffeted wyth fistes, and haue no certeyn dwellyng place/ and laboure wozckinge withe oure owne handes, we are reuyled, and yet we blesse. We

The lyfe of true Apostles.

we are persecuted, & suffer it. We are euel spoken of, and we praie. We are made as it were the filthines of ꝑ woꝛld the of scowrynge of al thinges, euen vnto this tyme.

I wꝛite not these thinges to shame you: but as my beloued sonnes I warne you. Foꝛ though ye haue ten thousand instructours in Christ: yet haue ye not many fathers. In Christ Jesu, I haue begotten you thꝛow the Gospel. Wherfoꝛe I desire you to folowe me. Foꝛ this cause haue I sent vnto you Timotheus, which is my deare sonne & faithfull in the Lozde, which shall put you i remembꝛaunce of my wayes whyche I haue in Christ, euen as I teache euerye wher in al congregations. Some swel as though I wold come no moze at you. But I wyl come to you shoztely, if god will: and wyll know, not the wozdes of them which swel/ but the power: foꝛ the kingdome of god is not in wozdes, but in power. What wyl ye? Shal I come vnto you with a rodde, oꝛ els in loue ād in the spꝛet of mekenes?

The notes

* Faithful is he that pꝛeacheth his master, not him selfe.
Mannes haye, is mannes wysdome.
¶ After what maner Paule curseth the man, that had cōmytted foꝛnycatyon w̄ hys mother in lawe.

The. v. Chapter

¶ THere goeth a comen saieng that there is foznication among you and suche foꝛnication as is not once named among the gentiles: that one shulde loue his fathers wyfe. And ye swel and haue not rather sozowed, ꝑ he which hath done this deade, myghte be put from amonge you. Foꝛ I verely as absent in bodye, euen so pꝛesente in spꝛet haue determined al redy (as thoughe I were pꝛesente), of hym that hath done this deade, in ꝑ name of our lozd, Jesu Chꝛyste, when ye are gathered together, ād my spꝛite, with the power of the Lozde Jesus Christe, to delyuer him vnto* Sathan, foꝛ the destrucyon of the flesh/ that the spꝛete may be saued in the daie of the Lozde Jesus.

Youre reioysinge is not good: know ye not that lytle leuen sowꝛeth ꝑ whole lumpe of dowe.

Do urge therfoꝛe the olde leuen/ that ye maye be new dowe, as ye are swete breed. Foꝛ Christ oure elder lambe is offered vp foꝛ vs. Therfoꝛe let vs kepe holy daye/ not with olde leuen, nether with the leuen of maliciousnes and wickednes: but with the swet breed of purenes and truthe. ✠

I wꝛote vnto you in a pistle that ye shuld not company with foꝛnicatours. And I meante not at all of the foꝛnicatours of this woꝛlde, ether of the couetous, oꝛ of extoꝛsioners, ether of the idolaters: foꝛ then must ye nedes haue gon out of the woꝛld. But now I wꝛyte vnto you, that ye cōpany not to gether, yf eny that is called a bꝛother be a foꝛnicatoꝛ, oꝛ couetous, oꝛ a woꝛshipper of images, ether a raylar, eyther a dꝛonckard, oꝛ an extoꝛcionar: w̄ hym that is soche se that ye eate not. Foꝛ what haue I to do, to iudge them which are wythoute? Do ye not iudge them that are within? Them that are wythout God shall iudge. But awaye fꝛom amonge you that eupll person.

The notes

* Excommuncation is to destroye flesshlye wysdome that the spꝛite may be founde in ꝑ doctrine of Chꝛyst.
If any that pꝛofesseth christ be suchē as other Chꝛysten man maye beare hym company.

¶ He rebuketh them foꝛ going to lawe together before the Hethen/ and reproueth vnclennesse.

The. vi. Chapter.

HOw dare one of you hauyng ye busines withe another to go lawe vnder ꝑ wycked/ ād not rather vnder the saynctes? Do ye not know ꝑ ye saynctes shall iudge the woꝛlde? If the woꝛlde shalbe iudged by you: are ye not good ynough to iudge smal trifles: know ye not howe ꝑ we shall iudge ꝑ angels? How moch moaze maie we iudge thynges that pertayn to ꝑ lyfe? If ye haue iudgementes of woꝛldely matters, take them which are despysed in the congregacyon, ād make the iudges. This I saye to youre shame. Is ther vtterly no wyse man among you? What not one at all/ ꝑ can iudge betwene bꝛother & bꝛother, but one bꝛother goeth to lawe with another: & ꝑ vnder ꝑ vnbeleuers. Nowe therfoꝛe there is vtterly a faute amonge you, because ye go to lawe one

with another. Wy rather suffer ye not wrōg? wy rather suffer ye not your selues to be robbed? nay ye your selues do wrōg, & robbe: & ye ye brethre. Do ye not remēbre how that ye vnrighteous shall not inherete the kingdome of God? Be not deceaued. For neither fornicatours, neither worshippers of ymages, neyther whoremongers / nether weaklynges, Theese such like haue no parcion christ nether abusers of them selues wyth the mankinde, nether theues/ nether couetouse, nether dronkerdes, nether cursed speakers, nether pillers, shal inherete the kingdome of god. And suche were ye verely: but ye are washed: ye are sanctyfyed: ye are iustified by the name of ye lord Iesus, & by the spyrite of oure God.

C Sanctifieng & iustifies' cometh by Christe and hys spyrite.

All thinges are lawful vnto me: but al thinges are not profitable. I maye do al thinges: but I wil be brought vnder no mās power. Meates are ordeined for the bely, & the belly for meates: but god shal destroie both it and them. Let not ye body be applied vnto fornycacion, but vnto the lorde, and the lorde vnto the body. God hath raised vp the Lord, & shal rayse vs vp by his power.

D ✝Other remēbre ye not/ that your bodyes are the *membres of Christ? shall I nowe take the membres of Chryst, & make them the membres of an harlot? God forbid. Do ye not vnderstad that he which coupleth him self with an harlot is beco me one body? For two (saith he) shalbe one flesh. But he that is ioyned vnto the lorde, is one spyrite.

Flie fornycacyon. All sinnes ye a man doth, are without the bodi, But he that is a fornicatour, sinneth against his awne body. Ether know ye not how ye your bodyes are the temple of the holye goost, which is in you, whom ye haue of god, and how that ye are not your owne? For ye are dearly bought. Therfore glorifie god in your bodies and in youre spyrites, for they are Goddes. ✝

C Of mariage, vyrginite and widdoheade.

A The.vii. Chapter.

As cōcernig ye thiges wher of ye wrote vnto me: it is good for a man, not to touche a woman.

Neuertheles to auoyde fornycacyon, let euery mā haue his wife: and let euerye woman haue her husbande. Let the mā geue vnto the wife due beneuolēce.

Lykewyse also the wyfe vnto the mā: The wyfe hath not power ouer her awne body: but the husband. And lyke wyse the husbande hath not power ouer his awne body: but the wyfe. Wyth drawe not youre selues one frō another, except it be wt consent for a time/ for to geue youre selues to fastynge and prayer. And afterwarde come agayne to the same thyng, lest Satan tēpte you for your incontinencie. ✝

Thys I saye of fauoure, & not of commaundemet. For I wold that al mē were as I my selfe am: but euery man hath hys proper gyfte of God/ one after this manner, another after that. I saye vnto the vnmaried men & wyddowes: it is good for them yf they abyde euen as I do. But and yf they cannot abstayne, lett them marry. For it is better to marry then to *burne.

Vnto the maried commaunde not I, but the Lord: that the wyfe seperate not her selfe from the man. If she seperate her selfe, let her remayne vnmaried or be reconsiled vnto her husbande agayne. And let not the husbande put away his wife from him.

To the remnaunt speake I ād not the Lorde. If eny brother haue a wife ye beleueth not, yf she be content to dwell with hym, let him not put her awaye, & the woman which hath to her husbande an infidell, yf he consente to dwel wt her let her not put him awaye. For the vnbeleuig husbād is sāctified by ye wife, & ye vnbeleuing wife is sanctified by ye husbād. Or els were your childre vncleane: but *now are they pure. But & if ye vnbeleuing departe, let hi departe. A brother or a sister is not in subiection to soch. God hath calleth vs in peace. For how knowest thou o woman whether thou shalte saue that man or no? Other how knowest thou o man whether thou shalt saue that woman or no? but euen as god hath destributed to euery man.

As the Lorde hath called euery person, so let him walke: ād so ordeine I in all congregacions. If any man be called beyng

beinge circumcised, let him adde nothing therto. If any be called vncircūcised: let hi not be circūcised. Circūcisiō is nothig, vncircumcision is nothinge, but the keping of the commaundementes of God is all together.

D Let euerye man abyde in the same state wherin he was called. Arte thou called a seruaunt? care not for it. Neuertheles yf thou mayest be free, vse it rather. For he ye is called in the Lorde beinge a seruaunte is the lordes freman. Likewyse he that is called beinge free, is Christes seruaunt. Yee are dearely bought, ✝* be not menes seruauntes. Brethren let euery man, where in he is called, there in abyde with God. ✝As concerninge virgins, I haue no commaundemente of the Lorde: yet geue I counsel as one that hath obtayned mercye of the Lord to be faythfull. I suppose that it is good for the present *necessity. For it is good for a man so to be. Art thou bounde vnto a wyfe? seke not to be loosed. Art thou loosed from a wife? seke not a wife. But

E ād if thou take a wyfe thou sinnest not. Lykewyse if a virgin marie, she sinneth not. Neuertheles suche shal haue trouble in theyr flesh: but I fauoure you.

This saye I brethren, the tyme is shorte, it remayneth that they which haue wyues, be as though they had none, and they that wepe, bee as though they wepte not, and they that reioyce, be as though they reioyced not: and they that bye, be as thoughe they possessed not: & they that vse this world, be as though they vsed it not. For the fassyon of this worlde goeth away. I wolde haue you without care. The syngle mā careth for the thinges of the Lord, how he maye please the Lorde. But he that hath maryed, careth for the thinges of ye world/ how he maye please hys wyfe. There is

F difference, betwene a virgin ād a wife. The syngle woman careth for the thynges of the Lorde, that she maye be pure both in body, ād also in spirite. But she that is maried, careth for the thinges of the worlde, how she may please her husbande, This speake I for your profyt, not to tangle you in a snare: but for that which is honest & comely vnto you, and that ye may quietly cleave vnto the lorde without separation.

If any man thinke that it is vncomly for his virgin, yf shee passe the tyme of mariage, and if so nede requyre, let hym do what hee lysteth, hee sinneth not, let them be coupled in mariage. Neuertheles he that purposeth surely in hys hert hauinge none neade: But hathe power ouer hys owne wyl: and hath so decreed G in his herte, yt he wyll keape his vyrgin, doeth well. So than he that ioyneth his virgin in mariage, doeth well. But he that ioyneth not his virgin in mariage, doth better. The wyfe is bounde to the lawe as lōg as her husband lyueth.

If her husband slepe, she is at lyberte to mary with whom she wyll, only in the Lorde. But she is happyar yf shee so abyde in my iudgmente. And I thynke verely that I haue the spyrete of god.

The notes.

a *To burne after S. Ambrose, is, when the wil cōsenteth to the lust of the flesh.

b *How are they pure, Not that children are cleans ād pure by nature, for that were against the Apostle him self, which proueth Rom. v. that al are vnder original sinne, and naturally the children of Goddes wrath, as Ephe ii. But hys meaninge is here, that lyke as al thinges are cleane vnto the cleane Tit. i: Euen so to a Christen mā an vnchristē wyfe is cleane, so that he maye be conuersaunte wyth her, & not offende in so doing, and that the children of them are not to be reputed as vnlawful, and vncleanne,

c *We not menes seruauntes. To be the seruauntes of men here is, to do anye thynge for the fauoure of men, by which they fal from ye fauour of God, while they despysynge Christ do hange on men, and more regarde mennes preceptes and ordinaunces the the verye institucyons of God, yea, than God hym selfe.

This forbiddeth S. Paule here, and not that we shoulde deny to be seruauntes to oure masters to whom we be bounde accordinge to the common ordre apoynted in common weithes.

To these we are straytly commanded in sundry places of the scripture to be obedyent wioute ād dissēcion in al thinges aggreable to Goddes holy worde.

* If a man haue the gyft, chastyte is good, yt muste quietly to serue god. For the maried haue ofte moch trouble, but yf the minde of the chaste be combered with other worldly bulines, what helpeth it? yf yt maried be the more quiet mynded therby, what hurteth it? Nether of it selfe is better then the other, or pleaseth god more the ye other. Nether is outward circumcision or outwarde baptyme worth a pynne of them selues, saue that they put vs in remēbrāce to kepe the couenaunte made betweene vs & God.

The rebuketh them ye vse their liberte to ye slaūder of other, and sheweth how mē ought to behaue them towarde such as be weake.

C The.viii. Chapter

Of speake of thiges dedicate vnto idoles, we are sure ye we al haue knowledg. Knowelege maketh a mā swell but loue edifyeth: yf any mā

thinke ỹ he knoweth any thinge, he knoweth no thing yet as he ought to know. But yf any Man loue God/the same is knowen of him.

To speake of meate dedicate vnto ydoles, we are sure that there is none ydolle in the worlde, ād that ther is none other God but one. And though there be that are called Goddes, whether in Heauen either in earth (as ther be goddes many and lordes many): yet vnto vs is there but one God/which is the father, of whō are all thinges, and we in him: and one Lord Iesus Christe, by whome are all thynges and we by him. But euery man hath not knowledge. For some suppose that ther is an Ydoll vnto this houre, and eate as a thynge offered vnto the ydole/ & so their consciences beynge yet weake, are defyled. Meate maketh vs not acceptable to God. Neither if we eate are we the better: Neither yf we eate not, are we the worsse.

In all outwardes we muste haue a respecte to our neibours wealthe.

But take hede that youre libertye cause not the weake to falle. For yf some man se thee which hast knowledge, sytt at meate in the ydoles temple, shal not the cōsciēce of him which is weake, be bolde dened to eate those thynges which are offered to the Ydole. And so thorow thy knowledge shall the weake brother perishe for whom Christe dyed. When ye sinne so againſt the brethren, and wound their weake Consciences ye synne againſte Christ. Wherfor yf meate hurte my brother, I wyl eate no flesche while the worlde standeth, because I wyl not hurte my brother.

The argumēt what it doeth

¶ Loue forbeareth the thynge that she maye do by the law. Exhorteth them to runne on forth in the course that they haue begonne.

The.ix. Chapter.

AM I not an Apostle? Am I not free? haue I not sene Iesus Christ our Lorde? Are ye not my worke in ỹ Lorde? If I be not an Apostle vnto other/yet am I vnto you. For the seale of myne Apostleship are ye in ỹ Lord. Myne āswere to them that aske me, is this. Haue we not power to eate and to drynke? Either haue we not power to leade about a sister to wife/as well as other Apostles, and as the brethren of the Lorde & Cephas? Either only I and Barnabas haue not power thys to do? Who goeth a warfare any tyme at hys owne coste? who planteth a vyneyarde, and eateth not of the frute? Who feadeth a flocke and eateth not of the mylke?

Saye I these thinges after ỹ maner of men? Or saith not the lawe the same also? For it is writen in the law of Moyses: Thou shalt not mosseł ỹ mouth of ỹ ore that treadeth out the corne. Doth God take thought for oxen? Either saith he it not al to gether for our sakes? For our sakes no doute this is writtē: that he which eateth shulde eate in hope, ād that he which threscheth in hope, shuld be partaker of his hope. If we sow vn to you spirytuall thinges: is it a greate thinge: yf we repe your carnall thinges?

The preacher hath ryghte thinges ynough for his labour

If other be partakers of this power ouer you, wherfore are not we rather?

Neuertheles we haue not vsed this power: but suffer all thinges leste we shulde hynder the gospell of Christ. Do ye not vnderstande how that they which minister in the temple, haue their fyndynge of the temple. And they whyche waite at the aulter, are partakers with the aulter. Euen so also dyd the Lorde ordaine, that they which preache ỹ Gospel, shulde lyue of the Gospel. But I haue vsed none of these thinges.

Neither wrote I these thinges that it should be so done vnto me. For it were better for me to die, then that anye man shulde take this reioysing from me. In that I preache the gospel. I haue no thinge to reioyce of. For necessite is put vnto me. Woo is it vnto me if I preach not the Gospel. If I do it w a good wil, I haue a rewarde. But if I do it againſt my wil, an office is committed vnto me. What is my reward then? Verely that when I preache the Gospel, I make the Gospel of Christ free, that I misuse not mine auctorite in the gospel.

For though I be free from al men, yet haue I made my selfe seruaunt vnto al men, that I might winne the more. To al men, that I might winne the moo. Unto the Iewes, I became as a Iew, Unto the Iewes, I became as a Iew, to winne the Iewes. To them that were vnder

vnder ỹ lawe, was I made as though I hadde bene vnder the lawe, to wynne them that weare vnder the law. To the that weare without law, became I as though I had bene without lawe (when I was not without lawe as per tayning to god, but vnder a lawe as cōcerning Christ) to winne them that were with out lawe. To the weake became I as weake/ to winne the weake. In all thinges I fashioned my selfe to al me, to saue at the lest waye some. And this I do for the Gospels sake, that I myghte haue my herte therof.

Parceaue ye not how that they which runne in a course, roune all/yet but one receaueth the rewarde. So runne that ye maye obtayne.

Euery man that prayeth masteries, abstayneth from all thinges. And they do yt to obtayne a corruptible crowne: but we to obtaine an vncorruptible crowne. I therfore so renne/not as at an vncertayne thing. So fyght I not as one ỹ beateth the ayer, but I tame my body, & bringe it into subiection, lest after that I haue preached to other I my selfe shuld be a cast awaye.

Paul prayeth him selfe an Apostle equal to the best in that ỹ spite beareth recorde to his preachinge & in that as many were by him conuerted as by the other Apostles.

He feareth them with the ensamples of the old testament, and exhorteth them to a Godly conuersation.

The.x. Chapter.

A latter end of the Testament, for all it is the new testament.

BRetheren I wolde not that ye shoulde be ignoraunte of this: how that oure fathers were all vnder a cloud. And al passed thorowe the sea, and were all baptised vnder Moyses, in the cloude and in the Sea: and did al eate of one spiritual meate, and did all drincke of one maner of spiritual drincke. And they dranck of that spirituall rocke that folowed them, whiche rocke was Christ. But in many of the had god no delyte. For they were ouerthrowen in the wildernes.

These are ensamples to vs that we shulde not lust after euel thinges, as they lusted. Neither be ye worshippers of images as were some of the according as it is writen:

worlde

The people sate downe to eate and drincke, and rose vppe agayne to playe

Neither let vs commit fornicacion as some of them committed fornication. ād were destroyed in one daye .xxiii. thousād. Neither let vs tempte Christ as som of them tepted, ād were destroyed of serpentes. Neither murmure ye as some of them murmured and were destroyed of the destroyer.

Num. xxv. Psalm. cvi.

All these thinges happened vnto the for ensamples, and were wryten to put vs in remembraunce, whome the endes of the worlde are comen vpon. Wherfore let hym that thincketh he standeth, take hede least he fall. There hath none other temptacion take you, but such as foloweth the nature of man. But God is faythfull, which shall not suffre you to be tempted aboue youre strenghte: but shall in the myddest of the temptacion/ make a waye to escape out.

Wherfore my deare beloued, flee from worshyppinge of idoles.

I speake as vnto wyse men which haue discretion, iudge ye what I saye. Is not the cup of blessinge, which we blesse partakynge of the bloude of Christ? is not the breade which we breake, partakynge of the body of Christ? because that wee (though we be many) yet are one bread and one body in as muche as we are all partakers of one bread. Beholde Israel which walketh carnally. Are not they which eate of the sacrifice partakers of the aulter.

Cuppe Wine

What saye I then? ỹ the image is any thinge? or that it which is offered to Images is any thyng? Naye, but I saye, that these thynges whiche the gentyles offer, they offre to deuels, & not to god. And I wolde not that ye should haue fellowshyp wyth the deuels. Ye can not drincke of the cuppe of the Lorde, & of the cup of the Deuels. Ye can not be the partakers of the Lordes table, & of the table of Deuelles. Either shall we prouoke the Lord? Or are we stronger then he? All thynges are lawful vnto me but all thynges are not expedient. All thinges are lawfull to me, but all thinges edifie not. Let no man seke hys owne profyte, but let euery man seke anothers welth.

We haue professed euery man to seke anothers welth

What soeuer is sold in ỹ market, ỹ eat and aske no questions for cōscience sake

For

For the earth is the lordes, and all ỹ ther in is, if any of the which beleue not, bid you to a feast, & if ye be disposed to go, G what soeuer is set before you, eate askig no question for conscience sake. But and if any man say vnto you: this is dedicate vnto idolles, eate not of it for hys sake that shewed it, and for hurtinge of conscience. The earth is the Lordes, and all that therin is. Conscience I say, not thyne: but the cõscience of that other. * For why shulde my lybertie be iudged of ãother mannes conscience. For if I take my parte with thankes, why am I euel spoken of, for that thing wherfore I geue thanckes.

Whether therfore ye eate or drincke, or whatsoeuer ye do, do al to the prayse of God. ✠ See that ye geue none occasion of euell, neither to the Iewes, nor yet to the gentyles, neyther to the congregacyon of God: euen as I please all men, in all thinges, not sekinge myne owne profit, but the profyt of man, ỹ they might be saued. Folowe me as I do Christ.

The notes.

* We should be so ful of loue and so circumspecte, that we should geue none occasyon vnto the ignoraunte for to speake euel of vs for our lybertie, and for doynge that which we may lawfully do before God.

* Loue seketh her neybours profyte.

He rebuketh them for the abuse and misordre that they had about ỹ sacrament of ỹ bodye & blonde of Christ. & bringeth the againe to ỹ first institucion.

The.xi. Chapter.

I Commende you brethren ỹ ye remember me in all thinges and kepe the ordinaunces euen as I deliuered them to you. I wold yee knew that Christ is ỹ head of euery mã. And the man is the womans head. And God is Christes head. Euery man praiinge or prophesyinge hauing ani thyng on his head, shameth hys head. Euery woman that prayeth or prophesieth bare headed, dishonesteth hyr head. For it is euen al one, ãd the very same thige euen as though she were shauen. If the woman be not couered, let her also be shoren. If it be shame for a womã to be shorne or shauen, let her couer her head.

A man ought not to couer his head, for as moche as he is the Image and glorye of god. The womã is the glory of ỹ mã. For ỹ mã is not of the womã, but ỹ woman of the man. Nether was the mã created for the womans sake: but the Woman for the mans sake. For thys cause ought the womã to haue * power on her heade, for the Angeles sake. Neuertheles nether is the mã wyth out the woman, nether is the woman wythout the man in the Lord. For as the woman is of the man, euen so is the mã by the woman: but all is of god. Iudge in youre selues whether it be cõlye that a woman praye vnto god bare headed. Or els doth not nature teache you, ỹ yt is a shame for a man, yf he haue longe heare: and a prayse to a womã yf she haue longe heare. For her heare is geuen her to couer her with all. If there be many men among you that lusteth to striue, let hi knowe that we haue no suche custome, nether the congregacions of god.

Thys I warne you of, and cõmende not that ye come to gether: not after a better maner but after a worse. ✠ First of al when ye come to gether in the congregacion. I heare that there is dissencyon among you: and I partely beleue it. For ther must be sectes among you, ỹ they which are parfect amõg you might be knowen. When ye come to gether, a The Lordis supper. man cannot eate the lordes supper. For euery man begynneth afore to eate hys owne supper. And one is hongry, and a nother is dronken. Haue ye not houses to eate and to drinke in? Or els despyse yee the congregacõ of god, and shame them that haue not. What shall I saye vnto you? shall I praise you? In thys praise I you not. ✠

✠ That whiche I deliuered vnto you I receaued of the Lorde. For the Lorde Iesus the same nyghte in which he was betraied, toke bread: and thanked and brake, and sayd. Take yee, and eate yee: this is my body which is broke for you. The institucion of ỹ Sacramente.

* This do ye in the remembraunce of me. After the same maner he toke ỹ cup whẽ supper was done, sayig: this cuppe is the newe testamẽt in my blonde: This do as oft as ye drinke it, in remẽbraũce of me. For as often as ye shall eate this bread, and drinke this cup ye shal shew the

the Lordes death, tyll he come. Wherfore whosoeuer shall eate of this bread, or drincke of this cup vnworthely, shalbe gylty of the body and blond of the Lorde. Let a man therfore examen him selfe, and so let hym eate of the bread and drincke of the cup. For he that eateth or drynketh vnworthely, eateth and drinketh hys owne damnacyon, because he maketh no difference of the Lordes body: For this cause many are weake & sycke amonge you, & many slepe. If we haue truly iudged our selues, we shold not haue bene iudged. But whẽ we are iudged of the Lorde, we are chastened, because wee shoulde not bee dampned wyth the worlde. Wherfore my brethren when ye comme to gether to eate, tary one another. If any man hunger, let him eate at home, that ye come not together vnto condẽnacio. Other thinges will I set in order when I come.

The notes

* Power is as moche to saye, as a sygne that the woman is in subiectcyon and hath an heed ouer hyr.

The dyuersyrye of the gyftes of the holy goost, geuen to the confort and edyfyyng of one another, as the members of a mans body serue one another

The.xii. Chapter.

IN spyritual thynges brethren I wolde not haue you ignorant. ✠ Ye knowe ỹ ye were gentyles, and wẽt youre wayes vnto domme ydoles, euen as ye were ledde. Wherfore I declare vnto you that no man speaking in the spyrite of God, defieth Iesus. Also no mã can say that Iesus is the Lorde: but ỹ holy goost. There are dyuersites of gyftes verely, yet but one spyrite. And ther are differences of admynystracyons, & yet but one Lorde. And there are dyuers maners of operations, and yet but one God whych worketh all thinges that are wrought in all creatures. The gyftes of * the spirite are geuen to euery manne, to profyte the congregacion. To one is geuen thrõw the spirite/ ỹ vterãce of wisdõ. To an other is geuẽ the vtteraunce of knoledge by the same spirite. To an other is geuen fayth, by the same spirite. To an other the giftes of healynge, by the same spyrite. To an other power to do miracles. To an other prophecye. To an other iudgement of spirites. To another diuers tonges. To another the interpretacion of tonges. And these all worcketh euen the selfe same spirite, diuidyng to euery man seuerall gifres, euen as he wyll. *

For as the bodye is one, and hathe many membres, and all the membres of one body, though they be many, yet are but one bodye: euen so is Chryste. For in one spirit, are we al Baptised to make one bodye, whether wee be Iewes or Gentyles, whether we be bound or free, and haue all dronncken of one spirite. For ỹ body is not one membre, but many. If the fote saye: I am not the hand, therfor I am not of the body: is he therfore not of the bodye? and if the eare say, I am not the eye: therfore I am not of the bodye: is it therfore not of the bodye. If all the bodye were an eye, where were than the eare? If all were hearing where were the smellyng? But now hathe God dysposed the membres euerye one of them in the bodye, at hys owne pleasure. If they were all one mẽbre: where were the body? Now are there many membres, yet but one body. & ỹ eye cãnot say vnto ỹ hãd I haue no nede of the: nor the head also to the fete/ I haue no nede of you, Ye rather a great deale those membres of the bodi, which seme to be moost feble, are moost necessary

And vpon those membres of the bodye, whiche we thincke least honeste, put wee moost honesty on, & our vngodly partes haue most beuty on. For our honest mẽbres neade it not. But God hath so disposed the bodye, and hath geuen moste honoure to that parte whiche lacketh, leaste there shoulde be any stryfe in the bodye, but ỹ the membes shoulde indifferently care one for another. And yf one membre suffre: al suffer with him, if one mẽbre be had in honor, al membres be glad also.

Ye

Ye are the body of Chryst, and mem bres one of another. And God hathe also ordened in the congregacion, first the Apostles/secondarelye Prophetes, thyrdly teachers, then them that do miracles: after that the gyftes of healyng helpers, gouernors, diuersitie of tōges.

Are all Appostels? Are all Prophetes? Are all teachers? Are all doers of miracles? haue al the giftes of healing? Do all speake with tonges? Do all interprete? Couet after the beste gyftes. And yet shewe I vnto you a moare excellent waye.

The nature and conditions of loue.

The.xiii. Chapter. ✣

A Thoughe I spake wyth the tonges of men and angels, and yet had no loue, I were euen as sounding brasse: or as a tinckelynge cymball.

And though I could prophecy, and vnderstand all secretes, and al knowledge: yea, yf I had a*al fayth, so that I coulde moue mountaynes out of their places, and yet had no loue, I were nothig.

And though I bestowed all my goodes to fede the poore, and though I gaue my bodye euen that I burned, and yet had no loue, it profiteth me nothig.

Loue suffereth long and is curteous: loue enuieth not. Loue doth not frowardly, swelleth not, dealeth not dishonestly, seketh not her owne, is not prouoked to anger, thinketh not euell, reioyceth not in iniquite: but reioyceth in the trueth: suffreth al thynges: beleueth all thinges, hopeth al thinges, endureth in all thinges. Though that prophecyeng fayl, other tonges shal cease, or knoweledge vanish awaye, yet loue falleth neuer awaye.

For oure knoweledge is vnperfecte and our prophesienge is vnperfecte.

But when that which is perfecte, is come, then that which is vnperfecte, shal be done away. When I was a chylde, I spake as a chyld, I vnderstode as a child, I imagined as a child. But assone as I was a man I put awaye childeshnes. Now we se in a glasse, euen i a darke speakyng: but then shal we se i face to face. Now I know vnperfectly: but then shal I know euen as I am knowē. Now bydeth fayth, hope, and loue, euen these thre, the cheefe of these is loue.

The notes.

a* All fayth is as muche to say as so strong fayth.
b* The cheefe of these is loue. Not cōcerning iustification, but concerning the applienge of al thinges to the profet of the congregation. Nothing letteth some one peculyar thing diuersely referred to be nowe inferiorno vnto superyor to another. Loue concernyng prouyding for the necessitie of thy neighboure is cheafe and aboue fayth. But cōcernig the obtaynynge of iustification and saluacyon dothe fayeth exceade loue.

¶ Paul sheweth that the gifte of prophesy, interpretynge of preachinge excelleth the gyft of tongs, and how they both ought to be vsed

The.xiiii. Chapter.

Sloure for loue and couet spirituall giftes: and most cheefely for to prophecy. For he that speaketh with tonges speakethe not vnto men, but vnto god. For no man heareth him. How be it in the spirit he speaketh misteries. But he that a*prophecyeth, speaketh vnto men, to edifieng, to exhortacyon and to cōfort. He that speketh with tonges, profiteth hym selfe: he that prophecyeth, edifieth the congregacyon. I wolde that ye all spake wyth tonges, but rather that yee prophecyed. For greater is he that prophesieth, then he that speaketh wt tonges, excepte he expounde it also: that ỹ congregacion maye haue edyfienge.

Now brethren, yf I come vnto you speakynge with tonges: what shall I profite you, except I speake to you, other by reuelacion or knowledg, or doctrine.

Moreouer when thinges without lyfe: geue sounde: whether it be a ppe or an harpe: except they make a distinction in the soundes: how shal it be knowē what is ypped or harped? And also yf the trompe gene an vncertayne voyce, who shall prepare hym selfe to fyghte? Euē so lyke wyse when ye spake wt tonges, excepte ye speake woordes that haue signyfication, howe shall it be vnderstand what is spoken? For ye shal but speake in the ayer.

Many kindes of voyces are in the worl de and none of them are with out signification: If I know not what ỹ voice meaneth I shalbe vnto him that speaketh, an aliant, & he that speaketh shalbe an alient vnto me. Euen so ye (for as moch as ye couet spyrituall giftes) seke that ye maye haue plentye vnto the edifyinge of the congregacion.

Wherfore let him that speaketh wt tonges praye that he maie interpret also. If I praye wt tonges my spyrite prayeth: but my mynd is without frute What is it then? I will praye with the b* spirete, and will praye with the mynde also. I will singe with the spirete/and will singe with the mynde also.

For els when ỹ blessest with the spirete, how shall he that occupieth the rowme of the vnlearned, saye Amen at thy geuinge of thanckes, seynge he vnderstandeth not what thou sayst. Thou verely geuest thankes well/but ỹ other is not edified. I thank my God, I speake wt tonges moare then ye al. Yet had I leuer in the congregacion, to speake fyue wordes with my mynde to the instruccyon of other rather then ten thousand wordes with the tonges.

Brethren/be not chyldren in wytte. How be it as concernyng maliciousnes be chyldren but in witte be perfect.

In the lawe it is written with other tonges, and with other lippes will I speake vnto this people, and yet for all ỹ, will they not heare me, sayth the Lord. Wherfore, tonges are for a sygne, not to them that beleue: but to them that beleue not. Contrary wyse, prophesyinge serueth not for the that beleue not: but for them whych beleue.

If therfore when al the congregacion is come to gether, and all speake wt tonges, there come in they that are vnlerned or they which beleue not: will they not saye that ye are oute of youre wittes? But and yf al prophesy, and there come in one that beleueth not, or one vnlearned, he is rebuked of all men, and is iudged of euery man: and so are the secretes of his hert opened, and so falleth he doune on hys face, and worshippeth God, and sayth that God is with you in dede.

How is it then brethren? When ye come to gether, euery man hath his songe, hath his doctrine, hath his tonge, hath his reuelacion, hath his interpretacion. Let all thinges be done vnto edifyinge If eny man speake wt tonges, let it bee two attonce or at the most thre attonce and that by course/ and lett another interprete it. But yf there bee no interpreter, lett him kepe silence in the congregacion, & let him speake to hi selfe and to God.

Let the prophetes speake two attonce, or thre attonce/ and let the other iudge. If any reuelation be made to a nother ỹ sitteth by, let ỹ first holde hys peace. For ye maye al prophecy one by one, ỹ al maye learne, & al maye haue cōfort. For the spirites of ỹ Prophets are in ỹ power of the Prophetes. For God is not cause of stryfe: but of peace, as he is i al other cōgregatiōs of ỹ saites Let youre wyues kepe silence in the cōgregacions. For it is not permitted vnto them to speake: but lette them be vnder obedience, as sayth the lawe. If they will learne eny thing, let them aske their husbandes at home. For it is a shame for wemen to speake in the congregacion. Spronge the word of God frō you? Ether came it vnto you only? If eny man chinke hym selfe a Prophete, ether spirituall: let him vnderstande, what thynges I wryte vnto you. For they are the commaundementes of the Lord. But and yf eny man be ignorant let hym be ignorant. Wherfore brethren couet to prophesye, and forbyd not to speake with tonges. And let al thinges be done honestly and in order.

1. Timo. ii. c
Genes. iii. c

a* Prophesying is here taken for expoundynge.
b* To speake wt tonges, or with the spirite, is to speake that other vnderstand not as Priestes saye their seruyce. To speake wt the mynde is to speake that other vnderstande, as when the preacher preacheth.

The resurrection of the deade.

The xv Chapter. ✣

BRetheren as pertayning to the Gospell which I preached vnto you, whych ye haue also accepted and in the whiche ye continue, by the whiche also ye are saued: I do you to wete after what maner I preached vnto you, yf ye kepe it, except ye haue beleued in vayne. For fyrst of all I deliuered vnto you that whych I receaued how

how that Christ dyed for our sinnes, a-
greynge to the scriptures: and that he
was buried, ād that he rose againe the
thirde daye accordig to the scriptures,
and that he was sene of Cephas, then
of the twelue. After that he was sene of
moo then fyue hundreth brethrē attōce
of which many remaine vnto this daie,
and manye are fallen a slepe. After that
appered he to Iames / then to all the
Apostles.

B And last of all he was sene of me, as
of one that was borne out of due time.
For I am ỹ lest of All ỹ apostles whiche
am not worthye to be called ā Apostle,
because I persecuted ỹ congregation of
God. But by the grace of God I am ỹ
I am. And his grace which is in mee /
was not i vaine: ✠ but I labored more
aboundauntly then they all, yet not I /
but the grace of God which is with me.
Whether it were I or they, so we preа-
che, and so haue ye beleued.

✠ If Christ be preached how that he
rose from the dead: how saye some that
are among you / that there is no resur-
rection of the dead. If there be no ry-
synge againe of the dead: then is christe
C not rysen. If Christ be not rysen / then
is our preaching in vayne, & your faith
is also in vayne. Ye and we are founde
false witnesses of god. For we haue
testifyed of god, how that he raysed vp
Christ whome he raysed not vp, yf it be
so that the dead ryse not againe. For if
the dead ryse not againe, thē is Christ
not rysen againe. If it be so that Christ
rose not, then is your fayth in vaine, ād
yet are ye in youre sinnes. And there to
they which are fallen a slepe in Chryst
are perished. If in thys life only we be-
leue on Christ, then are we of al men the
miserablest.

But nowe is Christe rysen from the
dead, & is become the first frutes of thē
that slepe. For by a man came death, &
by a man came the resurrection of the
dead. For as by Adam al die: euen so by
Christ, shal al be made alyue, and euery
man in his owne ordre. ✠ The fyrste is
Christe, then they that are Chrystes at
his comming. Then commeth the end,
when he hath deliuered vp the kingdōe
to god ỹ father, whē he hath put doune
all rule, auctorite ād power. For he must
raygne tyll he haue put his enemies vn
der his fete. The last enemy that shalbe
destroied, is death. * For he hath put all
thiges vnder his fete. But whē he saith
al thiges are put vnder hi, it is manifest
ỹ he is excepted, which dyd put al thiges
vnder hi. When al thiges are subdued
vnto hi, then shal ỹ sōne also hi selfe be
subiecte vnto him that put thynges vn
der hym, ỹ God mate beal in all thiges.
Ether els what do they which are bap-
tysed ouer the dead, yf the dead rise not
at al? Why are they thē * baptised ouer
the dead? Ye and why stande we i ieo-
pardy euery houre? But our reioysige
which I haue in Christ Iesu our lord,
I dye dayly. That I haue fought w
beastes at Ephesus after the maner of
men, what auauntageth it me / if ỹ deed
rise not agayne? Let vs eate ād drinke
for morow we shal die. Be not disceued,
E euyll speakynges, corrupte good
manners. Awake truelye oute of slepe /
& synne not. For some haue not ỹ know
ledge of god. I speake thys to your re-
bukes.

But some man wil saye: how aryse
the deed? with what bodies come they?
Thou foole, that which thou sowest, is
not quickned except it dye. And what
sowest thou? Thou sowest not that bo
dye ỹ shalbe: but bare corne (I meane
ether of whete, or of some other) & God
geueth it a body at his pleasure, to eue
ry seede a seuerall body.

F ✠ All flesh is not one maner of flesh but
there is one maner flesshe of men, ano-
ther manner flesshe of beastes, ano-
ther maner flesh of fyshes, and another
of byrdes. There are celestyall bodies,
and there are bodyes terrestryall. But
the glory of the celestiall is one, and the
glory of the terrestrial is another. The-
re is one maner glorye of the Sunne &
another glory of the Moone / and ano-
ther glory of the starres. For one starre
differeth from another in glory. So is
the resurrection of the dead. It is sowē
in corruption, and ryseth againe in in-
corruption. It is sowen in dishonoure,
and ryseth in honor. It is sowen in we-
kenes, and ryseth in power. It is sowen
a natural abody, and ryseth a spirituall

body. There is a natural body & ther is
a spirituall body: as it is writtē: the first
man Adam, was made a lyuyng soule,
and the last Adam was made a quicke-
ning spirite. How be it, that is not firste
which is spirytuall: but that whyche is
naturall, and then that whyche is spy-
rytuall.

✠ The fyrste man is of the erth, erthy:
G And the seconde man is the Lorde frō
heauen. As is the erthy, suche are they
that are erthy. And as is the heuenly,
suche are they that are heuenly. And
as we haue borne the image of the er-
thye, so shal we beare the image of the
heuenlye,

This saye I brethren, that b * flesh and
bloud cānot inheret ỹ kingdom of god.
Nether doth corrupcion inheret vncor-
rupcion. Behold I shewe you a mistery.
We shall not all slepe: but we shall all
be chaunged, and that in a moment, and
in the twyncling of an eye / at the soun-
de of ỹ last trompe. For the trompe shall
blowe, and the deed shall ryse incorrup-
tible, and we shalbe chaunged. For this
corruptyble must put on incorruptybili-
te: and this mortal must put on immor-
talite.

When this corruptible hath put
on incorruptibilite, ād this mortal hath
put on immortalite: then shal be brought
to passe the sayinge that is writtē.
Death is cōsumed into victory. Death
where is thy stynge? Hell where is thy
victory? The stynge of death is synne:
the strength of synne is the lawe. But
thankes be vnto God, which hath geuen
vs victory, thorow oure Lorde Iesus
Christ. Therfore my deare brethren, be
ye stedfast and vnmouable, alwayes ry-
che in the workes of ỹ Lord, for as mo-
che as ye knowe how that youre labour
is not in vayne in the Lorde.

The notes

a * Baptised ouer the deathe, Some men saye, that in token of the generall resurrection certen Chrys-ten men were baptysed ouer dead mens graues, sygnifyeng, that the same dead men should ryse again.

b * Flesh and bloud cannot enherite the kingdome of God. Oure belefe is that there shalbe a generall resurrection of the flesh, accordyng to the scripture Esay. xxvi. Dan. xii. Job. xix. Jhon. v: Neuertheles it shall be pourged from al corruptyon, and be chā ged to immortalyte, for it must be a vncorrupt flesh ỹ shal inheret the kyngdome of god.

C He putteth them in remembrance of the gatherynge for the Poore Chrysten at Jerusalem, and conclu-deth his Epistle with the salutations of certayn lo-uynge brethren.

C The. xvi. Chapter.

OF the gatherig for the saync-
tes, as I haue ordeyned in
the congregacions of Gala-
cia, euen so do ye. Upon so-
me sondaye let euery one of
you put aside at home and lay vp what
soeuer he thinketh mete, that there be
no gatherynges when I come. When
I am come / whosoeuer ye shall alowe
by youre letters, them wyll I sende to
bring youre liberalite vnto Jerusalem.
And yf it be mete that I go / they shall
go wyth me. I wyll come vnto you af-
ter I haue gone ouer Macedonia. For
I will go thorow out Macedonia.
W you paraūeture I wyl abyde a whyle: or els winter, that ye may bringe me
on my waye whyther soeuer I go.

I wyl not se you now in my passa-
ge: but I trust to abyde a whyle with
you, yf God shall suffre me. I wyll tary
at Ephesus vntyll whitsontyde. For a
greate dore & a frutefull is opened vn
to me: and ther are many aduersaries.
C If Timotheus come, se that he be with
out feare w you. For he worketh ỹ work
of the Lorde as I do: Let no man
despyse him: but conuaye hym forthe in
peace, that he maye come vnto me. For
I loke for hym w the brethren.

Of speake of brother Apollo: I grea-
tly desyred him to come vnto you with
the Brethren, but his mynde was not
al to come at thys time. How beit he wil
come when he shall haue cōueniente ti-
me. Watche ye, stonde fast in the fayth,
quyte you lyke men, & be stronge. Let
all youre busynes be done in loue.

Brethren, ye knowe ỹ house of Ste-
phana, how that they are the fyrst frutes
of Achaia, and that they haue appoyn-
ted them selues to mynister vnto the
sainctes: I beseech you that ye be obedient
vnto soche and to all that helpe and la-
bour. I am glad of the commynge of
Stephana, Fortunatus ād Achaicus:
for that whych was lackynge on youre
parte, they haue supplied. They haue cō
forted my spirite and youres. Loke ther-

fore that ye knowe them that are suche.

The congregations of Asia salute you. Aquila and Priscilla salute you muche in the Lord, and so doth the congregation that is in theyr house. All the bretheren grete you. Grete ye one another with an holy kysse. The salutacion of me Paul wyth myne owne hande. Yf anye manne loue not the Lorde Jesus Chryste, * the same be Anathema maranatha. The Grace of the Lorde Jesus Chryst be wich you all.

My loue be wyth
you all in
Chryst
Jesu.
Amen.

The ende of the fyrst epistle to the Corithias.

Sent from Philyppos by Stephana, and Fortunatus, and Achaicus, and Tymotheus.

The ii Epistle of Saint Paul the Apostle vnto the Corinthians.

The consolation of God in trouble. The loue of Paul towarde the Corynthyans, and hys excuse for he came not vnto them.

The fyrst Chapter.

A PAule an Apostle of Jesus Chryst, by the will of God, and brother Tymotheus.

Vnto the congregacion of God, whych is at Corinthum wyth all the sainctes, whych are in all Achaia. Grace be wyth you & peace from God oure father, and from the Lorde Jesus Chryst.

Blessed be God the Father of oure Lorde Jesus Christ, the father of mercy, and the God of al comfort, which comforteth vs in all oure tribulacion, in so much that we are able to comforte them whiche are troubled, in what soeuer tribulacion it be, with the same comforte, wherwith we our selues are comforted of God. For as the * afflictions of christ are plenteous in vs, euen so is our consolacion plenteous by Christ.

B Whether we be troubled for your consolation, and saluacion, which saluacion sheweth her power in that yee offer the same afflictions, which we also suffer, or whether we be comforted for your consolacyon and saluacyon: yet oure hope is stedfaste for you, in as muche as we knowe how that as ye haue your parte in afflictions, so shal ye be partakers of consolacion.

Brethren I woulde not haue you ignorant of our trouble/ whych happened vnto vs in Asia. For we were greaued out of measure passing strength/ so greately that we despeared euen of life. Also we receaued an answere of death in our selues/ & that because we shuld not put our trouste in our selues: but in god whiche raiseth the deed to life againe, which deliuered vs from so great a death & doth deliuer. On whom we trust, yet herafter he wyll delyuer, by yelpe of youre prayer for vs, that by the meanes of many occasions, thankes maye be geue of many on our behalfe, for the grace geuen vnto vs.

C Our reioycting is this, the testimony of our conscience, that in singlenes and godly pureness and not in fleshly wisdome, but by the grace of god we haue had our conuersacion in the world, and most of al to youwards. We write non other thinges vnto you, then that yee reade & also knowe. Yea and I trust ye shall finde, vs vnto the ende, euen as ye haue founde vs partlye: for we are youre reioycyng, euen as ye are ours in the day of the Lorde Jesus.

And in this confidence was I minded the other tyme to haue come vnto you that ye myght haue had yet one pleasure moare and to haue passed by you in to Macedonya, and to haue come agayne out of Macedonia vnto you, and to haue bene ledde forth to Jewrye warde of you/ when I thus wyse was minded, D thus dyd I vse lyghtnes. Or thinke I carnallye those thinges whiche I thincke, that with me shulde be ** yea yea, and naye naye. God is faythfull: For our preaching to you, was not yea and naye. For Goddis Sonne Jesus Christ which was preched amog you by vs (that is to saye, by me and Siluan9, and Timotheus) was not yee and naye: but in him it was yee:

for

For all the promises * of God, in him are yee, and are in him Amen, vnto the laude of god thorowe vs. For it is god which stablisshed vs and you in Christ, and hath annoynted vs, which hath also sealed vs, and hath geuen the ernest of the spirite into oure hertes.

* yee yea, and naye naye is here put for vnstablenes inconstauntnes, leyenyng or slytting of wyth wordes.

* All the promyses of God are geuen vs onlye for Christes sake.

He sheweth the cause of hys absence & forgeueth them to forgeue the man that was fallen & to receaue him agayne wyth loue.

The.ii. Chapter.

A I Call God for a recorde vnto my soule, that for to fauer you with al I came not eny more vnto Corinthum. Not that we be lordes ouer youre fayth: but helpers of your ioye. For by fayth ye stande. But I determined this in my selfe, that I wold not come agayne to you in heuynes. For yf I make you sorye, who is it that shuld make me glad, but the same whych is made sorye by me. And I wrote this same epistle vnto you, lest yf I came, I shuld take heuynes of them, of whom I ought to reioce. Certaynly this confidence haue I in you all, that my ioye is the ioye of you all. For in great affliccion and anguysshe of hert I wrote vnto you with manye teares: not to make you sorye, but that ye might perceaue the loue whiche I haue, most specially vnto you.

B If eny man hath caused sorow, the same hath not made me sory, but partely: lest I shulde greue you all. It is sufficient vnto the same man that he was rebuked of many. So that now contrary wyse ye ought to forgeue him and comforte him: lest that same person shuld be swalowed vp with ouer moche heuynes. Wherfor I exhorte you that loue may haue strenght ouer him. For this cause verily dyd I write, that I myght know the proofe of you, whether ye shulde be obedient in all thynges. To whom ye forgeue eny thyng, I forgeue also. And verely yf I forgaue eny thynge, to whom I forgaue it, for youre sakes forgaue I it, in the roume of Christ, C lest Satan shuld preuent vs. For his thoughts are not vnknowen vnto vs.

When I was come to Troada for Christes Gospels sake (and a great dore was opened vnto me of the Lorde) I had no rest in my spirite, because I found not Titus my brother: but take my leaue of them and went away into Macedonia. Thankes be vnto god which alwaies geueth vs the victory in Christ, and openeth the sauer of his knowlege by vs in euery place. For we are vnto god the swete sauour of Christ, both amonge them that are saued, and also among them which perish. To the one parte are we the sauour of deth vnto death: & vnto the other part are we the sauor of life vnto life. And who is mete vnto these thinges? For we are not as many are which choppe & chaung the word of God: but euen out of pureness, and by the power of God, as in the sight of god so speake we in Christ.

The prayseth the preachyng of the Gospel aboue the preachyng of the lawe.

The.iii. Chapter.

A WE begin to praise oure selues agayne. Nede we as some other, of Epistles of recommendacion vnto you, or letters of recommendacion from you? Ye are our Epistle written in oure hertes, which is vnderstand and red of all men, in that ye are knowe howe that ye are the Epistle of Christ, ministred by vs and written not wyth ynke: but wyth the spirite of the lyuing God/ not in tables of stone, but in fleshly tables of the herte.

B * Such trust haue we thorowe Christe to God ward, not that we are sufficient of oure selues to thinke any thynge, as it were of oure selues, but our ablenes commeth of God, which hath made vs able to minister the new Testament not of the letter, but of the spirite. For ** the * letter killeth: but the spirit geueth life. If * the ministracion of death thorowe the letters figured in stones was glorious, so that the children of Israell coulde not beholde the face of Moses for the glory of hys countenaunce (which glorie neuertheles is don away) why shal not the ministracion of the spirite be much more glorious? For if the * ministring of condemnacion be glorie: much more doth the ministracion of righteousnes exceede in glo

tye. ✠ For no doute ꝑ which was there glorified, is not once glorified i respecte of this exceadyng glory. Then if * that whiche is destroied was glorious, moche moare shal ✠ that which remayneth, be glorious.

Seing then that we haue such trust, we vse great boldnes ✠ do not as Moses, which put a vayle ouer hys face ꝑ the chyldren of Israel shulde not se for what purpose ꝑ serued which is put awaie. But their mides were blided. For vntil this daye remaineth ꝑ same couering vntaken away in ꝑ old testamẽt whẽ they read it, which i Christ is put awaie. But euen vnto thys daye when Moyses redde, the vayle hangeth before their hertes. Neuertheles whẽ they turne to the Lord, the vayle shalbe taken away. The Lord no doute is a spirite. And where the spirite of the Lorde is, there is libertie. But we all beholde the glori of the Lord with hys face open, and are chaunged vnto the same similitude, frõ glory to glorye, euen of the spiritie of ꝑ Lorde.

The notes.

a** The letter killeth. s c. The letter here and in the xi. of the Romaines. d. and in diuerse other places of the scripture, signifieth the lawe or olde testament. And that the spirite, the Gospell or ne we testament: And so doth S. Austyn expounde them in soundrys places of his boke, which he wrote of the letter and the spirite: And Erasmus also both in his Paraphrasis and Annotacions. Because ꝑ lawe kylleth vs ghostly, and therupon condemneth vs, therfore sayth the Apostle rightfully that it killeth, and ꝑ Gospel because it pronounceth vs rightwesse by Christ ꝺ giueth vs that by him we are iustyfyed from al thinges wherof we could not be iustyfyed by the lawe. Act. xiii. f. doth therfore bring life. As for ſoth as by the letter wil vnderstande the lyteralI sence, & by ꝑ spirit, ꝑ spirituall, canno lerned or chrysten mã alow. For these wordes * letter * ministration of death, * ministryng of condempnacyon and * that whiche is destroyed & gonefy all one thyng: And these. ✠ spirit, ✠ ministratiõ of ꝑ spirit, and ministratiõ of ryghtwesnes * ✠ which remayneth, be they very contrary. Now wordes meanyng one thynge, must haue one interpretation. And by some of the spirit cannot the lyteral sence be vnderstande, nor by som of the last the spyrytuall: ergo neither by these wordes, letter or spyrite: sith the letter is all one with the spirite, and the spyrite with the latter.

¶ A true preachere is dyligent, he corrupteth not the worde of God, he preacheth not hym selfe, but seketh the honor of Christ yea though yt be with ꝑ losse of hys lyfe.

The iiii. Chapter.

THerfore seing that we haue such an office, euen as mercy is come on vs, we fainte not: but haue cast from vs the cloakes of vnhonestye/ and walke not in craftines, ne ther corrupte we the worde of God: but walcke in open trueth, and reporte oure selues to euery mans conscience in the sight of god. ✠ if our gospel be yet hid, it is emõge them that are loste, in whome a** the god of thys world hath blynded ꝑ mindes of them which beleue not, leaste the lyghte of the glorious gospel of Christ which is the image of God shuld shyne vnto them.

* For we preache not our selues/ but Christ Jesus to be the Lord, and oure selues your seruauntes, for Jesus sake. For it is God/ that commaunded the lyghte to shyne out of darknes, whiche hath shyned in oure heartes, for to geue the lyghte of the knowledge of the glorye of GOD, b** in the face of Jesus Christ.

But we haue thys treasure in earthe vessels ꝑ the excellẽt power of it might appeare to be of God and not of vs. We are troubled on euery syde, yet are we not without shift. We are in pouerty: but not vtterly without som what. We are persecuted, but are not forsake. We are cast downe/ neuertheles we perishe not. And we alwayes beare in our bodyes the dienge of the lorde Jesus, that the lyfe of Jesu myght appeare in our bodyes. ✠

For we which lyue, are allwayes deliuered vnto death for Jesus sake, that the lyfe also of Jesu might appeare in oure mortall flesh. So then death worketh in vs/ and lyfe in you. ✠ Seynge thẽ that we haue ꝑ same spirite of faith, accordinge as it is wrytten: I beleued, and therfore haue I spoken. We also beleue, and therfore speake. For we knowe that he whych rayſed vp the Lorde Jesus, shall rayse vp vs also, by the meanes of Jesus, and shall set vs w you. For all thynges do I for youre sakes, that the plenteous grace by thanckes geuen of manye, maye redounde to the prayse of God.

Wherfore we are not wery, but though our * outwarde mã perish, yet ꝑ inward mã is renewed daie by daie. For our excedig tribulatiõ which is momentany and light, prepareth ā exceading ✠ an eternall waighte of glory vnto vs/ while we loke not on ꝑ thiges which are sene, but on ꝑ thiges which are not sene. For thiges which are sene, are temporall: but thiges wich are not sene, are eternal.

The notes.

a** The god of thys world. Sathan is Gods mynister, and can do no more then that he appointeth hym to do. Neuertheles Christe calleth him the prince of this world. John. xiiii. And here the Apostle calleth hi ꝑ god of this world because ꝑ ꝑ world doth comenly forsake the true god, & serueth hi. For vnto whome so euer we obeye, we make him our god: as Paul calleth the bely their god, that are earthly mynded, ād serue their owne bely. Phyl. iii.

b* (In the face of, Jesus Christe) That is to saye, in the knowledge of Jesus Christ, not in the face of Moses, which is the knowledge of the lawe. For by Christ come we to the knowledg of God. Mat, xi Jhon. i, and. vi.

c* That he calleth the outwarde man, he some tyme calleth the olde man, some tyme the flesh. What the flesh signifieth shall ye fynde in the prologe to the Romaynes, the, xi, leafe.

¶ The rewarde for suffering trouble.

¶ The. v. Chapter.

WE know suerly yf oure erthy mãcion wherin we now dwel were destroyed/ that we haue a building ordeyned of God, an habitacion not made with handes, but eternall in heauen. And therfore sygh we, desyring to be clothed with oure mansion which is from heauen: so yet yf that we be founde clothed, & not naked. For as longe as we are in this tabernacle, we sigh ād are greued, for we woulde not bee vncloathed, but woulde bee cloathed vppon, that mortalite myght be swalowed vp of lyfe. He that hath ordeyned vs for this thyng, is God: which very same hath geuen vnto vs the ernest of the spirite.

Therfore we are alway of good chere, & knowe well ꝑ as longe as wee are at home in the body, we are absent from God. For we walke in fayth and se not. Neuertheless we are of good comfort, and had leuer to be absent from the body and to be present with the Lord. Wherfore, whether we be at home or from home, we endeuour our selues to please hi. For we must al appeare before ꝑ iudgement seate of Christ, that euery mã may receaue the workes of his body according to that he hath done, whether it be good or bad.

✠ Seinge then that we knowe, how the Lorde is to be feared, a** we fare fayre w men. For we are knowen well ynoughe vnto God. I trust also that we are knowen in youre consciences.

We prayse not oure selues agayne vnto you, but geue you an occasyon to reioyce of vs, ꝑ ye may haue some what agaist thẽ which reioyce in ꝑ face, & not in ꝑ hert. For if we be to feruent, to God are we to feruẽt. If we kepe no measure for youre cause keape we measure. For the loue of Christ constrayneth vs, because we thus iudge, yf one be deade for all, that then are all deade, and that he dyed for all, that they whyche lyue should e not henceforth lyue vnto theim selues, but vnto hym which dyed for thẽ and rose agayne. ✠

Wherfore henceforth knowe we no man after the flesh. In so much though we haue knowen Christ after the flesh, nowe henceforthe knowe we hym so no more. Therfore if any man be in Christ, he is a newe creature. Olde thynges are passed away, beholde all thynges are become new. Neuertheles all thynges are of God, which hath reconcyled vs vnto hym self by * Jesus Christ, and hath geuen vnto vs the office to preach the atonement. For God was in Christe, and made agreement betwene the worlde and hym selfe, and imputed not their synnes vnto them: and hath commited to vs the preachinge of the atronement Now then are we messengers i the rowme of Christe, euen as though God did beseech you throw vs. So prayse we you in Christes stede, ✠ that ye be at one with God: for he hath made hym b** to be sinne for vs which knewe no synne, that we by hys meanes shuld be that righteousnes which before god is alowed.

A newe creature.

The notes

a** We fare fayre with men. That is, we play not the tyrauntes with curſynges and excommunycacyons, nether vse we violence malycyously among the people, but feare god and intreate the people louyngly, to draw them vnto Christ.

Ch ystes seruauntes seke Chystes will, and lyue not at theyr owne pleasure, but a hys.

* The atonement betwene God and man in Christ/ is the Apostles office to preache.

b** To be synne for vs: that is to saye, to be sacrifyce for oure synnes, for synne in the scripture is some tyme taken for the sacrifyce of synne, As Deut. xiii. the prestes eate the synnes of the people, And Rom. viii. By synne he damned synne in the flesh.

¶ An exhortacyon to receaue the worde of God wt thankesginge, and admonement of lyfe. The diligence of Paul in the gospel, and how he warneth them to eschue, the company of the heathen.

The. vi. Chapter.

Cas helpers therfor exhorte you, that ye receaue not the grace of God in *vayne. For he saith: I haue herd the in a tyme accepted: & i ỹ daye of saluacion, haue I succored thee. Beholde, nowe is that wel accepted time: behold now is that day of saluacion. Lett vs geue no man occasion to euel, ỹ in oure office be founde no faute: but in al thynges let vs behaue our selues as the mynisters of God.

In moche pacience, in afflictions, in necessytye, in angusse, in stryppes, in prysonment, in stryfe: in laboure, in watchinge, in fastinge, in pureues, in knowledge, in long suffering, in kyndnes, in the holy goost in loue vnfayned, in the wordes of trueth, in the power of God, by ỹ armoure * of rightewesnes of ỹ ryght hande & on ỹ lyfte, in honoure & dishonour, in euel report & good report, as deceauers & yet true, as vnknowen, & yet knowen: as dyenge, & beholde we yet lyue: as chastened, & not killed: as sorowynge, & yet alwaye merye: as poore, & yet make many riche: as hauing no thyng/ & yet possessing all thinges. ℞

O ye Corinthyans, oure mouthe is open vnto you. Oure hert is made large: ye are in no straite in vs, but are in a straite in your awne bowelles. I prosmyse you lyke reward (as vnto me, as my children) open. Set your selues ther fore at large, and ℞ beare not a straungers yoke with the vnbeleuers. For what fellowshyp hath ryghtewesnes with vnryghtewesnes? What company hath light wt darknes? What concorde hath Christ with Belial? Eyther what parte hath he that beleueth, with an infidell? howe agreeth the temple of God with ymages? And ye are the temple of ỹ lyuinge God, as sayde God. * I wyll dwell among the & walke among them: & wylbe their God: & they shalbe my people. Wherfore come out from among them, & separate youre selues (sayth the Lorde) and touche none vncleane thinge: so wyll I receaue you, & wilbe a father vnto you/ & ye shalbe my sonnes & daughters, sayeth the Lord almyghty.

¶ Wherfor they exhorte to receaue the promyse of God thankfully. The Corinthyans are commended for their obedience and loue to ward Paul.

¶ The. vii. Chapter

Synge that we haue suche promyses derelye beloued, let vs clense oure selues frō all fylthynes of the flesh and spirite, & grow vp to full holynes in the feare of God. Understande vs, we haue hurte no man: we haue corrupt no man: we haue defrauded no man: I speake not this to condempne you, for I haue shewed you before, that ye are in our hertes, to dye and lyue with you. I am very bolde ouer you, and reioyce greatly in you. I am fylled with cōforte & am exceading ioyouse in al our tribulatiōs. For whe we were come into Macedonia, our flesh had no rest, but we were troubled on euery syde. Outwarde was fightinge, inwarde was feare. Neuertheles God that cōforteth the abiect comforted vs at the cōmyng of Titus.

And not wyth his commynge onely: but also wyth the consolacyon wherw he was comforted of you. For he tolde vs youre desyre, your mourninge, your feruēt minde to me ward: so that I now reioyce the more. Wherfore though I made you sory wyth a letter, I repente not: though I did repent. For I perceaue that the same Epistle made you sory though it were but for a season. But I nowe reioyce not that ye were sory, but ỹ ye so sorowed that ye repented. For ye sorowed godly: so that in nothynge ye were hurt by vs. For godly sorow causeth repentaunce vnto saluacion not to be repented of: when worldly sorow causeth death.

Beholde what diligence, this godly sorow that ye toke hath wroughte in you: yea it caused you to cleare your selues, it caused indignacyon, it caused feare, it caused desyre, it caused a feruent minde, it caused punishement, for in all thinges ye haue shewed youre selues ỹ ye were cleare in that mater. Wherfore though I wrote vnto you, I dyd it not for his cause that did hurte, neyther for his cause that was hurte: but that oure good mynde which we haue toward you in the syght of god, might appeare vnto you:

Therfore we are comforted, because ye are comforted: yea and exceedingly the more toyed we, for ỹ ioy that Titus had because his spirite was refreshed of you al. I am therfore, not nowe ashamed though I bosted my self to him of you. For as al thiges which I preached vnto you are true, euen so is oure bosting that I bosted my selfe to Titus with al founde true. And nowe is his inwarde affeccion moare aboundaunte towarde you, when he remembreth the obedience of euery one of you: howe wt feare and trembynge ye receaued hym. I reioyce that I maye be bolde ouer you in all thinges.

¶ He putteth them in remembraunce to helpe the poore saincte at Ierusalem, according as the Macedonians did.

¶ The. viii. Chapter.

Do you to wit brethren, of ỹ grace of God which is geuen in ỹ congregations of Macedonia, howe ỹ the aboundaūce of their reioyclig is, ỹ they are tryed wt much tribulation. And therto though they were exceding poore yet haue they geuen exceadynge richly, & ỹ singlenes. For to their powers (I beare record) yea & beyond their power, they were willyng of their owne record, & praied vs wt great instaūce, ỹ we wold receue their benefit, & suffer the to be partakers wt other i ministring to ỹ saincte. And this they did, not as we loked for: but gaue theyr owne selues first to ỹ lord, & after vnto vs by ỹ will of god: so ỹ we could not but desire Titus to accomplisshe the same beniuolēce among you also/ euē as he had begōne.

Now therfore, as ye are ryche in all parties, in faith/ in worde, i knowledge in al feruentnes, and in loue, whiche ye haue to vs: euen so se ỹ ye be pleteous in this beniuolence. This sate I not as commaūding: but because other are so feruēt, therfor proue I your loue/ whether it be perfect or no. Ye know the liberalitie of our lord Jesus christ, which though he were riche yet for your sakes became poore, that ye thorow his powertie/ might be made ryche.

And I geue councell here to. For this is expedient for you, which began me, not to do only: but also to wyl a yeare ago. Now therfor perfourme the dede: that as there was in you a redynes to wyll, euen so ye maye perfourme the dede, of that which ye haue. For if there be first a wyllynge mynde, it is accepted according to that a man hath, and not according to that he hath not.

It is not my mynde, that other be fett at ease, and ye brought into combraunce, but that ther be egalnes now at this tyme, that youre aboundaunce maye succour their lackes, ỹ their aboundaūce maye supplie your lacke: ỹ ther maye be equalite, agreing to that whych is writen * He that gathered much: had nether the more aboundaunce, and he that gathered lytle, had neuertheles. Thankes be vnto god/ wh put in the herte of Titus, ỹ same good mind toward you. For he accepted the requeste, yea rather he was so wel wyllyng, that of hys owne accorde/ came vnto you. Exo. xvi.

We haue set wyth hym that brother whose laude is in the gospell/ throwout all ỹ congregations: & not so only/ but is also chosen of ỹ congregations, to be a felow wt vs in our iourney concerninge this beneuolence ỹ is mynistred by vs vnto the prayse of ỹ Lorde and to stirre vp your prompte mynd. For thys we eschue, that eny man sholde rebuke vs in thys plenteous distribucation that is ministred by vs, & therfore make prouision for honest thynges, not in the syght of God onely, but also in ỹ syght of men.

We haue sente with them a brother of oures whome we haue proued dyligent in many thinges, but nowe muche more dyligente. The greate confydence which I haue in you hath caused me this to do: partly for Titus sake, whyche is my felow āde helper as concerning you, partely because of other whych are our brethren, and the messengers of the congregacios. and the glory of Christ: wherfore shew vnto them proffe of your loue and of the reioycinge ỹ we haue of you/ that the congregacions maye se it.

¶ In thys chapter dothe he the same, that he did in the Chapter goynge before, that is, moueth them to helpe the poore Brethren at Ierusalem.

¶ The. ix. Chapter.

For the ministrige to ỹ* saintes is but superfluous for me to write vnto you: for I know your redines of mide wher of I bost my selfe vnto the of Macedonia, & saye that Achaia was prepared a yeare ago, and youre feruentnes hath prouoked many. Neuertheisse yet haue I sente these brethren, lest oure reioysinge ouer you shuld be i vaine in this behalfe, and that yee (as I haue sayde) prepare youre selues, lest paraduenture if they of Macedonia come with me, and finde you vnprepared, the bost that I made in this matter, shulde be a shame to vs. I saye not vnto you.

* What saintes ỹ scripture, Luke act. &c

Wherfore I thought it necessary to exhorte the brethren, to come before hand vnto you, for to prepare your good blessing promised afore, that it might be rede: so that it be a blessing, and not a defrauding. + This ye remembre, howe ỹ he which soweth litle shal reape litle, and he that soweth plenteously shall reape plenteously. And let euery man do according as he hath purposed i his hert, not groudgingly, or of necessite. For God loueth a cheareful geuer.

Gen. xxxv.

God is able to make you riche in al grace, that ye in al thynges hauing sufficient vnto ỹ vtmost, maye be riche vnto al good workes (as it is written.*

* Psal. cxl.

He hath spared abroade and hath geuen to the poore, his rightwelnes remayneth for euer. He that fideth the sower sede, shal minister bread for fode, & shal multiplie youre sede and increase the frutes of your rightwelnes + ỹ on all partes, ye maye be made riche in all singlenes, which causeth thorow vs, thankes geuinge vnto God.

For the office of this ministracyon, not only supplieth ỹ nede of ỹ saintes: but also is abundaunte herein, that for this laudable mynistrig, thākes might be geuen to god of many, which prayse god for the obedience of your professig the gospell of Christe, and for your singlenes in destributing to them ād to al men, and i their praiers to god for you longe after you, for ỹ aboundaūte grace of God geuen vnto you. Thankes be vnto god for his vnspeakeable gifte.

C She toucheth the selfe Apostles, & defendeth hys auctorite and calling.

C The. x. Chapter.

I Paul my selfe beseche you by the meknes of Christe, which when I am present a monge you am of no reputacion, but am boulde toward you being absente. I beseche you that I nede not to be bould when I am present (with that same cōfidēce, where vpō I am supposed to be boulde) against some which repute vs as though we walked carnally. Neuertheless though we walke compassed with the flesshe, yet we warre not fleshly. For the weapens of oure warre are not carnal thinges, but thinges mighty in god / to caste downe strong holdes, wherwith we ouer throw imaginacions, ād euery hie thing, that exalteth it selfe against the knowledge of God, and bringe into captiuite al vnderstanding to the obedience of Christ, and are ready to take vengaunce on all disobedience, when youre obedyence is fulfilled. Loke ye on thiges after ỹ vtter appearaunce.

If any man trust in him selfe that he is Christes, let the same also conspyre of him selfe, that as he is Christes, euē so are we christes. And though I shulde bost my selfe some what moare of oure auctorite which the Lorde hath geuen vs to edifie and not to destroye you, it shulde not be to my shame. This say I, lest I shulde seme as though I went a boute to make you afraid with letters. For the Epistles (saith he) are stronge: but his bodely presence is weake, and his speache is rude. Let hi that is suche thinke on this wise, that as we are i wordes by letters when we are absent, such are we in dedes when we are present.

For we cannot finde in our hartes to make oure selues of the numbre of thē, or to compare our selues to them, which laude them selues, neuertheles while they measure them selues with them selues, and compare them selues with thē selues, they vnderstand nought. But we will not reioyce aboue measure: but according to ỹ quantite of the measure which God hath destributed vnto vs, a measure that reacheth euen to you.

For

For we stretche not out oure selues beyond measure, as though we had not reached vnto you. For euen to you haue we come with the gospell of Christ, and we bost not oure selues out of measure in other mens labours. Ye ād we hope / when youre fayth is increased amonge you / to be magnified accordynge to oure measure / more largely, and to preache the gospell in those regions which are beyonde you: and not to reioyce of ỹ whych is by an other mans measure prepared al redy. Let him ỹ reioyseth / reioyse in the* Lord. For he ỹ prayseth him selfe, is not alowed: but whom the Lorde prayseth.

* Let euery man reioyse in that Christ dyed for him, and not in the holynes of hys awne workes.

C Paul (vnder sufferaunce) commendeth him selfe, and defendeth his auctorite against the false prophetes.

The. xi. Chapter.

Would to God, ye could suffre me a lytell in my folishnes: ye and I praie you for beare me. For I am gelous ouer you with godli gelousye. For I coupled you to one man, to make you a chaste virgin to Christ. But I feare lest as the serpent begyled Eue thorow his sutteltie, euen so youre witnes shulde be corrupte from the singlenes that is i Christ. For yf he that cōmeth, preache a nother Jesus then him whome we preached: or yf ye receaue an other spyrite thē that which ye haue receaued: other another gospell then that ye haue receaued, ye myght right well haue bene content. I suppose that I was nor behynde the cheife Apostles. Though I be rude in speaking, yet I am not so in knowledge. Now be it amōge you we are knowen to the vtmost what we are in all thynges. Dyd I ther i synne / be cause I submytted my selfe, that ye might be exalted, and because I preached to you ỹ gospel of God free? I robbed other congregacions, and toke wages of them to do you seruice wt al. And when I was present, with you, and had nede, I was greuous to no man for ỹ which was lacking vnto me, the brethren whiche came from Macedonia, supplied: and in all thynges I kept my selfe ỹ I shuld not be greeuous to you: and so will I keape my selfe. If the trueth of Christ be in me, thys reioycinge shal not be take frō me in the regions of Achaia. Wherfore because I loue you not, god knoweth. Neuertheles what I do / that wyll I do to cut awaye occasion from them yn whiche desyre occasyon, that they myghte be founde lyke vnto vs in that wherin they reioyce. For the false Apostles, are disceatful worckers, and fassio them selues lyke vnto the Appostles of Christ. And no meruell, for Satan him selfe is chaunged into the fassion of an angell of lyght. Therfore it is no great thynge thoughe hys ministers fassion them selues as though they were the ministers of rightuousnes: whose end shal be accordinge to their deades. I saye againe, lest anye man thincke that I am folysh: or els euen nowe take me as a fole, that I maye boast my selfe a lytle. That I speake, I speake it not after ỹ wayes of the Lord, but as it were folyshly, whyle we are now come to bostinge. Seinge that manye reioyce after the flesshe, I wil reioyce also. + For ye suffre fooles gladly / because that ye your selues are wyse. For ye suffre euē if a man bringe you into* bondage: if a man deuoure, if a man take: yf a man exalte him selfe: if a man smite you on the face. I speake as concernig rebuke, as though we had bene weake.

A prophesy in Christes and ỹ Pipes ye.

Faults equalled with ỹ chiefe.

How be it wherin soeuer eny man dare be bolde (I speake folisshly) I dare be bolde also. They are Ebrues, so am I: They are Israelites, euē so am I. They are the seede of Abraham, euen so am I. They are ỹ ministers of Christ (I spe ake as a foole) I am moare: In laboures moare aboundant: In stryppes aboue measure: In prison moare plenteously: In deathy ofte. Of the Jewes fyue tymes receaued I euery tyme. xl. stryppes, saue one. Thryse was I beten with rodes. I was once stoned. I sufferod thryse shipwracke. Nyght and daye haue I bene in the depe of the see, In iorneyinge often: in perels of waters: i perels of robbers: in ieopardies of myne awne nacion: in ieoperdies amonge the heathen. I haue bene i perels i cities, in perels in wildernes, in perels in the see, i perels amōg false brethren, in labour & trauel, i watchig oft, in honger, in thirst, in

in fastinges often, in colde and in nakednes. And beside the thinges which outwardly happen vnto me, I am combred daily, and do care for all congregacions. Who is sicke, and I am not sicke? Who is hurte in the fayth and my hert burneth not? If I must nedes reioyce, I will reioyce of myne infirmityes.

The Notes.

* To moche meknes and obedience is not alowed in the kyngedome of God, but al must be according to knowledge.

¶ Paul is taken vp into the thyrde heauen, and hereth wordes not to be spoken of.

The. xii. Chapter.

IT is God and father of oure Lorde Jesus Christ, whych is blessed for euermore, knoweth that I lye not. + In the citie of Damascon, the gouerner of the people vnder king Aretas, layde watche in the citie of the Damascens, and wolde haue caught me, and at a wyndowe was I let doune in a basket thorow the wall, and so scaped his handes.

It is not expedient for me (no dout) to reioyce. Neuertheles I wil come to visions and reuelacions of the Lord. I knowe a man in Christ aboue. xiiii. yeares agone (whether he were in the body I can not tell, or whether he were out of the body I cannot tell, God knoweth) whych was taken vp in to the thyrd heauen. And I knowe the same man (whether in the body, or out of the body, I cannot tell God knoweth) how that he was taken vp into Paradyse, and heard wordes not to be spoken, which no man can vtter. Of this man will I reioyce, of my self wil I not reioyce, except it be of myne infirmities. And yet though I wolde reioyce, I shuld not be a fole: for I wolde saye the trouth. Neuertheles I spare, lest eny man shulde thinke of me aboue that he seythe me to be, or heareth of me.

And lest I shuld be exalted out of measure thorow the aboundance of reuelacyons, ther was geuen vnto me a * vnquietnes of the flesshe, the messengers of Satan to buffet me: because I shuld not be exalted out of measure. For this thinge besought I the Lord thryse that it myght departe from me. And he sayd vnto me: my grace is sufficient for the. For my strength is made perfect thorow weakenes. Very gladly therfor wil I reioyce of my weknes, that the strength of Christ maye dwel in me. + Therfor haue I delectacion in infirmites, in rebukes, in nede, in persecutions, in anguysh, for Christes sake. For when I am weake, then am I stronge.

I am made a fole in boosting my selfe: Ye haue compelled me: I ought to haue be commended of you. For in nothig was I inferyoure vnto the chefe Apostles, thoughe I be nothing, yet the tokes of an Apostle were wrought amonge you with al pacience, with signes, and wonders and mightie dedes. For what is it where in ye were inferiors vnto other congregatios except it be therin that I was not greuous vnto you. Beholde I owe the third time I am redy to come vnto you: and yet wyl I not be greuous vnto you For I seke not yours, but you. Also the childre ought not to laie vp for the fathers and mothers: but the fathers and mothers for the children.

I wyl very gladly bestowe, and wil be bestowed for your selues: though the more I loue you, the lesse I am loued againe. But be it that I greued you not: neuertheles I was craftie and toke you with gyle. Dyd I pyll you by any of them which I sent vnto you? I desired Titus, and with him I sent a brother. Dyd Titus defraude you of anye thig? walked we not in our spirite? walked we not in like steppes? Again thinke ye that we excuse oure selues? We speake in Christe in the syghte of God.

But we do all thynges dearly beloued for youre edifieng. For feare lest it come to passe, that when I come, I shal not fynde you such as I wolde: and I shalbe fou̇nd vnto you such as I wold not: I feare lest there be founde amog you debate, enuieng, wrath, strife, backbytinges, whisperinges, swellinge and disorder, I feare lest when I com agayne, god bringe me lowe amounge you, and I be constrained to bewaile manye of them which haue sinned al ready, and haue not repented of the vnclennes, fornicacion and wantonnes which they haue committed.

The notes.

a * Unquietnes of the flesshe is here the violent withstanding and agaynsaying and cursed persecuting of euell me which cōtinually troubled him, hyndred against his preaching. This was the minister of Satan: that as it had bene with buffetes vexed him. His aduersaries which with their blasphemouse & contrarious teaching dyd disquiet and tormente him, destroing as fast as he edified, were the verye pricke and disquietnesse of the flesshe, from whiche he desireth the Lorde to be delyuered.

¶ He promyseth to come vnto them and exhorteth them to ordre them selues that he maye fynd them perfect and of one minde.

The. xiii. Chapter.

NOw come I the third time vnto you * in the mouth of two or three witnesses shall euerye thinge stande. I tolde you before, and tell you before: and as I saide when I was present with you the seconde time, so write I now beinge absente to them which in tyme past haue sinned, and to al other: that if I come againe, I will not spare, seing that ye seke experience of Christ which speaketh in me, which amog you is not weake, but is mighty in you. And verely though it came of weakenes that he was crucified, yet liueth he thorowe the power of God. And we (no dout) are weake in him: but we shal lyue with hym, by the might of God amonge you.

Proue your selues whether ye are in the faith or not. Examen youre owne selues: know ye not your owne selues how that Jesus Christ is in you, except ye be cast awaies? I trust that ye shal know that we are not cast awaies. I desire before god that ye do non euel: not that we shoulde seme commendable but that ye shuld do that which is honeste: and let vs be counted as lewde persones. We can do nothinge against the trueth, but for the trueth. We are glad when we are weake, and ye strong. This also we wische for, euē that ye were perfect. Therfore write I these thinges beinge absent, lest when I am present, I shulde vse sharpnes according to the power which the lorde hath geuen me, to edifie, and not to destroie. Finally ye brethren fare ye well, be perfecte, be of good comforte, be of one mynde, liue in peace, and the God of loue and peace shal be with you. Grete one another in an holy kisse. All the * sainctes salute you.

The grace of oure Lord Jesus Christ and the loue of God, and the felloshippe, of the holy goost be with you all Amen.

¶ The ende of the seconde epistle to the Corinthians.

¶ Sent from Philippos a cytie in Macedonia, by Titus and Lucas.

The Epistle of

Sayncte Paul the Apostle vnto the Galathians.

¶ Paul reproueth them because they were fallen away from the Gospel, sheweth his owne conuersyon, magnyfyeth his office and Apostleshyppe, and declareth hymselfe to bee equall with the hye Apostles.

The fyrst Chapter.

PAul an apostle not of men, neither by man, but by Jesus Christ, and by God the father whiche raised hi frō death: and all the brethren which are with me.

Vnto the congregations of Galacia. Grace be with you and peace from God the father, and from oure Lorde Jesus Christe, whiche gaue him selfe for oure sinnes, to delyuer vs from this presēte euel worlde, thorow the wyl of god our father: to whome be praise for euer and euer Amen.

I maruaile that ye are so soone turned from hym that called you in the grace of Christ, vnto another Gospell, which is nothyng els / but that there be some whiche trouble you, and intende to peruert the Gospel of Christ. Neuertheles though we our selues, or an angell from heauen, preache any other Gospel vnto you, then that whiche we haue preached vnto you, holde hym as a cursed. As I said before, so saie I now againe, yf any man preache any other thing vnto you, then that ye haue receaued, hold him accursed. Preach I mans doctrine or Godes? Other go I about to please men? if I studyed to please men, I were not the seruaunt of Christe.

+ I certifie you brethren, that the Gospel

gospel which was preached of me, was not after the maner of men, neither receaued I it of man, neither was I taught it: but receaued it by the reuelacion of Jesus Christ. For ye haue herde of my conuersacyō i tyme paste, in the Jewes wayes, how that beyond measure I persecuted the congregacion of God, and spoiled it: and preuayled in the Jewes lawe, aboue many of my companions, which were of mine owne nacion, & was a much more feruent mainteyner of the traditions of the elders.

But when it pleased god, which seperated me from my mothers wombe, & called me bi his grace, for to declare his sonne by me, that I should preache hym among the heathē: immediatly I cōmuned not of ỹ matter w* fleshe & bloud, neither returned to Jerusalem to them which were Apostles before me: but wēt my waye into Arabia, and came againe vnto Damasco. Thē after thre yeare I returned to Jerusale to se peter, & abode wt hi. xv. daies, no nother of ỹ Apostles sawe I, saue James ỹ Lordes brother. The thinges which I write, beholde god knoweth I lye not.

After that I went into the costes of Siria & Cilicia & was vnknowen as touchinge my persō vnto ỹ cōgregatiōs of Jewry, which were in Christ. But they herde only ỹ he whiche persecuted vs in tyme past, now preacheth the fayth which before he destroyed. And they glorified god one my behalfe.

The notes.

Saule though he came longe after the Apostles, yet had he not his auctorite of Peter, or of any, ỹ went before him. Neither brought he with him letters of recommendation or bulles of confirmation. But the confyrmation of his apostleshyp was the word of god & conscience of men, & the power of the spyrite that testyfyed wyth him by miracles and manyfold gyftes of grace.

a*Flesh & bloud here signyfye men or mens cōsel.

Thē withstandeth Peter in the face & proueth that the law's circumcysiō are not necessary to saluatiō.

The. ii. Chapter.

Then, xiiii. yeares thereafter I went vp againe to Jerusalem w Barnabas, & toke with me Tytus also. Yee and I went vp by reuelation & cōmuned w them, of the gospel, which I preache amonge the Gentiles: but betwene our selues, with them whiche were counted chefe, lest it shuld haue bene thought that I should rune or had runne in vayne. Also Titus which was wyth me, though he were a Greke, yet was not cōpelled to be circumcised, and ỹ because of icommers beyng false brethren whyche came in amonge other to spye out oure libertie which we haue i Christ Jesus, ỹ they myght bring vs i to bondage. To whom we gaue no rowme, no not for the space of an houre, as concerninge to be brought into subiecyon: and that because that the trueth of the Gospell myght continue with you.

Of them which semed to be great (what they were in tyme passed it maketh no matter to me: God loketh no mans person) neuertheles they which semed great, added nothyng to me. But contrary wyse, when they sawe that the Gospell ouer the vncircūcision was committed vnto me, as the Gospel ouer the *circumcisyon was vnto Peter: for he that was mighty in Peter in the Apostle shippe ouer the circumcisyon, the same was myghty in me amonge the Gentyles: and therfore when they perceaued ỹ grace that was geuen vnto me, then James, Cephas, and John, which semed to be pylers, gaue to me and Barnabas ỹ right handes, and agreed with vs, that we shuld e preache amonge the heathen; and they amonge the Jewes: warninge only that we shulde remember the poore. Which thinge also I was diligent to do.

And when Peter was come to Antioche, I withstode him in the face, for he was worthy to be blamed. For yer that certayne came from James, he eat wyth the Gentyls. But when they were come, he withdrue and separated him self, fearynge them whych were of the circumcysyon. And the other Jewes dissembled likewise, in so moche that Barnabas was brought in to their simulacion also. But when I sawe, that they went not the right way after the trueth of the Gospel, I sayde vnto Peter before all men, yf ỹ beynge a Jewe, lyuest after the maner of the gentyles, & not as do ỹ Jewes, why

why causest thou the Gentiles to lyue as do the Jewes? We which are Jewes by nature, & not sinners of the gentiles, knowe that a man is not iustified by the *deades of the lawe: but by the faith of Jesus Christ. And therfore we haue beleued on Jesus Christ, that we might be iustified bi the faith of Christ, & not by the dedes of the lawe: because that by the dedes of the lawe no flesshe can be iustified.

*Hebrewes ỹ mistake the right faith of ỹ gospell.

If then whyle we seke to be made rightwes by Christ, we our selue ar founde sinners, is not then Christe ỹ ministre of sinne? God forbid. For if I build agayne that which I destroied, thē make I my selfe a trespasser? *But I thorowe the lawe am dead to the lawe: ỹ I myght liue vnto god. I am crucified wyth CHRYSTE. I lyue verely: yet now not I, but Christ lyueth in me. And the lyfe which I now lyue in ỹ flesh, I liue by the faith of the sonne of God which loued me, and gaue him selfe for me. I despise not the grace of god. For if rightwesnes com of ỹ law, thē Christ died in vaine.

The notes.

a*But I thorowe the lawe am dead to the lawe, ỹ is, by the lawe of lyberte is grace graunted i Christ, I am delyuered from the law of bondage, mynistred by Moses, and from the burthen & curse therof.

Thē rebuketh the vnstedfastnes of ỹ Galathians thewynge the vnperfectenes of ỹ lawe, & declareth neuertheles that it was not geuen for naughte.

The. iii. Chapter.

O folysshe Galathians: who hathe bewytched you ỹ ye shuld not beleue ỹ trueth? To whom Jesus Christe was described before ỹ eyes, and amonge you crucified. This onelye wolde I learne of you, receaued ye the spyrite by the dedes of the law, or els by preaching of the faith? Are ye so vnwyse? that after ye haue begonne in the spyrite ye wold now end in the flesh? So many thinges ye haue suffered i vaine, yf that be vain. Which ministred to you the spyrite, & worketh miracles among you doth he it thorow ỹ dedes of the lawe, or by preaching of ỹ faith? *Euen as Abraham beleued God, and it was accounted to hi for rightwesnes. Vnderstande therfore, that they which are of faith, the same are the children of Abraham.

Genesis. xv. Rom. iii. a

For the scripture sawe afore hand, that God wold iustifye the Heathen thorow faith, and therfore shewed before hande glad tydynges vnto Abraham: In thee shall all nacyons be blessed. So then they which be of faith, are blessed wyth faithfull Abraham. For as many as are vnder the deades of the lawe, are vnder malediccyō. For it is wryten cursed is euerye man that contynueth not in all thynges which are written in the boke of the lawe, to fulfyll them. That no man is iustifyed by the lawe in the syght of God, is euident. For the iuste shall lyue by fayth. The lawe is not of fayth: but the man that fulfilleth the thinges contayned in the lawe (shall lyue in them). But Christ hath deliuered vs from the curse of the law, and was made and* a curse for vs. For it is wryten: cursed is euerye one that hangeth on tree, that the blessynge of Abraham myght come on ỹ Gentiles thorow Jesus Christ, and that we might receaue the promes of the spyrite thorow fayth.

Brethren, I wyll speake after the maner of me. Though it be but a mans testamēte yet no man despyseth it, or addeth eny thing therto, whē it is once allowed. + To Abraham & hys seed were the promyses made. He sayth not in the seedes, as many: but in thy sede, as i one which is Christ. This I saye that ỹ law whych begonne after warde, beyonde iiii. C. & xxx. yeares, doth not disanul ỹ testament, that was confirmed afore of God vnto Christward, to make the promes of none effect. For yf the inheritaunce come of the lawe, it commeth not to promes. But god gaue it vnto Abraham by promes.

Wherfore then serueth ỹ law? The law was added because of transgressyon (tyll the seed came to whych the promes was made) and it was ordeyned bi Angeles in the hande of a mediatoz. A mediatoz is not a mediatoz of one. But God is one. Is the lawe then agaynst ỹ promes of God? God forbyd. Howbeit yf ther had bene a lawe geuen which coulde haue geuen lyfe: then no doute ryghtwesnes shuld haue com by ỹ law: But ỹ scripture concludeth al thinges vnder synne, ỹ ỹ promes by ỹ fayth of

Jesus

Jesus Christ shulde be geuen vnto the ỹ beleue. ✣ Before that fayth came, we were kepte and shut vp vnder the lawe vnto the faith which shuld afterwarde be declared.

Wherfore the lawe was our scole-master vnto the tyme of Christ, that we myght be made righteous by faith. But after that faith is come, now are we no longer** vnder a scole maister. For ye are all the sonnes of God by the fayth which is in Christ Jesus. For al ye that are baptised, haue put on Christ. Now is there no Iewe nether gentile: ther is nether bonde nor free: there is nether man nor woman: but ye are al one thinge in Christ Jesu. If ye be Christes, then are ye Abrahams sede, and heires by promes.

The notes. *Christ was accursed for our sakes, that is: he was punyshed and slayne for oure synnes.
*The lawe geueth no lyfe but threatneth death.
a** To be vnder a scole master, & to be vnder the lawe are both one, and are expounded in the prologe to ỹ Romaynes, the leaffe. lxii
Paul sheweth ỹ through Christ we be delyuered frō ỹ lawe, & rebuketh ỹ vnthankefulnes of the Galathians.

The. iiii. Chapter. ✣

A AND I saie that the heyr̄ as longe as he is a child, differeth not from a seruaunt, though he be lord of al, but is vnder tuters and gouerners, vntil the time appointed of the father. Euen so we, as longe as we were children, were in bondage vnder the ordinaunce of the worlde. But when ỹ* time was ful come, God sent his sonne borne of a woman and made bound vnto the lawe, to redeme them which were vnder the lawe: ỹ we thorowe electyon myght receaue the inheritaunce ỹ belongeth vnto ỹ naturall sonnes. Because ye are sonnes, God hath sent the spyrite of his sonne into our hertes, which crieth Abba father. Wherfore now, ỹ arte not a seruaūt, but a sonne. If thou be ỹ sonne, ỹ arte also the heire of God thorow Christe. ✣

B Not withstandinge, when ye knew not god ye did seruice vnto thē, which by nature were no Goddes. But now seynge ye know god (yea rather are knowen of god) how is it ỹ ye tourne againe vnto ỹ weake & bedgarly ceremonies, wher vnto againe ye desire afresh to be i bōdage? Ye obserue dayes, and monethes, and tymes, and yeares. I am in feare of you least I haue bestowed on you labour in vayne.

Begarlye ceremonyes.

Brethren I beseche you, be ye as I am: for I am as ye are. Ye haue not hurt me at all. Ye knowe, how thorowe infyrmitie of the flesh, I preached the Gospell vnto you at the fyrste. And my temptacion which I suffered by reason of my flesh, ye despised not, neither abhorred, but receaued me as an Angel of God: yea as Christ Jesus. How happy were ye then? for I beare you recorde ỹ if it hadde bene possible ye would haue plucked out your owne eyes, and haue geuen them to me. Am I therfore become youre enemy, because I tell you the trueth?

Infirmyte & temptacyō are persecution, rebuke & ỹ crosse.

C

They are gelous ouer you amysse. Yea, they intende to exclude you, that ye shoulde be feruent to themwarde. It is good alwayes to be feruente, so it be in a good thinge, and not onely when I am present wyth you.

My lytle children (of whom I trauaple in byrth agayne, vntyl Christ be fashioned in you) I wold I were with you nowe, and could chaunge my voyce: for I stande in a dowte of you. Tell me ye that desyre to be vnder the lawe, haue ye not hearde of the lawe? ✣ For it is written that Abraham had two sonnes, the one by a bond mayde, the other by a free woman. Yea and he which was of the bond woman was borne after the flesh: but he which was of the free woman was borne by promes. Which thynges betoken mysterye. For these women are two testamentes, the one from the mount Sina, which gendreth vnto bondage which is Agar. For mount Sina, is called Agar in Arabia, and bordreth vpon the cytye, which is now Jerusalem, and is in bondage wyth her children.

D

But Jerusalem: which is aboue is free, which is the mother of vs all. For it is written, Reioyce thou baren, that bearest no Children, breake forth and crye, thou that trauelest not. For the desolate hath many moo children then she which hath an husbande. Brethren we are after the maner of Isaac, children of promes. But as then he that was borne carnally, persecuted hi that was borne spirtually. Euen so is it nowe. Neuertheles what saith ỹ scripture? put away the bonde woman and her sonne. For ỹ sonne of the bonde woman shall not be heyre wt the sonne of ỹ free woman. So then brethren we are not children of the bond woman: but of the free woman.

The notes

a** That twelue com, was the time of Christes commynge wherin made an ende of the lawe, & deliuered vs from the burthen therof.

He laboureth to drawe them away from circumcision, shewyng them the battayl betwyxt ỹ spyrite & the flesh, and the frutes of them both.

C The. v. Chapter.

I STAND faste therfore in the lybertye wherwith Christ hath made vs free, & wrap not your selues agayne in the yoke of bondage. Behold I Paul saye vnto you, that if ye be circumcised, Christ shal profyt you nothinge at al. I testifie agayne to euery man which is circumcised that he is bounde to kepe the whole lawe. Ye are gone quite from Christ as many as are iustified by the lawe, and are fallen frō grace. We loke for, and hope in ỹ spyrite to be iustified thorow faith. For in Jesu Christ, nether is circumcision, anye thing worth, other yet vncircūcisiō, but *fayth which by loue is mighty in operacion. Ye dyd rūne wel: who was a let vnto you, that ye shoulde not obeye the trueth? Euen ỹ councel that is not of hi that called you. A lytle leuen doth leuen the whole lompe of dowe.

I haue truste towarde you in ỹ Lorde, that ye shuld be none other wise minded. He that rebuketh you, shal bere his iudgment what soeuer he be. Brethren yf I yet preach circumcision: why do I then yet suffer persecution? For then had the offence which the crosse geueth, ceased. I wolde to God they were seperated from you, which trouble you. Brethren ye were called into (lybertye) only let not youre libertie be an occasiō vnto the flesshe, but in loue serue one another.*

B

For al the lawe is fulfylled in one worde, whych is this: thou shalt loue thyne neyghbour as thy selfe. If ye byte and deuour one another: take hede les ye be consumed one of another.

✣ I saye walke in the spyrite, and fulfyl not the lustes of the flesshe. For the flesshe lusteth contrarye to the spirite, and the spyrite contrary to the flesshe. These are contrary one to the other, so that ye cannot do that whych ye wolde. But & yf ye be led of ỹ spyrite, then are ye not vnder the lawe. The dedes of the flesshe are manifest, which are these, aduoutrie, fornication, vnclenness, wantānes, D idolatrye, witchecraft, hatred, variaunce, zele, wrath, stryfe, sedition, sectes, enuying, murther, dronkennes, glottony, and soche like of the which I tell you before as I haue tolde you in time past, that they whych commyt soche thynges, shall not inherite ỹ kyngdome of God. But* ỹ frute of the spyrite is, loue, ioye, peace, long sufferinge, gentelnes, goodnes, faythfulnes, meaknes, temperancy. Agaynst suche ther is no lawe. C They that are Christes, haue crucifyed ỹ flesshe with the appetites and lustes. ✣

✣ If we liue in the spyrite, let vs walke in the spyrite. Let vs not be vayne glorious, prouokig one another, & enuieng one another.

The notes.

C to commyt suche dedes maketh vs vnder dampnation of the lawe
*The frute of the spyrite. These dedes testify that we are not vnder the dampnation of the lawe.
C He exhorteth them to brotherly loue, and one to beare with another. In the ende he warneth them to beware of circumcision.

C The. vi. Chapter.

BRethren, yf eny man be fallen by chaunce into eny faute: ye whych are spirituall, healpe to amende him in ỹ spyrite of meknes: considering thy selfe, lest thou also be tempted. Beare ye one anothers burthen, and so fulfyll the law of Christ. If eni man seme to hym self that he is somwhat, whē in dede he is nothinge, the same deceaueth him selfe in hys imagination. Let euery man proue his awne worke, and then shal he haue reioysynge in hys awne selfe, & not in another. For euery man shall beare his awne burthen.

A

Let him that is taught i the worde, minister vnto hym that teacheth hym, i al good thinges. Be not *deceaued, God is not mocked.

For what soeuer a mā soweth, that shal he reape. He that soweth in his flesshe shal of ẏ flesh reape corruptiō. But he that soweth in the spirite, shal of ẏ spirite reape lyfe euerlastinge. Let vs not be wery of wel doinge. For when the time is come, we shal reape w̄ oute wetines. While we haue therfore time, let vs do good vnto al men, and specyallye vnto them whyche are of the housholde of fayth.

Beholde howe large a letter I haue writen vnto you with mine owne hand. As many as desyre with outwarde appearaunce to please carnally, they constraine you to be circumcised, onelye because they wolde not suffer persecucyō with the crosse of Christe. For they the selues whyche are circumcysed, kepe not the lawe: but desyre to haue you circumcysed, that they might reioyce i your flesshe.

God forbyd that I shoulde reioyce, but in ẏ crosse of our Lord Iesu Christ, wherby the worlde is crucyfied as touchyng me, and I as touching ẏ world. For in Christ Iesu neither circūcysyon auayleth any thing at al, nor vncircumcisyon: but a *new creature. And as many as walke accordig to this rule, peace be on them, and mercy, and vpon Israel that pertayneth to god. From hence forthe, let no man put me to busynes. For I beare in my bodye ẏ markes of the Lorde Iesu.

The grace of
oure Lorde Iesu
Christ be with
your spirite
Amen.

¶ Vnto the Galathians writtē
from Rome.

¶ The Epistle

of Saint Paul the Apostle vnto the Ephesians.

¶ The euerlasting ordinaunce and election of God in sauing all men thorowe Christ Iesus hys sonne. Men are ordened vnto good workes. The dominion of Christ.

¶ The fyrst Chapter.

PAule an Appostle of Iesus Chryst, by the wyll of God. ¶ To the sainctes, whych are at Ephesus, and to the whyche beleaue on Iesus Chryst. Grace be with you and peace from God oure father, and from the Lorde Iesus Chryst. Blessed be God the Father of oure Lorde Iesus Christe, whiche hath blessed vs w̄ all maner of spiritual blessynges in heuenly thynges by Chryste, accordinge as he had chosen vs in hym, before the foundacion of the worlde was layde, that we shoulde be sainctes, and without blame before hym, thorowe loue. And ordeyned vs before thorow Iesus Chryste to be heyers vnto hym selfe, accordīg/to the pleasure of hys wyl, to the prayse of the glorye of hys grace, wherwith he hathe made vs accepted in the beloued.

By whom we haue redemption thorow hys bloude, euen the forgeuenesse of sinnes, accordīg to the riches of his grace, which grace he shed in vs aboundauntlye in all wysdom, and prudence. And hath opened vnto vs the *mysterye of his wyl, acordīg to hys pleasure, and purposed the same in hym selfe/ to haue it declared when the tyme were ful come, that all thynges, both the thinges which are in heauen, and also the thynges which are in earthe shoulde be gathered together, euen in Chryste, that is to saye, in hym in whome we are made heyres, and were therto predestinate acordinge to the purpose of hym whyche worketh al thinges, after the purpose of hys owne wil: ẏ we which before trusted in Chryste, should be vnto the prayse of hys glory.

In whom also yͤ (after that ye hearde ẏ worde of trueth, I meane the Gospell of youre saluacyon, wherin ye beleued) were sealed wyth the holy spyrite of promes, whych is the ernest of oure inheritaunce, to redeme the purchased possession, vnto ẏ laude of hys glory.

Wherfore euen I (after that I heare de of the fayth which ye haue in the Lorde Iesu, and loue vnto al the saynctes) cease not to geue thankes for you, makīge mencion of you in my prayers, that the god of oure lorde Iesus Chryst and the father of glory, might geue vnto you the spirite of wysdome, and open to you the knowledge of hym selfe, and lyghten the eyes of your myndes, that ye myght knowe what that hope is, where vnto he hath called you, and what the ryches of his glorious inheritaunce is vpon ẏ sainctes, ād what is the exceading greatnesse of hys power in vs wardē, whyche *beleue accordynge to the workynge of ẏ hys myghty power, which he wrought in Chryste, when he rayled hym from ẏ the dead, and set hym on his ryght hand in heuenly thinges, aboue all rule, power, and myght and dominacyon, and aboue al names that are named, not in this worlde only, but also in the worlde to come: and hath put all thynges vnder his fete, and hath made him aboue al thinges, the heed of the congregacyō which is his body and the fulnes of him ẏ fylleth all in all thinges.

* Fayth ys the worke of God onelye, euen as was that rayssyng vp of Christ.

¶ Paul sheweth them what maner of people they were before their conuersion, and what they are now in Christ.

The. ii. Chapter.

ANd you hath he quyckened also that were dead in trespasse and synne, in the which in time passed ye walked, accordynge to the course of this worlde, and after the gouernor that ruleth in the ayer, the spirite ẏ now worketh in the childrē of vnbelefe, amōge whych we also had oure conuersacyon in tyme past, in ẏ lustes of oure flesshe/ and fulfylled the wyll of the flesshe and of the mynde: and were *naturally the chyldren of wrath, euē as wel as other. But God which is ryche in mercy thorow his greate loue wherwyth he loued vs/ euen when we were dead by synne/ hath quyckened vs to gether in Christ (for by grace are ye saued) and hath rayled vs vp together and made vs sit together in heauenly thinges thorowe Christ Iesus, for to shewe in tymes to come the exceading riches of his grace, in kindnes to vswarde in Christ Iesu. For by grace are ye made safe, thorowe fayth, and that not of youre selues. For it is the gift of God, and commeth not of workes, least anye man shoulde boaste hym selfe. For we are hys worcke manshyppe created in Christ Iesu vnto * good workes, vnto the which God ordeyned vs before that we shoulde walke in them.

Wherfore remembre that ye beinge in tyme passed Gentiles in the flesshe, ād were called vncircumcision to the which are called circumcision in the flesh, wich circumcision is made by handes: Remēbre I saye, that ye were at that tyme w̄out Christ, and were reputed aliantes from the comen welth of Israel and were straungers from the *testamentes of promes, and had no hope, and were without God in thys worlde. But now in Christe Iesu/ ye which a while ago were farre of, are made nie by the bloud of Christ.

For he is our peace, which hath made of both one, and hath broken downe the *wall, that was a stopps betweane vs, ād hath also put away thorow hys flesh *ẏ cause of hatred, that is to say ẏ lawe of commaundementes, contayned in the law written, for to make of twayne one newe man in hym selfe so makīg peace: and to reconcile both vnto god in one body, thorow his crosse, and slewe hatred there by: and came and preached peace to you which were a far of, to them that were nye. For thorow him, we both haue an open waye in/ in one spirite vnto the father.

Now therfore are ye no more straungers and forayners: but citezyns with ẏ housholde of God: and are buylte vpon the *foundacion of the Appostles and Prophetes. Jesus Christ being ẏ head corner stone, in whome, euery buildīg coupleth together, groweth vnto an ho-

lyke temple in the Lorde, in whom ye also are built together, and made an habitacyon for God in the spirite.

a* The promises of mercye in Christes blonde are made vs on that condition that we kepe the lawes loue one another as Christ loued vs.

b* The Gentyles tyll Christ came, were not vnder the couenaunt of mercy, but the Jewes onely.

c* Christes law that was the wall and cause of hate betwene the Jewes and gentyles, is taken away: In whose stede is Jesus come to loue one another as Christ loued vs.

d* The cause of hatred betwene the heathen and the Jewes. For by the lawe wold the Jewes be better then the heathen But now that they both haue one spirite thrw Christ without the lawe, ȳ hatred hath an end, and the one is euen as the other in Christ.

e* Foundacion is the word of God.

f* Temple in the epistles of the apostles signifieth the congregation of faithfull, holye and vertuous men. Sometymes it signifieth the hert of euery Christian, as in .ii. Cor. vi. d. & i Cor. iii. and. vi. d.

¶ He weyeth the cause of his preferment: despiseth ȳ he wold not to fayne because of hys trouble and prayeth god to make them stedfast in his spirite.

The .iii. Chapter.

For this cause I Paul am i the bonde of Jesus Christ for youre sakes which are heathen: If ye haue hearde of the mynystracion of the grace of god, which is geuen me to youwarde. For by reuelacio shewed he this misterye vnto me as I wrote aboue in fewe wordes, wher by when ye reade ye may know, myne vnderstanding in the mistery of Christ, wich mistery in times passed was opened vnto the sonnes of men, as it is now declared vnto hys holy apostles and prophetes by the spirite: that the Gētiles shoulde be inheritours also, and of the same bodye, and partakers of hys promes that is in Chryste, by the meanes of the gospell, wherof I am made a minister, by the gyfte of the grace of god, geuen vnto me thorowe ȳ workinge of hys power.

Vnto me the least of al saynctes, is this grace geuen, that I shuld preache among the Gentiles the vnsercheable ryches of Chryst, and to make all men see what the fellowshippe of the misterye is, which from the beginning of the worlde hath ben hid in God, whych made al thinges thorow Jesus Chryst, to the entent that now vnto the rulers and powers in heauen myght be knowen by the congregation, the many folde wysdom of god, according to the eternal purpose which he purposed in Chryst Jesu our Lorde, by whome we are bolde to drawe nyghe in ȳ trust which we haue by fayth on hī.

Wherfore I desire that ye fainte not because of my tribulations for your sakes: which is your prayse.

For this cause I bowe my knees vnto the father of our Lord Jesus Christ, which is in earth: that he wolde graunt you according to the riches of his glory, that ye maye be strengthed with myght by his spirite in ȳ inner man that Christ maye dwell in youre hertes by faith/ ȳ ye beinge rooted and grounded in loue / myghe be able to comprehende with all saynctes, what is ȳ bredeth and length, depth and heith: and to know what is ȳ loue of Christ, which loue passeth knowledge that ye myghte be fulfylled with all maner of fulnes which commeth of God.

Vnto him that is able to do exceadinge abundantly, aboue al that we aske or thincke accordinge to the power that worcketh in vs her prayse in the congregacion by Jesus christ, thorow all generations from tyme to tyme. Amen.

The notes.

Where true fayth i Christ is, there is loue to ȳ nye boure. And fayth and loue maketh vs vnderstande al thynges. Fayth vnderstandeth the secretes of god, and the mercy that is geuen her in Christ. And loue knoweth her dutie to her neighboure, and ca[illegible] pyece all lawes and ordinaunces and knoweth how fare forth they are to be kepte, and when to be dispensed with.

¶ He exhorteth them vnto meknes, sofe suffering vnto loue and peace, euerye one to serue and edify another with the gifte that God hath geuen him, to beware of straunge doctrine, to lay a side the olde conuersacion of greyne lustes, and to walke in a newe life.

The .iiii. Chapter.

Therfore which am in bondes for the Lordes sake exhorte you, ȳ ye walke worthy of the vocation where with ye are called, in al hūblenes of mind, and meknes, at diligce suffering, forbearing one another thorowe loue, and that ye be diligent to kepe the vnitie of the spirete in the bond of peace being one body, & one spirite euē as ye are called in one hope of your callynge. Let there be but one Lorde, one faith/ one baptime: one God and father of al which is aboue al thorow al, and in you all.

Vnto euery one of vs is geuen grace, according to the measure of the gyfte of Christ. Wherfore he sayth: He is gone vp an hye and hath ledde captiuitie captiue, & hath geuen gyftes vnto men. That he ascended: what meaneth it, but that he also descended first into the lowest partyes of the erth? He that descended, is euen the same also that ascended vp, euen aboue al heaues, to fulfyll all thinges. And the very same made some Apostles, some Prophetes, some Euangelistes, some Shepherdes, & some Teachers: that the saynctes myght haue all thynges necessary to worcke and minister with all, to the edifying of the body of Christ, tyll we euery one (in ȳ vnitie of faith, and knowledge of ȳ sonne of God) growe vp vnto a parfayte man, after the measure of * age of the fulnes of Christ. That we hensforth be no more children, wauering and carryed with euerye wynde of doctrine, by the wyles of men and craftynes, wherby they laye awayte for vs to deceaue vs. But let vs folowe the trueth in loue, and in all thinges growe in him which is the head, that is to say Christ, in whome all the body is coupled and knyt to gether, in euery ioynt, wherwith on mynystreth to another (according to the operacyon as euerye parte hath his measure) & increaseth the body/ vnto the edifying of it selfe in loue.

This I saye therfore, and testifye in ȳ Lorde/ that ye hence forth walke not as other Gentiles walke, in vanytye of their mynde, blinded in their vnderstandinge, beynge straungers from the lyfe which is in God thorow the ignorancy that is in them, because of the blindnes of their hertes, which beynge past feling, haue geuen the selues vnto wantannes, to worcke all maner of vnclennes, euen with greedines. But ye haue not so learned Christ, yf so be ye haue hearde of him & are taught in him, euē as the truth is in Jesu. So then as concerning the conuersacion in tyme past, laye from you that olde man, which is corrupt thorow the deceauable lustes/ & and be ye renued in the spirete of your myndes, and put on that newe manne, which after the ymage of God is shapen in righteousnes and true holynes.

Wherefore put away lienge, and speake euery man truth vnto his neighboure, for as much as we are membres one of another. Be angrye but sinne not: let not the sonne go downe vppon your wrath, neither geue place vnto the back byter. Let him that stole, steale no more, but let him rather labour with his handes some good thinge, that he maye haue to geue vnto him that needeth.

Let no filthie communication proceade out of youre mouthes: but that which is good to edifie withal, when nede is: that it may haue fauour with ȳ hearers. And greue not the holye spirite of god, by whom ye are sealed vnto ȳ day of redempcio. Let al bitternes, scarsnes and wrath, roring and cursid speakyng be put away from you, with all malyciousnes. Be courteous one to another and mercyfull, forgeuing one another, euen as God for Christes sake forgaue you.

The notes.

* Wher fore the true mynysters of the congregatiō serue. Euen to make vs perfecte men i the ful knowlede of Christ.

a* Be angry, Christ was angry at the blyndnes of the Jewes. Mat. xxiii. And so was Moses at the idolatry of the Israelites: Exo. xxxii. and at the leprycyon of Chor, Dathan and Abiron, Nu. xvi. Nevertheles thys anger or wrath was but a vertuous zele, vnto the glo[illegible] of God, thou mayest se by Phineas, Nume. xxv. by Mathathias: Machabeo. ii. Is for malice or vnlawful wrath, yt is forbydden, as yt followeth here in thys Chapter.

¶ He exhorteth them vnto loue, warneth ȳe to beware of vnclennes, couetousnes, folysh talkynge & false doctryne: to be circumspecte, to anoyde dyssolutenesse, to reioyce & to be thankefull towarde god/ to submyt the selues one to another. He teacheth how women shuld obey their husbandes, & how to vprygly men ought to intreate theyr wyues.

The .v. Chapter.

Be ye folowers of god as deare children, and walke in loue euē as Christ loued vs, and gaue hym selfe for vs, an offeringe and a sacrifice of a swete sauer to God. So that fornicacion and all vnclennes or couetousnes be not once named amonge you as it be commeth saynctes: nether filthynes, nether folysshe talkynge, nether geyting, which are not cōly: but rather geuinge of thankes.

For this ye knowe that no vnhoremonger, ether vncleane person, or coueteous person, which is the worshiper of images, hath eny inheritaunce in the kingdome of Christ and of God. Let no man deceaue you with vayne wordes.

For therow such thynges commeth the wrath of God vpon the chyldren of vnbeleefe. Be not therfore companyons wyth them. Ye were once derckenes, but are now lyght in the Lorde.

As a like as chyldren of lyght. For ¶ frute of ¶ spyrete is in all goodnes, ¶ righteusnes & trueth. ✠ Accept that which is pleasynge to the Lorde: and haue no felloshipe wyth the vnfrutful workes of darcknes: but rather rebuke the.

Ignorafficis cauth of cuel lyuynge.

For it is shame euen to name those thinges which are doune of them in secrete: but all thinges, when they are rebuked of the light, are manifest. For what soeuer is manifest, that same is light. wherfore he sayeth: awake thou that slepest, & stonde vp from death, and Christ shall geue the lyght.

✠ Take hede therfore that ye walke circumspectly, not as fooles: but as wyse redeming ¶ tyme: for the dayes are euil.

Wherfore, be ye not vnwyse, but vnderstand what the will of the Lorde is, & be not dronke wt wine wherin is excesse: but be fulfylled wyth the spyrete, speakinge vnto your selues in psalmes and hymnes, and spyritual songes, singinge and makinge melodie to the Lorde in your hertes, gyuyng thankes alwayes for all thynges vnto God the father, in the name of oure Lorde Jesus Christ: submittyng youre selues one to another in the feare of God. ✠

Wemen submyt your selues vnto your awne husbandes, as vnto ¶ Lorde. For the husband is the wyues head euē as Christ is the head of the congregacion, and the same is the saueoure of ¶ body. & herfore as the congregacion is in subiect on to Christ, likewyse let the wyues be in subiection to their husbandes in all thinges. Husbādes loue youre wiues, euen as CHRYSTE loued the congregacion, and gaue him selfe for it, to sanctify it, and clensed it i the fountain of water therow the word to make it vnto him self, a glorious congregacion wtout spott or wrinckle or any such thinge: but ¶ it shoulde be holy and without blame.

So ought men to loue their wyues, as their awne bodyes. He ¶ loueth hys wyfe, loueth him selfe. For no man euer yet hated his awne flesshe: but norisheth & cherisheth it, euen as the Lorde doth ¶ congregacō. For we are members of his body, of hys flesshe, & of his bones. For thys cause shall a man leaue father & mother, and shal continue with his wyfe/ & two shalbe made one flesh. This is a great secrete, but I speake betweane Christ and the congregacō. Neuertheless do ye so that euery one of you loue his wife truely euē as him selfe. And let the wife se that she feare her husbande.

How chylderen shoulde behaue them selues toward their fathers & mothers. Likewise fathers towarde their Children, Seruauntes toward their masters agayne maisters toward ther seruantes, an exhortacyon to the spirytual batell and what wepons Christen men shoulde fight wythall.

¶ The .vi. Chapter.

Children obey youre fathers and mothers in the Lorde: for so is it ryght. Honoure thy father and mother, that is the fyrst commaundemēt, that hath eny promes, that thou mayst be in good estate, and lyue longe on the erthe. And ye fathers moue not youre chyldren to wrath/ but bryngе them vp with the nurture and informacion of the Lorde. Seruauntes be obedient vnto youre carnall maisters, with feare & trēbling in sigilnes of your hertes, as vnto Christ: not with seruice in eye syghte, as men pleasers: but as the seruauntes of Christ, doynge the wyll of God from the herte with good wil, seruing ¶ Lorde, and not men. And remember ¶ what soeuer good thinge eny man doeth ¶ shall he receaue agayne of the Lorde, whether he be bond or fre. And ye maysters, do euen the same thynges vnto them puttynge awaye threateninges: and remember that euen youre mayster also is in heauen, nether is ther eny respecte of person with hym.

✠ Finally my brethren/ be stronge in ¶ Lord & in ¶ power of hys myght. Put on the armoure of God, ¶ ye may stande stedfast agaynst the crafty assautes of the deuel.

For we wrestle not againste flesshe and blonde: but against rule, against power, and agaynste worldely rulers, of the derckenes of this worlde agaynst spirytuall wickednes, for heauenly thinges.

For thys cause take vnto you ¶ *armoure of God, that ye maye be able to resyst in the euyll daye, and stande perfecte in al thinges.

Stande therfore, and your loynes girde aboute with veritie, hauing on ¶ brest plate of righteousnes/ and shod wyth shoes prepared by the gospel of peace. Aboue al take to you the sheld of faith, wherwith ye may quenche al ¶ fyrye dartes of the wicked. And take the helmet of saluacyon, and the swerde of the spyrete, which is the worde of god. ✠ And pray al wayes with al maner prayer and supplicacion: and that in ¶ spyrete: and watch ther vnto with all instance & supplicacion for al sainctes and for me, that vtteraūce may be geuen vnto me/ that I maye open my mouth boldly, to vtter the secretes of the gospell, wherof I am messenger in bondes, that therin I may speake freely, as it becōmeth me to speake.

But that ye maye also know what condicyon I am in and what I do, Tychicus my deare brother & faithfull mynister in the Lorde, shall shewe you of al thinges, whome I sent vnto you for the same purpose, that ye might knowe what casse I stande in, and ¶ he might comfort your hertes. Peace be with the brethren and loue with faith, from God the father and from the Lord Jesu Christ. Grace be with all thē which loue our Lorde Jesus Christ in purenes. Amen.

¶ Sent from Rome vnto ¶ Ephesyans by Tichicus.

The notes

*The armoure of God foloweth verite, the shoes of a stedfast purpose to folow the gospel, faith, where wyth our consciences are at peace/ after it hath ones felte Christ, the helmet of saluacyon which is hope, the word of god whych is the swerde, &c

¶ The Epistle of Sainct Paule the Apostle vnto the Philippians.

He exhorteth them to encrease in loue, in knowledge, and experience of godly thinges maketh mention of his presonment at Rome, is glad to here Christ preched, is content ether to dye or lyue, and prayeth the to leade a godly conuersacyon, to be of one mynde, and to feare no persecution.

¶ The fyrst Chapter.

Paul & Timotheus the seruauntes of Jesu Christ. To al the sainctes in Christ Jesu, which are at Philippos with the Bysshops and deacons.

Of this ye haue. Rom. 1. a.

a* Grace be with you and peace from God our father and from the Lord Jesus Christ.

I thancke my God wyth al remembraunce of you alwayes in all my prayers for you, and praye with gladnes, because of the fellowshyp whiche ye haue in the gospel from the fyrst day vnto now: and am surelye certifyed of this, that hee whiche beganne a good worcke in you/ shall go forthe with it, vntyl the daye of Jesus Christ, as it becommeth me so to iudge of you all, because I haue you in my hert and haue you also euery one cōpanions of grace with me, euē in my bōdes, as I defend and stablysh the gospel

For God beareth mee recorde how greatly I longe after you, all from the very hert rote in Jesus Christ, and this I praye that youre loue maye encrease more and more in knowledge, and in al fealing, that ye myght accepte thinges moost excellente, that ye myght be pure/ and such as should hurte no mans cōscience, vntyll the day of Christe, fylled with the frutes of ryghtuousnes, which frutes come by Jesus Christe vnto the glory and laude of god. ✠

I wolde ye vnderstode brethren ¶ my busines is happened vnto the great furtheringe of the gospell.

So that my bandes in Christ, are many
kest thorow out al the iudgment hall, ād
in al other places: In so much that ma-
ny of the brethren in the Lord are bold-
ned thorowe my bandes, and dare mo-
re largelye speake the worde withoute
feare. Some there are which preache
Christe of enuye and strife, and some of
good wyl. The one parte preacheth
Christ of strife ād not purely, supposig
to adde more aduersite to my bandes.
The other parte of loue / because they
se þ I am set to defende the Gospel.

What then? So that Christ be preа-
ched all maner wayes whether it be by
occasion/or of true meaning, I therein
C ioye: ye and will ioye. For I know that
this shal chaunce to my saluacion, tho-
row youre prayer and ministring of the
spirete of Iesu Christ, as I hartely loke
for, and hope that in nothing I shalbe a
shamed: but þ with al confidence, as all
wayes in times past, euen so Christ shal
be magnified in my body, whether it bee
thorow life or els death. For Christe is
to me life/ād death is to me auaūtage.

If it chaunce me to liue in þ flesh,
that is to me fruteful for to worke, and
what to chouse I wot not,* I am con-
strained of two thinges: I desire to be
lowsed and to be wt Christ, which thinge
is best of al. Neuertheles to abide in the
flesh is more nedeful for you. And this
am I sure of, þ I shal abyde/ and with
you all contynue, for the furtheraunce
and ioye of your fayth, that ye may mo
are abonddantly reioyce i Iesus Christ
thorowe me, by my comminge to you a
gayne.

D Onely let youre conuersacion bee
as it becommeth the gospell of Christe,
that whether I comme and se you, or
els be absēte, I may yet heare of you, þ
ye continue in one spirete, & in one soule
labouringe as we do, to mayntayne the
faith of the gospell, and in nothing fea-
ringe youre aduersaries: which is to the
a token of perdicion, and to you of salua
cion and that of god. For vnto you it is
geuen that not only ye should beleue on
Christ: but also* suffer for his sake, ād
haue euen the same fight, which ye sawe
me haue and now heare of me.

Perswasion is a token of saluacyon, to the true beleuers

Therefore if there be any consolacion in Christ, if
there be any comfortable
loue, if there be any felow-
shyp of the spirite, if ther be
any compassion of mercy: fulfyl myne ioye,
that ye drawe one waye hauing one lo-
ue being of one accord, and of one min-
de, that nothinge be done thorow strife
or vayne glory, but that in mekenes of
mynde, euery man esteame other better
then hym selfe, a* and loke not euery mā
on hys owne thinges, but euery man on
the thinges of other men. Let the same
mynde be in you/that was in Christ Je
su: which beinge in the shape of God, ād
thought it not roberye/ to be equall wt
god. Neuertheles he made hym selfe of
no reputacion, and toke on hym the sha-
pe of a seruaunt/ and became lyke vnto
men, and was founde in hys apparel as
a man. He humbled hym selfe, and beca-
me obedient vnto the death, euen the de
B ath of the crosse * wherfore god hath er- Hebrewish
alted him/ and geuen hym a name abo- manner
ue all names: that in the name of Iesu
shoulde euery knee bowe / both of thin-
ges in heauen, and thinges in earth/ād
thynges vnder the earth/ & that all ton-
ges shoulde confesse that Iesus Christ
is the Lord vnto the prayse of God the
father. Amē

Wherfore my dearely beloued, as ye
haue alwayes obeyed not when I was
present onelye, but nowe muche more in
myne absence, euen so worke out youre
C owne b* saluacyon with feare and trem
blynge. For it is god which worketh
in you, both the wyll and also the dede/
euen of good wyll.

Do all thinge without murmuring
and disputinge, that ye may be faultles
and pure/ād the sonnes of god without
rebuke in the middest of a croked and
peruerse nacion: amōg which se that ye
shyne as lyghtes in the worlde holding
faste the worde of lyfe vnto my reioycig
in the daye of Christe, that I haue not
run in vayne, neyther haue laboured in
vayne.

Yea ād though I be offered vp vppon
the offering & sacrifice of your fayth: I
reioyce, & reioyce wt you all. For þ same
cause also reioyce ye/ & reioyce ye wt me.

I trust in the Lord Iesus for to sēd
Timotheus shortlye vnto you, that I
also maye be of good comforte, when I
know what case ye standde in. For I ha-
ue no man that is so like minded to me,
which with so pure affection careth for
D youre matters. For all other seke theyr
owne, ād not that which is Iesus Chri-
stes. Ye know the proffe of him, howe
that as a sonne with the father, so with
me hath he bestowed he his labour vppon the
gospell. Him I hope to sende assone as
I know how it wil go with me. I trust in
þ Lord/ þ I also my selfe shal come shor-
tly. I supposed it necessary to send bro-
ther Epaphroditus vnto you, my com-
panion in labour and felow soudier/
youre Apostle and mynyster at my ne-
des. For he longed after you, and was
ful of heuines, because that ye had herd
say that he should be sicke. And no doute
he was sicke, and that nye vnto death.
But god had mercye on him: not on hi
only, but on me also lest I shulde haue
sorow vpon sorowe. I sēt him therfore
the diligentlyer, that when ye shoulde se
him ye might reioyce againe, & I might
be lesse sorowful. Receaue him therfor
in the lord wt al gladnes, & make moch of
such: because that for þ work of christ he
wēt so far, þ he was nye vnto death, & re
garded not his life to fulfil þ seruice whi-
che was lacking on your part toward me.

a* Loke not on your owne gyftes or profyt, but on
loue and vnitie.
b* as ye be lawed from lyme thorow fayth so work
be accordyng to the couenaunt wtyll ye come to the
saluation of glory. For if ye cease working the spi-
rete quencheth again, & ye ceasse to be partakers of þ
promes. c* þe though I be offred, &c. He maketh here
ii. offringes or sacrifices their fatty maketh the one
whome he offred to Christ, the other hym self, whi-
le he studieth to offer the offring to god aryght he be
put to death & become in offering / which chynge he
refuseth not, so þ he dying to passe to make the wor
shyp of god.
C He warneth the to beware of false teachers / whō
he calleth dogges and enemies of Christ and repro-
ued mans owne rightuousnes.

C The iii. Chapter.

MOreouer, my brethren reioyce in
the Lorde. It greueth me not to
writte one thing ofte to you. For
to you it is a sure thing. Beware of dog
ges, beware of cuyl workes. Beware
of dissencion. For we are circūcision whi-
ch * worship God in the spirete, and reio-
yce in Christ Iesu and haue no confide-
ce in the flesche: though I haue wher-
of I myght reioyce in the flesche. If eny
other man thinketh that he hath wher of
he might trust i þ flesh: mooch more I cir-
cūcised þ eight day of þ kinred of Israel,
of the tribe of Beniami, an hebrue bor-
ne of the hebrues: as concerninge þ la-
we, a Pharisaye, and as concerninge fer-
uentnes, I persecuted the congregatiō,
and as touching the righteweshes whi-
che is in the law, I was vnrebukeable.

But the thinges that were vaunta-
ge vnto me, I counted losse for Christes
sake. Yee I thinke al thinges but losse for
þ excellent knowledges sake of Christe
Iesu my Lorde. For whom I haue
cōunted al thinges losse, & do iudge the
but dounge, that I might winne Christ, &
might be founde in him, not hauinge mi-
ne awne ryghtewesnes which is of þ la
we: but that which springeth of the fay-
th which is in Christ. I meane the righ-
tewesnes which cōmeth of God thorow
fayth in knowinge him and the vertue
of the resurrection, and the fellowship of
his passions that I myght be cōformа-
ble vnto his (death) yf by eny meanes I
myght attayne vnto the resurrection of
þ dead. Not as though I had al redy atay
ned to it, ether were all redy perfect: but
I folowe, yf that I maye cōprehende þ
wherin I am cōprehended of Christ Je
su. Brethren I counte not my selfe that
I haue gotten it: but one thinge I saye
I * forget that which is behind & stret-
che my selfe vnto that which is before
and preace vnto that marke apoynted/
to obtayne the rewarde of the hye callin-
ge of God in Christ Iesu. Let vs ther-
C fore as many as be perfect, be thus wise
mynded: & yf ye be other wyse mynded,
I praye God open euen this vnto you:
Neuertheles se in that wher vnto we are
cōe, let vs procede by one rule, þ we ma-
ye be of one accord. * Brethren be folo-
wers of me, & loke on them which walke
euen so, as ye haue vs for an ensample.
For many walke (of whō I haue tolde
you often and now tell you weping) þ
they are þ enemies of þ crosse of Christ,
whose ende is dampnacion whose god
is their bely, ād whose glory is to their
shame, which are worldy mynded.

But our conuersation is in heaue/ frō
If we be lyke Christ in conuersatiō we shall be lyke hī in glorye.
whence we loke for a sauioure, euen the Lord Jesus Christ, which shall chaunge oure vyle bodies, that they maye bee fassioned lyke vnto his glorious body, according to the worcking, whereby he is able, to subdue all thinges vnto hym selfe. ☞

*We worshippe god in spyrite thorowe fayth and loue, we reioyce that Christ hath redemed vs & trust not in our workes. Christ only is our ryghteousnes & for hys sake our synnes are forgeuen: And for hys sake oure good workes are acceptable which els we are damnable for ỹ synne that is in them.

¶ He saluteth certayne of them, exhorteth them to be of honest conuersation, & thanketh thē because of ỹ prouision, ỹ they made for hī being in prison.

¶ The.iiii. Chapter.

Therfore my bretheren deare lye beloued and longed for, my ioye ād croune, so continue in the Lord ye beloued.

I praye Euodias and beseche Synticches, that they be of one accorde in the Lorde. Yea and I beseche the faythfull yoke felow, helpe the women which laboured with me in the gospell/ and with Clement also, and with other my labour felowes, whose names are in the boke of lyfe. ✣Reioyce in the Lorde alwaye, and agayne I saye reioyce. Let your softenes be knowen vnto all men. The Lorde is euen at hande. Bee not careful: but in al thiges shewe your petitiō vnto god in prayer and supplication, with geuinge of thanckes. And the peace of God whiche passeth all vnderstandinge, kepe your hertes and mindes in Christ Jesu. ☞

Furthermore bretheren, what soeuer thynges are true, whatsoeuer thynges are honest, what soeuer thiges are iust, what soeuer thinges are pure, whatsoeuer thinges pertayne to loue, what soeuer thinges are of honest reporte: if there be any vertuous thinge: or there be any laudable thig, these same haue ye in youre mynd, which ye haue both lerned and receaued, herd and also sene in me: those thinges do, and the god of peace shal be with you. I reioyce in the Lord greatly that now at the laste ye are reuiued agayn to care for me, in that wherin ye were also careful, but ye lacked opportunite. I speake not because of necessitye. For I haue lerned in what soeuer estate I am, therewith to be contente.

I can both cast downe my selfe, I cā also exceade. Euery where and in al thinges I am instructed, both to be ful and to be hongrye, to haue plentye and to suffer nede. I can do al thiges thorowe the helpe of Christ which strengtheneth me: Not withstandinge ye haue well done, that ye bare parte with me in my tribulacion.

Ye of Philippos knowe that in ỹ beginning of the Gospel, when I departed from Macedonia, no cōgregacion bare parte wt me as concerning geuing & receauing, but ye onely. For when I was in Thessalonia ye sent once ād after warde againe vnto my nedes: not ỹ I desire gifres: but I desire abundaūce frute on youre parte. I receaued all, & haue plentie. I was euē filled after ỹ I had receaued of Epaphroditus, that which came frō you, an*odour ỹ smelleth swete, a*sacrifice accepted and pleasaunte to god. My god fulfill al youre nedes thorow his glorious riches i Jesu Christ. Vnto god and oure father be prayse for euermore. Amen. Salute all the sainctes in Christe Jesu. The bretheren which are with me, grete you. All ỹ saintes salute you: ād most of al they which are of the emperours houshold.

Greek.xv.f. Roma.xii.f

The grace of our Lord Jesu Christe be with you al. Amen.

Sente from Rome by Epaphroditus.

The Epistle of

Saincte Paul the Apostle to the Collossians.

¶ He geueth thankes vnto god for theyr faith, loue & hope, prayeth for their increase, & sheweth how we are ỹ kyngdome of God, optayned by Christ, whiche is the heade of the congregacyon.

The fyrst Chapter.

Paule an Apostle of Jesu Christe by the will of God, and brother Timotheus.

To ỹ sainctes which are at Colossa, and bretheren ỹ beleue in Christ.

Grace be wyth you and peace from God our father, and from the Lord Jesus Christ.

We geue thākes to God ỹ father of oure Lorde Jesus Christ, alwaies prayeng for you sence we herde of your*faith whych ye haue in Christ Jesu, and of ỹ loue whych ye beare to all saynctes for the hopes sake which is layd vp in store for you in heuen, of which hope ye haue herde before by the true worde of the Gospell, which is come vnto you euen as it is into all the worlde, and is frutefull, as it is amonge you, from the fyrst daye in the which ye herd of it, & had experience in the grace of God i the truth, as ye learned of Epaphra oure deare felowe seruaunt, which is for you a faithful minister of christ which also declared vnto vs youre loue which ye haue i the spyrete.

✣For this cause we also, sence the daye we herde of it, haue not ceasyd prayinge for you, & desyringe ỹ ye myght be fulfilled with the knowledge of his will, i all wisdome and spyretuall vnderstandyng, that ye might walke worthy of ỹ Lorde in all thynges that please beynge frutefull in all good workes and encreasynge i the knowledg of God, strengthed wyth all myghte, thorowe hys glorious power vnto all pacience and longe suffering with ioifulnes ✣ geuinge thankes vnto the father which hath made vs mete to bee partakers of the inheryptaunce of saynctes in light.

Which hath deliuered vs from the power of derknes, & hath trāslated vs into the kyngdomme of hys dere sonne, in whom we haue redemption thorowe hys bloud, ỹ is to say/ the forgeuenes of synnes wheych is the ymage of the inuisyble God, fyrst begotten of all creatures. For by him were all thynges created, thinges that are in heauen, and thinges that are in erth: thinges visyble and thinges inuisyble, whether they be mate, dye or lord hip, ether rule or power. All thinges are creatyd by him, and in hym and he is before all thynges, and in him all thinges haue their beynge.

redemyng is ỹ forgeuenes of synnes.

And he is the head of the body, that is to wit of the congregacio: he is ỹ beginnyng and fyrste begotten of the deade, that in all thinges he myght haue ỹ preeminence. For it pleased the father ỹ in him shuld all fulnes dwel, & by him to reconcile all thinge vnto hym selfe, and to set at peace by him thorow the bloud of his crosse, both thinges in heauen ād thinges in earth.

And you (which were in times paste straungers and enemies, because your myndes were set in euel workes) hath he now reconsiled i the body of his flesh thorow death, to make you holy, vnblamable ād wout fault in his owne sight, if ye continue grounded and stablished in the faith, and be not moued away frō the hope of the gospel/ wher of ye haue herd how ỹ it is preached amōg all creatures which are vnder heauen wher of I Paul am made a minister.

Now ioye I in my*sufferinges wht che I suffer for you, and fulfill ỹ which is behinde of the passions of Christe in my flesh for his bodies sake which is ỹ congregacion wher of I am made a minister accordynge to the ordinaunce of God which ordinaunce was geuen me vnto you warde, to fulfill the worde of god that mistery hid sence the worlde beganne, and sence the beginninge of generatiōs: but now is opened to his saintes/ to whome God wolde make known the glorious riches of this mistery amonge the Gentiles, which riches is Christ in you, the hope of glory, whome we preache, warninge al men/ and teachinge all men in all wisdome, to make all men parfect in Christe Jesu. Wherin I also laboure and stryue, euen as farforth as his worckynge worketh in me mightely.

The Notes.

*Passions or sufferinges of Christ is the passions which we must suffer for his sake. For we haue professed and are appoynted to suffer with Christe. John.xv. As my father sent me, so sende I you. A true Apostle wolde haue al men perfecte ỹ knowledge of Christ and of his doctryne.

¶ What greate care Saul tooke for al congregations. Herby he teacheth the to be stedfast in Christ, to beware of false teachers & worldly wisdom, & describeth ỹ false Prophetes.

¶ The.ii. Chapter.

Wold ye knew what fightinge I haue for youre sakes and for them of Laodicia, and for as many as haue not sene my person in ỹ flesshe, that their hertes myght be comforted and knit to gether in loue, and in al ryches of full vnderstandinge, for to

know

knowe the mystery of God the father & of Christ, in whom are hyd al the treasures of wysdome & knowledge. This I saye lest eny man shuld begile you with entysige wordes. * For though I be absent in the flesshe, yet am I present wyth
1.Corin.v.b you in the spirite, ioyinge and beholdynge that order that yee keape/and youre stedfast fayth in Christ. As ye haue therfore receaued Christ Jesu the Lord, euen so walke, rooted and buylt in him & stedfaste in the fayth, as ye haue learned: & therin be plentyous in geuynge thankes.
* Beware lest eny man come and spoyle you thorow philophy & disceatful vanitie, thorow ỹ traditions of men, & ordinaunces after the worlde/and not after Christ. For a * in him dwelleth all ỹ fulnes of that godhed bodily, & ye are cõplete in him wyche is the head of al rule and power, in whõ also are circumcised wyth circũcision made wyth out hãdes, by puttynge of the synfull bodye of the flesshe thorow the circumcision that is in Christ, i that ye are buryed with him thorow baptime, in whom ye are also ryssen agayne thorow fayth, that is wrought by the operacion of God which rayssed him from death.

And ye which were dead in synne thorowe ỹ uncircumcision of youre flesshe, hath he quyckened wyth hym and hath forgeuen vs al our trespaces, & hath putte oute the b * hand wrytynge ỹ was agaynst vs, contayned in the lawe written: and ỹ hath he take out of the way & hath fastned it to his crosse, & hath spoyled rule & power, and hath made a shewe of them openly/ & hath triumphed ouer thẽ in his awne person.

Let no man therfore trouble youre consciences aboute meate and drincke, or for a pece of an holy day/as the holy daye of the newe mone, or of the Sabboth dayes, which are nothig but shadowes of thinges to come: but c * ỹ body is in Christ. Let no man make you chote at a wronge marke which after is awne imagiacion walketh in the humblenes and holynes of angeles, things which he neuer saw: causeleese puft vp with his fleshly mynde/ & holdeth not ỹ heed, where of al the body by ioyntes & couples receaueth norisshmente and is knyt to gether, and encreseth wyth the increasyng that commeth of God.

Wherfore yf ye be dead wyth Christ from ordinaunces of the worlde, why as though ye yet liued in the worlde, are ye ledde with traditions of them that saye Touche not/tast not, handel not, which al perishe wyth the vsynge of them, and are after the commaundmentes and doctrynes of men: which thynges haue the symylytude of wysdom i chosen holynes & humblenes, & in ỹ they spare not ỹ body, and do ỹ flesshe no worshyp vnto hys nede.

The notes.

a * In hym dwelleth all the fulnes of the godheade bodely, that is, bereft and in deade, not in shadowes: so that when ye haue hym ye ought not to folowe the shadowe of Moyses lawe, or ths ceremonies and iudgemynges of mannes wisdome. The trueth is now euidently. Let vs forsake all your sences, ye maye not now beholde fygures and doubtful prompyses.

b * The lawe is our handwrytinge in that the conscience setteth to her seale subscribeth & consenteth that the lawe is iust, and we synners, which lawe cõcerning dampnation is taken away thorow fayth in Christ.

c * The body is in Christ, that is, the truth and very performaunce is in Christ, whom the shadowes did prefygure.

He putteth them in remembraunce of the spirituall resurrection, to laye aside all maner of corrupte lyuing, to be ryghtefull in al godlynesse and vertu, and sheweth all degrees their dutye

¶ The.iii. Chapter. ✣

f ye be then ryssen agayne wyth Christ seke those thiges which are aboue, where Christ sytteth on the ryght hande of God. Set youre affeccion on thinges that are aboue, & not on thiges which are on the earth. For ye are dead, and youre lyfe is hyd wyth Christ in God. When Christ wyche is oure lyfe, shall shewe him selfe/then shall ye also appere with him in glory. ✣

These wordes must be diligẽtly marked.

Mortify therfore your membres which are on the earth, fornicacion, vnclennes, vnnaturall lust, euill concupiscence, and coueteousnes which is worshyppinge of ydoles: for which thinges sakes ỹ wrath of God cometh on the childzen of vnbeleefe. In wyche thinges ye walked once, when ye lyued in them.

But now put ye also awaye frõ you al thinges: wrath, fearsnes, maliciousnes, cursed spaking/filthy speaking out of youre mouthes.

Lye

with his workes be put of, and the new put on, which is renued in knowledge, after the image of hym that made him, where is nether Gentyle nor Jewe, circumcysion nor vncircumcysyon, Barbarous or Scythian/bounde or free: but Christ is all in all thinges.

✣ Now therfore as electe of God, holy
¶ and beloued, put on tender mercy/kyndnes, humblenes of myndes, meknes, lõge suffringe, forbearinge one another, and forgeuynge one another, yf any mã haue a quarel to a nother: euẽ as Christ forgaue you/ euen so do ye. Aboue all these thinges put on loue, which is ỹ bonde of perfectnes. And the peace of God rule in youre hertes, to the which peace ye are called in one body. And se that ye be thankfull. Let the worde of Christ dwel i you plenteously in al wysdome. Teache and exhorte youre awne selues, in Psalmes, and hymnes, ãd spirytuall songes which haue fauour with theym, synginge in youre hertes to the lord. And al thinges (what soeuer ye do in worde or dede) do in the name of the Lorde Jesu geuing thankes to God ỹ father by him. ✣

* Wyues submyt youre awne selues vnto your awne husbandes, as it is
Eph.v.d comly in the Lord. Husbandes loue your wyues and be not bytter vnto them.

Chyldren obeye youre fathers and mothers in al thinges, for that is wel pleasyng vnto the Lorde. Fathers rate not your chyldzen/lest they be of a desperate myndе. * Seruauntes be obedyent vnto youre bodyly masters in all thinges: not wyth eye seruyce as men pleasers, but i synglenes of hert, fearing god And whatsoeuer ye do, do it hertely, as though ye dyd it to the Lord, and not vnto men: for as moche as ye knowe that of ỹ Lorde ye shall receaue the rewarde of inheritaunce, for ye serue the Lorde Christ. But he that doth wronge shal receaue for the wrong that he hath done: for ther is no respect of persons with God. Ye masters do vnto your seruauntes that which is iust and equal, seinge ye knowe that ye also haue a master in heauen.

He exhorteth them to be feruent in prayer, to walke wisely vnto them that are not yet come to the true knowledg of Christ, and saluteth them.

¶ The.iiii. Chapter

Continue i prayer and watche in the same wt thankesgeuing, prayeng also for vs

that God open vnto vs the dore of vtteraũce, that we maye speake the mysterye of Christ (wherfore I ã also in bondes) that I maye vtter it/ as it be commeth me to speake. * Walke wisely to them that are without, and redeme the time. Let your speach be always wel fauoured and powdred wt * salt, ỹ ye may know how to aunswere euery man.

The deare brother Tichicus shall
¶ tel you of al my busines, which is a faithfull mynister and felowe seruaunt in ỹ Lorde, whom I haue sent vnto you for ỹ same purpose, ỹ he might knowe how ye do, ãd might comfort your hertes, wt one Onesimus a faythfull and a beloued brother, which is one of you. They shal shewe you of al thinges which are doinge here.

Aristarchus my prison felowe saluteth you, * and Marcus Barnabas sisters sonne: touchig whom, ye receaued cõmaundementes. If he come vnto you receaue him: and Jesus which is called Justus, which are of the circumcision. These only are my workefelowes vnto the kingdom of god/which were vnto my consolacõ. Epaphras ỹ seruaũt of christ, which is one you, saluteth you and allwayes laboureth feruently for you in prayers, ỹ ye maye stande perfect & ful in al ỹ is ỹ will of god. I beare him recorde ỹ he hath a feruente minde toward you & toward them of Laodicia, & them of Hierapolis. Deare Lucas the
¶ Physicio greteth you, & Demas. Salute ỹ brethren which are of Laodicia, & salute Nymphas & ỹ cõgregacõ, whiche is in his house. And when ỹ Epistle is reed of you make ỹ it be red in the cõgregacion of the Laodiciãs also: and that ye like wise reade ỹ epistle of Laodicia. And saye to Archippus: take hede to ỹ office ỹ thou haste receaued in the lorde ỹ ỹ fulfill it. The salutacion by ỹ hand of me Paul. Remẽber my bondes: grace be with you: Amen.

¶ Sent from Rome by Tychicus, and Onesymus.

¶ The.i. Epistle

of Saincte Paul the Apostle to the Thessalonians.

¶ The.i. Chapter.

¶ He thanketh God for them, that they are so stedfaste in faith & good workes, & receaue the gospell wt such earnestnes.

PAul, Syluanus and Timotheus. Unto the congregacion of the Thessalonians, in God the father/and in ỹ Lorde Jesus Christ.

Grace be with you and peace from God oure father / and from the Lorde Jesus Christ.

We geue God thankes al way for you all, makyng mencio of you in our praiers with oute cealynge, and call to remembrauce your worke in the fayth, & labour in loue and perseuerauce in the hope of oure Lorde Jesus Christ, in the sight of god our father, because we know bzethren beloued of God howe that ye are electe. For oure Gospell came not vnto you in worde only, but also in power, and also in the holy goost and in moche certaynetye, as ye knowe after, what maner we behaued oure selues amõge you, for your sakes. And ye became folowers of vs and of the Lorde, & receaued the word in moch affliccio, with ioye of the holy goost: so ỹ ye were an ensample to all that beleue in Macedonia ād Achaia. For from you sounded out the worde of the Lorde/not in Macedonia and in Achaia only: but youre faith also which ye haue vnto God, spred her selfe abroade in all quarters, so greatly that it nedeth not vs to speake eny thinge at all. For they them selues shewe of you what maner of entrynge in we had vnto you, & how ye tourned to God frõ images, for to serue the lyuing & true God/ and for to loke for his sonne from heauen, whom he raised from death: I meane Jesus which delyuereth vs from ỹ wrath to come,

¶ He putteth them in remembrauce of the godlye conuersacion that he led among them when he preached the gospel vnto them, thanketh god ỹ they receaue his worde so frutefully, & excuseth his absens.

¶ The.ii. Chapter

FOr ye your selues know bzethren of oure entrauce in vnto you, how that it was not in vayne: but euē after that we had suffered before and were shamfully entreated at Philippos (as ye well knowe) then were we bolde in oure God to speake vnto you the Gospell of God/wt moche stryuynge. Our exhortacyon was not to blynge you to errour, nor yet to vnclennes, neither was it wyth gyle: but as we were allowed of God, that the Gospel should be cõmytted vnto vs: euē so we speake, not as though we ētēded to please mē: but God, which seeth our hertes. Neither was our cõuersacio at eny time wt flatering wordes, as ye wel know nether in cloked couetousnes god is record: nether soght we prayse of mē, nether of you, nor yet of eny other when we myghte haue bene chargeable as the Appostles of Christe, but we were tender amonge you, euen as a norsse cherissheth her childeren, so was our affeccyon toward you: our good will was to haue dealte vnto you, not ỹ Gospell of God only: but also oure awne soules, because ye were deare vnto vs.

✣ Ye remember bzethren oure laboure, & trauayle: ✣ For we labored day & nyght because we wolde not be greuous vnto eny of you, and preached vnto you the Gospell of God. Ye are witnesses, & so is God, how holy and iustly & vnblameably we behaued our selues amonge you that beleue: as ye knowe howe ỹ we exhorted and comforted and besought euery one of you, as a father his childre ỹ ye would walke worthi of God, wyych hath caled you vnto hys kingdō & glory

For this cause thanke we God without ceasyng, because that when ye receaued of vs the worde wherwyth God was preached, ye receaued it not as the worde of man: but euen as it was in dede, the worde of God, wyych worketh in you that beleue. ✣ For ye bzethren became folowers of ỹ cõgregacions of God which in Jewry are in Christ Jesu: for ye haue suffered lyke thinges of youre kinsmen, as we oure selues haue suffered of the Jewes. Which as they killed the Lorde Jesus and their awne Prophetes, euē so haue they persecuted vs and

and are cõtrary to all men and forbyd vs to preach vnto ỹ Gentyles, ỹ they might be saued, to fulfill their synnes al waye. For the wrath of God is come on them, euen to the vtmost.

For as muche bzethren as we are kepte from you for a season, as concerning the bodely presence, but not in the herte, we enforced ỹ more to se you personally with great desire. And therfore we wolde haue come vnto you, I Paul once and againe: but Satan withstode vs: for what is our hope or ioye, or crowne of reioysinge? are not ye it in ỹ presence of oure Lord Jesus Christ at his commynge? yes ye are oure glorye and ioye.

¶ He sheweth how greatly he was reioyced whē Tymothe toulde him of their fayth & loue.

The.iii. Chapter.

WHerfore sence we could no lenger forbeare / it pleased vs to remain at Athens alone, & sēt Timotheus our bzother ād minister of god, and our laboure felow in the gospell of Christ, to stablisshe you and to comforte you ouer youre faith, that no man should be moued in these afflictyōs. For ye youre selues know that we are euen appointed there vnto. For verely when I was with you, I tolde you before ỹ we shuld suffer tribulacion, euen as it came to passe, and as ye know. For this cause when I could no lenger forbeare, I sēt that I might haue knowledge of your fayth/lest happly the tempter had tempted you, and that oure laboure had bene bestowed in vayne.

But nowe lately when Timotheus came from you vnto vs, and declared vnto vs youre faith and your loue and howe that ye haue good remembrauce of vs all ways/desiring to se vs as we desire to se you. Therfore bzethren we had cõsolacion in you, in all oure aduersite & necessite, thorow your faith. For now are we aliue, if ye stande stedfast in the Lorde. For what thankes can we recõpence to god againe for you, ouer all ỹ ioye that we ioye for your sakes before oure God: while we, nighe & daye praie exceadingly that we myghte se you presently, and myght fulfyl that which is lacking in your fayth

God hym selfe oure father, and oure Lorde Jesus Christ gyde oute journeye vnto you: and the Lorde encrease you & make you flow ouer in loue, one toward an other, and towarde all men, euen as we do toward you, to make your hertes stable and vnblameable, in holynes before God our father, at the comming of oure Lorde Jesus Chryst wyth all hys saincte.

¶ He exhorteth the to stedfastnes, to kepe them selues frõ sinn. & vnclenly cõuersation, to loue one ano'her, rebuketh rydelnes, & speaketh of the resurrection.

¶ The.iiii. Chapter. ✣

FUrthermore we beseech you bzetheren, and exhorte you in the Lorde Jesus/that ye increase more and more, euen as ye haue receaued of vs, euen as ye oughte to walke and to please god. Ye remembre what commãdementes we gaue you in our Lorde Jesu Chryste. For this is the wyll of God, euen that ye shoulde be holy, and that ye should absteyne/from fornicacion, that euerye one of you shoulde knowe howe to kepe hys vessel in holynes & honour, and not in the lust of concupiscence, as do the heathen, whiche knowe not God, that no man go to farre and defraude hys bzother in bargapning: because the Lorde is auenger of all suche thinges, as we told you before tyme and testified. For god hath not called vs vnto vncleanes: but vnto holynes. He therfore that despyseth, despiseth not man, but god which hath sent his holy spirite amonge you. ✣

✣ But as touchinge bzotherly loue ye nede not that I write vnto you. ✣ For ye are taught of god to loue one another. Yea and that thinge verely ye do vnto all the bzetheren which are thorow out al Macedonia. We beseche you bzetheren that ye encrease more and more, & ỹ ye studie to be quiet, and to medle with youre owne busynes, and ✣ to worke wt youre owne handes, as we commanded you: that ye may behaue your selues honestlye toward them that are wythout, and ỹ nothinge be lackinge vnto you. ✣

✣ I wolde not bzetheren haue you ignorant concerning them which are fallen a slepe, ỹ ye sorowe not as other do which haue

haue no hope. For yf we beleue that Jesus dyed, and rose agayne: euen so them also which slepe by Jesus/ will god bringe agayne wyth him. And thys saye we vnto you in the worde of the Lorde, that we which lyue & are remaynynge in the commynge of the Lorde, shal not come yer they which slepe. For the Lord him self shal descend from heauen with a showte and the voyce of the Archaungell and trompe of God. And the dead in Christ shal aryse fyrst: then shal we which lyue and remayne, be caughte vp wyth them also in the cloudes, to mete the Lorde in the ayer. And so shall we euer be wyth the Lorde. Wherfore cõfort youre selues one another with these wordes.

The enformeth them of the daye of dome and commynge of the Lorde, exhorteth them to watch, & to regarde soch as preach Gods worde amonge them

The.v. Chapter.

A Of the tymes & seasons brethren ye haue no nede that I wryte vnto you: * for ye youre selues know perfectly, that ỳ daye of ỳ lord shal come, euen as a theffe in ỳ night. When they shall saye peace and no daunger/ then commeth on them soden destruccyon, as ỳ trauaylynge of a woman wyth chylde, and they shall not scape. But ye brethrẽ are not in darckenes, that ỳ daye shoulde come on you as it were a theffe. * Ye are all the chyldren of lyght, and ỳ chyldren of ỳ daye. We are not of the nyght nether of darckenes.

1. Pet. iii. Apo. iii & xvi.

Therfore let vs not slepe as do other: but let vs watche & be sober. For they that slepe slepe in the nyght: and they ỳ be dronken, are dronken in the nyght.

But let vs which are of the daye, be sober, armed with ỳ brest plate of fayth and loue, and with hope of saluacion as an helmet. For God hath not apoynted vs vnto wrath: but to obtayne saluacion by the meanes of oure Lorde Jesu Christ which dyed for vs: that whether we wake or slepe, we shuld lyue together with him.

B Wherfore comforte youre selues together, and edifie one another, euen as ye do. & We beseche you brethrẽ, that ye know them which laboure amonge you & haue the ouerspyght of you in ỳ Lorde, and geue you exhortacion, that ye haue them the more in loue, for their workes sake, and be at peace wyth them.

& We desyre you brethren, warne them that are vnruly, comforte the feble mided, forbeare the weake, haue cõtinual patience toward all men, se that non recompence euel for euell vnto any man, but euer folow that wich is good, both amonge your selues and among al men. Reioyce euer. * Praye continually. In all thynges geue thanckes, For this is the will of God in Christ Jesu toward you.

Quenche not that b * spirite. Despyse not prophecieng. Examen all thinges, & kepe that which is good. Abstayne frõ al suspicious thynges. The very god of peace sanctifie you throughout. And I praye God, youre whole spirite, soule, & body/ be kepte fautelesse vnto the comminge of oure Lorde Jesus Christe. & Faythfull is he which called you: which wyll also do it. Brethren, praye for vs. Grete all the brethren, with an holy kysse. I charge you in the Lorde that this epistle be red vnto all the holy Brethren.

The grace of the Lorde Jesus Christ. be with you: Amen.

The ende of the first epistle vnto the Thessalonians.

Sent from Athens.

The notes

* Praye contynually. Lyke as he that is in prison, despyseth euer to be delyuered, whether he be eatyng, dyrnking or slepinge: and as he that is sicke, despyreth alway to be whole. Euen so doth euery Christen man praye continually ye euen whan hee semeth not to praye. For prayer consisteth not in moche babyng. Math. vi. but in syrrytes and verrte. Iho. iiii And in the vehement desyre of the hert toward god b * The spirite wherby we beleue in Christ and cõfer to the law is quenched agayne wyth euell cõuersation, and is wyde communycation.

The ii Epistle of Saynct Paul the Apostle to the Thessalonians.

He thanketh god for ther fayth & loue, and prayeth for the encrece of the same

The.i. Chapter.

PAul, Siluanus and Timo the vs.

1 Vnto the congregacion of the Thessalonians, whych are in God oure father, and in the Lorde Jesus Chryst.

Grace be wyth you and peace from God our father, and from the Lord Jesus Chryst.

2 We are bounde to thancke God all wayes, for you brethren as it is meete, because that your fayth groweth exceadingly, and euery one of you swymmeth in loue towarde another betwene youre selues, so that we oure selues reioyce of you in the congregacions of God, ouer your patience and fayth in al yor persecutions & tribulacios ỳ ye suffre, which is a token * of the rightuous iudgment of God, that ye are counted worthy of ỳ kingdom of God, for which ye also suffre. It is verely a rightuous thinge with god, to recompence trybulacion to them that trouble you: and to you whych are troubled, rest with vs whẽ the Lord Jesus shall shewe him selfe from heauen, wyth hys mighty Angeles, in flamming fyre, rendringe vengeaunce vnto them that know not God/ and to them that obey not vnto the gospell of our Lorde Jesus Chryste, whiche shalbe punished wyth euerlastinge dampnacion, from ỳ presence of the Lorde, and from the glorye of hys power/ when he shal come to be glorified in hys saynctes, & to be maruelous in all them that beleaue: because oure testimonye that we had to you/ was beleued euen the same daye ỳ we preached it. * Wherfore we praye all wayes for you: that our God make you worthy of the callynge, and fulfylle all delectacion of goodnes, and the worcke of fayth wyth power: that the name of our Lorde Jesus Christ maye be glorified in you/ & ye in him, throughe the grace of our God and of the Lorde Jesus Christ.

Ye shewyth them that the daye of the lord shal not come till the departinge from the fayth come fyrst, and therfore exhorteth thẽ not to be deceaued but to stand stedfast in ỳ thinges ỳ he hath taught them.

The.ii. Chapter.

WE beseech you brethrẽ by A ỳ commyng of oure Lorde Jesu Christ, and in that we shall assemble vnto him, that ye be not sodenlye moued from youre mynde and be not troubled nether by spyrete, nether by wordes/ nor yet by letter, which shuld seme to cõe frõ vs, as thoughe the daye of Cryste, were at hand. * Let no man deceaue you by eny meanes, for the Lorde commeth not, except ther come a departynge fyrst, & that a * that synfull man be opened, the sonne of perdicion which is an aduersarie/ & is exalted aboue al that is called God, or that is worshipped: so ỳ he shall b * syt as God in the temple of God, and shewe him selfe as God.

Remember ye not, that when I was yet with you, I tolde you these thinges? B And now ye know what withholdeth: reuelacion, that he might be vttered at his tyme. For the mystery of the iniquite doeth all ready worcke: tyll he which now onlye letteth, be taken out of the waye. And then shall that wicked be vttered, whom the Lord shall consume * with the spyrete of his mouth, and shal destroy it with the apperaunce of his commynge euen him whose comming is by the worckinge of Satan, with all b * lyinge power, sygnes and wonders, and in al deceauablenes of vnrighteousnes, amonge them that perisshe: because thei receaued not the * loue of the truth, that they myght haue bene saued. And therfore God shal sende them strounge delusion, that they shulde beleue lyes: that all they myght be damned which beleued not the truth but hadde pleasure in vnrighteousnes. But we are bounde to geue thankes alwaye to God for you brethren beloued of the Lord, for because that God hath from the begynnyng chosen you to saluacion, throughe sanctifyinge of the spyrete, and throughe beleuing the trueth, wher vnto he called you by oure Gospell, to obtayne the glorye ỳ commeth of oure Lorde Jesus Christe.

✠ Therfore brethren stande fast/ & kepe the ordinances which ye haue lerned: whether it were by our preachinge or by epistle. Our Lorde Jesus Christe him selfe, and God oure father whyche hath loued vs, & hath geuen vs euerlasting consolacyon and good hope thorowe grace, comforte youre hertes and stablysh you in all doctryne & good doinge. ✠

The notes.

a ✠ That synfull man signifyeth Antichrist. Of hym loke in the fyrst of Johns .ii. Chapt.
b ✠ To sytt in the temple of God, is, to rule in the consciences of men, and ther to commaunde, where god only hath place and ought onely to raygne: whiche is as much as to be exalted above god.
c ✠ With the spyrite of his mouth. The spirite of his mouth, is, hys holy worde.
d ✠ Lyeng myracles because they testifye a faulse faith.
e ✠ Where no loue is to the trueth, on the doth god sende false prophetes to deceaue them.
The desireth them to praye for hym that the gospel maye prospeare, and geueth them warninge to rejoyce the yf dole: and if they will not labour with theyr handes, that they shall not eate.

The. iii. Chapter.

a FUrthermore brethren praie for vs, that ỹ worde of god maye haue free passage and be glorified, as it is wt you: and that we maye be delyuered from vnreasonable and euill men. For al men haue not fayth: but the lord is faythful, whiche shall stablisshe you, and kepe you from euyll. We haue confydence thorow the Lorde to you ward, that ye both do, and wyll do, ỹ which we commaunde you. And the Lorde gyde youre hertes to the loue of God & pacience of Christ.

b ✠ We requyre you brethren in the name of oure Lorde Jesu Chryste, that ye wyth drawe youre selues from euerye brother that walketh inordynatly, and not after the institucion whyche ye oughte to folowe vs.
Ye youre selues know how ye ought to folow vs. For we behaued not oure selues inordinatly amonge you.
Neyther toke we breade of anye man for nought: but wrought with labour and trauayle night and daye, because we wolde not be greuous to eny of you: ✠ not but that we had auctorityе, but to make our selues ā ensample vnto you, to folow vs. For when we were with you, this we warned you of, that if there were anye which woulde not worke, that the same shoulde not eate. c

We haue hearde saye (no doubt) that there are some which walke among you inordinatlye, and worcke not at all, but are busi bodies. Them that are such we commaund and exhorte by our lord Jesu Christe/ that they worcke with quietnes and eate theyr owne breade: ✠ Yetherin be not werye in well doinge. ✠ If anye man obeye not our sayinges, sende vs worde of hym by a letter: and haue no company wyth hym, that he maye be ashamed. And count hym not as an enemy: but warne hym as a brother.

The very Lorde of peace, geue you peace alwayes, by al meanes. The Lord be wyth you all. The salutacion of mee Paull, with myne owne hande. This is d the token in all the epistles: So I write. The grace of our Lorde Jesus Christe be wyth you all. Amen.

Sent from Athens.

The fyrst Epistle of Sayncte Paul the Apostle vnto Tymothe.

The exhorteth Tymothy to wayte vpon hys office: namely, to see that nothing be taught but goddes worde. &c. He sheweth also wherfor the lawe is good, and telleth hys swete and glad tydynges, ỹ Christ Jesus, came into the world to saue synners.

The fyrst Chapter.

PAule an Appostle of Jesus Christ by the commaundement of God our sauioure, and Lorde Jesus Christe which is our hope. Jesus, Christ

Unto Timothe hys naturall sonne in the faith.

Grace/ mercy and peace from God oure father and Lord Jesus Christ our Lorde.

As I besoughte the to abyde styl in Ephesus when I departed into Macedonia, euen so do, that thou commaund soure that they teach no other wise: neyther geue hede to fables & genealogies which are endles, & bryde doutes more then godly edifienge which is by fayth: for the end of ỹ cōmaundemēt is loue ỹ commeth of a pure herte and a good cōscience, and of faith vnfayned: from the which thinges some haue erred/ & haue turned vnto vayne iangelynge because they wold be douctours i the scripture, and yet vnderstād not what they spea ke, nether wherof they affirme. Loue is the end of the co maundemēt and mark in scripture it.

✠ We knowe that the lawe is good, yf a man vse it lawfully, vnderstandig this, howe ỹ the lawe is not geuē vnto a righteous man, but vnto ỹ vnryghteous and disobedient to the vngodly and to sinners, to the vnholy & vncleane to murtherers of fathers & murtherers of mothers to manslears & whore mōgers: to them that defile them selues wt mankynde: to menstelers: to liers and to periured, and so forth if there be any other thinge that is contrary to holsom doctrine/ accordinge to the Gospel of the glorye of the blessed god, which gospel is committed vnto me. Iouin. lib. i. de iust. et iur. c.

And I thancke Christe Jesus oure Lorde which hath made me stronge: for he counted me true, and put me i office when before I was a blaspemer, and a persecuter, and a Tyraunt. But I optayned mercy, because I did it ignorantly thorow vnbelefe. Neuerthelater the grace of oure Lorde was moare aboūdaunt with faith and loue whiche is in Christ Jesu. ✠

✠ This is the true saiynge and by all meanes worthy to be receaued, that Christ Jesu came into the world to saue sinners/ of whome I am chefe. Not wt standynge for thys cause was mercy geuen vnto me, that Jesus Christ shuld shewe on me al long pacience, vnto the ensample of them which shall in time to come beleue one him vnto eternal life. So then vnto god kyng euerlastinge, inmortall, inuisible, and wyse only, be honoure and prayse for euer āden euer. Amen. The ground of the fayth. Paull is an ensample ỹ no dispeareth that can repente.

This commaundement commit I vnto ỹ sonne Timotheus, according to ỹ prophesies which in tyme past were prophisied of thee, that thou i them shuldest fyght a good fyght, hauyng fayth and good conscience which some haue put away from them, and as cōcernyng fayth haue made shypwracke. Of whose nombre is Himeneus & Alexander whych I haue delyuered vnto Satan that they might be taught not to blaspheme.

The exhorteth to praye for al men. He wil not haue women to be ouer costly araied nor to teache i the congregation/ but to be in sylence, and obeye their husbandes.

The. ii. Chapter.

EXhorte therfore, that aboue all thynges, prayers, supplicatiōs, intercessions & geuyng of thankes be had for all men: for kinges, and for all ỹ are in auctorite, that we may lyue a quyet and a peasable lyfe, in al Godlynes and honestie. For that is good and accepted in the syght of God oure saui our, whych* wyll haue all men saued, and come vnto the knowledg of the truth. For ther is one God, and one (mediator) betwene God and man, which is the man Christ Jesus, which gaue him selfe a raunsome for all men, that it shuld be testified at his time, where vnto I am ordayned a preacher and an Apostle: I tell the trueth in Christ and lye not being the teacher of gentyles i fayth & veritie. ✠ a b c d

I wyll therfor that the men praye euerye where, lyfting vp pure handes wyth oute wrath, or dowting. Likewyse also the wemen that they araye them selues i comlye apparell with shamfastnes and discrete behauour, not with broyded heare other golde, or pearles, or costly arayment: but with such as becommeth wemē that profesſe the worshippyng of God thorow good workes: ✠ Let the woman lerne i sylence with al subiection. I suffre not a woman to teache, nether to haue auctorite ouer the man: but for to be in silence. For Adā was fyrste formed, & then Eue. Also Adam was not deceaued, but the womā was deceaued, & was in transgression. 1. Cor. xiiii.

notwithstandynge thorowe bearynge of chyldren they shalbe saued/so they cõtynue in fayth,loue and holynes with discrecion.

¶ What maner a man a bysshoppe or ppest ought to be,& what condition his wyfe & chyldren shuld haue. The ppoperties also requyred in a deacon or mynister and in his wyfe.

¶ The.iii. Chapter.

THis is a true saige: If a mã couet the a* office of a Bisshop he desireth a good worke. Yea & a Bysshope muste be fautelesse,the husbande of one wyfe,sober, discrete,honestly apparelled, harberous,apt to teache,not dronken, no fyghter,not geuen to fylthy lucre:but gentle, abhorrynge fyghtynges/ abhorrynge coueteousnes,and one that ruleth his awne house honestly,hauinge chyldren vnder obedience with al honestie. For yf a man cannot rule his awne house,how shal he care for the congregacion of God. He may not be b* a yonge scoler,lest he swel and fall into ỹ iudgemente of the cupll speaker. He must also be well reported of among them which are without forth,lest he fall into rebuke & snare of ỹ cupll speaker.

Lykewyse must Deacons be honest, not double tonged,not geuen vnto muche drinkyng,nether to fylthy lucre:but hauyng the misterye of the fayth in pure conscience. And let them fyrst be proued, and then let them minister,yf they be fonde fautlesse.

The wyues of the ppestes & Deacons

Euen so must their wyues be honest, not cupll speakers:but sober and faythfull in all thynges. Let the Deacons be the husbandes of one wife,& such as rule their chyldren well,and their awne housholds: For they that mynister well get them selues good degree and great bolde in the faith,which is in Christe Iesu.

These thynges write I vnto thee,trustinge to come shortly vnto thee:but ãd yf I tarie longe,that then thoumayest yet haue knowledge howe thou oughtest to be haue thi selfe in ỹ house of god/ which is the congregacion of the lyuenge GOD,the pyller and ground of trueth.

And without naye great is that misterye of godlynes:God was shewed in the flesh,was iustifyed in the* spirit,was seene of Aungels,was preached vnto the Gentyles was beleued on in earthe and receaued vp in glorye,

The notes.

a* Bysshoppe is as much to saye as a fearer,a ouerseer,or ouerseer,which when he espyeth to leade Christes flocke with the lode of healthe,ỹ is wyth hys holy worde,as the bysshoppes dyd in Paules time,espyeth a good worke,and the verye office of a bysshop. But he that desireth honour gapeth for lucre,thyrsteth greate rentes,seeth preeminence,pompe,pompously counteth about auoydeth of all thinges wythout wode,rest and hertes ease, Chapels,parkes,lordshippes:pardones, &c. despyseth not to worke,muche les a good worke and is nothinge lesse then a bysshop as saynt Paul here vnderstandeth a Bisshoppe.

b* a younge scoler. So calleth Paulle hym ỹ was hertely Christened or newly conuerted to the truth.

¶ Here ypocrysye eft of the latter tymes rebuketh Timothy to the diligẽt readyng of ỹ holy scriptures.

¶ The.iiii. Chapter

THe spirite speaketh euidently, that in the latter tymes some shall departe from the fayth,& shall geue hede vnto spirites of errour,ãd deuelysh doctrine of them which speake false thorowe Ypocrysye,and a* haue their consciences marked with an hote iron,forbyddinge to mary,ãd commaũding to abstayne frõ meates which god hath created to be receaued wyth thankes geuinge,of them which beleue and knowe the trueth. For all the creatures of god are good,ãd nothing to be refused ,if it be receaued with thankesgeuinge. For it is sanctified by the worde of God and prayer. If thou shalt put ỹ brethren in remembraunce of these thinges,thou shalt be a good minister of Iesu Christ,which hast bene norished vp in the wordes of the faith ãd good doctrine which doctrine thou hast contynually followed. But cast away vngostly and olde wyues fables.

Exercyse thy selfe vnto godlynes, For bodyly exercise profyteth lytle: but godlynes is good vnto all thynges,as a thinge whiche hathe promyses of the lyfe that is now,and of the lyfe to come. This is a sure saieng,& of all partes worthi to be receaued. For therfor we labour & suffre rebuke,because wee beleue in the lyuinge God/ whiche is the Sauioure of all man,but specially of those that beleues

Suche thynges com-

maunde and teach. Let no man despyse thy youth:but be vnto them ỹ beleue,an ensample/in worde, in conuersacion,in loue,in spirite, in fayth and in purenes.

Tyll I come,geue attendaunce to reding/to exortacio and to doctryne. Despise not that gifte that is in thee,whiche was geuẽ thee thorow prophecy and wt the b* laienge on of the handes of an elder. These thinges exercise,ãd geue thy selfe vnto thẽ,that it maye be sene how thou profetest in all thinges. Take hede vnto thy selfe and vnto learnynge, and continue therin. For if thou shalte so do thou shalte saue thy selfe and them that heare the.

The notes.

a* Haue their consciences marked wt an hote iron. As theues and euel doers are marked in the handes or other places of the body, with hote irons to the intent that their naughtines may by that marke be openly knowen euer after:euen so are the cõsciẽces of false teachers marked,in ỹ they be wytnesses to thẽ selues,that for their belyes sakes and delyte of fylthy lucre, they hide the trueth & stablishe lyes.

b* Of laienge on of handes loke in the Actes vi.b

¶ He teacheth how he shal behaue hym self in rebukynge al degrees. And of the order concernynge widdowes.

¶ The.v. Chapter.

REbuke not an elder: but exhorte him as a father,and ỹ yonger men as brethren, ỹ elder wemẽ as mothers, the yonger as sisters, with all purenes. Honoure widdowes, whyche are true widowes. If any widdowes haue children or nevues, let thẽ lerne first to rule their owne houses godly ãd to recompence their elders. For that is good and acceptable before god. She that is a very widow and frendles,putteth her trust in god,and contynueth in supplication and praier night and day. But she that liueth in pleasure/ is dead euen yet aliue. And these thinges commaunde,that they may be wt out faute. If ther be eny that prouideth not for his owne and namely for them of his houshold,the same denyeth the faith,ãd is worse then an infidel.

Let no widdow be chose vnder thre score yere olde,and such a one as was ỹ wyfe of one man,and wel reported of in good workes:if she haue norished children,if she haue bene liberal to straũgers, yf she haue washed the sayntes fete,yf she haue ministred vnto them which were in aduersitye,yf she were contynually geuẽ vnto all maner good workes/the yonger widowes refuse. For when they haue begonne to were wantonne to the dyshonoure of Christ,then wyl they mary,hauynge * damnacyon,because they haue broken their first fayth. And also they learne to goo from house to house ydlye:yee not ydle only,but also tryflyng & besy bodyes,speakyng thynges which are not conuenyent.

What ouer be vsed amongest vs yf god be the ree by dishono red it ought to be broken

¶

I will therfore that the yonger wemen mary and bere chyldren,and gyde the house,and geue none occasyon to the aduersari to speake cupll. For many of them are all redy turned backe,and are gone after Satan. And yf eny man or woman that beleueth haue widdowes, let them minister vnto them,and let not the congregacion be charged:ỹ ye maye haue sufficient for them that are widowes in deade.

The elders that rule well are worthy of doble honor,most specialy they which labour in the worde and teachyng. For the scripture sayth:thou shalt not mouscle the mouthe of the ore that treadeth out the corne. And the labourer is worthy of his reward. * Agaynst an elder receaue none accusacion:but vnder two or thre wytnesses. Thẽ ỹ synne/rebuke openly,ỹ other maye feare.

Deut xxv.d 1. Cor. ix.a. Matthe. x.b Luke.x.b

I testifie before God and the Lorde Iesus Christ and the electe angels,that thou obserue these thinges without hasty iudgement,and do nothing parcialye. Laye handes sodenly on no man,nether be partaker of other mens synnes: kepe thi selfe pure. Drincke no lenger water,but vse a lytle wyne for thy stomakes sake and thyne often dyseases.

Some mennes synnes are open before hande and goo before vnto iudgement:some mẽs synnes folow after. Lykewyse also good workes are manifest before hand and they that are other wyse,cannot be hyd.

¶ The dutye of seruauntes towarde their masters. Agaynst suche as are not satysfyed wt the worde of God. Agaynst couetousnes. A good lesson for riche men.

¶ The.vi. Chapter.

Seruaūtes

A

LEt as many seruaūtes as are vnder the yoke, counte their maisters worthy of all honour, ỹ the name of God and his doctrine be not euel spoken of. & they which haue beleuing maisters, despise them not because they are brethren: but so muche ỹ rather do seruice, for as much as they are beleuing & beloued and partakers of ỹ benefite.

B

These thinges teache and exhorte, If any man teache other wise, ād is not contente with the wholsome wordes of oure Lord Jesu Christ, and with ỹ doctrine of Godlines, he is puffe vp & knoweth nothinge. but walketh his braines aboute questions and strife, of wordes wherof springe enuy, stryfe, raylinges, euel surmisinges and vaine disputacyons of men vñ corrupte mindes & destitute of the trueth, which thincke that lucre is godlynes. From such seperate thy selfe. Godlines is greate riches, yf a man be content with that he hath. * For we brought nothinge into the world, ād it is a plaine case that we can carye nothynge out.

Iob.1.d. Eccles.v.c.

¶ when we haue fode and rayment, let vs therwith be content. They wyll be riche, faule into temptacion and snares, and into many folishe and innocent lustes, which drounde men in perdicion and destruccion. For couetousnes is ỹ rote of al euel, which while some lusted after they erred from the faith, and rangled them selues vñ many sorowes. But ỹ which art the man of God, flye such thinges. Folow rightwesnes / godlines, loue pacience and meknes. Fight the good fight of fayth. Laye hande on eternall lyfe, where vnto thou arte called / & hast professed a good profession before many witnesses.

Coūeteousnes.

I geue the charge in the sight of god which quickeneth all thinges, & before Jesu Christ which vnder Poncius Pilate witnessed a good witnessing that ỹ kepe the cōmaūdement, & be vnspotted & vnrebukeable / vntill the appearynge of our Lord Jesus Christ. * which appeting (when ỹ time is come) he shal shewe that is blessed and myghty only king of

Apoca.xvii. and.xix.c

kinges, and Lord of Lordes, which only hath immortalyte and dwelleth in ỹ lyght that no man can attayne, whome neuer mā sawe, nether cā se, vnto * whō be honoure and rule euerlasting. Amē.

1.Thon.6

Charge them that are riche in thys world that they be not exceadinge wyse, and that they trust not in the vncertayn riches / but in the lyuing god, which geueth vs aboundauntly all thinges to enioy them, and that they do good, and be riche in good workes, ād redy to geue and distribute, layenge vp the stoare for them selues a good foūdacion against the time to come ỹ they maye optayne eternal life.

O Timothe saue that which is geuen the to kepe, and auoide vngodly vanitees of wordes and oppositions of sciēce falsly so called, which science whil some professed, they haue erred as concernig the faith. Grace be with thee. Amen.

¶ Sent from Laodicea, which is the cheefest citie of Phrigia Pacatiana.

¶ The ii. Epistle

of Sainct Paule the Apostle vnto Timothe.

¶ Paul, phorteth Timothy to stedfastnes & patience in persecutyon, and to contynue in the doctryne ỹ he had taught hym. 3 comme dacyon of Onesyphorus.

¶ The first Chapter.

PAule an Apostle of Jesus Christ, by ỹ wyl of god to preache the promes of lyfe, which life is in Christ Jesu. To Timothe hys beloued sonne.

Grace, mercy and peace, from God ỹ father, and frō Jesu Christ oure Lorde.

Rom.i

* I thanke God, whom I serue frō myne elders vñ pure conscience, that without ceasynge I make mencion of the in my prayers nyght and daye, desyringe to se thee, myndful of thy teares: so that I am fylled with ioye when I call to remembraunce the vnfained fayth that is in thee, which dwelt fyrst in thy graunde mother Lois, and in thy mother Eunice, & am a sure ỹ it dwelleth in the also.

wherfore

Wherfore I warne thee that thou stere vp the gyft of God which is in thee, by puttynge on of my handes. * For God

Num.xi.c

hath not geuen vs the spyrite of feare, but of power / and of loue, and of sobernes of mynd. Be not ashamed to testifye oure Lorde / nether bee ashamed of mee, which am bound for his sake: but suffre thou aduersitye also wyth ỹ Gospell, thorowe the power of God, which saued vs, and called vs with an holy calling / not accordynge to oure dedes / but accordyng to his awne purpose and grace, whyche grace was geuen thorowe Christ Jesu before the world was, but is now declared openly by the appearinge of oure sauioure Jesu Christ which hath put away deth, and hath brought lyfe and immortalite vnto lyght thorow ỹ Gospell, * wher vnto I am apointed / a

Gene.xli.a

preacher and Apostle, and a teacher of ỹ gentyls: for the which cause I also suffre these thynges. Neuertheles I am not ashamed. For I know whom I haue beleued, ād am sure ỹ he is able to kepe that which I haue committed to his keppnge, agaynst ỹ daye.

He thou haue the ensample of ỹ holsome wordes which thou heardest of me in faith and loue which is in Jesu Christ. That good thinge, whiche was cōmytted to thy keppng, kepe in the holy goost which dwelleth in vs. This thou knowest howe that all they whiche are in Asia, be turned from me. Of which sorte are Phigelos & Hermogenes. The Lorde gene mercy vnto the house of Onesiphorus for he ofte refreshed me / and was not ashamed of my chaine: but whē he was at Rome, besought me out very dylygently, & founde me. The Lorde graunte vnto hym that he maye fynde mercie with the Lord at that daye. And in how many thynges he ministred vnto me at Epheslus thou knowest very wel.

¶ Lyke as in the fyrst Chapter, so here he exhorteth him to be constante in trouble, to suffer manly, ād to hyde fast in ỹ holsome doctryne of oure lorde Jesus Christ.

¶ The.ii. Chapter. ✠

THou therefore my sonne, bee strōg in the grace, that is in Christ Jesu. And what thinges thou haste herde of me many bearyng wytnes, the

A

same delyuer to faithfull men, which are apte to teache other.

Thou therfore suffre affliccion as a good soudier of Jesu Christ. No man ỹ warreth / entangleth him self with worldely busynes, and that because he wolde please him that hath chosen him to be a soudier. And though a mā stryue for a mastery, yet is he not crouned, except he stryue laufully. * The husband man that laboreth must fyrst receaue of the frutes. Consyder what I sale. The

B

1.Thoy.ii.a

lord geue thee vnderstandyng in al thinges. ✠

Remember that Jesus Christ beynge of the sede of Dauid, rose agayne frō deeth accordynge to my Gospell, wherin I suffre trouble as an euyl doar, euē vnto boundes. But ỹ worde of god was not bounde. Therfore I suffre all thynges, for the electes sakes, that they myght also obtayne that saluacō which is in Christ Jesu, with eternal glory.

It is a true saying, yf we be dead with him we also shall lyue with him: If we be pacient, we shall also raygne wñ him. * If we denye him, he also shall

C

Roma.vi.a

deny vs. If we beleue not, yet abideth he faythful. He cannot denye him selfe.

Of these thynges putte them in remembraunce, testify before the Lord, ỹ they striue not about wordes: which is of no profit, but to peruert ỹ hearers. Study to shewe thy selfe laudable vnto God a workman that needeth not to be a shamed, dyuydynge the worde of truth iustly. * Vngodly and vaine voyces passe ouer. For they shall encreace

1.Tim.vi.b and.vi.d.

vnto greter vngodlynes, & their wordes shal fret euen as doeth a cancre: of whose nombre is Hymeneos ād Philetos, which as concernyng ỹ trueth haue erred, saying that the resurrecyon is past all redy, and do destroye the fayth of dyuers persones.

But the sure ground of God remayneth, and hath this seale: the Lord knoweth them that are his, and euery one * man that calleth on the name of Christe departe from iniquite. Not wyth standyng in a greate house are not onlye vesselles of golde and of syluer: but also of wood and of earth, some for honoure, & some vnto dishonoure. But if a man pu-

ge hym selfe frō suche felowes he shal be a vessell sanctified vnto honoure, mete for the lord, and prepared vnto al good workes.

Lustes of youth I auoyde, and followe righteousnes, faith, loue, and peace, with them that cal on the lord with pure herte. Folysh and vnlerned questions put from thee, remembringe that they doo gendre strife. But the seruaunt of the lorde must not stryue: but must be peasible vnto all men, and apt to teache, and one that can suffre the euyll in meknes and can informe them that resist, yf that god at any tyme wyll geue them repentaūce for to knowe the trueth: that they maye come to them selues agayne out of the snare of the deuell, which are nowe taken of him at his wyll.

The prophesieth of ye parlous times, setteth oute ypocrites in their colours, telleth vs what they be within, for all their fayre faces outwardly. Persecution for the gospel.

The.iii. Chapter.

1. Tim.iiii. 2. Pet.iii. Iude, i. t.

This vnderstande that in the last dayes shall come parelous tymes. For the men shal be louers of their awne selues, couetous, boasters, proude, cursed speakers, disobedient to father & mother, vnthankful, vnholy, vnkind, trucebrekers, falsbozne, false accusers, riatours, fearce, despisers of them which are good, traytours, heady, hye myuded, gredy vpō voluptousnes more thē ye louers of God, hauynge a symilitude of godly lyuynge, but haue denied ye power therof: & such abhorre. Of this sorte are they which entre into houses, and bringe into bondage wimmen laden with sinne, which women are ledde of diuers lustes, euer learynge neuer able to come vnto the knowleage of the trueth.

As Iannes and Iambres withstode Moses, euen so do these resyst the truth, men they are of corrupte myndes, and lewde as concerning the faith, but they shall preuayle no lenger for they ye madnes shalbe vttered vnto al men as theirs was. But thou hast seene the experience of my doctrine, fassion, chastite, purpose, faith, longe sufferynge, loue, patience, persecutiōs & afflictiōs which happened vnto me at Antioche, at Iconium and at Lystra: which persecutiōs I suffered patiently. And from them all the Lord deliuered me. Yea and al that wil lyue godlie in Christe Iesu, must suffre persecutions. But the cuyll men & deceauers shal wexe worse & worse, while they deceaue and are deceaued them selues.

But continue thou in ye thynges which thou hast learned, which also were committed vnto thee, seing thou knowest of whom thou hast learned them: and for as moche also as thou hast knowe holye scripture of a child, which is able to make the wyse vnto saluacyon thorow the fayth which is in Christ Iesu. For all scripture geuē by inspiracion of god, is profytable to teache, to improue, to amende and to instructe in rightwesnes, that the man of God maye be perfecte and prepared vnto all good workes.

2. Pet.i.

He exhorteth Timothy to be feruent in the worde and to suffer aduersyte, maketh mencyō of his owne death & bydeth Timothy come vnto hym.

The.iiii. Chapter.

I testifye therfore before god, and before the Lorde Iesu Christ, which shal iudge quicke and dead at his aperynge in his kyngdome, preach the worde, be feruent, bett in season & out of season. Improue, rebuke, exhorte with all longe sufferynge and doctrine. For the tyme wyll come, when they wyl not suffer wholsome doctryne: but after their awn lustes shal they (whose eares itche) get them an heape of teachers, and shall turne their eares from the trueth, and shalbe geuen vnto fables. But watch thou in all thinges, and suffre aduersitie and do the worke of an Euangelyst, fulfyl thyne office vnto the vttermost.

For I am now redy to be offered, and the tyme of my departinge is at hande. I haue fought a good fyght, and haue fulfylled my course, & haue kept ye fayth. From

From hence forth is layde vp for me a croune of rightousnes, which the lord that is a righteous Iudge shall geue me at that daye: not to me only, but vnto al them that loue hys comming, make spede to come vnto me at once. For Demas hath left me, and loueth the present worlde, & is departed vnto Thessalonica. Crescens is gone to Galacia, and Titus vnto Dalmacia, onely Lucas is with me. * Take Marke and bringe him with thee, for he is necessary vnto me, for to ministre. And Tichicus haue I sent to Ephesus. The cloake that I left at Troada with Capus when ye commest bringe with thee, and the bookes, but specially the parchemēt. Alexander the coppersmyth dyd me much euyll, the Lorde rewarde him according to hys dedes, of whom be thou ware also, For he with stode our preachynge.

* Exod.xxiii.c

At my first answering no man assisted me, but al forsoke me. I praye god, yt it may not be layde to their charges: but notwithstanding the Lorde assisted me, and strengthed me, that by me the preachinge shulde be fulfilled to the vtmost, and that al the Gentiles shulde heare. And I was delyuered out of the mouth of the Lyon. And the lorde shal deliuer me from all euill doinge, and shall kepe me vnto his heuenly kingdome to whō be prayse for euer & euer: Amen.

Salute Priscа ād Aquila, ād the housholde of Onesiphorus, Erastus abode at Corinthum. Trophimos I lefte at Miletū sicke. Make spede to come before winter. Eubolus greeteth thee, & Pudens, and Linus, and Claudia, ād all ye brethren. The Lorde Jesus Christ be with thy spirite. Grace be with you. Amen.

The ende of ye seconde Epystle vnto Timothe.

Written frō Rome whē Paul was presented ye seconde tyme vp before Emperoure Nero.

The Epistle of

Sayncte Paul vnto Titus.

Paul exhorteth Titus to ordeyne prestes or bysshops in euery cite, declareth what maner of men they ought to be yt are chosen to that offyce, & charged Titus to rebuke such as stand the gospell.

The first Chapter.

A Paul the seruaunt of God & an Apostle of Jesu Christ, to preache the faith of goddes electe, & the knowledge of the trueth, which is after godlynes vpon the hope of eternall life, which life God that cānot lye hath promysed before the worlde beganne: but hath opened his word at the time apoynted thorow preaching, which preaching is committed vnto me, by the commaūdement of God our sauioure. To Titus hys natural sonne in the commē fayth.

Grace mercy and peace from God ye father and from the Lorde Jesu Christ our sauioure.

B For this cause lefte I thee in Crete, yt thou shuldest perfourme ye which was lacking, ād shuldest ordeine * elders in euery cite as I appointed thee. If any be faultesse, the husband of one wife, hauig faithful children, which are not sclaundered of ryote, neyther are disobedient. For a * bisshoppe must be faulteles, as it becometh ye ministers of god: not stubborne, nor angry, no dronkard, no fighter, not geue to filthy lucre: be harberous, one that loueth goodnes, sobre minded righteous, holy, temperat, and suche as cleueth vnto the true word of doctryne, that he may be able to exhort with wholsome lerninge, and to improue thē that saye against it.

Elders whyche Titus calleth ouerseers. 1. Tim.iii.c.

For there are many disobediente ād talkers of vanite ād deceauers of mindes, namely they of ye circumcisiō, whose mouthes must be stoped, which peruert whole houses, teaching thinges whiche they ought not because of filthy lucre. One beinge of thē selues, which was a poete of their owne, said: The Gretians

C

are all wayes lyars euill beastes, & slowe belyes.

This witnes is true, wherfore rebuke them sharpely, that they may be sound in the fayth, and not taking hede to Jewes fables, and commaundemētes of me that turne from the trueth. * Unto the pure are all thinges pure, but vnto the that are defyled and vnbeleuing, is nothing pure, but euen the very myndes & consciences of them are defyled. They confesse that they knowe god: but with the dedes they deny him, and are abhominable and disobedient, and vnto all good workes discommendable.

Rom.xiii.d

* Bysshopes and elders is al one and an officer, chosen to gouerne the congregation in doctrine ād lyuynge.

¶ She telleth hym how he shall teache al degrees to behaue them selues

¶ The.ii. Chapter.

Olde menne

Olde wemen

But speake thou that which becommeth wholsom learninge. That the elder men be sober, honest, discret, sounde in the fayth, in loue, and in pacience. And the elder wemen lykewise that they be in such rayment as becometh holynes, not false accusers, not geuen to muche drinking, but teachers of honest thinges, to make the yonge wemē sobre minded, to loue their husbandes to loue their Childeren, to be discreate, chaste, huswifly, good and obedient vnto their owne husbādes, that the worde of god be not euell spoken of. Yong men lykewyse exhorte that they be sober minded,

yonge wemen

yonge menne

In doue all thinges shew thy selfe an ensample of good workes with vncorrupte doctrine with honestie, and with the wholsome worde whiche cannot be rebuked, that hee which withstanderth, may be ashamed, hauig nothing in you that he may dispraise. The seruauntes exhorte to be obedient vnto their owne maisters and to please in al thinges not answering agayne, nether to be pikers but that they shew al good faithfulnes that they maye do worshype to the doctrine of our sauiour God in al thinges.

Ephes.vi.a. 1.Peter.ii.c. Coloss.iii.d.

Seruauntes

For the grace of God, that bringeth saluacion vnto al men, hathe appeared and teacheth vs that we shuld denye vngodlynes, & worldly lustes, & y we shuld liue sobre minded, rightously & godly in this present world, loking for y blessed hope and glorious apearyng of the mighty God, and of oure sauioure Jesus Christ which gaue him selfe for vs, to redeme vs from al vnryghtewesnes, ād to pourge vs a peculyar people vnto him self, feruently geuē vnto good workes. These thynges speake, and exhorte, & rebuke, with al commaundyng. Se that no man despyse thee.

D

¶ Of obedyence to such as be in auctorite: He warneth Tytus to beware of felysh and vnprofitable questyons:

The.iii. Chapter.

Officers must bee obeyed

Warne them that they submit a te theym selues to rule and power, to obey the officers, that they be redye vnto all good workes, that they speke euyll of no man, that they be no fyghters, but softe, shewyng all meknes vnto all men. For we oure selues also were in tymes past, vnwyse, disobedient, deceaued, & daūger to lustes, and to diuers mauers of voluptuousnes, lyuyng in maliciousnes and enuye, ful of hate, hatynge one another.

But after that the kyndnes and loue of oure saueoure God to man warde appered, not of the dedes of ryghtewesnes which we wrought but of hys mercie he saued vs, by the fountayne of the newe byrth, and with the renuyng of the holy goost, which he shed on vs aboundantly, throwe Jesus Christ our saueoure, that we once iustified by his grace, shuld be heyres of eternall life, throwe hope. This is a true sayng.

Tit.iii.a

I.Tym.i.d II.Tim.iii.b

¶ Of these thinges I wolde y thu desk certify, that they which beleue God, myght be diligēt to go forward in good workes. These thinges are good ād profitable vnto men. Foolisshe questions and Genealogies, and braulynge and stryfe aboute the lawe, auoyde: for they are vnprofitable and superfluous. A man that is geuen to heresye, after y fyrst and the second admonicion, auoyde remembringe, that he that is suche, is peruerted and synneth, euen damned by his awne iudgement.

When I shall sende Artemas vnto thee, or Tichicus, be diligēt to come to me vnto Nichopolis. For I haue determined there to winter. Bring zenas y lawyer and Apollos on ther iourney diligēly, that nothing be lacking vnto them. And let oures also learne to excell in all good workes as farforth as nede requireth, that they be not vnfruteful. All y are with me, salute thee. Grete thē that loue vs in the fayth. Grace be with you all. Amen.

D

¶ Written from Nychopolys a cytie of Macedonia.

¶ The Epistle of Sayncte Paul vnto Philemon.

¶ She reioyseth to heare of the fayth & loue of Philemon, whom he desyreth to forgeue hys seruaunte Onesymus, & louyngly to receaue hym agayne:

Paule the prysoner of Jesus Christ, and brother Timotheus.

Unto Philemon y beloued and our helper, and to y beloued Appia, and to Archippus, our felowe soudier and to the congregatiō of thy house.

Grace be with you and peace, from God y father and from the Lorde Jesu Christ.

I thanke my god, makiug mencion all wayes of thee in my prayers, when I heare of the loue and fayth, which thou hast towarde the Lorde Jesu, and towarde al sainctes: so that the fellowshipp y thou hast i the fayth is frutefull throwe knowledg of al good thinges, which are in you by Jesus Christ. And we haue great ioye & consolacion ouer thy loue. For by thee (brother) the sainctes hertes are comforted.

Wherfore though I be bolde i Christ to enioye thee, that wich becōmeth the: yet for loues sake I rather beseche thee, though I be as I am euen Paul aged, and now in bōdes for Jesu Christes sake. I beseche thee for my sōne Onesimus whom I begate in my bondes, whiche in time past was to thee vnprofitable: but now profitable both to thee & also to me, whom I haue sente home agayne. Thou therfore receaue him, that is to saye myne awne bowels, whom I wolde fayne haue retayned with me, that i thy stede he myght haue ministred vnto me in the bondes of the Gospel. Neuertheles/ without thy mynde wold I do nothing, that the good which springeth of thee, shulde not be as it were of necessite but wyllyngly.

C

Happly he therfore departed for a season, that thou shuldest receaue him for euer, not nowe as a seruaunt but aboue a seruaunt, I meane a brother beloued, specially to me: but how moch more vnto thee, both in the flesh, and also in the Lord? If thou count me a felow, receaue him as my selfe. If he haue hurt thee or oweth the ought that lay to my charge. I Paul haue wrytten it wyth myne awne hande. I wyll recompence it. So that I do not say to thee, how that y owest vnto me euen thine owne selfe. Euen so brother let me enioye thee in y Lord. Comfort my bowels in the Lord. Trustinge in thyne obedience, I wrote vnto thee, knowing y thou wilt do more then I saye for. Moreouer ye prepare me lodginge: for I trust throwe y hope of your prayers, I shalbe geuen vnto you. There salute thee Epaphras my felow prysoner in Christe Jesu/ Marcus, Aristarchus Demas, Lucas, my helper. The grace of oure Lord Jesu Christ be with your spretes Amen.

D

¶ Sent from Rome by Onesimus a seruaunt.

¶ The i. Epistle

of Sainct Peter the Apostle.

He sheweth that thorow the aboundaunte mercy of God we are begotten agayne to a lyuelye hope, and how fayth must be tryed: how the saluacion in christ is no newes, but a thing prophecyed of olde: He exhorteth them to a godly conuersacyon, for so much as they are now borne anew by the worde of God.

¶ The fyrst Chapter.

PEter an Apostle of Jesus Christe: to them that dwell here and there as straungers thorow out Pontus, Galacia, Capadocia, Asia, and Bethynia electe by the foreknowledge of God the father thorow the sanctifyinge of the spirite/ vnto obedience, and sprinckelynge of the bloude of Jesus Christ.

Grace be with you, and peace be multiplyed.

Blessed be God the Father of oure Lorde Jesus Christ, which thorow hys aboundaut mercy begat vs agayn vnto a** lyuely hope by the resurrection of Jesus Christ from deathe, to enioye an enheritaunce immortall and vndefyled, and that perisheth not/ reserued in heauen for you, which are kepte by the power of GOD thorowe faith, vnto saluacyon, whiche saluation is prepared alreadye to bee shewed in the last tyme,

in the whiche time ye shall reioyce, though now for a season (if nede require) ye are in heuines thorow manifolde temptacions that youre fayth ones tryed, being muche more precious then golde that perisheth (though it be tryed with fyre) might be founde vnto laude glory & honour, at the appering of Jesus Christ whom ye haue not seene & yet loue him, in whom (though now, though ye se him not yet do you beleue: and reioyce with ioy, vnspeakable and glorious: receauynge the ende of youre fayth, the saluacion of youre soules.

Of which saluacion haue the prophetes enquyred & searched/ which prophesied of the grace that shuld come vnto you/ searchyng when or at what tyme of the spirite of Christ which was in them, shuld signifie/ which spirite testified before, the passions that shulde come vnto Christ, and the glory that shulde folowe after: vnto which prophetes it was declared, that not vnto themselues but vnto vs, they shuld minister the thinges which are nowe shewed vnto you of them which by the holy goost sent downe from heaue, haue preached vnto you the thynges which the angels desyre to beholde.

Wherfore gyrde vp the loynes of your myndes, be sober, & trust perfectly on the grace that is brought vnto you, by the declaryng of Jesus Christ/ as obedient children, not facionyng youre selues vnto your olde lustes of ignorance: but as hee which called you is holy euen so be ye holy in all maner of conuersacyon, because it is writte. Be ye holy, for I am holy.

And yf so bee that ye call on the father which without respect of person iudgeth accordyng to euery mannes * workes, se that ye passe the tyme of your pilgremage in feare. † For as muche as ye knowe how ye were not redemed with corruptible syluer and golde from youre vayne conuersacion whiche ye receaued by the traditions of the fathers: but with the precious bloude of Christe/ as of a lambe vndefyled & without spot, which was ordeyned before the worlde was made: but was declared in the last tymes for youre sakes, which by his meanes haue beleued on God that raysed him from death, and glorifyed hym, that youre fayth & hope myght be in God.

And for as muche as ye haue purifyed your soules thorow the spirite, in obeying the trueth for to loue brotherly without fayning, se that yee loue one another with a pure herte feruentlye.

For yee are borne a newe not of mortall seade but of immortall, by the word of God which lyueth and lasteth for euer.

For all flesh is as grasse, and all the glorye of mā is as the floure of grasse. The grasse wytherith, & the floure falleth away but the word of the Lord endureth euer. † And this is the word which by the gospel was preached among you.

(The notes.)

Here Peter (as other true apostles do) fyrst setteth forth the treasure of mercy whyche God hath bound hymselfe to geue vs for Christes sake and then oure duetye what we be bounde to do againe, if we will be partakers of the mercy.

a** A liuely hope is that whereby we be certayne of euerlasting lyfe.

* By oure workes shal we be iudged: for as the inuysible faith is, suche are the workes by whiche the faith is sene.

¶ He exhorteth men to laye aside al vice, shewyng how Christ is the foundacyon whereupō they buylt, prayeth them to abstaine frō fleshly lustes, & to obey worldly rulers. How seruaūts shulde behaue themselues towarde their masters. He exhorteth to suffer after the ensample of Christ.

¶ The.ij. Chapter.

WHerfore laye aside al malycyousnes and all gyle/ and dissimulation, and enuie & all backebytyng: & as newe borne babes, desyre that reasonable mylke, wich is without corruption, that ye may growe ther in. If so be that ye haue tasted how pleasaunt the lorde is, to whome ye come as vnto a lyuinge stoone disalowed of men, but chosen of god and precious: and ye as liuing stones/ are made a spirituall house, and an holy prestehode for to offer vp spirytual sacrifice, acceptable to GOD by Jesus Christ.

Wherfore it is conteyned in the scripture: behold I put in Sion an head corner stone, electe and precious: and he that beleueth on him, shal not be ashamed.*

Vnto you therfore which beleue/ he is precyous but vnto them which beleue not the stone/ which the buylders refused, the same is made the head stone in the corner, and a stoone to stomble at, and a rocke to offend them which stomble at the worde, and beleue not that wheron they were set. But ye are a chosen generacio, a royal prestehode, an holy nacion, & a peculier people, that ye shulde shewe the vertuos of hi that calleth you out of darkenes, into his marueylos light which i time past were not a people, yet are now the people of god: which were not vnder mercy but now haue obtayned mercye. †

Derelye beloued, I beseche you as straungers and pylgrems/ abstayne from fleshly lustes, which fight against the soule/ and se that ye haue honest conuersacion among the gentyles, that the which backbyte you as euill doers, may see your good workes and prayse God a** in the daye of visitacion.

Submitte your selues vnto all maner ordynaūce of man for the Lords sake, whether it be vnto the king as vnto the chefe head, other vnto rulers as vnto them that are sent of him, for the punishmente of euyldoers, but for the laude of them that do well. For so is the will of God, that ye put to silence the ignorauce of the folyshe men: as free, and not as hauynge the lyberte for a cloake of malycyousnes: but euen as the seruantes of God. † Honoure all men. Loue brotherly fellowshippe. Feare god/ & honour the kinge.

Seruauntes obeye youre masters with all feare, not onely if they be good and curtious: but also though they bee frowarde. For it is thanckworthye yf a man for conscience toward god endure grefe sufferinge wrongfully. For what prayse is in it, if when ye be bufferted for your faultes, ye take it paciently. But & if whē ye do wel ye suffre wrong, & take it paciently thē is there thanke with god.

For hereunto were ye verely called for † Christ also suffered for vs, leuing vs an ensample that yee should folowe his steppes, which dyd no synne, neither was there gyle founde in hys mouthe, which whē he was reuiled not reuiled a gayn, whē he suffered, he threatened not, but cōmitted the cause to hym that iudged righteously, * which hys owne selfe bare oure synnes in his bodye on the tree, that we shoulde be delyuered from synne and shoulde lyue in righteousnes. By whose stryppes ye were healed. For ye were as shepe going astraye: but are now returned vnto shepherde and bysshop of your soules.

(The notes.)

* We be the church and the obedyence of the hert is the spirytual sacrifice: Bodely sacrifice must be offered to oure neyghboures for if thou offerest it to god thou makest a bodely idole of hym.

a** In the daye of vysitacyon. So doth Peter cal that tyme in whych god vouchsafeth whyls inspyrati o to cal a man to bett er lyuynge.

¶ How wyues ought to ordre themselues toward their husbandes, and in their apparel. The duetye of men toward theyr wyues. He exhorteth all men to vnitye and loue and patiently to suffre trouble. Of true baptym.

¶ The.iii. Chapter.

LIke wyse let the wyues bee
a in subiection to their husbā
des that euen they which be-
leue not in the worde, maye
withoute the worde be wōne by the conuersacion of
their wyues: while they beholde youre pure
conuersatiō coupled with feare. Whose
apparell shall not be outewarde wyth
broyded heare, and hanging on of gold,
ether in putting one of glorious appar-
rell: but let the hyd mā of the hert be vn-
corrupte, wyth a meke and quiet spirite,
which spirite is before God a thing mu-
che set by. For after this maner in the olde
time did the holy wemen whiche trusted
in god, tyer them selues, and were obe-
dient to their husbandes, euen as Sa-
b ra obeied Abraham, and called hi Lord:
whose daughters ye are as longe as ye
do wel, not beinge afrayde of euery tha-
dowe.

Likewise ye men a*dwel with them
according to knowledge. b*geuing ho-
noure vnto the wife, as vnto the weker
vessell, and as vnto thesin that are heyr
res also of the grace of lyfe, that youre
prayers be not let.

✠ In conclusion, be ye al of one minde,
c one suffer with another, loue as brethre
be pitifull, be courteous, not rendringe
euyl for euyl, nether rebuke for rebuke,
but contrary wise blesse, remembring
that ye are ther vnto called, euen that ye shulde
be heyres of blessinge. If any man lōge
after life, and loueth to se good daies,
let hym refraine his tonge from euell, &
his lyppes that they speake not gyle.
Let him eschue euyll and do good: let
him seke peace, and ensue it. For the
eyes of the Lord are ouer the righteous,
and his eares are open vnto their pray
ers. But the face of the lorde beholdeth
them that do euel.

Moreouer who is it that wil harme
you, if ye folowe that which is good.
Notwithstandinge happye are ye if ye
suffre for righteousnes sake. Yea and
feare not thoughe they seme terrible to
you neyther bee troubled: but sanctifye
the Lorde god in your hertes.

Bee readye alwayes to geue answere
to euery man that asketh you reason of
the hope that is in you, and that withe
mekenes and feare, hauing good con-
science, that when they backbite you as
euil doers, they maye be ashamed, for as
much as they haue falsely accused your
good conuersacion in Christ.

It is better (if the wyl of God be so)
d that ye suffre for wel doinge, then for e-
uell doinge. ✠ For as much as Christe
hath ones suffered for synnes, the iuste
for the vniuste, for to bringe vs to God,
and was killed as pertayning to the flesh
but was quickened in the spirite.

In whiche spirite he also wente and
preached vnto the spyrites that were in
prison, which were in tyme passed diso-
bedient when the longe suffering of god
abode exceadinge patiently in the days
of Noe, whyle the arke was a preparin-
ge wherin fewe (that is to saye, viii. so-
les) were saued by water which signify-
eth ✠ baptysme that nowe saueth vs, not
the puttinge awaye of the filth of the flesh,
but in that good conscience consenteth
to GOD, by the resurrection of Jesus
Christe, whiche is on the righte hand
of god: ✠ and is gone into heauen, an-
geles, powers and mightes and subdued
vnto him,

The notes.

a* To dwel with them is, wyth kyndnes, with the despysinge of pleasures and of ambycion, with the decking of the inner man, wyth mekenes and de-
murenes of a quyet spirite, wyth loue and reuerēce, to order them: Not accordynge to oure wylful ōs-
maundement and lust, but accordige to knowlege: appoyntinge them to do nothyng but that is expedy-
ent, and fauouryng them in nothyng that may hurte or corrupte honest condytions & manners.

b* Geuynge honour vnto the wyfe. Erasmus in
hys annotacyons noteth out of S. Hierome, that to
geue honour here is not to bowe the knee to them
nor to decke them wyth golde or pretious stones
but to abstaine from fleshly lustes.

c* By baptym ther do ryters learned interpreters
vnderstande the bloud and passion of Christ by a fi-
gure takinge the signe for the thinge signified ther
by, for this doth Baptyme signifye vnto vs, besides
other thinges, that as we are there washed wyth water
so are oure sinnes washed away with the bloudy
of Christes bloude.

The exhorteth men to cease from sinne, to spende
the worse tyme in vice, to be sober & apt to prayer, to
loue eche other, to be patiēt in trouble, & to beware that
no man suffer as an euell doer, but as a Christē mā
and not to be ashamed.

The.iiii. Chapter.

FOr as moche as Christ hath suffred for vs in the flesh,
a arme youre selues lyke wise with the same mynde:
for he which suffereth in the flesshe, ceaseth from synne, that he hence
forwarde shulde liue as moche time as
remayneth in the flesh: not after the lu-
stes of men but after the wyll of God.
For it is sufficient for vs that we haue
spent the time that is past of the lyfe, af-
ter the wyll of the gentyles, walkyng in
wantonnes, lustes, dronckennes, in ea-
tyng, drinkyng and in abhominable I-
dolatrie.

And it semeth to thē a straūge thin-
ge that ye runne not also with them vn-
to the same excesse of ryote, and therfo-
re speake they euyll of you, whych shall
b geue a comptes to hym that is redy to
iudge quik and deed. a* For vnto this
purpose verelye was the Gospell preac-
hed vnto the deed that they shulde be
iudged lyke other men i the flesshe, but
shulde lyue before God i the spirite. The
ende of all thinges is at hande.

✠ Be ye therfore discrete and sober, that
ye may be apt to prayers. But aboue al
thynges haue feruent loue among you.
For loue coureth the multitude of syn-
nes. Be ye herberous one to another, and
that without grudgynge. As euery man
hath receaued the gyfte, minister the sa
me one to another, as good ministers
of the manyfolde grace of God. If eny man
c speake let him talke as though he
spake the wordes of God. If eny man
minister, let him do it as of the abylite wich
God ministreth vnto him. That god
in all thynges maye be glorified thorow
Jesus Christ/ ✠ to whom be prayse &
dominion for euer and while the worlde
standeth: Amen.

Dearely beloued be not troubled in
this heate, which now is come among
you to trye you as though some straun-
ge thinge had happened vnto you: but
reioyce in as much as ye are partakers
of Christes passions, that when his glo-
ry appeareth, ye may be merry and glad.
If ye be rayled vpō for the name of Christ
happy are ye. For the spirite of glory &
of God resteth vpon you. On their parte
he is euell spoken of: but on your parte
D he is glorifyed.

Se that none of you suffre as a
murtherer/or as a theke, or an euell do-
er, or as a busi body in other mens ma-
ters. If eny mane suffre as a christen
man, let hym not be ashamed: but let hi
glorify God on this behalfe for the ti-
me is come that iudgement must begin
ne at the house of god*. If it first begin
ne at vs, what shal the ende be of them
which beleue not the gospell of god? &
if the righteous scarcely bee saued, wher
shal the vngodly and the synner apeare.
Wherfore let them that suffer accordig
to the wyll of God, commyt their soules
to him with well doyng, as vnto a faith-
full creature.

The notes.

a* For vnto thys purpose was the gospell preached
vnto the deade. &c. As certayne lerned expositours
wyll that he here calleth preachinge of the gospell,
vnto the dead, in the chapter goynge next before he
calleth the preachinge to the spirytes that were in
prison: which thynge (say they) signifyeth as mu-
ch as vnto the wicke also, or spyrites in prison, came
the saulue or medesyne of the Gospel and of the glad
tidinges of Christes passion, wherby they were lo-
sed the strength therof being so wythy that they were
therwyth brought forth of prison to immortalitye.
And because it myghte haue beene wmaruyled,
how the soules of these blessed came forth of prison
whether compassed wyth they bodyes or onely in
pure substaunce of the spirite, therfore sayth he
that they should be iudged lyke other men in the flesh
that is when al other men shalbe iudged in the flesh.
But shoulde lyue before God in the spirite which
signifyeth that in the meane season tyll the iudgemēt
come shall they soules lyue and reioyce before god
thorow Christ.

* If the sonnes of god must be all scourged and no-
ne may be saued, but thorowe the same, fyre Christ
went thorowe, what shal the dampnacyon of the dis
obedient and vnbeleuers be.

¶ The speciall exhortacyon for al bisshops or pastes
to fede the flocke of Christe, and what theyr dutye
is & what rewarde they shal haue if they be dylyget.
He exhorteth yong persons to submit them selues to
the elder, euery one to loue another, to be sober & to watche, that they maye resiste the enemye.

The. v. Chapter.

The

THe elders which are amõge
A you, I exhorte, which am al-
so an elder, and a witnes of
the afflictions of Christ ād
also a partaker of the glori
that shalbe opened: se that ye fede Christes flocke, which is amõge you taking the ouersight of them, not as though ye were compelled thereto, but willyngly: not for the desyre of fylthy lucre, but of a good mynde: not as though ye weere lordes ouer the *parisches: but that ye
B be an ensample to the flocke. And when the chefe shepherde shal appeare ye shal receaue ā incorruptible croune of glory. Lyke wyse ye yonger submyte your selues vnto the elder. Submitte your selues euery man one to an other knytte youre selues to gether in lowlynes of mynde. For god resisteth the proud, and geueth grace to the humble.

Submitte your selues therfore vnder the myghtie hand of God that hee may exalte you, when the tyme is come
Cast all youre care to him: for he careth for you.

C Be sober and watch, for your aduersary the deuell as a roaring lyon walketh about seking whome he may deuour, whome resist stedfast in the fayth, remembringe that ye do but fulfyll the same afflictions, which are * apoynted to your brethren that are in the worlde.
The God of all grace, which caled you vnto his eternall glory by Christ Jesu shall his owne selfe after ye haue suffered a litle affliction make you perfecte: shal settle, strengthen and stablysh you. To him be glory and dominiõ for euer, and whyle the worlde endureth. Amen.

D By Syluanus a faythfull brother vnto you (as I suppose) haue I writte breefely, exhortyng and testifyng how y this is the true grace of God, wherin ye stande. The companions of your electiõ that are of Babilon, salute you, & Marcus my sonne. Greete ye one another, w the kysse of loue. Peace be with you all which are in Christ Jesus.

Amen.

*Parysches ỹ greke hath lottes pis to saye, parysh es or diste- les vnto wht the ỹ prestes e bisshoppes are apointed by lot or elec- tyon, to prea the gods wey de to them.

*We be ap- ointed to suf fre in this worlde.

¶ The ii. Epistle of Sainct Peter.

¶ For so much as the power of god hath geuē the al thinges pertayning vnto lyfe, he exhorteth them to flye the corruption of worldly lust, to make their callynge sure with good workes, & frutes of fayth. He maketh mencyon of hys owne wath reclayminge the Lorde to be the true sonne of God: as hee hym selfe hath sene vpon the mount.

¶ The first Chapter.

SYmon Peter a seruaunt & A
ā Apostle of Jesus Christ, to them which haue optayned lyke precious faith w̄ vs in the righteousnes that commeth of our God and sauioure Jesus Christ.

Grace with you, and peace be multiplyed in the knoweledge of god, and of Jesus oure Lorde. Accordinge as hys godly power hath geuen vnto vs all thinges that pertayne vnto life and godlynes, thorow the knowledge of hym that hath called vs by vertue and glorye by the meanes wherof, are geuen vnto vs excellente and moost greate promyses, that by the helpe of them ye shoulde bee partakers of the godlye nature, in that ye flie the corruption of worldly lust.

And here vnto geue all dilygence: in B
your fayth *ministre vertu, and in vertu knoweledg, and in knoweledge temperaunce, and in temperance patience, in patience godlynes, in godlynes brotherly kindnes, in brotherly kindnes loue. For if these thinges be amonge you and are plenteous, they wyll make you that ye neither shalbe ydle nor vnfruteful in the knoweledge of our Lord Jesus christ. But he that lacketh these thinges is blinde and gropeth for the waye with his handes, and hath forgotten ỹ he was purged from his olde synnes.

Wherfore brethren geue the more C
diligence for to ** make your callinge and electiõ sure. For if ye do such thinges, ye shall neuer erre. Ye and by this meanes ān entring in shalbe ministred vnto yow aboundauntly into the euerlasting kingdome of our Lorde and sauiour Jesus Christ.

wherfore

Wherfore I will not be negligente A
to put you alwayes, in remembraunce of suche thinges though that ye know the, youre selues and be also stablished in ỹ present truth. Not withstandig I thynke yt mete (as longe as I am in hys *tabernacle) to stere you vp by puttig you in remembraunce for as much, as I am sure how that the time is at hande ỹ I muste put of my tabernacle, euen as oure Lorde Jesus Christ hath shewed me. I wil enforce therfore, that one eye C
sight ye might haue wherwith to stere vp the remembraunce of these thynges after my departinge.

*For we folowed not deceuable fables whē we opened vnto you the power and commynge of oure Lorde Jesus Christe, but with oure eyes we sawe hys maiesty: euen then verely when he receaued of God the father honoure and glorye, and when there came suche a voyce to him from the excellent glory. *This is my deare beloued sonne in whome I
Mat. xvii. iii. Mar. ix. haue delite. This voyce we herde when it came from heauen, beinge with him i the holy mounte.

We haue also a righte sure worde D
of prophecy where vnto if ye take hede as vnto lighte that shinethe in a darcke place, ye do well, vntill the daye dawe & the daye sterre aryse in your hertes. & So that ye first know this: that no prophecy in the scripture hath eny priuate interpretacion. For the scripture came neuer by the will of man: but holye men of God spake as they were moued by ỹ holy goost.

The notes.

He that lacketh these and such like workes is blynd and vnderstandeth not what the fayth of Christe meaneth.

a *Although the callyng of god be stable & sure, ne uertheles the apostle wyll ỹ our workes shoulde declare vnto men ỹ we are called.

b *Tabernacle here sygnyfyeth hys body as it also doth in .ii. Corin. v. a

C He prophecyeth of false teachers, & sheweth their punyshment.

The.ii. Chapter.

THere were false prophetes a-
monge the people, euen as there shall be faulse teachers amonge you: whiche priuely shall bringe in dampnable sectes / euen denyenge the LORDE that hathe bought therm, and bringe vppon them selues swifte dampnation, and manye shall folowe their dampnable wayes / by which the waye of trueth shal be euell spoken of, and thorow * couetousnes shall they make marchaundies of you, whose iudgment is not farre of, and their dampnation slepeth not.

For if God spared not the angels ỹ A
synned / but cast them downe into hell / & deliuer them into chaynes of derckenes / to be kept vnto iudgement: nether spared the olde worlde, but saued Noe the eyght preacher of rightwesnes and brought in the flud vpon the worlde of vngodly, and turned the cities of Sodom and Gomor into asshes: ouerthrew the, dampned theim, and made on theim an ensample vnto al that after shuld lyue vngodly. And iust Lot vexed with vncleanly conuersation of the wicked, delyuered he. For beynge righteous a dwellinge among them in seing and hearing vexed his righteous soule from daye to daye with their vnlawful dedes. The Lord knoweth how to deliuer the godly oute of temptacion, and how to reserue the vniuste vnto the daye of iudgmente for to be punyshed: namely them ỹ walke C
after the flesshe into lust of vncleannes, & dispise the rulers. Presumptuous are they & stubburne and feare not to speake euell of them that are in auctorite. Whē the Angels whiche are greater both i power ād might / receaue not of ỹ Lord rayling iudgment agaīst them. But these as brute beastes, naturally made to be taken & destroied, perishe thorow their owne destitution, & receaue the rewarde of vnrighteousnes.

They counte it pleasure to lyue deliciously for a season. Spottes they are and filthines, lyuinge at pleasure, & in disceyuable wayes, feasting with you, hauinge eyes ful of aduoutry, and that cannot cease to sinne, begylynge vnstable soules. Hertes they haue exercysed wyth couetousnes. These are cursed chylderen, and haue forsaken the righte waye / * and are gone astraye folowynge the waye of Balam the sonne of

Bosor

Before/which loued the rewarde of vnright wesnes: but was rebuked of his iniquitye. The tame a domme beast, speakynge with mannes voyce, forbade ꝑ folylthenes of the Prophete.

Jude, 12. *These are welles without water & cloudes caried about of a tepest, to whome the mist of darckenes is reserued for euer. For whē they haue spoken ꝑ swelling wordes of vanytie, they beguile w̄ wantones thorowe the lustes of the flesshe/ them ꝑ were clene escaped: but now are wrapped in errours. They promes them liberte, and are them selues ꝑ bonde seruauntes of corruption. * For of whom soeuer a man is ouercome vnto ꝑ same is he in bondage. For yf they, after they haue escaped from the fylthines of the world thorow the knowledge of the Lorde and of the sauioure Jesus Christ, are yet tangled agayne therin and ouercome: then is the laste ende worse then the begynning. For yf it had ben̄e better for them, not to haue * knowne the waye of righteousnes then after they haue known it, to turne from the holy commaundement geuen vnto the. It is happened vnto them according to the true prouerbe: * The dogge is turned to his vomet agayn, and the sow ꝑ was washed, to her wallowynge in the myre.

Jhon viii, c. Roma. vi, c. Hebr. vi, a Mathe. xii.

It is better not to haue knowen the truth then not to lyue there after. Prouer. xxvi.

The notes.

* False prophetes muste nedes be amongeste vs ād also peruaile, and that because we haue no loue to the trueth.

ii. Thessa. ii. And couetousnes is the father of them, and false preachyng confydence in wordes is ꝑ tokenynge of Christ.

Be ware. Wherfore they men to be ware of such as would make them beleue, that the daye of the Lorde were slacke in commynge: yea yeth them to leade a godly lyfe, & so loke verely for the comynge of the Lorde, whose longe tarienge is saluation, and because he would haue no man lost, but would receaue all men to repentaunce.

¶ The.iii. Chapter

This is the second epistle that I now write vnto you beloued/ wherwith I stere vp, and warne youre pure myndes, to cal to remembraunce the wordes whych were tolde before of the holye Prophetes, and also the commaundment of vs ꝑ Apostles of ꝑ Lorde and sauioure.

This first vnderstand that there shall come in the last daies, mockers, whyche will walcke after their owne lustes and saye: where is the promes of hys comynge? For sence the fathers dyed, all thinges cōtinue in the same state wher in they were at the begynninge. This they knowe not (and that wyllingly) how we that the heauens a great whyle ago were, and the earth that was in the water appeared vp oute of the water, by the worde of God: by the which thinges the worlde that then was perished, ouerflowinge with the water. But the heauens wherby and earth whiche are now, are kept by the same word in store/ and reserued vnto fyre, against the day of iudgment and perdition of vngodly men.

2. Tim. iii. 2. Tim. iii.

Dearely beloued, be not ignorant of this one thinge, how that one daye is with the Lorde, as a thousand yeare/ and a thousand yeare as one daie. The Lorde is not slacke to fulfyll his promes/ as some men counte slackenes: but is patient to vs warde, and wolde haue no man lost, but wolde receaue all men to repentaunce.

¶ 1. Thess. v. 2 Pete. iii. & 1. Joan. ii.

* Neuertheles the daye of the Lord will come as a theefe in the nyght, in ꝑ which daye the heauens shall perish w̄ terrible noyse, and the elemens melt w̄ heate, and the earth with the workes ꝑ are therin shall burne.

If all these thinges shall perishe, what maner persons ought ye to be in holy cōuersacion and godlynes looking forād hastinge vnto the commynge of the daye of God, in which the heauens shal perishe with fyre, and the elementes shalbe consumed with heate. * Neuertheles we loke for a newe heauen and a newe erth accordyng to hys promes, wherin dwelleth righteousnes. 2 Pete. iii. & Apoc. xxi. & Esai. lxv.

Wherfore dearely beloued, seinge that ye loke for suche thinges, be diligent that ye maye bee founde of hym in peace without spotte and vndefyled. And suppose that the longe sufferinge of the Lorde is saluacion, euen as oure derely beloued brother Paul, accordīg to the wisdome geuen vnto him, wrote vnto you, yea, almoost in euerye epistle, speaking of such thinges among which are many thinges harde to be vnderstōde, whiche they that are vnlearned and vnstable peruert, as they do other scriptures vnto their owne destruction. Ye therfore beloued, seyng ye know it before hande, beware lest ye be also plucked a waye with the errour of the wycked, and fall from youre owne stedfastnes: but growe in grace and in the knowledge of oure Lorde and sauioure Jesus Christ. To whōe be glory bothe now and for euer. Amen.

¶ The i. Epistle of Sayncte Johu the Apostle.

¶ True witnes of the euerlastyng worde of God. The bloude of Christ is the purgacyon from synne. Woman is without synne.

The fyrst Chapter.

That whiche was from ꝑ begynnynge, whych we haue heard, which we haue sene w̄ oure eyes/ whych we haue looked vpon, & our handes haue handled, of the word of ꝑ life. For ꝑ life apered, & we haue sene & bear wytnes, and shewe vnto you that eternal lyfe, which was with the father, and appered vnto vs. That which we haue sene and herde, declare we vnto you, ꝑ ye maye haue felloushipe with vs & that oure felloushype maye be withe the father and his sonne Jesus Christe. And thys write we vnto you/ that your ioye maye be full.

And this is the tydynges whych we haue heard of him & declare vnto you/ that God is lyght, and in him is no derknes at all. If we saye that we haue felloshipe with him and yet walke in derknes, we lye, and do not the trueth. But and yf we walke in (light) euen as he is lyght, then haue we felloshipe with him, and the bloud of Jesus Christ his sonne clenseth vs from all synne.

(lyghte) is doctrine Christ. Dieu. i. d Esa. l. d:

If we saye that we haue no synne, we deceaue oure selues and trueth is not in vs. If we * knowledge oure synnes, he is faithfull and iust, to forgeue vs oure synnes, and to clense vs fro al vnrighteousnes. If we saye we haue not synned/ we make him a lyar and his word is not in vs.

The notes.

John here as in hys gospel, and as Paul and Peter in theyr Epystles, teacheth fyrst ꝑ iustifieng of faith & that al mercy commeth by Christ only wythout all other respecte, and then what our duetye is to do agayne for ꝑ kindnes sake John. viii.

* If we confes oure synnes god which cannot lye, hath promised to forgeue them.

¶ Christ is our aduocate. O true loue, and how it is tryed.

¶ The.ii. Chapter.

My lytell children, these thinges write I vnto you, that ye sinne not: if eny mā synne, yet we haue an aduocate wyth the father, Jesus Christ, whych is righteous: and he it is that obteineth grace for oure sinnes: not for our synnes only: but also for the synnes of all the worlde. And herby we are sure that we knowe hym, yf we kepe his * commaundementes. He that sayth I know hym, & kepeth not hys commaundementes is a liar, and the verity is not in hym. Whosoeuer kepeth his worde, in him is the loue of God perfect in dede. And therby knowe we that we are in him. He that sayeth he bydith in him, ought to walcke euen as he walked.

Brethren I wryte no new commaundemente vnto you: but that olde Commaundement which ye heard from ꝑ beginnynge. The olde commaundemente is the worde which ye heard from ꝑ beginnynge. Agayne a newe commaundemente I wrytte vnto you, a thinge ꝑ is true in him and also in you: for the derknes is past/ & ꝑ true light now shineth. He that saith how that he is in the lyghte, and yet hateth hys brother, is in derknes euen vntyll this tyme. He that loueth hys brother/ abydeth in the lyght & ther is none occasyon of euyl in hym. He that * hateth his brother, is in derknes, and walketh in derknes: and cannot tell whyther he goeth, because that derknes hath blynded his eyes.

Babes I wryte vnto you how that ourre synnes are forgeuen you for his names sake. I wryte vnto you fathers, how that ye know hi that was from the beginnyng. I wryte vnto you younge men, how that ye haue ouercome ỹ wicked. I wryte vnto you litell childrē, howe that ye know ỹ father. I wryte vnto you fathers, how that ye know hym ỹ was from the beginnynge. I wryte vnto you younge men, how that ye are stronge ād the wozde of God abideth in you and ye haue ouercome that wycked.

Se that ye loue not the wozld, nether the thynges that are in the wozlde. If eny man loue the wozlde, the loue of the father is not in hym. For all that is in ỹ wozlde (as the lust of the flesche, the lust of the eyes, and the pryde of goodnes) is not of the father, but of ỹ wozlde. And the wozlde vanysheth awaye and ỹ lust therof: but he that fulfylleth the will of God, abydeth euer.

Lytell chyldren it is the last tyme/ & as ye haue herde how that *Antichrist shal come euen now are there many Antichristes come alredye. Wherby we knowe that it is ỹ last tyme. They went oute from vs/but they were not of vs. For yf they had bene of vs, they wolde no doute, haue continued with vs. But that forthwith that it myghte appere, ỹ they were not of vs.

And, ye haue an oyntment of the holy goost and ye knowe all thynges. I wrote not vnto you, as though ye knew not the trueth: but as though ye knewe it, and knowe also that no lye commeth of trueth. Who is a liar but he that denyeth that Jesus is Christ? the same is the Antichrist that denyeth the father & the sonne. Whosoeuer denyeth ỹ sonne, the same hath not the father. Let therfore abide i you that same which ye herde from the begynnynge. If that which ye herde from the begynnynge, shall remayne in you, ye also shal continue in the sonne, and in the father. And this is the promes ỹ he hath promysed vs eue eternall lyfe.

This haue I written vnto you, concernynge them that disceaue you. And the anoyntynge whych ye receaue of hym, dwelleth in you. And ye nede not ỹ anye mā teache you: but as the anoyntynge teacheth you al thinges, and is true, and is no lye/ād as it hath taught you eue so abide therin. And now babes abide in hi ỹ whē he shal appere, we may be bold and not be made ashamed of him at hys cōmīg. If ye know that he is righteous, know also that he which followeth righteousnes, is borne of him.

The notes

*He that hateth, is in darkenes and knowethe not what Christ hath done for him but he that loueth is in lyghte, and worketh what Christ hath done.

*Here ye se that Christ and synne can not dwell together, for Christes spyrite kyteth agaynst sine.

¶ The synguler loue of god toward vs: howe we agayne loue one another.

The.iii. Chapter.

Behold what loue the father hath shewed on vs that wee shulde be called the sonnes of god. For this cause the wozlde knoweth you not because it knoweth not him. Dearly beloued/now are we ỹ sonnes of God, & yet it doth not appere what we shalbe. But we know that when it shal appeare, we shalbe like him. For we shal se hym as he is. And euery man that hath thys hope in him, purgeth hym selfe, euen as he is pure. Whosoeuer committeth sine cōmitteth vnrighteousnes also/for sine is *vnrighteousnes. As many as abide in hi sinne not: whosoeuer sinneth, hath not sene him, nether hath knowen him.

Babes, let no man disceaue you. He that doeth righteousnes, is righteous/ euē as he is righteous. He that cōmitteth sinne, is of the deuil: for the deuel sinneth sence the beginning. For this purpose appeared ỹ sōne of god, to lowse ỹ wozkes of ỹ deuill. Whosoeuer is borne of god sinneth not: for his seed remayneth in him, and he cannot sinne, because hee is borne of god. In thys are the childre of God knowen, and the children of the deuil. Whosoeuer doth not righteousnes is not of GOD, nether loueth ye not his brother.

For this is the tidinges that ye herde from ỹ beginning that ye shuld loue one another not as Cayn which was of the wycked and slewe his brother. And wherfore slewe he hi? Because hys owne wozkes were euel, ād his brothers good. Maruayle not my brethren though the wozld hate you. We knowe that we are translated from *death vnto life, because we loue the brethren. He that loueth not his brother, abydeth in death. Whosoeuer hateth his brother, is a manslear. And ye know that no manslear, hath eternal life abiding i hi.

Herby perceaue we loue: that he gaue his life for vs: and therfore ought we also to geue our liues for the brethren. Whosoeuer hath this wozldes good & seith his brother haue neade: and shutteth vp his cōpassiō from him: how dwelleth the loue of God in him? My babes let vs not loue in wozd, nether in tonge, but with the dede and in verite: & for* therby we knowe that we are of the verite, and can before hi quiet our hertes. But if oure hertes cōdempned vs, god is greater then oure hertes, and knoweth all thinges. Beloued, if oure hertes condempne vs not, then haue we truste to godwarde: and what soeuer we aske we shal receaue of him: because we kepe his commaundementes, & do those thinges which are pleasyng in his sight.

And thys is his commaundemente that we beleue *on the name of his sōne Jesus Christe, and loue one another, as he gaue commaundemente. And he that kepeth his commaundementes, dwelleth in hym, and he in hym: and therby wee knowe that there abydeth in vs of the spryte which he gaue vs.

The notes

*He ỹ loueth, is escaped death. He that loueth not, is in death and a murtherer and hath not eternall lyfe.

*By loue we know ỹ we are in verueth, & haue quiet conscyences to God warde.

*Fayth & loue is the fyrst commaundement, and al cōmaūdementes, and he that hath them wt God ād hath his spryte.

¶ Dyfference of spyrites, and howe ỹ spryte of God maye be knowne frō the spryte of errour. Of the loue of God and of our neyghboures.

The.iiii. Chapter.

Beloued, beleue not euery spryte but proue the spyrites whether they be of God or not, for many false Prophetes are gone out into ỹ wozld. Herby shall ye know ỹ spryte of god. Euery spryte ỹ cōfesseth ỹ Jesus Christe is come in ỹ flesche, is of God. And euery spryte which confesseth not that Jesus Christ is come in ỹ flesche, is not of god. And this is the spryte of a* Antichrist of whom ye haue herde, howe that he shulde come: and euen now alredy is he in the wozlde.

Lytel chyldren, ye are of God & haue ouercome them: for greater is he ỹ is in you, then he that is in the wozlde. They are of the wozld, and therfore speake they of the wozlde, and the wozlde heareth them. We are of God. He that knoweth god, heareth vs: he that is not of god, heareth vs not. Herby know we ỹ spryte of verite & the spryte of errour.

Beloued, let vs loue one another: for loue commeth of God. And euery one ỹ loueth is borne of God, and knoweth God. He that loueth not, knoweth not God: for God is loue. In this appered the loue of God to vs ward, because that God sent his only begotten sonne into the wozlde, that we might liue thorow him. Herin is loue, not that we loued God but that he loued vs and sent his sonne to make agrement for our sinns. Beloued, if God so loued vs, we ought also to loue one another. No man hath sene God at enye time. If we loue one another, God dwelleth in vs, ād his loue is parfect in vs. Herby know we: ỹ we dwell in him and he in vs: because he hath geuen vs of his spryte. And we haue sene and do testifye that the father sent the son, which is ỹ saueour of the wozlde. Whosoeuer confesseth that Jesus is the sonne of God, in him dwelleth God, & he i God. And we haue known and beleued ỹ loue that God hath to vs. GOD is loue, and he that dweleth in loue, dweleth in God, & God in him. Herin is the loue perfect in vs. ỹ we shuld haue trust in the daye of iudgement: for as he is, euen so are we in thys wozld. Ther is no fere in loue but parfect loue casteth out all feare, for fere hath paynfulnes. He that feareth, is not parfect in loue.

We loue hym, for he loued vs fyrst. If a mā say, I loue God, and yet hate his brother he is a lyar. For how can he ỹ loueth not his brother whom he hath sene/loue God whome he hath not se-

He ỹ loueth ỹ wozld, loueth not God

Of Antichrist loke in ỹ .iiij. Ca. folowig

He ỹ worketh righteousnes is borne of god & taught of his spirit.

He ỹ loueth not his brother loueth not god.

nee. And this commaundement haue we of hym: that he whych loueth God, shulde loue his brother also. ☞

¶ Colowe God is to kepe his commaundementes. Fayth ouercommeth the worlde. Euerlastinge lyfe is in ỳ sonne of god. Of ỳ synne vnto death.

¶ The. v. Chapter.

WHosoeuer beleueth that Jesus is Christe, is borne of God. And euery one ỳ loueth him which begat, loueth him also whych was begotte of him: In this we knowe ỳ we loue ỳ children of God, whē we loue god & kepe his cōmaundementes. This is the loue of God that wee kepe his commaundementes, & his cōmaundementes are not greuous. ☞ For all that is borne of God, ouercōmeth ỳ world. And this is ỳ victory ỳ ouercōmeth the worlde, euen our fayth. Who is it ỳ ouercometh ỳ worlde: but he which beleueth that Jesus is the sonne of God.

This Jesus Christ is he that came by water and bloud not by water only: but by water and bloud. And it was ỳ spyrite that beareth wytnes, because the spyrite is trueth.

(For ther are thre whych beare record in heuen, ỳ father, the word, & the holy goost. And these thre are one) For ther are thre wich bere record (in earth) the spyrite, and water, & bloud: and these thre are one. If we receaue the wytnes of men, the wytnes of God is greater.

For thys is the wytnes of God, whych he testifyed of his sonne. He that beleueth on the sonne of God, hath the wytnes in him self. ☞ He ỳ beleueth not god, hathe made him a lyar, because he beleued not the record that God gaue of his sonne. And thys is ỳ recorde how ỳ god hath geuen vnto vs eternall life, & this lyfe is in his sonne.

¶ He that hathe the sonne, hathe lyfe: and he that hath not the sonne of God hath not lyfe.

These thinges haue I written vnto you that beleue on the name of ỳ sonne of God that ye maye knowe how that ye haue eternall lyfe, and that ye maye beleue on the name of the sonne of God. And this is the truste that we haue in hi that if we aske any thyng accordyng to hys wyll, he heareth vs. And if we know that he heare vs what soeuer wee aske, we knowe that we shal haue the petitions that we desyre of hym.

If anye man se his brother synne a synne that is not vnto death, let hi aske, and he shal geue him life for theym that sinne not vnto death. There is a synne vnto death, for which saye I not that a man shulde praye. All vnrighteousnes is sinne, and ther is sine not vnto death.

We know that whosoeuer is borne of god, sinneth not: but he that is begotten of GOD kepeth him self, and that wicked toucheth him not. We knowe that we are of God, and that the world is all together set on wickednes. We knowe that the sonne of god is come, & hathe geuen vs a mynde to knowe hym whiche is true: and wee are in him that is true, thorow his sonne Jesus Christ. This same is very god, & eternal life. Babes kepe your selues from ymages.

Amen.

Fayth is our victory.

Synne vnto death.

¶ The iij Epistle of Sayncte John.

¶ He wryteth vnto a certayne lady, reioyseth ỳ her children walke in trueth, exhorteth them vnto loue, warneth them to beware of such deceuers as denye that Jesus Christ came in the flesche, prayeth the to continue in the doctrine of Christ, & to haue nothing to do with them that bringe not thys learnyng.

The elder to the electe ladye and her children which I loue in the trueth: and not I only, but also all ỳ knowe ỳ trueth, for ỳ truthes sake which dwelleth in vs, & shalbe in vs for euer.

With you be grace, mercy, and peace from God the father and from the lorde Jesus Christ the sonne of the father, in truth and loue.

I reioyced greatly, that I found of thy children walking in truethe, as we haue receaued a commaundemente of ỳ father. And now beseche I thee lady, not as though I wrote a new commaundement vnto thee, but ther same which we had from the beginninge, that we shuld * loue one another. And this is the loue that we shulde walke after hys commaundemente.

This commaundement is (that as ye haue heard from the beginnyng) ye shulde walke in it. For many deceauers are entred into ỳ worlde, which confesse not that Jesus Christ is come in the flesshe. This is a deceauer and an Antichrist. Loke on youre selues, that we loose not that we haue wrought: but that we may haue a full reward. Whosoeuer transgresseth and bydeth not in the doctryne of Christe, hath not God. He that endureth in the doctryne of Christ, hath both the father and the sonne,

If ther come eny vnto you and bringe not this learninge, him receaue not to house: nether byd him God spede. For he that byddeth him God spede, is partaker of his euyl dedes. I had many thinges to wryte vnto you, neuertheless I wolde not write with paper and ynke but I trust to come vnto you and speake w̄ you mouth to mouth, that our ioye maye be full. The sonnes of thy electe syster grete thee: Amen.

Law is the synne of man.

The. iij. Epistle Of Saincte Johan.

¶ He is glad of Gayus, that he walketh in ỳ truth, exhorteth them to be louing vnto the poore Christen in theyr persecution, theweth the vnkinde dealyng of Diotrephes, and the good report of Demetrius.

The elder vnto the beloued Gayus, whom I loue in the trueth. Beloued, wyshe in all thynges that thou prosperedest and fayredest wel, euen as ỳ soule prospereth. I reioyced greatlye when the brethren came and testifyed of the trueth that is in thee howe thou walkeste in trouble. I haue no greater ioye the to here how ỳ my sonnes walke in verytie.

Beloued ỳ doest faithfully what soeuer ỳ doest to the brethrē, and to straūgers, which beare witnes of thy loue before all ỳ congregacion. Whiche brethren when thou bringest forwardes of their iorneye (as it beseemeth God) thou shalte do well: because that for my names sake they wēt forth and toke nothig of ỳ Gentyles. We therfore ought to receaue such, that we also might be helpers to the trueth.

I wrote vnto the congregacion, but Diotrephes, whiche loueth to haue the preeminence among them receaueth vs not. Wherfore if I come, I wyll declare his dedes which hee doth, iestinge on vs wyth malycious wordes, neyther is therwith contente. Not onely hee hym selfe receaueth not the brethren: but al so hee forbiddeth them that would, and thrusteth them out of the congregacio.

Beloued, folow not that which is euell, but that whiche is good. Hee that doeth well is of god: but he that doethe euell seyth not God. Demetrius hathe good reporte of all men and of the truth yea and we our selues also beare recorde, and yee knowe that oure recorde is true.

I haue many thinges to wrytte: but I wyll not with ynke and penne wrytte vnto thee. For I trust I shall shortelye see thee, and we shall speake mouthe to mouth. Peace be wyth thee. The louers salute thee. Gre te the louers by name.

¶ The Epistle of Saincte Paule vnto the Hebrues.

¶ How God dealte louingly with them of the olde tyme, in sendig them his prophetes, but much more mercy hath he shewed vs in that he sent vs his owne sonne. Of the most excelent glory of Jesus Christ wheych in all thynges is lyke to hys father.

The fyrst Chapter.

GOd in time passed dyuersely and manye wayes, spake vnto the fathers by the prophetes but in these a** laste dayes he hath spoken vnto vs by his sonne, whome he hath made heyre of all thinges by whome also hee made the worlde. Which sonne beinge the brightnes of his glorye, and very image of his substaunce, bearinge vp al thinges withe the worde of his power/ hathe in his owne parson, purged oure synnes, and is sytten on the ryght hand of the maiestie on hygh, and is more excellent then the aungeles, in as much as he hath by enheritannce obtayned an excellenter name then haue they.

Chryste hath purged oure synne.

For vnto which of the aungeles, sayde

he at any time: Thou art my sonne, this daye begat I thee. And agayne, I wyl be his father, and he shalbe my sonne. And agayne, whē he bringeth in the first begotten sonne into the worlde, he saith: ℭ And all the angeles of God shall worshippe him. And of the angeles he saith, He maketh hys angeles spirites, and his ministers flames of fyre. But vnto ỹ sonne he saith: God, thy seate shal be for euer & euer. The scepter of thy kingdome is a right scepter. Thou hast loued righteousnes, and hated iniquitie. Wherfore God which is thy God, had anoynted thee with the oyle of gladnes aboue thy felowes.

Oyle of gladnes is the holy goost.

And thou Lorde in the beginnge hast layde the foundacion of the earth. And the heauens are the worckes of thy handes. They shall perish but thou shalt endure. They all shall waxe old as doth a garment: and as a vesture shalte thou chaunge them, and they shall be chaunged. But thou arte alwayes: and thy yeres shall not fayle. Vnto whiche of the angeles sayd he at any time: Sitte on my right hād, tyl I make thyne enemyes thi foote stole: Are they not al mynistring spirites, sēt to ministre, for theyr sakes which shalbe heyres of saluacion.

The notes.

a ✠ Of these later dayes pehaue. Esa. i. a. Etcerne vtterite

ℭ He exhorteth vs to be obedient vnto the new law which Christe hath geuen vs and not to be offended at the infyrmities: lowe degree of Christe: because it was necessary that for our sakes he should take suche an humble state vpon hym, that he myght helpe vnto his brethren.

ℭ The. ii. Chapter.

Therfore we oughte to geue the more hede to ỹ thiges ỹ we haue herd lest we perish. For if the worde which was spoken by angels was stedfast, so that euery transgression and disobedience, receaued a iust recompence to rewarde, how shall we escape if wee despise so great saluacion, which at the first began to be preached of the Lorde hym selfe, and afterward was confirmed vnto vs by them that herde it. God beating witnes therto, both with signes and wonders also, and with diuers myracles, and giftes of ỹ holy goost acordig to hys owne will. He hath not vnto the āgeles put in subiection ỹ world to come, whereof we spake, but one in a certayne place wytnesseth sayenge.

What is man, that thou art mindful of him? After thou haddeste for a season, made him lower then the angeles: thou crounest him with honoure and glorye, and hast set hi aboue the workes of thy handes. Thou hast put al thinges in subiection vnder his fete. In ỹ he put al thinges vnder him, he left nothinge ỹ is not put vnder him. Neuertheles we yet se not al thinges subdued, but him ỹ was made lesse then the angels we se ỹ it was Jesus, which is crouned w̄ glorye and honoure for the suffering of death: that he by the grace of God, shulde tast of death for al men.

For it became him, for whom are all thinges and by whom are all thiges, after that hee had brought many sonnes vnto glory, ỹ he shulde make the Lorde of their saluacion perfect thorow sufferinge. For he that sanctifieth and they which are sanctified, are al of one. For whych cause he is not a shamed to call them brethren sayenge: I wil declare thy name vnto my brethren, and in ỹ middes of ỹ congregacion wil I prayse thee. And agayne: I wil put my truste in hym. And agayne: beholde here am I and the chyldren which God hath geuen me.

For as much then as the chyldren were partakers of the flesshe and bloud, he also him selfe likewise to toke parte with them, for to put doune thorow death, hi ỹ had lordshyp ouer death, that is to say the deuyl, and that he might deliuer the which thorow fere of death were al their life time in daunger of bondage. For he in no place taketh on him ỹ angels: but the seed of Abrahā taketh hee on him. Wherfore in al thinges it became hym to be made like vnto his brethren, ỹ hee might be merciful, & a faithful hie Preest in thinges cōcernynge god, for to purge ỹ peoples sines. For in ỹ he him selfe suffered & was tempted, he is able to succker them that are tempted.

The notes

✠ Miracles are called signes, because they be a signe, token ād an euident proofe, that the thing ỹ is preached is gods worde.

ℭ He requireth vs to be obedient vnto the word of Christ, which is more worthy then Moses. The punishment of such as wyl nedes harden their herte.

The sabboth or rest of the Christen: punishment of vnbeleuers: the nature of the worde of god.

ℭ The. iii. Chapter.

Therfore holy brethren, partakers of the celestiall callynges consider the embassadour and hye preest of oure profession Christe Jesus, which was faythfull to him that made hi, euē as was Moyses in al his house.

And yet was this man counted worthy of more glory then Moyses: Inasmoche as he whych hath prepared the house, hath more honoure in the house. Euery house is prepared of some mā. But he that ordeined all thiges, is god.

And Moyses verely was faythfull in all his house, as a minister, to beare witnes of those thiges which shuld be spokē afterwarde. But Christ as a sōne, hath rule ouer the house whose house are we, so that we hold fast the confydence and the reioysynge of that hope, vnto the ende.

Wherfore as the holy goost sayth: to daye yf ye shall heare his voyce, harden not youre hertes, after the rebellion in the daye of temptacion in ỹ wyldernes, where youre fathers tepted me, proued me, and sawe my workes. xl. yeare longe.

Wherfore I was greued with the generacyon ād sayde. They erre euer in their hertes: they verely haue not knowen my wayes so ỹ I sware in my wrathe, ỹ they shuld not enter into my rest.

Take hede brethren, that there be in none of you an euyll herte in vnbeleefe, that he shuld departe from the lyuynge God: but exhorte one another daply, whyle it is called to daye, leste enye of you were hard herted thorow the deceytfulnes of synne.

fast subtāce of fayth.

We are partakers of Christ yf we kepe sure vnto the end the ✠ fyrst substance, so longe as it is sayd: to daye yf ye heare hys voyce, harden not youre hertes, as when ye rebelled.

For some, when they heard rebelled: howbeit not al that come out of Egipt vnder Moyses. But wyth whō was he displeased, xl. yeares? Was he not displeased wyth them that synned whose carkases were ouerthrowen in the desert? To whom sware he ỹ that they shuld not enter into his rest: but vnto them that beleued not? And we se they coulde not enter in, because of vnbeleefe.

ℭ The. iiii. Chapter.

Let vs feare therfore least any of vs forsaking the promes of entring into his rest should seme to come behynde, for vnto vs was it declared, as wel as vnto them. But it profited not them that they hearde the worde because they which heard it, coupled it not wyth ✠ fayth, but we which haue beleued, do enter into hys rest, as contrariwyse he sayd, to the other I haue sworne in my wrath, they shall not enter into my rest. And that spake he verely longe after ỹ the worckes were made, and the foundacion of the world layde. For hee spake in a certayne place of the seuenthe daye on thys wyse: And god dyd rest the seuēth day from all his workes. And in thys place agayne: They shall not come into my rest.

Seynge therfore it folowth that some must enter therinto, and they to whom it was fyrst preached, entred not therin for vnbeleefes sake. Agayne he appointed in Dauid a certayne present daye after so longe a tyme, sayinge as it is rehearsed: this daye yf ye heare his voyce, be not hard herted. For yf Josue had geue the rest, then wolde he not afterwarde haue spokē of another day. There remayneth therfore yet a rest to the people of god. For he that is entred into his rest, doth ✠ cease from hys awne workes as God dyd from hys.

Let vs studye therfore to enter into that rest lest any man faull after the same ensample, into vnbeleefe. For the worde of god is quicke, and mighty in operacyon and sharper then any two edged swerd: and entreth thorow, euen vnto the deuydinge a sonder of the soule and ỹ spirite, and of the ioyntes and the marye: & iudgeth the thoghtes and the intentes of ỹ hert nether is ther any creature inuisible in ỹ syght of him. For al thinges are naked and bare vnto the eyes of him, of hi whom we spake.

✠ Is fayth is the grounde of al grace: euen so is vnbeleefe the rote of al sinne.

✠ Sinne is one worke, from which al wulde cease ỹ enter into the rest of a quiet conscience in Christ.

Christ is oure hye preest and sete of grace, more excellent, then the hye preestes of the olde lawe.

The.v. Chapter.

A Synge then that we haue a great hye preest which is entred into heue (I meane Jesus ye sone of god) let vs holde our profession. For we haue not an hie preest, whiche can not haue compassion on oure infirmities: but was in al poinctes tepted, like as wee are but yet without synne. Let vs therefore go boldly vnto the seat of grace, that we may receaue mercye, and finde grace to helpe in tyme of nede.

For euery hye preest that is take amog men is ordened for men, in thinges pertayning to god: to offer giftes and sacrifices for sinnes: which can haue compassion on the ignorant, and one that is out of the waye, because he him selfe is compassed with infirmitie, for B which infirmities sake he is bounde to offer for sinnes as wel for his owne part, as for the peoples. And no man taketh honoure vnto him self, but he that is called of God, as was Adam.

Euen so lyke wise, Christ glorified not him selfe, to be made the hye preest: but he that sayde vnto hi, thou art my sonne, this day begat I thee, glorified hi. As he also in another place speaketh: thou art a preest for euer after the order of Melchisedech. Which in the dayes of his flesshe, did offer vp prayers & supplycations, with stroge C crieng & teares vnto hym that was able to saue hi fro death & was also herd, because of his godlines. And though he were Goddes sonne, yet learned he obedience by those thinges which he suffered, & was made parfait, & the cause of eternal salvacion vnto al them that obey hi, is called of God an hie preest, after the order of Melchisedech. Wherof we haue many thinges to say, which are herd to be vttered: because ye are dul of hearig. For whe as cocernig the time, ye ought to be teachers, yet haue ye nede again that we teache you the first principales of the word of god, and D are become such as haue nede of milke, & not of stroge meate: for euery one that is fed with milcke, is inexperte in the word of righteousnes. For he is but a babe. But stroge meat belogeth to them that are parfect which thorow custome haue their wittes exercysed, to iudg both good & euil also.

The goeth forth with the thinge that he begane in the later ende of the.v. Chap. and exhorteth them not to faint but to be stedfast and patient: for so much as god is sure of his promes:

The.vi. Chapter. E

Therfore let vs loue the doctrine pertayning to the beginninge of a Christen man, & let vs go vnto perfection, and now no more laye the foundacion of repentaunce from dead workes, and of fayth towarde God, of baptyme, of doctrine, and of layenge on of handes. and of resurrection from death, and of eternall iudgement. And so will we do if we repente. ** For it is not possible that they which were ones lighted, and haue tasted of the heauenly gift and were become partakers of the holye goost, and haue tasted of the good word of god, and of the power of the worde to come: yf they faule, shoulde bee renewed agayne vnto repentaunce: for as muche as they haue (as cocerning them selues) crucified the sonne of god a fresh makige a mocke of hym. B

For that earth which drincketh in the rayne that commeth often vppon it, and bringeth forthe herbes meete for them by whom it, receaueth blessinge of God, but that grounde whyche beareth thornes and byers is reproued, and is nye vnto cursing: whose ende is to be burned. Neuertheles deare frendes, we trust to se better of you, and thinges which accompanye saluacion, though we thus speake. For god is not vnrighteous that he should forget your worke and labour that proceadeth of loue, which loue ye shewed in his nam which haue ministred vnto the saynctes, and yet mynistre. Yea, and we desire that euery one of you shew the same dylygence, to the stablysshing of hope euen vnto the ende: that ye faynte not but C folow them which thorow fayth and patience, inherete the promises.

For when god made promes to Abrahā because he had no greter thyng to swere by he sware by him selfe, saynge: Surely I will blesse thee, and multiply thee in dede. And so after that he had taried a longe time, he enioyed the promes. For verely men sware by him that is greter then they selues, and an oth to confirmig the thig is

is among them an ende of al strife. So god willing very aboundantly to shew vnto the heires of the promes the stablenes of his counsayll, he added an oth D by two immutable thinges (in whyche it was vnpossible that god shoulde lye) we might haue parfect consolatiō, whiche haue fled, for to hold fast the hope that is set before vs, which hope we haue as an anker of the soule both sure and stedfast. Which hope also entreth in vnto those thynges which are within the vayle whither the fore runner is for vs entred in, I meane Jesus that is made an hye preeste for euer, after the order of Melchisedech.

The notes,

** For it is not possible that they which were ones lyghted &c. This text dyspyteth no possibilyte of mercy in god, but the impossibilyte of repentance in suche men as malycyously forsake the truth, blaspheme Christ, take parte against the holy goost. For the ceuth is that with the Lorde there is mercy plenteous redemption. Psal. cxxx. So that whosoeuer calleth vpon his name shalbe saued. Joelis. Roman. x. Now they that forsake the truth, blaspheming christ and taking part against the holy goost can not repent: for yf synners wolde conuerte and cal vpon god, hee shoulde be sure of remyssion.

He compareth the preesthode of Christ vnto Melchychedech, but to be farre more excellent.

A The.vii. Chapter

This Melchisedech kynge of Salem (which beynge preest of the most hie god) met Abraham, as he returned agayne from the slaughter of the kynges and blessed hym: to whō also Abrahā gaue tethes of al thinges) first is by interpretacion kinge of righteousnes: after that he is kyng of Salem, that is to say, kynge of peace. Without father, without mother, without kinne, & hath neither beginninge of his tyme nether yet ende of his life: but is likened vnto the sone of God and contynueth a preest for euer. Consyder what a man this was vnto whom the Patriarche Abraham gaue tythes of the spoyles. And verely those children of Leui, which receaued the office of the preestes, haue a commaundemēt to take according to the lawe, tythes of the people, that is to say, of their brethre, yet though they spronge out of the loynes of Abraham. But he whose kynred is not counted among the receaued tythes of Abra- B ham and blessed hym that had the promyses.

And without all naye sayinge, he whych is lesse, receaueth blessynge of him whiche is greater. And here men that dye, receaue tythes. But there he receaueth tythes of whom it is witnessed, that he liueth. And to say the trueth, Leui him selfe also which receaueth tythes, paied tythes in Abraham. For he was yet in the loynes of his father Abrahā whē Melchisedech met him.

If now therfore perfeccion came by the preesthod of the Leuites (for vnder that preesthod the people receaued the lawe) what nede it further more that another preest shulde rise, after the order of Melchisedech, and not after the order of Aaron? Now no dout, yf the preesthod be trāslated, then of necessitie muste the lawe be translated, also. C

For he of whom these things are spoken pertayneth vnto another tribe, of which neuer mā serued at the aultre. For it is euident that oure Lorde sprange of the tribe of Juda, of whych tribe spake Moses nothinge concerninge preesthod. And it is yet a more euydent thige, yf after the similitud of Melchisedech ther arise another preest, whych is not made after the lawe of the carnall commaundemēt: but after the power of the endeles lyfe. For he testifieth: thou arte a preest for euer, after the order of Melchisedech. Then the cōmaundemēt that went afore, is disanulled, because of the weakenes and vnprofytableness. For the lawe made nothynge parfecte: but was an introduccyō of a better hope, by whych hope, we draw nye vnto God.

And for this cause it is a better hope, that it was not promised with out āothe. Those preestes were made without an othe, but this preest with an othe, by D hym that sayde vnto hym, The Lorde sware, and will not repent: Thou arte a preest for euer after the order of Melchisedech. And for that cause was Jesus a stablysshar of a better testament.

And amonge them many were made preestes, because they were not suffred to endure by the reason of death. But this man, because he endureth euer, hath āeuer lastynge preesthod. Wherfore he is able also euer to saue thē that cōe vnto God by him, seynge he euer lyueth, to make intercessyon for vs.

Suche

Suche an hye preest it became vs to haue which is holye harmeles/vndefyled, separate from synners, and made hier then heauen, which needeth not dayly (as ponder hye Preestes) to offre vp sacrifice/fyrste for hys owne synnes, and the for the peoples synnes. For that did he at once for all when he offred vp him selfe. For the loue maketh men preestes, which haue infirmitie: but the worde of the othe that came sence the law maketh the sonne preste, which is perfecte for euermore.

Christe ones sacrificed purged al sinnes

¶ The office of Christ in more worthy then the preste s office of the olde lawe, which was vnperfect and therfore abrogate.

¶ The.viii. Chapter

A Of the thinges which we haue spoken this is the pyth: that we haue suche an high preeste that is syten on the ryght hande of the seate of mage.tie in Heauen, and is a minister of holy thinges and of the very tabernacle which God pight and not man. For euerye hye preeste is ordeyned to offer giftes and sacrifices, wherfor it is of necessite that this man haue some what also to offre. For he were not a preeste yf he were on the earth, where are preestes that accordinge to the lawe offer gifB tes/which preestes serue vnto the ensample and shadowe of heauenly thinges: euen as the aunswere of god was geuen vnto Moises, when he was about to fynisshe the tabernacle. Take hede sayde he/that thou make al thinges accordyng to the patrone shewed to thee in the mount.

Now hath he optayned a more excellente office in as muche as he is the mediatour of a better Testamente, whiche was made for better promyses. For if yͤ first Testament had bene fauteles: then C shoulde no place haue bene sought for yͤ second. For in rebukyng them he sayth. Beholde the dayes wyll come (sayth the Lorde) and I will finish vpon the house of Israell, and vpon yͤ house of Juda a new testament: not lyke yͤ testament yͤ I made with theyr fathers at yͤ tyme, whē I toke them by the handes to leade them out of the lande of Egipte/for they continued not in my testament/and I regarded them not sayth the Lorde.

For this was the testament that I wyll make with the house of Israel: After those dayes saith the Lorde: I wyll put my lawes in their myndes, and in their hartes I wyll write them, and I will be their God, and they shal be my people. And D they shal not teache, euery man his neyboure, and euerye man his brother, sayenge: know the Lorde: for they shal know me, from the leest to the most of them: for I wyl be mercyfull ouer their vnrighteousnes, and ouer their sinnes and iniquites. In that he saieth a new testament, he hath abrogat the olde. Nowe yͤ whiche is disanulled and waxed olde, is redy to vanysshe away

¶ The profites and vnprofitnes of yͤ olde testament and how farre the newe excelleth it.

The.ix. Chapter.

That first tabernacle verelye had A ordinaunces, and seruynges of God, and worldly holines. For ther was a fore tabernacle made wherin was the candelstike and ō table and the shew bread which is called holy. But with the seconde vaile was there a tabernacle, which is called holyest of al, which had the golden senser and ō arke of the testament ouerlaide round about with golde, wherin was the golden pot with Manna, and Aarons rodde that sprounge and the tables of the testament. Ouer the arke were the Cherubyns of glory shadowing the seate of grace. Of which thinges we will not now speake particularly.

When these thinges were thus ordeined, the Preestes went al waies into B first tabernacle and executed the seruice of God. But into the seconde wente the hie preest alone, once euery yeare: and not without bloude, whych he offered for hi selfe, and for the ignorannce of the people. Wherby the holy gooll this signified that the way of holy thiges, was not yet opened, while as yet yͤ first tabernacle was standing. Which was a symilitude for the time then present, in which were offered gyftes & sacrifices yͤ coulde not make yͤ minister perfecte, as pertayning to yͤ coscience with only meates & drinkes & diuers washinges and iustifienges of the flesche, which were ordeined vntyl yͤ time of reformacion.

But

But Christ beinge an hye preest of good thinges to comme, came by a greater and a more parfecte tabernacle, not made with handes: that is to saye, not of thys maner buyldyng, neither by the bloud of gotes and calues: but by his awne bloud he entred in once for al into the holy place, & founde eternall redemption. For yͤ bloud of oxen and of gotes and yͤ D ashes of an heyfer, when it was sprinkled, purified the vnclene, as touchynge the purifyinge of the flesche: howe muche more shal the bloud of Christ (which thorow yͤ eternall spyrte, offered him selfe without spot to God) pourge youre consciences from dead workes for to serue the lyuinge God?

And for this cause is he the mediator of the newe testamente, yͤ thorow death which chaunced for the redemption of those transgressyons that were in yͤ fyrst testament, they which were called, might receaue the promes of eternall inheritaunce. For wherseuer is a testamēt, E ther must also be the death of hym that maketh the testament. For the testamēt taketh auctoritie whē men are dead: for it is of no vaine as longe as he yͤ made it, is a lyue. For whyche cause also, neyther that fyrst testamēt was ordened without bloud. For when all the commaundementes were redde of Moses to al yͤ people, he toke the bloud of calues and of gotes, with wāter and purple woolle and isope, and sprinckled both the boke, & al the people/saying: this is the bloude of the testament which God hath appointed vnto you. Moreouer/he sprenF ckled the tabernacle with bloud also, and Exody. xxi. c and. xxiiii. c all the ministringe vessels. And also almost all thynges, are by the lawe pourged with houte, and with out sheadinge of bloud is no remissyon.

It is then nede that the similitudes of heauenly thynges be purifyed with such thinges: but the heauenly thinges thē selues are purified with better sacrifyces then are those. For Christe is not entred into the holy places that are made with handes, which are but similitudes of true thinges: but is entred into very Roman. vi. b. 1 Peter. iii. d heauen, for to appere now in the sight of God for vs: not to offer hym selfe often, as the hye preest entreth into the holy place euery yeare with straunge bloud, for G then must he haue often suffered since yͤ woold began. But now in the ende of yͤ woold, hath he appered once, to put sinne to flyght, by the offeringe vp of him selfe: And as it is apointed vnto men yͤ they shall once dye, and then commeth yͤ iudgement, euē so Christ was once offered to take away the synnes of many, and vnto them that loke for hym, shall he appeare agayne without synne vnto saluacyon.

The olde lawe hath no power to clense away sinne but Christ did it with offering of his body ones for all. An exhortatyon to receyue this goodnes of god thankfully with patience and stedfast faith.

The.x. Chapter.

For the lawe which hath but A yͤ shadowe of good thinges to come, and not the thinges in their awne fassiō can neuer with yͤ sacrifices which they offer yeare by yeare continually, make the commers therunto parfayte. For wold not then those sacrifyces haue ceased to haue bene offered, because that yͤ offerers once purged shulde haue had no more consciences of sinnes. Neuertheles in those sacrifyces is ther mencion made Leuit. xvi. e. of synnes euery yeare. For it is vnpossyble that the bloud of oxen and of gotes shuld take away synnes.

Wherfore when he cōmeth into yͤ worlB de, he sayth. Psal. xxxix. b Sacrifyce and offeringe thou woldest not haue: but a bodie hast thou ordeyned me. In sacrifyces & synne offeringes yͤ hast no lust. Then I sayde: Lo I come, in yͤ chefest of yͤ boke it is writen of me, that I shulde do thy wyll, O God. Aboue, when he had sayd sacrifice and offeringe/& burnt sacrifices and synne offerynges thou woldest not haue nether hast alowed (which yet are offered by the lawe) and then sayde: Lo I come to do thy wyll, O God: he taketh away the fyrst to stablithe the latter. By yͤ which will, we are sanctyfied: by yͤ offeringe of yͤ body of Jesu Christe once Christes body is but ons offered for all.

And euery preest is redy dayly ministrig & ofte times offereth one maner of offerig which cā neuer take away sines: but thys mā after he had offered one sacryC fice for sines, sat hi doune for euer on yͤ right hand of God, and from hence forth tarieth

tarpeth tyll his foes be made his fote stole. For with one offeringe hath he made parfect for euer the that are sanctifyed. And the holy goost also beareth vs recorde of thys, euen when he tolde before: This is the testament that I will make vnto them: after those dayes sayth the Lorde. I wil put my lawes in their hertes, and in their mynde I wyl wryte the, and their synnes and iniquities wyll I remember no moare: And where remissiō of these thinges is/ther is no moare offeringe for synne.

Seynge brethren that by the meanes of the bloud of Iesu, we maye be bolde to enter into that holye place, by ỹ newe and lyuinge waye which he hath prepared for vs, through the vayle, that is to saye, by hys flesshe. And seyng also that we haue an hye preest whiche is ruler ouer the house of God, let vs drawe nye vnto a true herte in a full faith, sprinckeled in oure hertes from an euyl conscience, and washed in our bodies wyth pure water: and let vs kepe the profession of oure hope, with out wauerynge (for he is faithfull that promised) and let vs consider one another, to prouoke vnto loue, and to good workes: and let vs not forsake the felowshyp that we haue amōge oure selues, as the maner of some is: but let vs exhorte one another, and that so much the moare, because ye se that the daye drawethe nye.

For yf we synne willingly after ỹ we haue receaued the knowledge of ỹ truth, ther remaynet hy no moare sacrifice for synnes but a fearfull lokinge for iudgement, and violent fyre, which shall deuoure the aduersaries. He that dispyseth Moses law, dyeth wyth out mercy vnder two or three witnesses. Of howe much sorer punishment suppose ye shal he be counted worthye, whiche treadeth vnder fote the sonne of God: and counteth the bloude of the testamēt as an vnholy thynge wherwyth he was sanctified, and doth dishonoure to ỹ spirite of grace. For we knowe him that hath sayde: vengeaunce belongeth vnto me/ I will recompence sayth ỹ Lorde. And agayne: the Lord shal iudge hys people It is a fearfull thinge to fall into *ỹ handes of the lyuinge God.

Call to remembraunce the dayes that are passed, in the which after ye had receaued light/ye endured a greate fight of aduersities/partly while al me wondred & gased at you for the shame & tribulacion that was done vnto you/and partly while ye become companiōs of them which so passed their time. For ye suffered also wt my bondes, and toke wt ioye the spoilinge of youre goodes, and that with gladnes: knowing in your selues how that ye had in heauen a better and an enduringe substaūce. Cast not awaye therfor your confidēce which hath great reward to recompence. For ye haue nede of pacience, that after ye haue done the will of God, ye myght receaue the promes. For yet a very lytel whyle, and he ỹ shall come wyl come, and wyl not tarye. But the iust shal liue by faith. And if he withdraw him selfe my soule shal haue no pleasure in him. We are not whiche withdraw oure selues vnto dampnacion, but partaine to faith, to the wynnig of the soule.

The notes.

a *For yf we sinne, &c. Thys is the synne wherof is spoken Math. xii. c. that is ỹ synne of blasphemy a gainst ỹ holy goost: wherof S. Ion calleth ỹ synne vnto death. 1. Ihon v.

b The handes of god here sygnyfy ỹ correccyons & chastenynge of God as it is said. Paul. ro b

c That faith is a commendation of ỹ same. The stedfast beleue of ỹ fathers in olde tyme.

The.xi. Chapter.

a *Faith is a sure confidence of thinges which are hoped for, & a certaintie of thiges which are not sene. By ỹ elders were wel reported of. Thorow faith we vnderstand that the worlde was ordeined by ỹ word of god ād that thinges which are not sene, were made of thinges which are not sene. By fayth, Abel offered vnto God a moare plenteous sacrifice thē Cain: by which he obtained witnes that he was righteous. God testifienge of his giftes: by whiche also he beinge dead, yet speaketh.

By faith was Enoch translated that he shuld not se death: nether was he founde: for God had taken him awaye. Before he was taken away, he was reported of, ỹ had pleased God: but wout faith it is vnpossible to please hī. For he ỹ cōeth to god must beleue ỹ god is, & ỹ he is a rewarder of them ỹ seke him.

By

By fayth Noe honored God after that he was warned of thinges which were not sene, and prepared the arke to ỹ saueing of his housholde, thorow the which arke, he condempned the worlde, and became heyre of the righteousnes which commeth by fayth.

By faith Abraham/when he was called obeyed/to go oute into a place, which he shuld afterwarde receaue to inheritaunce: and he went out, not knowinge whether he shuld go.

By fayth he remoued into the lande that was promysed him, as into a straunge countre, and dwelt in tabernacles: and so dyd Isaac and Jacob heyres wt him of ỹ same promes. For he loked for a citie hauing a foundacion whose buylder and maker is God.

Thorow fayth Sara also receaued strength to be wt chyld and was deliuered of a childe when she was past age, because she iudged him faithful which had promysed.

And therfore spraunge therof, one (& of one which was as goodas deed) so many in multitude, as ỹ starres of the skye, and as the sond of the see shore which is innumerable.

And they all dyed in fayth, and receaued not the promyses: but saw thē a farre of, and beleued them and saluted thē and confessed that they were straungers, and pilgrems on the earthe. They that saye soch thynges declare ỹ they seke a countre. Also yf they had bene mynd full of that countre, from whence they came oute, they had leasure to haue returned agayne: but now they desyre a better, that is to say a heauenly. Wherfore God is not ashamed of them euen to be called their god: for he hath prepared for them a cyte.

By faith Abraham offered vp Isaac, when he was tempted, ād he offered him beinge hys only begotten sonne, which had receaued the promyses of whom it was sayde, in Isaac shall thy seed be called: for he consydered that God was able to rayse it vp agayn frō deeth. Therfore receaued he him, for an ensample. In fayth Isaac blessed Jacob & Esau, concerninge thinges to come.

*By fayth Jacob when he was a dienge blessed bothe the sonnes of Joseph, and bowed hym selfe towarde the toppe of his scepter.

By fayth Joseph when he dyed/ remembred the departinge of the childrē of Israell, and gaue commaundemente of hys bones.

*By fayth Moses when he was borne, was hyd thre moneths of hys father and mother, because they saw he was a proper Chylde: nether feared they the kynges commaundement.

By fayth Moses when he was great, refused to be called the sōne of Pharaos doughter/and chose rather to suffre aduersitie wyth the people of God, then to enioy the pleasures of synne for a season, and esteamed the rebuke of Cryste greater riches then the treasure of Egipte. For he had respecte vnto the rewarde.

By fayth he forsoke Egipte and feared not the fearcenes of the kynge. For he endured euen as he hadde seane hym which is inuisyble.

*Thorowe fayth he ordeyned the easter lambe, and the effusion of bloud, leaste he that destroyed the fyrste borne, shoulde touche them.

*By fayth they passed thorowe the reade sea, as by drye lande, which when the Egipcians had assayed to doo, they were drowned.

*By fayth the walles of Jericho fell downe after they were compassed about seuen dayes.

*By fayth the harlot Raab perished not wyth the vnbeleuers, when she had receaued the spyes to lodging peasibly.

And what shall I moare saye, the time wolde be to short for me to tel of Gedeon, Barach and of Sampson, and of Jephthae: also of Dauid and Samuell, and of the Prophetes: Which thorow fayth subdued kingdomes, wroght righteousnes/obtayned the promyses, stopped the mouthes of lyons, quenched the violence of fyre, escaped the edge of the swearde/ of weake were made strōg, waxed valiant in fyght, turned to flight the armyes of the aliantes. And the wemen receaued theyr deade, raysed to lyfe agayne.

Gene. xlix. a

Genesi. l, d.

Exody. ii. a,

Exody. xii. b

Exo. xiiii. c.

Iosue. vi, c

Iosue. vi. c and, ii, a

othe r

Other were racked, and wolde not be delyuered/that they might receaue a better relurrectiō. Other tasted of mockinges, and scourginges, moreouer of bondes and preslonnemente: were stoaned, were hewen asunder, were tempted, were slayne with swerdes, walcked vp & downe in shepes skinnes, in gote skinnes, in nede, tribulacion and veration, which ỹ world was not, worthy of: they wandred in wyldernes, in mountaynes, in dennes and caues of the earth.

And these all thorowe faythe obtayned good reporte, & receaue not the promes, God prouiding a better thinge for vs, that they without vs should not be made perfecte.

The notes

a ✻ Fayth and truste in Christ onely is the lyfe and quietnes of the conscience and not trust in workes, how holy soeuer they apeare: workes can not set the hert at rest because we euer thincke they be not enow nor yet good enow, but to fearwe, and so falle we to mistrusting, after which, folowith dispayring and so dampnation, yf we leaue not the cōfidence i them, and sticke to fayth, which can receaue beleue without mystrust that Christes workes on ỹ crosse hath fully purged clensed vs & reconsiled vs to al ouer sinnes

☞ An erthortacio to be patient & stedfast in trobles & aduersitie: vpon hope of euerlasting rewarde. & to mend ourselues in the new testament aboue the olde.

¶ The.xii. Chapter.

Wherfore let vs also (seinge that wee are compassed wt soo greate a multytude of witnesses) laye awaye all ỹ presseth downe, and the synne that hangeth on, and let vs runne wt pacyence vnto the battel that is set before vs, lokinge vnto Jesus the auctour and finisher of our fayth, whiche for the ioye that was set before hym, abode the crosse, & despised ỹ shame, & is set downe on the right hande of the trone of god. Consider therfore how that he endureth suche speakinge against hym of sinners, lesse ye shoulde be weeried and fainte in your myndes. For ye haue not yet resisted vnto bloudshedinge, striuing against synne/and haue forgoten the consolacyon/whiche speaketh vnto you as vnto Children/my sonne despise not the chastenynge of the Lorde, neythere fainte when thou art rebuked of hym, for whome the Lorde loueth, him hee ✻ chastneth: ye and he scourgeth euerye sonne that he receaueth.

If ye endure chastenynge, God offereth hym selfe vnto you as vnto sonnes. What sonne is that whō the father chasteneth not? If ye be not vnder correctiō (where of all are partakers) then are ye bastardes and not sonnes. Moreouer seynge we had fathers of our flesh whiche corrected vs, ād we gaue them reuerence: shulde we not much rathere bee in subiection vnto ỹ father of spretual gifte that we might liue? and they verely for a fewe dayes, nurtered vs after their owne pleasure: but he learneth vs vnto that which is profitable, that we might receaue of his holines. No maner chastysing for the present tyme seineth to be ioyous, but greuous: neuertheles afterward, it bringeth the quiet frute of righteweslues, vnto them whiche are therin exercysed.

Stretch forthe therfor againe the hāds whych were let doune, and the weake knees and se that ye haue straight steppes vnto your fete/lest eny halting turne you out of the waye: yee let it rather be healed. Embrace peace wt al men and holynes: with out the which no man shal see the Lorde. And loke to, that no man be destitute of the grace of God, & that no rote of bitternes springe vp ād trouble, and therby manye bee defyled: & that ther be no fornicatour/or vncleane person, as Esau, which for one brekfast sold his byrthryght. ✻ a Ye know how that after warde when he wolde haue inhereted ỹ blessynge, he was put by, and he founde no meanes to come thereby agayne: no though hee desyred it with teares.

✻ For ye are not come vnto ỹ mounte that can be touched, and vnto burninge fyre nor yet to myste and darcknes and tempest of wedder, neither vnto the sound of a trompe and the voyce of wordes, whiche voyce they that hearde it, wished awaye: that the communicacyō should not be spoke to the. For they were not able to abyde ỹ which was spoke. If a beast had touched ỹ mountaine, it must haue bene stoned, or thrust thorowe wt a dart: euen so terryble was the syght which appered. Moyses sayd, I feare & quake. But ye are come vnto the mount Sion & to ỹ citie of the liuinge god, the celestiall Jerusalē: & to an innumerable sight of angels & vnto the cōgregacio of ỹ firste bozne sonnes, which are writtē i heauē ād to God the iudge of al, and to ỹ spretes of iust and parfecte men, and to Jesus the mediatour of the new testament, and to the sprinckling of bloude ỹ speaketh better then the bloud of Abel.

See that ye dysspyse not him that speaketh. For yf they escaped not which refused hym that spake on earth: moch more shall we not escape, yf we turne awaye frō him that speaketh frō heauen: whose voyce then shouke the earth, and now declareth sayinge: yet once more will I make, not the earth only/but also heauē. No dout that same that he saith, yet once more, sygnifyeth the remouyng away of those thinges whiche are shaken, as of thinges which haue ended their course: that the thinges whiche are not shaken, may remayne.

Wherfor if we receaue a kingdome which is not moued we haue grace, wherby we maye serue god and please hym with reuerence and godly feare. For our god is consumynge fyre.

The notes.

a ✻ This text maketh not against repentaunce that is done in season. Esau repented to late, and therfore profited not. When sentence of iudgement is geuen then hath repentance no place. The dampned in hell shal wepe and repent, but in vayn: for then is ỹ tyme of repentinge paste. The blessynge whych Isaac gaue was vndoubted, done by the inspyratiō of the holy goost, & geuen in steade of a determynat sentence, and therfore must needes be ratyfyed and might not be called agayne, but and if Esau before the blessing geuen had chaunged hys maners & had hertely & earnestly repēted hym, he had surely not bene reproued of God. This shoulde seame to be ỹ very meaning of thys texte. And verely Erasmus maketh a like exposycion hereof in hys Paraphrasis. He exhorteth vs vnto loue, to hospitality, to thynke vpon such as be in aduersite, to maintayn wedlocke to auoyde couetousnes, to make moch of them ỹ preache gods worde, to beware of straunge learninge, to be content to suffer rebuke with Christ, to be thākeful vnto god, and obedient vnto our heades.

The.xiii. Chapter. ✣

Let brotherly loue cōtinue. Be not forgetful to lodge straungers. For therby haue diuers receaued angels into their houses vnwares. Remember them that are in bōdes, & rue as though ye were bounde wt them. Be mindefull of the which are in aduersitie, as ye which are yet in your bodies. Let wedlock be had in peace in all poyntes, and let the chamber be vndefiled, for whore keepers and aduoutrers God will iudge. Let youre conuersacyon be wt out couetousnes and be contente with ỹ ye haue all readye.

For he verely sayde: ✻ I will not fayle thee, nether forsake thee: that we maye boldely saye, the Lorde is my helper, ād I will not feare what man doeth vnto me. Remembre them whiche haue the ouersight of you, which haue declared vnto you the word of God, the end of whose conuersacion see that ye loke vppon, and folowe theyr faith.

Jesus Christe yesterdaye and to day and the same continueth for euer. ✣

✻ Be not caryed about with dyuers and straunge learning. For it is a good thinge that the hert be stablished with grace and not with meates whiche haue not profited them that haue had theyr pastyme in them. We haue an auster wher of they maye not eate which serue in the tabernacle. ✻ For the bodyes of those beastes whose bloude is broughte into the holy place by the hye preest, to purge sinne, are burnt wout the tētes. Therfore Jesus, to sanctifye the people with his owne bloud, suffered wout the gate. Let vs go forth therfore out of the tētes, and suffre rebuke with him, for here haue we no continuinge Citye: but wee seke one to come.

For by hym offer we the sacrifyce of laude alwayes to god that is to saye, ỹ frute of those lippes which confesse his name. To do good and to distribut forget not, for wyth suche sacrifices god is pleased. ✣ ✻ Obeye them, that haue the ouersight of you, submytte your selues to them, for they watch for your soules, euen as they that muste geue accompte that they maye do it with ioye, and not with grefe. For that is an vnprofitable thinge for you, praye for vs. Wee haue confidēce because we haue a good conscience in al thinges, and desyre to liue honestly, I desyre you therfor somwhat the more abounduantlye, that ye so do that I may be restored to you quickly.

The god of peace that brought agayn from death our lorde Jesus, the greate shepherde of the shepe thorow the bloud of the euerlastinge testament, make you perfecte in all good workes, to do hys wyl, worcking in you, that which is pleasaunt in his syght thorow Jesus Christ.

To

To whome be prayse for euer whyle the worlde endureth: Amen. ✠

I beseche you brethren, suffer ỹ wordes of exhortacyon: for we haue written vnto you in feawe wordes: know ỹ brother Timothe, whom we haue sent frō vs, with whom (if he come shortely) I wyl se you. Salute them that haue the ouerlight of you, & al ỹ saīctes. They of Italy salute you. Grace be with you all: Amen.

Sent from Italy by Timotheus.

¶ The Epistle of Sayncte James.

¶ He exhorteth to reioyce in trouble, to be feruente in prayer with stedfast beleue, to loke for al good thinges from aboue, to forsake al vyce, & thankfully to receaue the worde of god, not onely hearynge it & speakynge of it, but to doo therafter in dede. True religion & deuocyon what it is.

The. first. Chapter.

a JAmes the seruaunt of God & of the lorde Jesus Christ, sendeth greetynge to the .xii. trybes whiche are scattered here ād there. ✠ My brethrē counte it exceadynge ioye when ye fal into diuers temptacions for as muche as ye knowe how that the tryenge of your faith bringeth pacience: and let pacience haue her perfecte worke, that ye maye be perfecte & sounde, lacking nothing.

If any of you lacke wisdom, let hym aske of God which geueth to al men indifferently, and casteth no man in ỹ teth and it shalbe geuen hym. But let hym aske in faith and wauer not. For he that douteth is lyke the waaues of the sea, tost with the winde and caryed with violence: Nether let that man thinke that he shal receaue any thing of the lord. A waueringe minded man is vnstable in al his
b wayes. b* Let the brother of lowe degree reioyce in that he is exalted, and the rich in that he is made lowe. For euen as the floure of the grasse shal he vanish awaye. The sunne riseth with heate, and the grasse withereth, and his flower falleth away, and the bewte of the fashion of it perisheth: euen so shall the riche man perish with his aboundaunce.

Happye is the man that endureth in temptacion, for whē he is tryed, he shal receaue the crowne of lyfe, whiche the Lorde hath promised to them that loue hym. ✠

Let no man saye when he is tempted that he is tempted of God. For* God tempteth not vnto euell, neythere tempteth he any man. But euerye man is tempted, drawne awaye, and entised of his owne concupiscence. Then when lust hath conceaued, she bringeth forth sinne, and sinne when it is fynished bringeth forth death.

Erre not my deare brethren. ✠ Euery good gifte, and euery perfect gift is from aboue and commeth downe frō the father of lyghte with whome is no variablenes, nether is he chaunged vnto darcknes. Of his owne wyll begat he vs with the worde of lyfe, that we should be the first frutes of his creatures.

Wherfore deare brethren, let euery man, be swift to heare, slow to speake and slowe to wrath. For the wrathe of man, worketh not that which is righteous before god.

Wherfore laye apart al filthines, al superfluite of malicyousnes, ād receaue with mekenes the worde that is graffed in you, which is able to saue youre soules. ✠

And se that ye be doers of the worde and not hearers onely, deceauing your owne selues with sophistrye. For if any heare the worde, and doo it not, hee is lyke vnto a man that beholdeth his bodylye face in a glasse. For as sone as he hath looked on him selfe he goeth his waye and forgetteth immediatlye what his fashion was. But who so loketh in the perfecte lawe of lybertie, and continueth therin (if he be not a forgetful hearer
but a doar of the worcke) ỹ same shalbe happy in his dede.

If any man amonge you seme deuout, and refrayne not his tonge: but deceaue hys owne hert, thys mānes deuocyō is in vaine. Pure deuocyō & vndefiled before god ỹ father, is this: to visit the fatherles and widdowes in their aduersite, and to kepe hym self vnspotted of the world.

The notes

a* Sound after the hebrues signifyeth hym, which inlaweng the worldome of the chyldren of this worlde, ād the procuring for his owne profet, lyueth alimpis lyke, and without blame. Suche a one was Jacob of whome Genes. xxv. d:

b* In Christ were all lyke good and euen seruauntes eche to other for Christes sake, euery man in his office. And he that taketh more on hym then that of whatsoeuer degre he be of, is a false Christen and an apostata from Christ.

c* God tempteth not vnto euell. Almighty god hath euer tempted, and proued hys electe, by trouble & persecution, and by muttering them wyth outward plages: neuer ỹles he doth it not vnto euel, but for good namely, because he loueth them, and will haue their faith exercised. Thus tempted he Abraham. Genes. xxii. And the Israelytes. Deu. viii. As for the temptation that we pray in the Pater noster to be delyuered from it is the lust and concupiscense of our flesh, wherby we are entised vnto euell.

Che forbydeth to haue any respecte of persōs, but to regarde ỹ poore, as well as the ryche, to be louinge & mercyful, and not to boaste of fayth where no dedes are: for it is but a dead fayth, where good workes follow not.

The. ii. Chapter.

BRethrē haue not the faith of oure Lorde Jesus Christ ỹ Lorde of glory i respecte of persones. If ther come into youre company a man wt a golden rynge and in goodly aparell, and ther come in also a poore man in vyle rayment, and ye haue a respecte to hym ỹ weareth the gaye clothing, and saye vnto him. Syt thou here in a good place: and saye vnto the poore, stande ỹ there or sit here vnder my fote stoll: are ye not parciall in youre selues, and haue iudged after euyll thoughtes.

Harken my deare beloued brethren. Hath not God chosen the poore of this worlde, which are ryche in fayth, & heyres of the kingdome whych he promysed to them that loue hym. But ye haue despysed the poore. Are not ỹ rych they which oppresse you, and they which drawe you before iudges. Do not they speake euil of that good name after which ye be named.

If ye fulfyll the royall lawe accordynge to the scripture which saith. Thou shalt loue thie neyghboure as thy selfe, ye do well. But yf ye regarde one person more then annother, ye commyt synne, & are rebuked of ỹ lawe, as transgressours. Whosoeuer shal kepe the whole lawe, & yet fayle in one poynt, he is giltie in all. For he that sayd. Thou shalte not commyt aduiterye, sayd also: thou shalt not kyll.

Though thou do none aduiterye, yet yf thou kyll, thou arte a transgressor of the lawe. So speake ye, ād so do, as they that shalbe iudged by the lawe of libertye. For ther shalbe iudgement merciles to him that sheweth no mercy, ād mercy reioyseth agaynst iudgement. ✠

What auayleth it my brethren, though a man saye he hath fayth, when he hath no dedes? & Cā fayth saue him? If a brother or a sister be naked or destitute of dayly foode, ād one of you saye vnto them: departe in peace, god send you warmnes ād foode: not withstandinge ye gene thē not those thinges which are nedful to the body: what helpeth it? Euen so fayth, yf it haue no dedes, is dead in it selfe.

Ye and a man might saie: thou hast fayth, & I haue dedes: shew me thi faith, by thy dedes: and I wil shewe ỹ my faith by my dedes: Beleuest thou that ther is one God? Thou doest wyll. The deuils also beleue and tremble.

Wilt thou vnderstande O ỹ vayne man that fayth without dedes is dead? b* Was not Abraham oure father iustified throw workes whē he offered Isaac his sonne vpon the aulter? thou seyste that faythe wroughte wyth hys dedes, and through the dedes was the fayth made perfect: & the scripture was fulfylled whych sayeth: Abraham beleued God, and it was reputed vnto hym for righteweines, and he was called ỹ frende of God. ✠ Ye se then how that of dedes a man is iustified and not of fayth only. Like wise also was not Raaly harlot iustified throw workes, whē she receaued ỹ messengers, & sent them out another way? For as the body, without the spirite is dead, euen so fayth without dedes is dead.

The notes

a* Can sayth Sane hym: S. James speaketh not here of true fayth, which by loue is mighty in operacyon, but of the vayne ymagination and opynyon of vnthankful people haue of fayth, and therfore doth he call it dead fayth, because there are folowe no good workes of it, as there do of the fayth that iustifieth in the syght of god.

b* To be iustified here, and all thys Chapter ouer is, to be declared iust, and that before the world, as in Luke the. vii. And the. xviii, not to be made iuste in the syght of god. So that when he sayth, was not Abraham our father iustifyed thrugh workes, &c. signifyeth thus much: was not oure Father Abraham by his workes declared iust, that is, did not his workes declare and shew that he was iust, and were sure tokens of hys ryghtwousnes. It signifyeth not that Abraham, was by hys workes made iust before god, reputed rightuous, obtayned remission of sinnes, for by fayth he came thereby, not by workes, as wytnesseth sayne Paul. Rom. iiii. a.

c* Yese then that of dedes a man is iustifyed, &c, that is, is declared iust, is openly knowen to be rightuous: lyke as by the frutes, the good tree is knowen for good. Other wyse maye not thys sentence be interpreted. For there cou'de nothing be moare folysh the this sayinge of sainct James, if a man would thus interprete it: that no man obtayneth remyssyon of synnes: but because hys workes are worthye of so great a benefyt. This interpretacion who so seyeth forwardly by, vnderstandeth not what remyssion of synnes, is, or how the conscience ought to be comforted when it seyth that it bringeth no workes to god, which are sufficient to please hym. And this interpretacion is cleane contrary to other open sayynges of the scripture, which teache that remyssyō of synnes commeth freely: as the Psalmyst sayeth. I sayde, I wyll knowledge myne offence and accuse my selfe vnto the Lord. And thou forgauest me the wickednes of my sinne. And Rom. iiii. a. To hym that worcketh not but beleueth on hym that iustifyeth ỹ vngodly &c. what can be moze playnely spoken, than that sinnes are forgeuen to a wicked and vngodlye manne that worketh not, that is, not for any of his workes but freely. To conclude, if the gospell forgeue not sinnes but for our good workes takes for our worthines: it differeth nothing from the lawe/ it saueth no moze then the lawe. This I truste wyll suffice the good and wyse. For as touchinge them ỹ bring nothing vnto this cause, but a wyll to braule and chyde, wyll neuer suffre them selues to be satisfied. And yet yf we wold contende by the numbre of aucthorities, this one place of saint James is ouer throwen with many wytnesses of Paul, if men will vnderstande by iustification al one thynge in them both. Therfore when Paule sayth, sayth iustifieth vnderstand therby, sayth causeth ỹ we be counted iust, reputed rightwes, and ỹ oure sinnes are not imputed vnto vs, but forgeuen vs for Christes sake. When James sayth, ỹ workes iustifyeth, he meaneth thus, workes declare vs iuste and shew euidently ỹ we are rightwes. Thus shalt thou make them accord. Place faith vnto me here (O reader) rather then eyne or will, elles yet wolde I haue spoken moze of thys thing.

¶ What good and euil commeth thorow ỹ tonge. The dutie of such as be lerned. The difference betwene ỹ wildome of ỹ Gospell and ỹ wysdome of the worlde.

¶ The. iii. Chapter

MY brethren, be not euery man a *master remembringe how that we shal receaue the more damnation: for in many thynges we sinne al. If a man sinne not in worde, the same is a parfecte man, and able to tame al the body. Beholde we put bittes into the horses mouthes that they shoulde obeye vs, and we turne about al the body. Beholde also the shyppes, which though they be so great, and are dryuen of feare winde, yet are they turned aboute with a very smal helme/ whither soeuer the violence of the gouernor will. Euen so the tonge is a litel member, and boasteth great thinges.

Beholde how great a thinge a litle fyre stndleth, and the tonge is fire, and a world of wickednes. So is ỹ tong set amonge oure membres, that it defyleth the whole body, and setteth a fyre all ỹ we haue of nature, & is it selfe set a fyre euen of hell.

All the natures of beastes, and of birdes, and of serpentes, and thinges of the sea are meked and tamed of the nature of man. But the tonge can no man tame. It is a vnruely euil, ful of deadly poyson. Therwith blesse we god ỹ father, & therwith curse we men which are made after the similitude of god. Out of one mouth proceadeth blessinge and cursinge. My brethren these thynges ought not so to be. Doth a fountaine send forth at one place swete water and bitter also? Can ỹ figge tre, my brethren, beare olyue berries: other a vine beare figges. So can no fountaine geue both salte water and fresh also. If any man be wise & endued w learning amonge you let him shew ỹ workes of his good conuersacion, in meknes that is coupled with *wisdome. But if ye haue bitter enuying & strife in your hertes, reioyce not: nether be lyers against ỹ truth: this wisdō descendeth not from aboue: but is earthy, & *natural, & deuelish. For where enuieng & strife is, there is vnstablenes & al maner of euell workes. But ỹ wysdō ỹ is frō aboue, is first pure, then peasable, gentle, & easy to be entreated, ful of mercy & good frutes without iudging, & without simulation or ye, & ỹ frute of rightwesnes is sowen in peace, of them that maynteine peace.

Keepeth is all that a man doth without the spirit of God.

*Be that taketh aucthoritie to rebuke other of ỹ wherin he sinneth hym selfe, ỹ same shall haue the greater dampnacyon. He must be without synne ỹ wyll caste the fyrst stone.

*wisdom. It meknes & obeydence must be acoyded vnto the wysdome and worde of god.

Warre and fighting commeth of voluptuousnes. The frendship of the worlde is enmyte before God. An exhortacyon to flie sclaunder and the vanyte of thys lyfe.

¶ The. iiii. Chapter.

FRom whence cōmeth warre and fighting amōg you: cōe they not here hence, euen of your voluptuousnes, ỹ raigne in youre membres. Ye lust, and haue not. Ye enuy and haue in dignacion, and cannot obtayne. Ye fighte and warre and haue not, because ye aske not. Ye aske and receaue not, be cause ye aske a mysse: euen to consume it vpō your voluptuousnes. Ye aduoutrers, and women that breake matrymonye: knowe ye not howe that the frendship of the world is enmyte to godward? Whosoeuer will be a frende of ỹ world, is made the enemy of god. Ether do ye thinke that the scripture sayth i vayne, The *spyryte that dwelleth in you, lusteth euen contrary to enuye: but geueth more grace.

Submyt your selues to god, and resist the deuil, and he wil flye from you. Drawe nie to God and he wil drawe nie to you. Clense your handes ye sinners, & pourge youre hertes ye wauering mynded. Suffer afflictiōs, sorowe ye & wepe. Let your laughter be turned to mourning, and your ioye to heuines. Cast doune your selues before the Lord, and he shal lifte you vp. Backbite not one a nother, brethren. He ỹ *backbiteth his brother, & he that iudgeth his brother backbiteth ỹ lawe. But and if thou iudge the lawe, thou arte not an obseruar of the lawe: but a iudge. There is one lawe geuer, which is able to saue & to destroye. What arte thou that iudgeste a nother man.

Go to nowe ye that sayen: to daie and to morow let vs go in to suche a citie and continue there a yeare and bie and sel, & winne: and yet can not tel what shal happen to morowe.

Of S. James

For what thinge is youre lyfe? It is euen a vapour that apereth for a lytell tyme, and then vanissheth away: for ỹ ye oughte to saye: yf the Lorde will and yf we lyue, let vs do t his or ỹ. But now ye reioyce in your boastynges. All suche reioysynge is euyll. *Therfore to him ỹ knoweth how to do good, & doth it not, to hym it is synne.

The notes,

Christes spirite (which is in all that be his, Roma. viii.) resisteth hate, enuye and all sinne, whose motion if we folowe: grace increaseth in vs, and lustes minishe. and therfore he sayth submit youre selues to god.

*He that backbiteth or iudgeth hys brother doth ỹ same to the law to be euell for the law forbiddeth to do so.

*He that knoweth and yet doth not is without excuse. For god hath promised no mercye, but to hym that wyll do his godly wyll.

¶ He threateneth the wicked riche men, exhorteth vnto patience, to beware of swearinge, one to knowledge his faultes to another, one to pray for another, & one to labour to bringe another to ỹ truethe.

¶ The. v. Chapter

GO to now ye ryche me. Wepe, and howle on your wretchednes that shal come vpon you. Youre ryches is corrupte, youre garmentes are moth eaten. Youre golde and youre syluer are cāker'd, & the rust of them shal be a wytnes vnto you, & shall eate you re flesh as it were fyre. Ye haue heaped treasure to gether in youre last dayes. Behold ỹ hyre of the labourers which haue reped doune youre feldes (which hyre is of you kept backe by fraude) crieth: and the cries of them which haue reped, are entred vnto the eares of ỹ Lord Sabbaoth. Ye haue lyued in pleasure on the earth & in wantonnes. Ye haue norysshed youre hertes, as in a daye of *slaughter. Ye haue condemned and haue killed the iust and he hath not resysted you.

*Be pacient therfore brethren, vnto the commynge of the Lord. Beholde ỹ husband man wayteth for the precious frute of the earth, & hath long pacience ther vppon, vntyll he receue *the early and the latter rayne. Be ye also pacient therfore and settle your hertes, for the commynge of the Lorde draweth nye. Grudge not one against another brethren, lest ye be dampned. Beholde the iudge standeth before ỹ dore. Take (mi brethren) ỹ Prophetes for an ensample of suffering aduersitie, & of long pacience, which spake in the name of the Lorde.

Beholde we counte them happy which endure. Ye haue hearde of the pacience of Job, and haue knowen what ende ỹ Lorde made. For the Lord is very pitifull and mercyfull.

But aboue al thinges my brethrē, sweare not, neither by heauen, neither by earth, neither by eny other othe. Let youre * yee be yee, & your naye, naye: lest ye faule into ypocrysy. If any of you be euell vsed, let hym praye. If any of you be merye, let him synge Psalmes. If any be diseased amonge you, let hym cal for the congregatiō, & let thē pray ouer hi, & anoynte hi with oyle in the name of the Lorde: and * the prayer of fayth shal saue the sycke, and the Lorde shal rayse him vp: and yf he haue cōmytted synnes, they shalbe forgeuen hym.

+ Knowlege your faultes one to another: ād praye one for another, that ye may be healed. The praier of a righteous man auaileth much if it be feruent. Helias was a man mortal euen as we are, & he prayed in his prayer that it might not rayne: and it rained not on ỹ earthe by the space of thre yeares and sixe monethes. And he prayed againe, and ỹ heauen gaue raine, and the earth broughte forth her frutes.

Brethren if any of you erre from the trueth and another conuert him, let the same knowe that he which conuerteth ỹ synner from goynge a straye out of hys waye, shal saue a soule from death, and shal hyde the multitude of sinnes.

¶ The ende of the epistle of Saincte James.

The notes,

* Slaughter as when men kyll beastes to make theyr wyth all, and as the Iewes did in theyr thankesofferinges &c.

* Two speciall raynes haue they, the one at sowinge tyme, & the other at blomynge tyme, of which if they lacke either, all is frutelesse.

* Whether ye saye ye or naye: se it be so. For yf yee haue one thinge in the herte, and another in the mouth or dede, in vesture or gesture: it is ypocrisye or dissimulacyon.

a * And the prayer of faith &c. Vnto the prayer of fayth ascribeth he the obtaynynge and saluacīō, not vnto the anoynting nor to the oyle, among those nacions vnto which S. Iames wrote thys epistle, it was the maner to anointe the body with oyle, which thing Christ cōmaundeth his apostles to do: oyle, vnto many diseases, is a wholsome medicine. We, wher such annointing is not in vse, may vnder ỹ name of oyle, vnderstand the office & dutie of charite in ministryng vnto ỹ sicke, such thinges as he requyreth.

The Epistle of

Saincte Judas.

¶ He rebuketh such as being blynded wt their owne lustes, receyue not the truth ỹ we maye know them the better, he saith they be such as sinne beastlye against nature, & despise rulers &c. He exhorteth vs to edifye one an other to pray in the holy goste to kepe vs in loue to loke for the comynge of the Lorde, & to helpe ano ther out of the fyre.

IUdas the seruaūt of Jesus Christ, ỹ brother of James. To them which are called & sanctified in god the father, ād preserued in Jesu Christ.

Mercy vnto you and peace and loue be multiplyed.

Beloued, when I gaue al dilygence to write vnto you of the commen saluacyon: it was needfull for me to write vnto you, to exhorte you, that ye shuld continually labour in the fayth which was ones geuen vnto the saīctes. For there are certayne crafftely crepte in, of whiche it was written afore tyme vnto such iudgemene. They are vngodly and turne ỹ grace of our Lorde god vnto wantonnes, and denye god the onely Lord, and our Lorde Jesus Christ.

My mynde is therfor to put you in remembraunce, for as muche as ye ones knowe this howe that the Lorde (after that he had delyuered the people out of Egipt) * destroyed thē which afterward beleued not. The angels also, which kepte not their first estate: but lefte their owne habitacion, he hath reserued i euer lastinge chaines vnder darcknes vnto the iudgement of the great daye: * euen as Sodome and Gomor, and the cytyes about them (which in lyke maner defyled them selues with fornicacyon, and followed * straunge flesshe) are set forth for an ensample, and suffre the vengeaunce of eternal fyre. Lykewise these dremers defyle the flesh, despise rulers and speake euell of them that are in auctorite.

Yet Michael the Archangel when he stroue agaynste the deuill, and disputed about the bodye of Moyses, durste not geue rayling sentence: but sayd: the lorde rebuke thee. But these speake euell of those thinges which they knowe not: & what

what thinges they knowe naturally, as beastes which are wout reason, in those thiges they corrupt thē selues. Woo be vnto thē, for they haue folowed ỹ waye of Balam for lukers sake, * and perysh in the treason of Core.

These are spottes which of youre kindnes feast to gether, wyth out feare, fedynge thē selues. Cloudes they are wout water, caryed about of wynde, and trees wout frute at gadrige time, twyse dead ād plucked vp by the rotes. They are the the ragyng waues of the sea, fomynge out their awne shame. They are wauoringe starres to whom is reserued the myst of darcknes for euer.

Enoch ỹ seuenth from Adam prophecied before of suche, sayinge. * Beholde, the Lorde shall come wyth thousandes of saynctes, to geue iudgement agaynst all men, and to rebuke all that are vngodly among them of al their vngodly dedes, which they haue vngodly cōmitted, and of all their cruell speakynges, which vngodly synners haue spoke agaynst hym.

These are murmurers, complayners, walkynge after their awne lustes, whose mouths speake proude thynges. They haue men i greate reuerence because of aduantage. But ye beloued, remember the wordes which were spoken before of the Apostles of our Lord Jesus Christ, howe ỹ they tolde you * that there shuld be begilers in ỹ last time which shulde walke after their awne vngodly lustes. These are makers of sectes fleshlie, hauynge no spirite.

But ye derlye beloued, edifye youre selues in youre moste holy fayth, prayīng in the holy goste, and kepe your selues in loue of God, lokyng for the mercy of oure Lord Jesus Christ, vnto eternall life. And haue compassion of some (separatynge them: and other saue with feare, pullynge them out of the fyre and hate the fylthy vesture of the flesshe.

Vnto him that is able to kepe you ỹ ye faule not, an to present you faultlesse before the presence of his glory wt ioye, that is to saye, to God oure saueoure, which only is wyse, be glorye, maiestie, dominion, and power, now and for euer.

Amen.

The Reuelacion

of saīct John the deuine.

¶ Happie are they ỹ heare the worde of God and kepe it. He writeth to ỹ seuen congregations in Asia, saith seuen candelsticks, & in ỹ middest of them one like vnto ỹ sonne of man.

¶ The fyrst Chapter.

THe reuelacion of Jesus Christe, which God gaue vnto hi, for to shew vnto his seruauntes thinges which must shortlye come to passe. * And he sent & shewed bi his āgel vnto his seruaūt John, which bare recorde of the worde of God, and of the testamony of Jesus Christ, & of al thinges that he sawe. Happy is hee ỹ that readith, ād they that heare the wordes of the prophesy, and kepe those thinges which are written therin. For ỹ time is at hand.

John to the. vii. congregacyons in Asia. Grace be wyth you and peace, frō him which is and which was, and which is to come, and frō the. vii. spretes which are present before his trone, and frō Jesus Christ which is a faithful witnes, & fyrst begotten of the dead: and Lorde ouer the kinges of the earth. Vnto hym that * loued vs, ād washed vs from sinnes in his owne bloude, & made vs kinges and prestes vnto god his father, ỹ glory and dominion for euermore. Amen. * Beholde he cōmeth wt claudes, and al eyes see him: and they also which pierced him. And al kynredes of ỹ earth shal waile. Euen so: Amen. I am * Alpha ād Omega, the beginnig and ỹ endinge, sayth the Lorde almighty, which is and which was ād which is to come.

I John youre brother and compaīon in tribulacion, ād in the kingdome and presence whiche is in Jesu Christe, was in ỹ yle of Pathmos for ỹ worde of God, & for the witnessig of Jesu Christ. I was in the spirite on a sonday, & herd behind me a greate voice, as it had bene of a trompet sayeng: I am Alpha and Omega, the fyrst and the laste. That ỹ

ceiste wrytte in a boke, & sende it vnto ỹ vii congregacions which are in Asya vnto Epheſus, and vnto Smyrna, and vnto Thiatira, and vnto Sardis, and vnto Philadelphia, and vnto Laodicia.

And I turned backe to see the voyce that spake vnto mee. And when I was turned, I sawe seuen golden candelstikes, and in the middeſt of the candelstikes one lyke vnto the sonne of mā, clothed with a lynen garment, downe to the grounde, and gird about the pappes with a golden girdle. His head and hys heares were whyte, as whyte wolle, and as snowe: and hys eyes were as a flamme of fyre, and his feete like vnto brasse, as though they brenne in a fornace: and hys voyce as the sounde of manye waters. And he had in hys righte hand, vii starres. And out of hys mouthe wente a sharpe two edged sword. And hys face shone euen as the sunne in hys strength.

And when I sawe hym, I fell at hys feete, euē as dead. And he layd his right hande vpon me, sayinge vnto me feare not, I am the first and the laſte, and am alyue, and was dead. And behold I am alyue for euermore, and haue the keys of hel and of death. Wryte therfore the thinges which thou haſt seene, and ỹ thinges whiche are, and the thinges whiche shalbe fulfylled hereafter: and the mysterye of the. vii. starres which thou sawest in my right hande. And the seauen golden candelstickes. The. vii. starres are the messengers of the vii. congregacions, and the vii. candelstickes whiche thou sawest are the seuen congregaciōs.

a ✻ Alpha and Omega are letters of the greke crosse rowe. Alphā is the fyrſt letter and Omega ỹ laſte. ¶ Beholdeth foure congregations to amend, and sheweth the rewarde of hym that ouercommeth.

¶ The .ii. Chapter

Vnto the messenger of the cōgregacion of Epheſus, write these thinges, sayth he ỹ holdeth the seuen starres in hys righte hande, and walketh in the myddes of the seuen golden candelstickes: I know thy workes and thy labour, and thy pacience, & how thou canst not forbeare them whyche are euel, and examinedſte them which say they are Apoſtles, and are not: and haſte found them liers and diddeſt waste thy selfe. And haſte pacience: and for my names sake haſt laboured and haſt not fainted. Neuertheles I haue sum what against thee, for thou haſt left the first loue. Remember therfore from whence thou art fallen, and repent, and do the first workes. Or elles I will come vnto thee shortly, and will remoue thy candelstike out of hys place, except thou repent. But this ỹ haſt because thou hatest the dedes of ỹ ✻ Nicolaytans, which dedes I also hate. Let him that hath eares heare what the spyrite sayth vnto the congregacions. ✻ To him that ouercommeth wyll I geue to eate of the tree of lyfe, which is in the middes of the Paradiſe of God.

✻ And vnto the Angel of the congregacyon of Smyrna wryte: These thinges saith he that is first, & the last which was dead and is alyue. I know thy workes, & tribulacion and pouerte but thou art ryche: And I know the blaſphemy of them which cal them selues Jewes, & are not, but are the congregacion of Sathan. Feare none of those thinges which thou shalt suffer. Beholde, the deuil shal caſte of you into preſon, to tempte you, & ye shal haue tribulacion. x. dayes. Be faithfull vnto the death, and I will geue thee a croune of life. Let him that hath eares heare what ỹ spyrite saith to ỹ cōgregacions: He ỹ ouercōeth, shal not be hurte of the seconde death.

And to the messanger of the congregacion in Pergamos write: This saith he which hath the sharpe sworde with two edges. I know thy workes and where thou dwelleſt euē where Sathās seatis, & thou kepeſt my name and haſt not denied my faith. And in my dayes, Antipas was a faithful witnes of mine, which was slayn amonge you, where Sathā dwelleth. But I haue a fewe thinges against thee that thou haſt there, the that maintaine ỹ doctrine of Balā ✻ which taught Balake, to putte occasion before the Chyldren of Israell, that they shoulde eate of meate dedicate vnto Idoles, and commyt fornycacyon. Euen so haſte thou them that maynteyne the doctrine of the Nycolaytans / whyche thynge I hate.

Num. xxiiii.b

But

But be conuerted, or elles I will come vnto thee shortly, and will fight against them with the sworde of my mouth. Let him that hath eares, heare what ỹ spyrite saith vnto the congregacions. To him that ouercommeth wyll I geue to eate Manna that is hid, and will geue him a white stone, and in the stone a new name written, which no man knoweth sauing he ỹ receaueth it.

And vnto the messenger of ỹ cōgregacion of Thiatira wryte. This saith ỹ sonne of god, which hathe his eyes lyke vnto a flāme of fyre, whose feete are lyke brasse: I knowe thy workes & thy loue/ seruice/ & faith, & thy pacience, & thy dedes, which are mo at ỹ laſt then at ỹ first. Notwithstanding I haue a fewe thinges against thee, ✻ ỹ ỹ sufferest ỹ woman Jesabel, which called her self a Prophetisse to teache & to deceaue my seruauntes, to make them commit fornicaciō/ & to eate meates offered vp vnto Idoles. And I gaue her space to repent of her fornicacion, & she repented not. Behold, I will cast her into a beed, & the ỹ comit fornicacon with her, into great aduerſite, except they turne frō their deades. And I wyll kil her children with death. And al ỹ cōgregacions shal know ỹ I am he which sercheth ỹ raines & hertes. And I will geue vnto euery one of you accordynge vnto your workes. Unto you I saye, & vnto other of the of Thiatira, as many as haue not this learning & which haue not knowen the depenes of Sathā (as they saye) I wil put vppon you none other burthen, but ỹ which ye haue already. Holde faſt til I come, & whosoeuer ouercommeth & kepeth my workes vnto ỹ ende, to hī will I geue power ouer nacyons, & he shal rule thē with a rodde of yron, and as the vessels of a potter shall he breake them to sheuers. Euen as I receaued of my father, so wyll I geue him the morynge starre. Let him that hath eares, heare what the spyrite sayth to the congregacions.

He instructeth and enfourmeth the Angels of the congregacions, declaringe also the rewarde of him that ouercommeth.

The .iii. Chapter

And wryte vnto the messenger of the congregacyon of Sardis: this saith he that hath the spyrite of God and ỹ .vii. starres. I knowe the workes, thou haſte a name that ỹ lyueſt, and thou arte dead. Be awake and strengthe the thynges which remayne, ỹ are redy to dye.

For if I haue not founde thy worcke perfayte before God. Remember therfore how thou haſt receaued and heard, and holde faſte, and repent. ✻ If thou shalte not watche, I wyll come on thee as a theefe, and thou shalte not knowe what houre I wyll come vpō the. Thou haſte a fewe names in Sardis, whych haue not defyled their garmentes, and they shall walke with me in white, for they are worthy. He that ouercommeth thal be clothed in white arraye, and I will not put out his name out of ỹ boke of lyfe, and I wyll confeſſe hys name before mi father, and before his Angels. Let him that hath eares, heare, what ỹ spyrite saieth vnto the congregacions.

And wryte vnto the tydinges bringer of the congregacyon of Philadelphis: this sayth he ỹ is holy and true, ✻ whych hath the keye of Dauid: which openeth and no man shutteth, and shutteth and no mā openeth, I knowe workes. Behold I haue set before thee and open dore and no man can shut it, for thou haſte a lytell strength and haſte kept my sayinges: & haſte not denyed my name. Behold I make them of the congregacion of Sathā, whych cal them selues Jewes & are not, but do lye: Beholde, I will make them that they shall come & worſhippe before thy feete: and shall knowe that I loue thee.

Because thou haſt kept ỹ worde of my pacience therfore I will kepe the from ỹ houre of temptacion, wich wyl come vp on all the worlde, to tempte them ỹ dwel vpon the earth. Behold I come shortly. Holde that which thou haſte, that no mā take away thy croune. Him that ouercōmeth, wyll I make a pyllar in the temple of my God, & he shal go no more out.

And I will wryte vpon him, the name of my God, and the name of the cytie of my God, newe Jerusalem: which commeth doune out of heauen from my God and I wyl wryte vpon hī my newe name. Let him that hath eares, heare, what the spyrite sayth vnto the congregacions.

congre-
cõs of La-
cia.

And vnto the messenger of the congregacion which is in Laodicia, write: thys sayth (Amen) the faithfull and true witnes, the beginning of the creatures of god. I know thy workes that ỹ arte neyther colde nor hotte: I wold thou were colde or hotte. So then because thou art betwene both/and nether could nor hot, I wyl spewe thee out of my mouthe: because ỹ art ryche and increased w̃ goodnes/and hast nede of nothing and knowest not howe ỹ art wretched and myserable, poore, blinde and naked. I counsel thee to bye me golde tried in the fyre ỹ ỹ mayest be riche: and white rayment ỹ ỹ maiest be clothed, ỹ thy filthye nakednes do not appeare: ād anoynt thine eyes with eye salue, ỹ ỹ mayest see.

* As many as I loue/I rebuke and chasten. Be feruent therfore and repente. Beholde I stand at ỹ doore and knocke. If any mā heare my voice & ope ỹ dore, I will come in vnto him and wyl suppe with him, and he with me. To him that ouercommeth, will I graunte to syt w̃ me in my seate, euen as I ouercame ād haue sitten with my father in his seate. Let hi ỹ hath eares, heare what ỹ spyrete saieth vnto the congregacions.

¶ Ye seyth the heauē open, and the seat and one sitting vpon it, and xxiiii. seates about it with xxiiii. elders sittinge vpon them, & foure beastes praising god daye and nyght.

¶ The.iiii. Chapter.

AFter this I loked, & beholde a doore was open in heaue, and the first voyce whiche I herde, was as it were a trōpet talkinge with me which sayde: come vp hidder, and I will shew thee thiges which must be fulfilled here after. And immediatly I was in ỹ spyrete, and beholde a seate was put in heauen, and one sate on the seate. And hee that sate, was to loke vpon, like vnto a iasper stone: And ther was a raynebow aboute the seat, in sight like to an emeralde. And aboute the seate were xxiiii. seates. And vpō the seates xxiiii. elders sittinge, clothed in white rayment, and had on their heades crounes of golde.

And out of the seate proceded lyghtnynges, and thunderinges, and voices & there were vii. lampes of fyre, burning

Seuē lāpes

before ỹ seate, which are ỹ vii. spyretes of God. And before the seate there was a see of glasse lyke vnto a Chrystall, and in the myddest of the seate, and rounde about the seate were foure beastes ful of eyes before and behinde, and the fyrste beaste was lyke a lyon, the second beaste lyke vnto a calfe, and the thirde beaste had a face of a man, and the fourth beast was lyke vnto a flyinge egle. And the iiii. beastes had eche one of them vi. winges aboute hym, and they were ful of eyes within, and they had no reste daye nether night: saying. Holy, holy, holy, Lord god almighty, whiche was and is and is to come. Esay. vi. 6.

And when those beastes gaue glorye and honour and thankes to him that sate on the seate/which lyueth for euer/ād euer, the xxiiii. elders fell downe before him that sate on the trone and worshipped him that lyueth for euer, & cast their crownes before the trone sayinge, thou art worthy Lord to receaue glorye, and honour ād power, for thou hast created all thinges, and for thy willes sake they are, and were created.

¶ Ye seith the lambe opening ỹ boke, and therfore the foure beastes, ỹ xxiiii. elders, & the angels praise the lambe, and do him worship.

The. v. Chapter.

AND I sawe in the right hande of him that sate in the trone, a boke writen within, & on the backsyde sealed with seuen seales. And I sawe a stronge angell which cried with a lowde voice: Who is worthy to open the boke, and to lose ỹ seales therof. And no man i heauē ner i earth nether vnder ỹ earth, was able to open the boke, nether to loke theron. And I wepte muche, because no man was founde worthy to open and to rede the boke/nether to loke theron.

The boke sealed w. vii seales.

And one of the elders sayde vnto me: wepe not: Beholde a lyon beinge of the tribe of Juda, the roote of Dauid, hath obtained to open ỹ boke, & to lose ỹ. vii. seales therof. And I beheld, & lo/in the myddest of ỹ seat & ỹ. iiii. beastes & in the middest of the elders stoode a lambe as though he had ben killed, which had seuen hornes and seuen eyes which are the spyrites of God sent into al the worlde. And he came and toke the boke oute of ỹ ryght hande of him that sate vpon the seate

Ihon obteined to open the boke.

Cseate.

And when he had taken the boke, ỹ. iiii. beastes and. xxiiii. elders fel doune before the lambe, hauyng harpes and golde vialles ful of odoures, which are ỹ prayers of sayncte and they sōge a newe sōge sayinge: thou art worthy to take the boke/ and to open the seales therof: for thou waste kylled, and haste redemed vs by thy bloud out of al kynredes, and tōges, and people, and nacions, and haste made vs vnto oure God, kynges and prestes, and we shal raigne on the earth.

* And I beheilde, and I hearde ỹ voyce of many angels about ỹ trone, & about the beastes and the elders, and I hearde thousande thousandes, sayinge with a lowde voyce: Worthy is the lambe that was kylled to receaue power, and ryches, and wysdome, ād strength, and honour/ & glory, & blessig. And al the creatures which are in heauen, & on the earth & vnder the earth, & in the sea, & al that are in them, heard I sayinge: blessinge, honour, glory, and power be vnto him that sitteth vpon the seate, and vnto ỹ lambe for euermore, & ỹ. iiii. beastes sayd: Ame. And the. xxiiii. elders fell vpon their faces, and worshipped him that liueth for euermore.

¶ The lambe openeth the. vi. seales and many thinges folowe the openinge therof.

The. vi. Chapter.

AND I sawe when the lambe opened one of the seales/ād I hearde one of the iiii. beastes saye, as it were the noyse of thunder, cōme & see: & I sawe. And behold ther was a whyte horse, & he that sat on him, had a bowe, and a Croune was geuen vnto him, and he went forth conquerynge & for to ouercome. And when he opened ỹ seconde seale, I herde the seconde beast saye: come and see. And ther went out a other horse that was red, & power was geuen to him ỹ satte theron, to take peace frō the earth, and that they shuld kyll one another. * And ther was geue vnto him a great swearde.

And when he had opened the thirde seale, I herde the thirde beast saye come & see. And I beheld and lo a blacke horse and he that sate on hym had a payre of balances in hys hande. And I hearde a voyce in the middest of the iiii. beastes saye: a measure of whete for a peny, and iii. measures of barley for a peny: & oyle & wine see ỹ hurt not. And when he opened the fourth seale, I hearde the voyce of the fourth beast saye, come and see, & I loked, and beholde a grene horse, ād his name that sate on him, was Deathe and hell folowed after him, and power was geuen vnto them ouer the fourthe parte of the earth to kyll with swearde, and with honger and with deth that cōmeth of vermen of the earthe. Greene horse

And when he opened the fifte seale, I sawe vnder ỹ alter the soules that were kylled for the worde of god, and for ỹ testimony which they had, and they cryed with a loud voyce sayeng: how longe tarieste thou Lorde holy and true, to iudge and to auenge our bloude on them that dwel on the earth? And longe white garmentes were geuen vnto euery one of them. And it was sayde vnto them ỹ they shoulde reste for a lytle season vntyl the numbre of their felows and brethren, and of thē ỹ shoulde be kylled as they were, were fulfylled. Soules vnder ỹ altre. Esay. xi. 9

And I beheld when he opened the. vi. seale, and lo ther was a great earthquake, ād the sunne was as blacke as sacke cloth made of heare, ād the moone was red euen as bloud, and the starres of heauen fel vnto the earth euen as a figge tree casteth from her her figges, when she is shaken of a mightye winde. And heauen vanished awaye, as a scrol, whē it is rolled together. And al mountaines and Iles were moued out of their places, and the kinges of the earth, and the great men and the rich men, and the chefe captaynes and the myghtye men, and euery bondman and euery free man, hyd them selues in dennes and in rockes of ỹ hylles, * and sayde to the hylles and rockes fall on vs, and hide vs from the presence of hym that sitteth on the seate/ād from the wrath of the lambe. for the great daye of his wrathe is come, and who can endure it. Osee. x. b Luc. xxiii. i. b

¶ Ye seyth the seruauntes of god sealed in their foreheades out of all nacions, and people, which though they suffre trouble/ yet the lambe fedeth thē, leadeth them to the fountaynes of liuing waters, & god shall wype away all teares from their eyes.

¶ The. vii. Chapter.

And

A And after that, I sawe .iiii. angels stand on the .iiii. cozners of the earth, holding the .iiii. wyndes of the earth, that the wyndes shoulde not blowe on the earthe, neyther on the sea, neither on any tree. + And I sawe another angel ascende from the risinge of the sõne: which had the seale of the lyuig god, and he cried with a loude voyce to the .iiii. angeles: to whome power was geuen to hurte the earth and the sea, sayinge: hurt not ỹ earth, nether the sea, nether trees, tyl we haue sealed the seruantes of oure god in theyr forheades.

B And I heard the numbre of them which were sealed an. C and, xliiii. M. of all the tribes of the Chylderen of Israell. Of the tribe of Juda were sealed. xii. M. Of the tribe of Ruben were sealed, xii. M. Of the tribe of Gad were sealed. xii. M. Of the tribe of Aser were sealed. xii. M. Of ỹ tribe of Neptalim were sealed. xii. M. Of the tribe of Manasses were sealed. xii. M. Of the tribe of Symeon were sealed. xii. M. Of the tribe of Leuy were sealed. xii. M. Of the tribe of Issacar were sealed. xii. M. Of the tribe of Zabulon were sealed. xii. M. Of the tribe of Joseph were sealed. xii. M: Of the tribe of Ben Jamin were sealed. xii. thousand.

C After thys I behelde, and lo a great multitude (whiche no man coulde numbre of all nacions and people, and tonges) stode before the seate and before ỹ lambe, clothed with long whyte garmẽtes, ỹ palmes in theyr handes, and cried with a loude voyce, sayinge: saluacio be ascribed to him that sitteth vpon the seate of oure God, and vnto the lambe/ And all the angels stode in the compas of the seate and of the elders, and of the .iiii. beastes, and fell before the seate one their faces, and worshipped god/ saying Amen: Blessinge, and glory, wisdome, + thankes, and honoure, and power, and myght, be vnto our God for euermore. Amen.

D And one of the elders aunswered sayinge vnto me: what are these which are arayed in longe white garmentes, and whence came they? and I sayde vnto hi: Lorde thou wottest. And he sayde to me: these are they which came oute of greate tribulacion and made theyr garmentes large, ād made them white/ in the bloud of the Lambe: therfore are they in the presence of the seate of God/ and serue hi daye and night in his temple, and hee ỹ sitteth in the seate shall dwell amonge them. They shall honger nomore, nether thurst, nether shal the sunne lyght on the nether any heate, for the lambe which is in the myddest of the seat shal feede the and shall leade them vnto fountaynes/ of lyuing water, and shall wype away al teares from theyr eyes.

Thenotes,

* Angel is a greke word and signifieth a messenger. And al ỹ Angels are called messengers, because they are sent from God to man on message: euē so prophetes, preachers and the prelaytes of ỹ churche, are called Angells: that is to say messengers, because they offer is to bringe the message of God vnto ỹ people. The good angelles here in this boke are the true bisshoppes and preachers, and the euel angels are the heretykes and false prophetes which euer falsifye gods worde, wyth which the churche of Christ shalbe thus myserably plaged vnto the ende of ỹ world, as is paynted in these figures.

C The seuenth seale is opened, ther is silence i heauen, ỹ foure Angels blowe their trompettes, + great plages folow vpon the earth.

C The. viii. Chapter.

A And when he had opened the seuenth seale, ther was silence in heauen about the space of half an hour. And I saw angels standing befor god/ and to them were geuen seuen trompettes. And another angell came, and stode before ỹ aulter hauing a golden sencer, + much of odoures was geuen vnto him/ that he should offre of the prayers of all saīctes, vpon the golden aulter, whiche was before the seate. And the smoke of the odoures whiche came of the prayers of al Saintes ascended vp before God, out of the angels hand. And the Angell toke the censer and filled it wyth fyre of the aulter, and cast it into the earthe, and voyces were made, and thundringes, ād lightenynges, and earthquake.

B And the seuen angels whiche had the vii. trompettes prepared theim selues to blowe. The fyrst angell blewe, and there was much hayle and fyre, which were mingled with bloud and they were cast into the earth: and the thyrde parte of trees was brente, and all greane grasse was brent. And the second Angell blewe: and as it were a great mountayne burninge with fyre was cast into the sea, and the thirde parte of ỹ sea tourned to bloude, and the thyrde parte of ỹ creatures whiche had lyfe/ dyed, and the thirde part of shippes were destroyed.

D And the thyrde Angel blewe, and there fel a gret starre from heauen burning as it were a lampe/ and it fell into the thyrde parte of the ryuers, and into fountaines of waters, and the name of the starre is called wormwod: + ỹ third part was turned to wormwod. And many men died of the waters because they were made bytter. And the fourth Angel blew, + ỹ thirde parte of ỹ sunne was smitten, ād ỹ thirde parte of the moone, and the third parte of starres: so that the third parte of thē was darkened. And ỹ daye was smytten ỹ the thyrde part of it shulde not shyne, + lyke wise the nyght. And I behelde + herde an Angell flying thorow the myddes of heauen, sayinge with a lowde voice: Woo, woo, woo: of habiters of ỹ erth, because of the voyces to come of the trompe of the .iii. Angels which were yet to blowe.

C The fifth + syxte Angel blewe their trompettes, ỹ starre falleth from heauen: the locustes come out of ỹ smoke: The fyrst woo is paste: ỹ foure Angels that were bounde are lowsed, + the third part of me is kylled.

C The. ix. Chapter.

A And the fyrst Angell blewe, + I sawe a starre fall from heauē vnto ỹ erth. And to him was geuen the kaye of the bottōlesse pyt. And he opened the bottomlesse pyt/ and ther arose ỹ smoke of a great fornace. And the sun and the ayer were darckned by the reason of the smoke of ỹ pyt. And there cāe out of the smoke locustes vpō the earth, and vnto them was geuen power as the scorpiōs of the earth haue power. And it was commaunded thē, that they shulde not hurt the grasse of the erth: nether any grene thynge: nether any tree: but only those men which haue not the seale in their forheades. And to thē was commaunded that they should not kil thē, but that they shulde be vexed .v. monethes, and their payne was as the payne that cometh of a scorpion, when he hath stonge a man. * And in those dayes shall men seake death, and shall not finde it, + shal desyre to dye, and deathe shall flye frō them.

B And the symilitude of ỹ locustes was like vnto horses prepared vnto battail, and on theyre heades were as it were crounes, lyke vnto golde: and their faces were as it had bene the faces of me. And they had heare as ỹ heare of women. And their teeth were as the teeth of lyons. And they had habbergions as it were habbergions of yron, and the soūde of charettes when many horsses runne to gether to battayle. And they had tayles lyke vnto scorppyons, and there were styngs i their tayles. And their power was to hurt mē. v. monethes. And they had a kyng ouer them, which is ỹ angell of the bottomles pyt, whose name in the Hebrew tong is Abadon: but i the Greke tong, Apollion. One woo is past, and behold two wooes come after this:

Abadon is as much to say as a destroier.

C And the syxte Angel blewe, an I herde a voyce from the .iiii. cozners of ỹ golden aultre, which is before God, saying to the syxte Angel, which had ỹ trōpe: Loose the iiii. Angelles/ which are bounde in the greate ryuer Euphrates. And the iiii. Angelles were losed which were prepared for an houre, for a daye/ for a moneth, and for a yeare, for to slea the .iii. part of men. And the numbre of horsmē of warre were, xx. tymes. C. M. + I herde the numbre of them: and thus I sawe the horses in a vision, and them ỹ sate on thē, hauyng fyry habbergions of a Jacincte coloure/ and brimstonne, and the heades of the horses were as ỹ heades of lions.

D And out of their mouthes went forth fire and smoke and brimston-and of these thre was the .iii. parte of men kylled/ that is to say of fyre ād smoke and brimstone, which proceded out of ỹ mouthes, and theyr tayles were lyke vnto Serpentes, and had heades, and with them they did hurte: And the remnaunte of ỹ men which were not kylled by these plages repented not of the dedes of theyre handes, that they should not worshippe Deuelles and Images of goulde, and Syluer, and brasse, and stone, and of wodde

wood which neither can see, nether heare, nether go. Also they repented not of ther murther, and of their sorcery, neyther of their fornication nether of their theft.

The angel hath the boke open: he sweareth ỹ there shalbe no more time: he geueth ỹ boke vnto Iohn which eateth it vp.

¶ The.x. Chapter.

A And I sawe another mighty angell come down from heauen clothed with a cloude, and the rayne bowe vppon hys heade. And his face as it were the sunne/ād hys feete as it were pylleres of fire, and he had in his hande a lytle boke open: & he put his right foote vpon the sea, and his lyft foote on the earth. And cried with a loude voyce, as when a lyon roareth. And when hee had cryed/ seuen thundres spake theyr voyces. And when the seauen thundres had spoken theyre voyces, I was about to wryte. And I herde a voyce from heauē saynge vnto me, seale vp those thinges which the vii. thunderes spake, and wryte them not.

And the aungell which I saw stande vpon the sea, and vppon the earth, lyfte vp his hande to heauen, and sware by him that lyueth for euermore, whiche created heauen, and the thinges that therin are, and the sea, and the thinges which therein are, that there shoulde be no lenger tyme: but in the dayes of the voyce of the seuenth angel, when he shall beginne to blowe: euen the mistery of god shalbe fynished as he preached by hys seruauntes the Prophetes.

And the voyce which I herde from heauen spake vnto me agayne and sayde: * go, and take the lytle boke which is open in the hande of the angel which standeth vpon the sea, and vpon the earthe. And I wente vnto the aungell, and sayde to hym: geue me the lytle boke, and he sayde vnto me: take it, and eate it vp, and it shal make thy belly bytter, but it shall bee in thy mouth as swete as hony. And I toke the lytle boke out of his hande, & ate it vp, & it was in my mouth as swete as hony, & as sone I had eaten it my belly was bitter, and hee sayde vnto me: ỹ must prophecy againe among the people: and nacions, and tonges and to many kinges.

¶ The temple is measured. The .ii. woo is paste,

The.xi. Chapter.

And thē was geuen me a rede, like vnto a rod, & it was sayde vnto me: Ryse & meate the temple of God, and ỹ aulter, and them ỹ worshipe therin, and the quere whych is without in the temple, caste oute and meate it not: for it is geuen vnto the Gentyles, & ỹ holy cytie shall they treade vnder foote. xlii. monethes: ād I wyl geue power vnto my two wytnesses, & they shall prophesy a thousand/ two hundred and lx. dayes, clothed in sacke cloth. These are two olyue trees, and two candelsticke, standinge before the God of the earth.

And yf any mā wyl hurt thē, fire shal proceed out of their mouthes, and consume their enemies. And yf any man will hurt thē thys wyse muste he be kylled. These haue power to shut heauen, that it rayne not in the daies of their prophesieng:

And haue power ouer waters to turne them to bloud, and to smyte the earth with all manner plages, as oftē as they wyl.

And when thy haue fynyshed their testimony, the beast that came oute of ỹ bottomlesse pyt, shall make warre agaynst them and shal ouercome them, and kylle them. And their bodyes shall lye in the stretes of the great cytie, which spiritually is called Sodom & Egypte, where our Lorde was crucifyed.

And they of the people, and kinreds, ād tonges, and they of the nacions shal see theyr bodyes. iii. dayes and an halfe, and shall not suffre their bodyes to be put in graues: and they that dwel vpō ỹ earth shall reioyce ouer them/ and be gladde, and shal sende gifres one to another for these two Prophetes, bycause thē that dwelt on earth.

And after iii. dayes and an half, the spirete of lyfe from God, entred into thē. And they stode vp vpon their feete: and great feare came vpon them which saw them. And they herde a great voice frō heauen, saienge vnto them. Come vp hyther. And they ascended vp into heauen in a cloude, and their enemyes sawe them. And the same houre was there a great earthquake, & ỹ tenth parte of the cytie fell, & in the earthquake were slaine names of men seuen. M. ād the remnaūt were feared, ād gaue glory to god of heauen. The second woo is past, & beholde the thirde woo will come anone. And the seuenth angel blewe/ & there were made great voices in heauen, sayeng: ỹ kyngdomes of this world are oure lordes & hys Christes, & he shal raigne for euermore. And ỹ. xxiiii. elders, which sit before god on their seates, fell vpon there faces: and worshipped god saying: we geue ỹ thankes Lorde god almighty: which arte ād wast, and arte to come, for thou hast receaued thy great might, and hast raygned. And the nacions were angry, & thy wrath is come, ād the time of ỹ deade ỹ they shulde be iudged, ād that thou shuldest geue rewarde vnto thy seruauntes the Prophetes and Sainctes, & to thē ỹ feare thy name smal and great ād shuldest destroye thē, which destroy ỹ earth. And the temple of God was opened in heauen, and ther was seene in his tēple the arcke of his testament: and there folowed lyghtenynges, and voyces/ and thondrynges and earthquake, and much hayle.

¶ The seuenth angel, bloweth his trompet. There appeared in heauen a woman clothed with ỹ sonne: Michael fyghteth wyth the dragon, which persecuteth the woman.

¶ The.xii. Chapter.

And there appeared a great wonder in heauen: A woman clothed with the sunne, and the moone vnder her fete, & vpon her heade a croune of xii. starres. And she was with childe, ād cryed trauelling in byrth, and pained redy to be delyuered. And ther appeared a nother wounder in heauen, for beholde a great red dragon hauynge seuen heades, and ten hornes and crounes vpon his heades: and hys tayle drue ỹ thyrde parte of the starres, and cast them to ỹ earth.

And the dragon stode before the woman, which was ready to be delyuered: for to deuoure her childe as soone as yt were borne. And she brought forth a mā childe, which shulde rule all nacyons with a rode of yron.

And her sonne was taken vp vnto God and to his seate. And the woman fled into wyldernes, wher she had a place, prepared of God, that they shuld feade her there a. M. ii. hundred and lx. dayes.

And ther was a great battayl in heauen. Michaell and his Angels fought with the dragon, and the dragon fought and his angeles, and preuayled not: neither was their place founde any more in heauē. And the great dragon, that olde serpente called the deuyll and Sathanas was cast out. Which deceaueth all ỹ worlde. And he was cast into ỹ earth ād hys angelles were cast out also.

And I herde a lowde voyce saynge: in heauen is nowe made saluacyon & strengthe & ỹ kyngdome of oure God/ and the power of his Christ. For he is cast downe which accused them before God daye and nyght. And they ouercame him by the bloud of the lambe, ād by the wordes of their testimony, & they loued not their lyues vnto ỹ death. Therfore reioyce heauens/ and ye that dwelle in them. Woo to the inhabiters of the earth, and of the sea: for the deuyl is cōe down vnto you which hath great wrath because hee knoweth that he hathe but short tyme.

And when the dragon sawe, that he was cast vnto the earth, he persecuted ỹ woman, which brought forth ỹ mā chylde. And to ỹ womā were geuē two wynges of a great egle, that she myghte flye into the wilderne, into her place, where she is norysched for a tyme, tymes, & halfe a time, from the presence of the serpēt. And the dragon cast out of hys mouthe water after the woman as it had bene a ryuer, bycause she shuld haue bene caught of ỹ floud. And ỹ earth holpe ỹ woman, & the earth opened her mouth & swalowed, vp ỹ ryuer, which ỹ dragon cast out of his mouth. And the dragon was wroth with the woman: and went and made warre with ỹ remnaunt of hyr sede, whych kepe the commaundementes of god/ ād haue the testimony of Iesus Christ. And I stode on ỹ sea sande.

¶ A beast ryseth out of ỹ sea wyth seuen heades and ten hornes. Another beast commeth out of the earth with two hornes.

¶ The.xiii. Chapter

And

AND I sawe a beast ryse out of the sea, hauing seuē heades, and ten hornes, and vpon hys hornes. x. crounes & vpon his heade the name of blasphemy. And the beaste which I sawe was lyke a catte of the mountayne, and hys feete were as the feete of a beare, & his mouth as the mouth of a lyon: and ẏ dragon gaue him his power and hys seate, and great auctoritie, and I sawe one of his heades as it were wounded to death, and hys deadly wound was healed. And all the worlde wondred at the beaste, and they worshipped the dragon whych gaue power vnto the beaste, and they worshypped the beast sayeng: who is like vnto ẏ beast? who is able to warre with hym?

By this is ment the Pope figured in the Prophetes, as is sayd Esay. xiv. c

B

And ther was geuen vnto him a mouth that spake greate thinges and blasphemyes, and power was geuen vnto hym/ to do. xlii. monethes. And he opened his mouth vnto blasphemye agaynste god to blaspheme hys name and hys tabernacle/ and them that dwell in heauen. And it was geuē vnto hi to make warre wyth the Sayncles, ād to ouercome them. And power was geuen hym ouer all kinred, tonge, and nacion. and all ẏ dwell vppon the earthe worshipped him: whose names are not written in the boke of lyfe of the lambe, which was killed frō the beginninge of the worlde. If any mā haue an eare let him heare: * He that leadeth into captiuitie, shall go into captiuitie: * he that kylleth wt a sweorde must be kylled with a sweorde. Here is the pacience/ and the fayth of ẏ saincles

C

Apoc. xiii. Matth. xxvi Genes. xxiii, Psal. xxvi

And I beheldе another beaste comming vp out of the earth, and he had two hornes lyke a lambe, and he spake as did the dragon. And he did all that the firste beaste coulde do, in his presence, and he caused the earth and them which dwell therin, to worshipp the fyrste beaste, whose deadly wounde was healed, ād he did greate wonders, so that he made fyre come downe from heauen in the sighte of men, And deceaued them that dwelte in the earth by the meanes of those sygnes whych he had power to do i the syght of the beast, sayinge to them ẏ dwell on ẏ earth: that they should make an ymage, vnto the beast, which had the wound of a swerde, and did lyue.

D

And he had power to geue a spyrite to ẏ beast/ and ẏ the image of the beast shuld speake, and shuld cause that as many as wolde not worshipp the image of the beast shulde be killed. And he made al both smal and great, riche and poore, free and bonde, to receaue a marke in their right handes or in their foreheades. And that no man myght bie or sel, saue he ẏ had ẏ marke or ẏ nāe of the beast, or ther ẏ nomber of his name. Here is wisdome. Let him that hath wyt counte the nombre of the beast: For it is the nomber of a man, and his nomber is sixe hundreth three score and sixe.

¶ The lambe standeth vpon the mount Sion and ẏ vndefyled congregacion wyth hi: The angel exhorteth to the feare of God and telleth of the fall of Babylon:

The. xiiii. Chapter.

AND I loked, and lo a lambe stode on the mount Sion, & with him an. C. ād xliii. M haupnge his fathers name, written in their foreheades.

A

And I herde a voice from heaue, and ẏ sounde of many waters, and as ẏ voice of a great thunder. And I hearde the voice of herpers herpinge wt their harpes.

And they songe as it were a newe songe, before the seate, and before the foure beastes, and the elders/ and no man couide learne that songe, but the. C. ād xliiii. M. which were redemed from the earth. These are they/ which were not defyled wt wemen/ for they are virgyns. These folowe the lambe whither soeuer he goeth. These were redemed frō men beynge the fyrste frutes vnto God and to the lambe, and in their mouthes was found no gyle. For they are wt out spot before the trone of God.

B

And I sawe an angell flie in the middeste of heauen hauinge an euerlasting gospell, to preache vnto them ẏ sit and dwel on the earth, and to al nacions, kinreds, and tonges and people, saying with a lowde voyce: * Feare God. and geue honour to hym, for the houre of his iudgement is come: and worshipp him that made Heauen and earth, and the sea, ād fountaines of water. And there folowed an notherangell, sayinge: *

C

Babylon

Apoc. xiii. c. xviii. a

Babylon is fallen, is fallen, that great cyte, * for she made all nacyons dryncke of the wyne of her fornycacion.

And the thyrd angell folowed them sayinge with a lowde voice: If any mā worshyppe the beast and hys ymage, and receaue his marke in his forhed, or i hys hande, the same shall drynke the wine of the wrath of God, which is powred in ẏ cuppe of his wrath. And he shallbe punyshed in fyre ād brymston, before ẏ holy angels, and before the lambe.

And the smoke of their tormente ascendeth vp euermore. And they haue no rest daye nor night, which worshyppe ẏ beast and his ymage, and whosoeuer receaueth the wrynt of hys name. Here is ẏ pacience of saincles. Heare are they that kepe the commaundmentes and ẏ fayth of Jesu.

And I heard a voyce frō heauen sayinge vnto me: wryte. Blessed are the dead whych here after dye in the Lorde, euē so sayth the spyrite: that they maye rest from their labours, but their workes shall folowe them.

And I loked and beholde a whyte clowde/ ād vpon the clowde one sytteynge lyke vnto the sonne of mā, hauinge on his head a golden crowne, and in his hande a sharpe sikle. And another Angell came oute of the temple, crying wyth a lowde voyce to him that sate on the clowde.

Apoc. xiii. c

* Thrust in thy sikle and repe for ẏ tyme is come to reape, for the corne of the earth is ripe. And he that sate on ẏ clowde, thrust in hys sykle on the earth, and ẏ earth was reaped.

And another Angell came out of ẏ temple, whiche is in heauen/ hauinge also a sharpe sykle. And another Angel came out from the the aultre, whych had power ouer fyre, & cryed wyth a lowde crye to hym that had the sharpe sykle, and sayde: thrust in thy sharpe sykle, & gadre ẏ clusters of the earth, for her grapes are ripe. And the Angel thrust i hys sykle on the earth, ād cut doune the grapes of the earth: ād cast them into ẏ greate wynefat of the wrath of God, and ẏ wynefat was troden wyth out the citie & bloud cāe out of ẏ fat, euen vnto ẏ horse bydles by ẏ space of a thowlande and vi. C. furlonges.

¶ He seeth seuen Angels hauinge seuen vialles full of wrath.

¶ The. xv. Chapter.

AND I sawe another sygne i heuen great & merueilous: vii. Angels hauynge the seuen laste plages, for in the is fulfilled ẏ wrath of God.

And I saw as it were a glassye sea, mingled with fyre: and them that had gotte victory of the beast/ and of his ymage/ & of his marke, ād of the nombre of his name, stand on the glassye sea, hauynge the harpes of God, and they sounge the songe of Moyses the seruant of God, & the songe of the lambe, saying. Great & marueilous are thy workes: * Lord god almyghty, iuste and true are thy wayes B kynge of Sayncles. Who shal not fea- Esaye. xii. c. te o Lorde, and glorify thy name? For ẏ Jeremy. x. b. only art holy, ād all gentyles shall come and worshyp before thee, for thy iudgementes are made manifeste.

And after that, I loked/ and beholde the temple of the tabernacle of testimoni was open in heauen, and the seuen angels cāe out of ẏ tēple, wich had ẏ seuen plages, clothed in pure & bryght lynnen and haupnge their brestes gyrded with golden girdels. And one of the fowre beastes gaue vnto ẏ seuen Angels. vii. golden vialles ful of ẏ wrath of god, which liueth for ever more, and the temple was full of the smoke of the glory of God & of his power, and no man was able to entre into the temple, tyll the seuen plages of the seuen Angels were fulfylled.

¶ The Angels poure out their vialles ful of wrath

¶ The. xvi. Chapter

AND I herde a greate voice out of the temple sayenge to the. vii. Angels: go poure wayes, powre out your vialles of wrath vpō ẏ earth. And the first went, and powred out his vial vpon the earth/ and there fel a noysome and sore botche vpon the manne, which had the marke of the beast, ād vpon them which worshipped the image.

And the secoude angel shed out his vial vpon the sea, ād it turned as it were into the bloude of a dead man: and euery liuyng thinge died in the sea.

And

And the thirde angell shed oute his vyall/vpon the ryuers and fountaynes of waters, and they turned to bloude And
B I herde an angel saye: Lorde which art and wast, thou art righteous and holy, because thou haste geuen such iudgementes, for they shed oute the bloude of saictes and prophetes, and therfor hast thou geuen them bloude to drinke: for they are worthy: and I heard another oute of the aulter saye: euen so Lord God almightie true and righteous are thy iudgementes.

And the fourth angel poured out hys vyal on the sonne/and power was geuē vnto hym to vexe menne with heate of fyre. And the men raged in greate heate and spake euell of the name of god, which hathe power ouer those plages, and they repented not, to geue hym glorye. And the .v. angell poureth out hys vyal vppon the seate of the beaste, and hys kingdome, waxed darcke, and they gnewe their tonges for sorow, & blaspheined the god of heauen, for sorow and payne of theyr sores, and repented not of their dedes.

And the sixte angel poured out hys vyal, vpon the great ryuer Euphrates & the water dryed vp that the wayes of the kinges of the east shoulde be prepared.
C And I sawe thre vncleane spirites lyke frogges, come oute of the mouthe of the Dragon, and oute of the mouthe of the beast, and out of the mouthe of the false prophet. For they are the spirites of deuels, worcking myracles, to go out vnto the kinges of the earth, and of the whole worlde/to gather them to the battayll of that great god almighty. * Beholde I
Bath. xxiiii. Pete. iii. c. Thess. v. a. come as a theefe. Happye is he that watcheth and keepeth hys garmentes, lest he be founde naked, and menne se hys filthines. And he gathereth them together into a place called in the Hebrue tounge Armagedon.

And the seuenth Angell poured oute
D his vyall into the ayre. And there came a voyce out of heauen from the seat, saying: it is done, and ther folowed voyces, thondringes, & lightenynges/and ther was a great earthquake, suche as was not sens me were vpō the earth, so mighty an earthquake & so great: & the great
cytie was deuided into thre partes, and the cities of al nations fel. And great Babilon came in remembraunce before god, to geue vnto her the cuppe of the wyne of the fearcenes of his wrath. Euery yle fled away, and the mountaynes were not founde. And there fell a greate hayle, as it had bene talentes, out of heauen vpō men, and the men blaspheined God: because of the plage of the haile/for it was great and the plage of it sore.

¶ Hee describeth ỹ woman sytting vpon ỹ beaste with ten hornes.

¶ The. xvii. Chapter.

AND ther came one of the seuen Angels, which had ỹ seuen vialles: and talked with
A me, sayeng vnto me: come I wyl shewe thee the iudgemēt of the great whore that sitteth vpō many waters, wt whome haue cōmitted fornication the kinges of the earth, so that the inhabiters of the earth, are dronken with the wyne of her fornication. And he caried me away into the wildernes in ỹ spirite. And I sawe a woman sit vpon a rose colored beast full of names of blasphemy, which had ten hornes. And ỹ woman was arayed in purple and rose colour and decte with gold, precious stone, and pearles, and had a cuppe of golde in her hande, full of abhominacions āð filthines of her fornication. And in her
B forhed was a name wrytten, a mysterye, great Babilon the mother of whordom, and abhominacion of ỹ earthe. And I sawe the wife dronken wt the bloud of saictes, āð wt the bloud of the wytnesses of Jesu. And when I sawe her: I wondred with great meruayle.

And the Angel sayde vnto me: wher fore maruaylest thou? I wyll shewe thee the mistery of the woman, and of ỹ beast that beareth her, which hath seuē heades and ten hornes. The beast that ỹ sawest, was, and is not, and shall ascende out of the bottomles pyt, and shal go into perdition, āð they that dwel on ỹ earth shal wonder (whose names are not wrytten in the boke of lyfe from ỹ begynnyng of ỹ worlde) when they behold the beast that
C was, and is not. And here is a mynd that hath wisdome.

The seuen heades are seuen mountaynes

taines on which the woman sitteth: they are also seuen kinges. Fyue are fallen, & one is, and another is not come. And whe he cōmeth, he must cōtinew a space. And the beast that was, & is not, is euen the eyght, and is one of the seuē, and shal go into destruccīō. And ỹ ten hornes which thou sawest, are the kinges, which haue receyued no kyngedome, but shall receyue power as kynges at one houre wyth the beaste. These haue one mynde, and shal geue their power and strength vnto the beast. These shall fight with the lambe,
Deut. vi. c & the lambe shall ouercome them. * For he is Lorde of Lordes, and kinge of kinges: and they that are on his side, are called, and chosen and faythfull.

D And he sayde vnto me: the waters which thou sawest, where the whore sytteth, are people, & folke, and nacīōs, and tonges. And the ten hornes, which thou sawest vpon the beast, are they that shal hate ỹ whore, & shall make her desolate and naked, and shal eate her flesche and burne her wyth fyre. For God hath put in theyr hertes to fulfyl hys wyl, and to do with one consent, for to geue her kingedome vnto the beaste, vntill the wordes of God be fulfylled. And the womā which thou sawest, is that greate cītye, which raygneth ouer the kynges of the earthe.

¶ The louers of the worlde are sory for the fall of Babylon, but they that be of God, haue cause to reioyce for her destruccyon.

¶ The. xviii. Chapter.

AND after ỹ, I sawe another
A aungel come frō heauen, hauing great power, & ỹ earth was lightened wt his brightnes. And he cryed mightelye wyth a strong voyce sayinge: * Greate
Esaie. xxi. c. Jeremy. l. a. Babylon is fallen, is fallen: is become the habytacyon of deuyls, & ỹ hold of al fowle spirites, & a cage of all vncleane and hateful byrdes, for al nacions haue dronken of the wine of the wrath of her fornicacīō. And the kinges of the earthe haue cōmitted fornication with her, and her merchauntes are waxed ryche of the aboundance of her pleasure.

And I heard another voyce frō heauen, sayeng: come a waye from her my people, that ye be not partakers in her sinnes, that ye receyue not of her plages.
For her sinnes are gone vp to heauen, & God hath remembred her wickednes. Reward her euen as she rewarded you, and geue her double accordinge to her workes. And poure double to her in ỹ same cupp, which she filleth vnto you. And as muche as she glorified her selfe, and lyued wātonly, so much poure ye in for her of punishment āð sorow, for she sayd in her selfe: I syt beynge a quene, & am no wyddow, and shall se no sorowe. Ther-
B fore shal her plages come at one daye, Esai. xlvii. c death, and sorowe, and honger, and she shalbe brent with fyre: for strong is the Lorde God which iudgeth her.

And the kinges of the earth shalbe wepe her & waile ouer her, which haue cōmytted fornication with her, and haue lyued wantonly with her, when they shall se the smoke of her burninge and shall stande a farre of, for feare of her punyshement, sayng: * Alas, Alas ỹ greate Jeremy. li. a
citye: Babilon, that mighty cytie: for at
D one houre is her iudgement come. And the marchauntes of the earth shal wepe and waple in them selues/for no mā will bye there ware any more, ỹ ware of gold & syluer, and precious stones nether of pearle, and raynes, and purple, āð skarlet, āð al thine wodde āð al maner vessels of yuery, and all maner vessels of most precious wodde, and of brasse, āð yron, and spycēs, & odours, and oyntmentes and francke sence, and wyne & oyle and fine floure āð wheate, beastes, and shepe, and horsses, and charetes, & bodyes and soules of men.

And the apples that thy soule lusted after are departed from thee. And al thinges which were deynte, and had in price are departed from the, and thou shalt finde the nomore. The marchauntes of thes thinges which were ryche, shal stande a farre of from her, for feare of
Jeremy. li. b thee punishemente of her, weppyng and
E wayling, & sayng: * Alas, alas, ỹ great citie, that was clothed in raynes āð purple, and scarlet, and decked wyth golde, & precious stones, & pearles: for at one hour, so great riches is come to nought.

And euery shipe gouerner/& al they ỹ occupied shipes & shipmē which worke in the sea stode a farre of, āð cried, when they sawe the smoke of her burning, say

pnge:what citye is lyke vnto this greate citie. And they cast dust on their heads, & cried weping and wayling, and sayde:*
F Alas alas, that great citye wherin weare Ieremy.li.b. made riche al that had shippes in the sea, by the reason of her costlynes, for at one houre is she made desolate.

Reioyce ouer her thou heauen, and ye holy Apostles and prophetes: for God hath geue your iudgemēt one her. And a myghte angell toke vp a stone lyke a great millstone, and cast it into ye sea, sayinge: with suche violence shal that great citie Babilon be cast and shal be founde no more. And the voyce of harpers, and musycyons, and of pypers, and trumpetters shal be harde no more in the, ād no craftes man of whatsoeuer crafte he be, shalbe founde any more in thee. And the sounde of a mylle shalbe harde no more in thee, and the light of ye candel shal no more shine in thee/and the voyce of the bridegrom and of the bride, shalbe hard no more in ther, for thy marchaūtes were the great men of ye earth, And ye thine enchauntment were deceaued al nacions: and in hir was founde the bloude of the prophetes and of the saynctes, ād of al ye were slayne vpon the earth.

Prayse or thankes are geuen vnto God for iudgeing & the whore for auenging ye bloud of his seruātes. The Angel will not be worshipped. The foules and birdes are called to the slaughter.

¶ The xix Chapter.

A Nd after ye, I hearde the voice of much people in heauen saying: Alleluya, Saluacion ād glory ād honour and power be ascribed to the Lorde oure God, for true and righteous are his iudgementes, for he hath iudged the great whore whiche did corrupt the earth with her fornicacion and hath auenged ye bloud of his seruāntes of hir hande, And agayne they sayde: Alleluya. And smoke rose vp for euermore And the xxiiii. elders and the iiii. beastes fell doune, and worshipped God ye sate on the seate, saying: *Amen Alleluya, ād a voyce came out of the seate, saiynge: prayse youre Lorde God al ye that are his seruauntes, and ye ye feare him both small and greate.

And I hegrde the voyce of muche people euen as the voyce of many waters/& as ye voice of strong thundringes, saying Alleluya, for God omnipotent raygneth Let vs be glad and reioyce and geue honoure to hym: for ye mariage of ye lambe B is come, ād his wyfe made her selfe redy. And to her was graunted, ye she shulde be arayed wyth pure ad goodly raynes.

For the raynes is the righteweines of saynctes. And he sayd vnto me, * happy are they which are called vnto the lābes supper. And he sayed vnto me: these are the true sayinges of God. And I fel at hys feete, to worshippe hym And he sayde vnto me, se thou do it not For I am thy felowe seruaunt, ād one of thy brethrē, & of the ye haue the testimonye of Jesus. Worshippe God. For ye testimony of Jesus is the spyrete of prophesy. Matt.xxii. Luke.xxiii.

And I sawe heauen open, and beholde a C whyte horsse: and he that sat vpon him was faythfull & true, and in ryghteweines did iudge and make battayle. Hys eyes were as a flamme of fyre: and on his head were many crounes: and he had a name written, that noman knewe but he Esaye.xlvii himselfe.* And he was clothed w the vesture dipt in bloud, & his name is called the word of God. And the warriers whych were i heauen/followed hym vpon whyte horsses, clothed with white ād pure raynes: and out of his mouth wēt D out a sharppe a** swearde, ye with it he shulde smyte the heathē. And he shall rule them with a rodde of yron, & he trode ye wynefat of fearsines & wrath of almighty God. And hath on his vesture & on his thygh a name writtē: kynge of kynges, and Lorde of Lordes. a. By the swerd is signified the word of god as it is sayd Ephe. vi.c. Hebre. iiii.c. Apo.i.b. Esay xlix.a.

And I sawe an Angell stande i ye sunne, & he cryed w a lowde voyce, sayinge to all ye fowles ye flye by ye middes of heauē come & gather youre selues to gether vnto ye supper of ye great God, ye ye maye eate ye flesshe of kynges, & of hys captaynes & ye flesshe of myghty mē, ād ye flesshe of horses, & of thē that sit on thē, & the fleth of all fre men and bond men & of small & great: & I sawe the beast & the kinges of ye earth & their warriers gathered together to make battayl agaynst him ye sat on the horse, and agaynst hys soudiers. Ezec.xxxviii. xxxix.

And ye beast was taken with him that false prophet that wroughte myracles before him, with which he deceaued thē that receyued the beastes marke, and thē that worshipped his image. These both were cast into a ponde of fyre burninge with brimstone: and the remnaunt were slayne with the swearde of hym that sat vpō ye horse, which swearde proceaded out of his mouth, & all ye fowles were fulfilled with their flesshy.

¶ The dragon is bounde for a thousande yeares. The deade aryse, and receyue iudgemente.

¶ The.xx. Chapter.

A Nd I sawe an Angell come doune from heauen, hauinge the kay of ye bottomlesse pyt, & a great chayne i his hād. And he toke ye dragon ye olde serpent, which is ye deuyll & Satanas, & he bounde him a thousād yeares: & cast him into the bottomlesse pit, and he bounde him and set a seale on him, ye he shulde deceaue the people no moare, till ye thousād years were fulfylled. And after that he must be loosed for a litle season.

And I sawe seates, & they sat vpon them and iudgement was geuen vnto them: and I sawe the soules of them that were beheaded for the wytnes of Jesu, ād for the worde of God: which had not worshipped ye beast, nether his ymage, nether had taken hys marke vpon their forheades, or on their handes: and they lyued, and raygned with Christ a. M. yere: but the other of the dead men liued not agayne, vntill the thousande yere were fynished. This is ye fyrst resurrecceyon: Blessed and holy is he that hath parte in ye fyrst resurrecceyon. For on suche shall the secōd death haue no power for they shal be the preestes of God and of Christ, ād shall raygne with him a M. yeare.

And whē ye M. yeres are expired Satā shalbe lowsed out of his preson, ād shall go out to deceaue ye people whych are in the four quarters of the earth Gog and Magog, to gather thē to gether to battayle, whose nombre is as the sand of ye sea: and they went vp in the playne of ye earth: & cōpassed the tentes of the saynctes about, and the beloued cytie. And fyre came doune from God out of heauen, and deuoured them: and the deuil that deceaued them, was cast into a lake of fyre & brimstone/where ye beaste and the false prophetes were, and shal be tormented daye and nyght for euer more.

And I sawe a greate whyte seate & him that sate on it, from whose face fled awaye bothe the earth and heauen, and their place was no more founde. And I sawe the dead/bothe great and small stande before God: And the bokes were opened/ and another boke was opened, which is the boke of lyfe, & the dead were iudged of those thynges whych were written in the bokes accordinge to their dedes: & ye sea gaue vp her dead, whych were in her, and death ād hel deliuered vp the dead, whych were in them: & they were iudged euery man accordynge to his dedes. And death and hell were cast into the lake of fyre. This is the second death. And whosoeuer was not founde written in the boke of lyfe, was cast into the lake of fyre.

¶ In this chapter is described the new and spirituall Jerusalem.

¶ The.xxi. Chapter.

A Nd I sawe a new heauen and a new earth. For the fyrst heauē, & the first earth were vanished away, and ther was no more sea. * And I Esay.lxv.c. and lvi. ii. Petri.iii. John sawe that holy cytie newe Jerusalem come doune from God out of heauē prepared as a bryde garnished for her husband. For I heard a great voice out of heauen saying: beholde the tabernacle of god is with men, and he will dwel with them. And they shalbe hys people & god him self shalbe with thē & be their B God. * And God shal wype al waye all Esaie.xxv.c teares frō their eyes. And there shalbe no more deth, nether sorow nether crying nether shal ther be any more paine: for the olde thynges are gōe. And he ye sate vpō ii. Cor. v.d. ye seate, sayde: * Beholde I make all thinges newe. * And he said vnto me: write, for these wordes are faythfull and true. Esay. xlii.d

And he said vnto me: it is done, I am a. Alpha & omega is as much to say in Greke as A. and Z. in Latyne. * Alpha and Omega, the begynnyng ād the ende. I wil geue to him, ye is a thirst of the well of the water of life, frely. He ye ouercommeth, shal inherit al thinges, & I wilbe his God, & he shalbe my sonne. C But the fearful and vnbeleuinge/ & the abhominable, and murtherers & whor-

mongers, and sorcerers, and ydolaters, and all liars shal haue their parte in the lake, which burnyth with fyre, and brimstone, which is the seconde death.

And there came vnto me one of the vii. angels, which had the seuen vyals, ful of the .vii. laste plages: and talked with me sayinge: come hyther, I wil shewe thee the bride, the lambes wyfe. And he caried me away in the spirite to a greate and an hye mountayne, and he shewed me the greate citie, holy Jerusalem descendinge out of heauen from God, hauing the brightnes of God. And her shyninge was lyke vnto a stone moste precious, euē a Jasper cleare as cristall: and had walles greate ād hye and had .xii. gates and at the gates .xii. Angels: and names written, which are the .xii. tribes of Israel: on the East parte .iii. gates, and on the Northside .iii. gates and towardes the South .iii. gates, and frō the west .iii. gates: and the wall of the citye had .xii. foudacions, and in them the names of the lambes .xii. Apostles.

And he that talked with me, had a golde rede to measure the citye with all, and the gates therof, and the wall therof. And the citye was bylte foure square and the lenght was as large as the breadth of it. And he measured the citie with the rede .xii. M. furlonges: and the lenght and the breadth, and the heyth of it, were equal. And he measured the wall therof an C. xliii. cubites: the measure that the angel had was after the measure that mā vseth. And the bildige of the wal of it was of Jaspar. And the citie was pure golde lyke vnto cleare glasse, and the foundacions of the wal of the citie were garnished with all maner of precious stones. The first foundacion was Jasper, the seconde Saphyre, the thirde a Calcedony, the fourth an Emeralde: the fifte Sardonix: the sixte Sardeos: the .vii. Crysolite: the eyght Berall: the .ix. a Topas: the tenth a Chrysoprasos: the eleuenth a Jacyncte: the twelueth an Amatist. The .xii. gates were .xii. pearles, euery gate was of one pearle, and the strete of the citie was pure golde as thorowe shynynge glasse. And ther was no temple therin. For the Lord God almighty and the lambe are the temple of it and the citie hath no nede of the sonne nether of the mone to lighten it. For the brightnes of god did light it: and the lābe was the lyght of it. And the people which are saued shal walke in the light of it and the kinges of the earth shal bringe their glory vnto it. * And the gates of it are not shut by daye. For ther shalbe no night there. And ther shal entre into it none vncleane thynge: nether what soeuer worketh abhominacions or maketh lyes: but they only which are written in the lambes boke of lyfe.

¶ The ryuer of the water of life, the fruitefulnes and lyght of the citye of. God. The Lorde geueth euer his seruauntes warninge of thinges for to come, that no man will not be worshypped. To the worde of God maye nothinge be added nor minished there from.

The .xxii. Chapter

And he shewed me a pure ryuer of water of life clere as Cristall: proceding oute of the seate of god and of the lambe. In the middes of the stretes of it, and of euery syde of the ryuer was ther wode of life: which bare .xii. māner of frutes: and gaue frute euery moneth: and the leues of the wode serued to heale the people with all. And ther shalbe no more curse/ but the seate of God and the lambe shalbe in it: and his seruauntes shal serue hym. And they shall se his face, and his name shalbe in their foreheades. * And there shallbe no nighte there/ and they nede no candle, nether lighte, of the sunne for the Lord geueth the light and they shal raigne for euermore.

And he sayde vnto me: these sayinges are faythfull and true. And the Lorde God of Sayntes and Prophetes sent his angel to shewe vnto his seruaūtes, the thinges which must shortly be fulfylled. Behold I come shortly. * Happy is he that kepeth the saying of the prophesy of this boke. I am John which sawe these thinges and herde them. And when I had hearde ād sene, * I fell downe, to worship before the feete of the Angel which shewed me these thynges. And he sayd vnto me: se thou do it not/ for I am thy felowe seruaunte, and the felowe seruaunt of thy brethren the Prophetes and of them which kepe the sayinges of this boke. But worshippe God.

And he sayde vnto me: seale not the sayinges of the prophesy of this boke. For the time is at hande. He that doeth euyll, let him do euill styll: and he which is filthy, let him be filthy styll: and he that is righteous, be more righteous: and he that is holy let him be more holy. And behold I come shortly/ ād my rewarde with me, to geue euery mā accordinge as his dedes shalbe. I am alpha and Omega the beginninge and the ende: the first and the last. Blessed are they that do his commaūdemētes, that their power maye be in the tre of life, and may enter in thorow the gates into the citie. * For without shalbe dogges, and inchaūters and whoremongers, and murtherers, ād ydolaters, ād whosoeuer loueth or maketh lesinges.

I Jesus sent myne angel to testifie vnto you these thinges in the congregacions. I am the rote and the generacion of Dauid, and the bright morning star. And the sprete and the bryde sayde come. And let hi that heareth, saye also come. * And let hi that is a thirst, come. * And let whosoeuer wil, take of the water of life, free.

I testifye vnto euery mā that heareth the wordes of the prophesy of this boke. * yf eny man shal adde vnto these thinges God shal adde vnto him the plages that are written in this boke. And if any man shal mynishe of the wordes of the boke of this prophesy, God shal take away his parte out of the boke of lyfe and out of the holy citie, and from those thinges which are written in this boke, He which testifieth these thynges saith: be it I come quickly. Amē. Euē so come lord Jesu. The grace of our Lord Jesu Christ be with you al Ame

☞ The ende of the newe Testament. ☜

This is the table

where in ye shal finde the Epistles and the Gosples, after the vse of Salysbury.

FOR to fynde them the sooner so shal ye se hereafter these Capytal letters by name: A. B. C. D. which stand by the syde of this boke alwayes En or vnder the letter there shall ye finde a crosse + where the epistle or the gospel beginneth, and where the ende is, ther shal ye finde an halfe crosse F.

¶ And the first lyne in this table al way is the epistle and the second line is alway the Gospel.

On the first Sondaye in the Aduent.
This also we knowe, Roma. xiii D
When they drewe nye vnto. Mat xxi B

On the wenesdaye
Be pacient therfore brethren Jacob vs
The begynning of the gospel Mar i, A

On the friday
Esaie the li Chapter A
In those dayes John Mat iii, B

¶ On the ii. Sonday in the Aduent
What soeuer thinges are writte Ro xv A
And there shalbe sygnes Luc xxi. C

On the wenesdaye
zacharie the viii, Chapter, A
Verely I saye vnto you Mat xi, B

On the frydaye
Esaie the lxii, Chapter, C
John bare wytnes of him John i B

¶ On the iii Sondaye in the Aduent
Let men thus wyse esteme vs i Cor iiii, A
When John beinge in preso Mat xi, A

On the wenesdaye A
Esaie ii Chapter
And in the vi moneth Luc i C

On the frydaye
Esaye the xi chapter A
Mary arose in those dayes Luc i D

¶ On the iiii Sondaye in the aduent A
Reioyce in the lorde Phi. iiii A
And this is the recorde of John Joi C

On the wensdaye
Johel the ii, and iii. chapter D
And this rumor of him went Lu vii, C

The Table

On the frydaye
Zacharie the ii. chapter D
Take hede, beware of ꝑ leue Mar viii B
On the Christmas eue
Paul the seruaunt of Jesus Rom i A
When his mother mary was Mat i C
On the Christmas nyght at the masse
For the grace of God Tit ii C
It folowed in those dayes Lu ii A
At the ii Masse
But after that the kynges Tit iii. D
The shepherdes sayde one to Lu ii. C
At the iii. masse
God in tyme past diuersly Hebrei. A
In the beginnynge was that Joh i. A
On sayncte Steuens daye
Steue full of faith & power Actu vi. C
Wherfore beholde I sende Mat xxiii. D
On sayncte John Euangeliste
Ecclesiast the xv. chapter A
Folowe me, Peter turned Joh xxi. F
On the childermasse daye
And I loked, & lo a lambe Reuela xiiii A
Lo the angel of ꝑ Lorde ape Mat ii. C
On the Sondaye after christmasse
And I saye that ꝑ heyre as Gala iiii. D
And his father and mother mer Lu ii. C
On the Newe yeres daye
For the grace of God ꝑ bring Tit ii C
And when the eyght daye was Lu ii. C
On the twelue euen
For ꝑ grace of God that bring Tit ii C
When Herode was dead Mat ii. D
On the twelfdeaye
Esaie the xl. Chapter A
When Jesus was borne Mat ii. A
On the first sondaye after ꝑ twelfe daye
Esaie the ix. chapter A
The nexte daye, John sawe Joh i. D
On the ii. sondaye after twelfe daye
I beseche you therfore bretherē Rō xii. A
And when he was xii. yere olde Lu ii. F
On the wenesdaye
Brethren my hertes desyre Rom x. A
When Jesus had herde ꝑ Mat iiii. B
On the frydaye
Let euery soule submyt him Rō xiii. A
And Jesus returned by the Lu iiii. C
On the iii. Sondaye after
ewelfe daye.
Seynge that we haue diuers Rō xii. B
And the thyrde daye was the Joh ii. A
On the wenesdaye
This is a true sayinge, i Tim. i. C
And he departed from thence Mat. xi A
On the frydaye
For I knowe, and surely Rom. xiiii C
And he came into Capernaū Lu. iii. C
On the iiii sondaye after
twelfe daye
Be not wyse in your owne Rom. xii D
When Jesus was come Mat. viii A
On the wensdaye.
I beseche you brethren for Rom. xv G
And he entred agayne into Mar. iii A
On the frydaye
Are ye not ware that ye are i. Cor. iii C
And Jesus went about all Mat. iiii D
On the .v. sondaye after
the twelfe daye
Owe nothing to any man Ro. xiii. C
And he entred into a shyppe Mat viii C
On the wensdaye
As concernyng the thynges i. Jo. viii. A
It chaunseth as they went on Lu. x G
On the frydaye
Let euery man abyde in the i. Cor. vii D
And they brought chyldren Mar x. B
On the vi Sondaye after,
twelfe daye.
Now therfore as elect of Coloss iii B Septua
The kyngdome of heauen Mat xiii D gesima.
On the wensdaye
I exhorte therfore that a i. Timo ii A
A certayne man had two Mat xxi D
When the weddinge goeth out
Perceaue ye not how that i Cor ix D
For the kyngdome of heauen Mat x A
On the wensdaye
Yf oure Gospell be yet hyd ii Cor iiii A
And they departed thence Mat ii C
On the frydaye
Seynge then that we haue ii Cor iiii C
He that is not with me, is Mat xii C
On the Sonday, ix
For ye suffer foles gladly ii. Cozin. xi C Serage.
When muche people were Lu. viii. A Sima.
On the wensdaye
I cal God for a recorde vnto ii. Cor. i A
And he began agayne to Mar. viii A
On the frydaye
Seynge that we knowe ii. Cor. v B
When he was demaunded Lu. xvii E
On the sondaye i.
Though I speake with the i. Cor. xiii A Quinqua
He tooke vnto him the twelue Lu. xviii F gesima.
On the wensdaye
Joel the ii chapter C

Moreouer when ye faste be. Mat vi. B
On the friday
Esaye the lviii chapter A
Ye haue heard how yt is say Mat v. G
On the i Sondaye
in lent
We as helpers therfore ii Cozin vi A Quadra-
Then was Jesus led awaye Mat iiii. A gesima.
On the wenesdaye in the iiii tymes
Exody the xxiiii chapter iiii Reg xix C
Then answered certayne. Mat xii C
On the frydaye Fasting
Ezechiel the xviii chapter.
After that there was a feast. i John v. A
On the ii sondaye in lent
Forthermore we beseche i Thessa. iiii A
And Jesus went thence Mat xv C
On the wenesdaye
Hester the xiii. Chapter, C
And Jesus ascended to Jeri. Mat xx C
On the frydaye
Genesis the xxxvii chapter B
Herken another symylitude. Mat. xxi D
On the iii Sondaye in lent
Be ye folowers of God Ep v A
And he was a castinge out Luc xi B
On the wenesdaye
Exody the xx chapter C
Then came to Jesus Math. xv A
On the frydaye
Numery the xx chapter A
Then came he to a citye of Sa Joh iiii A
On the iiii sondaye half lent.
For it is written that Abrah. Gala iiii. C
After that went Jesus John vii. A
On the wenesdaye
Ezechiel the xxx vi chapter ād Esaie i E
And as Jesus passid by he. John ix A
On the fridaye
iii Regum the .vii chapter C
A certayne man was sycke Jo xi A
On the v Sondaye in lent
But Christ beyng the hye. Hebr ix C
Which of you can rebuke me. Jo viii F
On the wenesdaye
Leuitice the xix chapter C
It was at Jerusalem ꝑ feast. Jo x D
On the frydaye
Hieremy the xxvi chapter B
Then gathered the hie prestes. Jo ix F
On the Palme Sondaye
Let the same mynde be in. Phil ii. A
Ye knowe that after ii day. Mat xxvi A
On the wenesdaye.
Esaie the liii chapter D
The feaste of swete breade Lu. xxii A
On the good Frydaye
Exodi the xii chapter A
When Jesus had spoken Joh. xviii A
On Ester euen
If ye be risen with Christ Colloss. iii A
The sabboth daye at euen Mat. xxviii A
On Ester daye
Purge therfore the olde i. Cor. v C
Mary magdalen, a Mary Mat. xxvi A
On the Mondaye
Whych preachyng was Actu. x F
And beholde two of them Lu. xxiiii. B
On the Teusdaye
Ye men and brethre Chyldre Act. xiii D
Jesus hym selfe stode in the. Lu. xxiii F
On the wensdaye
Ye men of Israel why mar. Actu. xiii. D
After that Jesus shewed John. xxi A
On the Thursday
The aungel of the Lorde i. Pet. iii C
Mary stode without at John. xx B
On the Frydaye
For as muche as Christ hath i. Pe. iii. C
Then the. xi. Disciples Mat. xxviii D
On the Satterdaye
Wherfore laye a syde all i. Pet. ii. A
The morowe after the John xx A
On the .i. sondaye after Ester daye
For all that is borne of God i. John. v A
The same daye at nyght John. xx E
On the wensdaye
Yf Christ be preached how i. Cor. xv. B
When Jesus was risen Mar. xvi B
On the frydaye
Obeye them that haue the Heb. xiii C
And they departed quickly Mat. xxviii B
On the .ii. sondaye after Ester daye
Christ also suffered for oure i. Pet. ii. D
I am a good shepherd, John x C
On the frydaye
For as muche as ye knowe i. Pet. i A
On the morowe after the Lu. xxiii A
On the wenesdaye
Lykewyse then as by ꝑ tyme. Rō v. D
The cāe ꝑ disciples of John Mat ix. B
On the iii. Sonday after ester daye.
Derely beloued I beseche you i. Pet ii. C
After a whyle ye shall not se Joh xvi D
On the wenesdaye
My lytell chyldren these i Joh ii. A
There arose a questiō betwene Jo iii B
On the frydaye.

Ye are all the chyldren i.Thessa.v.A
I am come a lyght into the Joh.xii.A
¶ On ỳ xiiii. Sondaye after ester daye
Euery good gyfte, and euery. Jaco.i.C
But now go I my waye to. Joh.xvi.B
On the wensdaye
Brethren haue not the fayth. Jaco.ii.A
Holy father kepe in thyne Joh.xvii.B
On the frydaye,
Ye se then how that of dedes. Jaco.ii.D
Deare chyldren yet a lyttell Joh.xiii.D
¶ On the.vi. sondaye in the trosdayes
And se that ye be doars of Jaco i.D
Verely verely I saye vnto Joh xvi.E
On the Mondaye.
Knoweledge your faultes Jaco v.D
If any of you shulde haue a Luc xi.L
On the Tewsdaye
Esaie the. xix chapter D
And Jesus sat ouer against Mat.xii.D
On the wensdaye,
The multitude of the that Actu iiii.G
These wordes spake Je. & c Jo xvii.A
On the assensyon day.
In the former treatyse Deare Actu i.A
After that he appered Mat xvi.C
On the sondaye after ascensiõ daye
Be ye therfore discrete & so i.Pet iiii.B
But when the comforter is Joh xv.D
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It fortuned, whyle Apollos Actu xix.A
If ye loue me kepe mi cõma. Joh xiiii.B
On the whitsondaye
When ỳ fyftye daye was cõ Actu ii.A
If a mã loue me & will kepe Joh xiiii.C
On the monday,
And he cõmaũded vs to preach Act x.G
God so loued ỳ worlde, that Joh iii.B
On the tewsday
When ỳ Apostles which we Act viii.A
Verely verely I saye vnto you Joh xi.A
On the wensdaye
Peter stepped forth with the Actu ii.C
No man can come to me John vi.E
On the thursdaye,
Then cã Philip into a cytie of Act viii.A
Then called he the xii to gether Lu ii.A
On the frydaye
Ye men of Israel heare the Act ii.D
And it happened on a certayne Lu v.D
On the saterday
And the verye Saboth daye Act xiii.F
And he arose vp & cam out Lu.iiii.F
On the Trinite sondaye.
After this I loked, & beholde. Reue.v.A
There was a man of the Pha. John iii.A
Corpus Christe daye,
That which I geue vnto .i. Corp vi.C
For my flesshe is meate inde, John vi.F
On the first sonday after trinite sonday
For God is loue, in this ap.i John iiii.B
There was a certayne riche, Luke xvi.C
On the wensdaye.
Whe we opened vnto you ỳ ii Pet i.D
Thynck not that I am, Mat, v.B.
On the.ii sonday after trinite sonday,
Maruayle not my brethren. i Joh.iii.C
A certain mã ordeined a a Lu iiii.D
On the wensdaye,
This I say therfore & testifie Eph iiii.D
And when he was com into Mat xi.B
On the iii. Sondaye after
trinite sondaye
Submit your selues therfore i Pet v.B
Then resorted vnto him al the Lu xv.A
On the wensdaye
Not withstanding ỳ lord. ii Thim iiii.D
Agree with thyne aduersary. Mat v.D
On the iiii Sonday after tripte sonday
For I suppose that ỳ afflyc. Ro viii.C
be perfecte as your Lubvi.F
On the wensdaye
And herby we know that we i John ii.A
And hys disciples asked of Mat.xvii.A
On the v Sonday after trinite sondaye
In conclusyon be ye al i Pet iii.B
It came to passe as the people, Lu v.C
On the wensdaye
I exhorte therfore that aboue i Ty ii.A
It chaunsed on a certayne Lu viii.C
On the.vi. sondaye after Trinite son.
Remember ye not that al Ro vi.A
For I saye vnto you except Mat v.C
On the wensdaye,
I wrote not vnto you as i. John ii.C
And when he was come Mat x.A
On ỳ vii. Sonday after trinite sonday
I will speak grossly because of Ro vi.D
In those dayes when there Mat vii.A
On the wensdaye
There is then no damnacion Rõ viii.A
In that tyme went Jesus Mat xii.A
On the viii. Sõdaye after trinite sõday
Therfore brethren we are Ro vi.C
Beware of false Prophetes Mat vii.C
On the wensday
But God setteth out his loue Ro v.B
Master we sawe one, Mar.ix.F
On

On the.ix. sonday after trinite sonday
That we shulde not lust i.Cor.x.B
There was a certayne rych Lu.xvi.A
On the wenesdaye
Remember ye not how that Ro.vi.C
He that is faythful in Lu.xvi.C
On the.x. sonday after trinite sonday
Ye knowe that ye were i.Cor xii A
And when he was come Lu.xix.F
On the wenesday
All flesche is not one maner i.Co.xv.C
Take hede to youre selues Luk.xvi.G
On the.xi. sonday after trinite sonday
Brethren as ye trayning i.Cor.xv.A
And he put forth thys Luke, xviii.A
On the wenesdaye
Other remember ye not i.Cor.xv.C
He put forth a similitude Luk. xviii.A
On the.xii. sondaye after
trinite sondaye.
Suche trust haue we ii.Cor.iii.B
And he departed agayne Mat. viii.D
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For we preache not oure ii.Cor.iiii.B
Then began he to vpbrayd Mat.xi.C
On the.xiii. sondaye after
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To Abraham and hys seede Gal.iii.C
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Ye remembre brethren i. Thess.ii.B
Then the Pharises went Mat. xii.B
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I saye walke in the sperite Gal.v.C
And it chaunced as he Lu.xvii.C
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Beare not a straunge yoke ii.Cor.vi.C
One of the company sayd Lu.xii.B
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Yf we lyue in the spyryte, let Gal.v.D
No man can serue two Mat.vi. C
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We knowe that the lawe i.Tim.i.B
And it fortuned in one Lu.xx.A
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Wherfore I desyre that ye Ephe.iii.B
And it fortuned after that Lu vii.B
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Beware lest any man come Colos ii B
And he came to Bethsai. Mar viii C
On the xvii sonday after
Trinite sondaye
I therfore which am in Ephe iiii A
And it chaunced that he Lu.xiii. A
On the wenesdaye.
For yf by the sinne of one Ephe.iii. A
Whe they were come to Mat.xvii.D
On ỳ xviii sonday after trinite sonday
I thanke my God alwayes i.Co.i.A
When the Pharises had Mat.xii.D
On the frydaye.
I beseche you brethren for Rom.xv.D
Another parable he put Mat.xiii.E
On the xix sonday after trinite sonday
And be ye renewed in the Ephe.iiii.C
And he entred into a ship Mat.ix.A
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Therfore brethren stande ii. Tes.ii.D
Then sent Jesus the peo. Mat.xiii.D
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Take hede therfore that ye Ephe.v.C
The kingdom of heaue is Mat.xxii.A
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trinite sonday
Finally my brethren be Ephe. vi.B
And there was a certayne Jhon.iiii.G
On the wensdaye
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And it fortuned in another Lus.vi.B
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And I am surely certified Philip.i.A
Therfore is the kingdõ Mat.xviii.C
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Brethren folowe me. and Philip.iii.D
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For that first tabernacle was Heb ix. A
He put forth this similitude Lu. xiii. B

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And I John sawe ꝑ holy Reue xxi. A
And he entred in, and went Lu xix. A

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As Jesus walked by ꝑ sea of. Matth e. iiii. C

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Ecclesiastici xxiiii. Chapter. A
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And in those dayes Peter. Act i. C
The Jesus answered & sayde Mat xi D

The grettinge of oure ladye.

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My brethe, coūt it exceding. Jame. i. A
I am ꝑ true vine, & my father. Jo xv. A

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Vnto euery one of you is ge. Ep. iiii. B
I am the true vine, & my fa. Jo xv. A

On sayne Philip & James daye

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¶ The ende of thys Table.

The ende of the new testament and the whole Byble

¶ TO THE Honoure and Prayse of GOD was this BYBLE prynted and fynisshed, in the yeare OF OURE LORDE GOD

M.

MDXXXVII

And nowe agayne accordyngly imprented, and fynyshed the leaste daye of Octobre. In the yeare of oure Lord God M. D. XL IX.

At London,

By Wyllyam Hyll, and Thomas Reynaldes Typographers.

God saue the kynge.

Cum priuilegio